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## The Power to Promote Justice Program: A Train-the-Trainer Model for the Development of Culturally Competent Teaching Practices Among Secondary Educators

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**THE POWER TO PROMOTE JUSTICE PROGRAM: A TRAIN-THE-TRAINER MODEL FOR THE  
DEVELOPMENT OF CULTURALLY COMPETENT TEACHING PRACTICES AMONG  
SECONDARY EDUCATORS**

**PROFESSIONAL DISSERTATION**

**SUBMITTED TO THE FACULTY**

**OF**

**THE SCHOOL OF PROFESSIONAL PSYCHOLOGY  
WRIGHT STATE UNIVERSITY**

**BY**

**Patrece Hairston, Psy.M.**

**IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE DEGREE  
OF  
DOCTOR OF PSYCHOLOGY**

**Dayton, Ohio**

**September, 2012**

**COMMITTEE CHAIR: Cheryl Meyer, J.D., Ph.D.**

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**Committee Member: Betty Yung, Ph.D.**

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2011

**WRIGHT STATE UNIVERSITY**  
**SCHOOL OF PROFESSIONAL PSYCHOLOGY**

JUNE 29, 2011

I HEREBY RECOMMEND THAT THE DISSERTATION PREPARED UNDER MY SUPERVISION BY **PATRECE HAIRSTON** ENTITLED **THE POWER TO PROMOTE JUSTICE PROGRAM: A TRAIN-THE-TRAINER MODEL FOR THE DEVELOPMENT OF CULTURALLY COMPETENT TEACHING PRACTICES AMONG SECONDARY EDUCATORS** BE ACCEPTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PSYCHOLOGY.

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Cheryl L. Meyer, Ph.D., J.D.  
Dissertation Director

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## Abstract

As the United States population becomes increasingly diverse, the need for multicultural training is greater than ever. Due to this tremendous shift in societal demographics, today's classrooms require teachers to educate students varying in culture, language, abilities, and many other characteristics. The Power to Promote Justice program is intended to provide educators with in-depth training in multicultural education. There is evidence to suggest that many teacher education programs provide minimal training in this area, leaving teachers ill equipped to manage the difficulties associated with working with diverse populations. The Power to Promote Justice Program is a five-session train-the-trainer program that is targeted at increasing the level of cultural self-awareness and developing pragmatic skills (in the area of multicultural education and anti-bullying techniques) in high school teachers. The term "difference based bullying" is introduced. This is defined as bullying based upon characteristics that differentiate one individual from another with certain traits carrying ascribed power and represents the experience of individuals who are bullied based upon their diversity status. Following the training sessions, teachers will have the necessary skills to facilitate multicultural education activities in the classroom in an effective and productive manner, including addressing difference-based bullying. The purpose of this program is to provide a straightforward, simple to use guide for teachers and educators seeking to incorporate diversity education and anti-bullying practices into their school communities.

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## Dedication

To my parents, James and Marilyn Hairston, for giving me the courage, tenacity, and strength to pursue my life's aspirations. My successes are a direct result of your love and wisdom. Thank you so much.



# **The Power to Promote Justice program: A train-the-trainer model for the development of culturally competent teaching practices for high school educators**

## **Chapter 1**

### **Summary of the Problem**

The population of the U.S. is currently experiencing growth and becoming increasingly culturally diverse. Although Non-Hispanic Whites currently comprise the racial majority in the U.S., the U.S. Census projects that by 2042 this will no longer be the case (U.S. Census Bureau, 2009). Immense and persistent growth by other racial groups will change the cultural make-up of the U.S., presenting a new set of challenges for a country with a long history of racial conflict and oppression, including the growth of hate related social groups, laws that have maintained and encouraged discriminatory practices, and the continued presence of violent hate crimes. As the country undergoes this significant demographic change, the educational system (among many others) will be tremendously impacted and needs to prepare to combat such issues.

Learning to manage such challenges becomes increasingly important for the professionals that frequently interact with the most vulnerable citizens of this nation: the children. The classrooms of the twenty-first century require teachers to educate students of varying races, nationalities, sexual identities, religious affiliations, abilities and many other demographic differences (Gollnick & Chinn, 2002). As such, the National Council for the Accreditation of Teacher Education (NCATE) has emphasized the importance of cultural competency by requiring that professional education programs (at a minimum)

prepare teacher candidates who “demonstrate fairness in education settings by meeting the educational needs of all students in a caring, non-discriminatory manner” and “understand the impact of discrimination based on race, class, gender, disability/exceptionality, sexual orientation, and language” (NCATE Professional Standards, 2008, p. 7). As a result, many teacher education programs have integrated coursework for teacher candidates designed to develop multicultural competency. Numerous studies have examined preservice teachers’ responses to multicultural education courses and results appear to be mixed. Some studies indicate that multicultural education courses produce positive attitude and behavioral results in the short-term, but such change fails to persist into long-term action in the classroom (Causey et al., 2000; Cockrell et al., 1999; Greenman & Kimmel, 1995; McIntyre, 1997). However, there is other research to suggest that negative paradigm shifts (e.g., detrimental views of multicultural education) are a result of diversity courses (Cho & de Castro-Ambrosetti, 2005).

Lee and Herner-Patnode (2010) identify that although scholars have advocated an infusion of multicultural education into all areas of teacher education, many programs continue using stand-alone multicultural education courses. Further, there is very little written regarding the continuity of diversity training once a teacher has become licensed and is a practicing educator. Most teachers are White, middle-class, Christian women and many have little experience confronting the challenges of historically underrepresented groups (Darder, 1991; Shrestha, 2006; Woolfolk, Davis, & Pape, 2006). As such, one time, stand-alone courses seem insufficient to ensure that teachers are practicing culturally competent methods in the classroom. Further, since there appears to be very

little opportunity for teachers to receive ongoing instruction in diversity education after leaving graduate school, this important area of competency may not be entirely fulfilled or ignored altogether.

There are several multicultural curricula or activities that provide instructional materials for use in the classroom with students (ABC News, 1970; Peters, 1987; Derman-Sparks & the A.B.C. Task Force, 1989; Jennings & Pattenau, 1999; Saldana, 1999; Cruz & Walker, 2001; Linse & White, 2001; Nikels, Mims, & Mims, 2007; Schroeder & Schroeder-Hildebrand, 2007; Anti-Defamation League, 2009). However, few (if any) of these programs address issues of competency for the teacher and do not include strategies for helping the teacher identify and manage personal biases; a seemingly vital aspect of educating students about diversity and engaging in culturally-competent practice. Studies on teacher beliefs highlight the importance of multicultural education in the execution of culturally competent practice (Davis & Andrzejewski, 2009). If insight and awareness of diversity variables among the teacher is low, the attempt to educate the students and provide an inclusive learning environment could be negatively impacted. As such, there is a continued need for innovative strategies to provide educators with the necessary skills to fully develop in the NCATE core competency of diversity and to enable them to be responsible consumers and disseminators of this knowledge to students.

Additionally, few (if any) programs include the issue of difference-based bullying as it relates to multicultural education. Difference-based bullying could be defined as bullying based upon characteristics that differentiate one individual from another with certain traits carrying ascribed power. Ascribed power is power related to social status

that is either assigned at birth or assumed later in life. It is a position that is neither earned nor chosen, but assigned. For example, in the U.S. men enjoy significantly higher salaries than woman with equal levels of education and experience due to their ascribed power. Individuals who are heterosexual enjoy marriage rights, legal protection, and widespread social acceptance of their romantic relationships – this is another result of ascribed power.

Just as certain individuals enjoy increased social status and power in the larger societal context, similar power dynamics exist in schools and classrooms. This has become an area that has received national media attention in recent months with the tragic suicides of several young people due to difference-based bullying (e.g., bullying due to ethnicity or sexual orientation). However, this troubling issue is frequently ignored in multicultural education programs with bullying being addressed separately. Unequal power is the key similarity that underlies bullying and oppression. This is an important parallel to be drawn when educating teachers about diversity as both can be contributing to social dynamics in the classroom.

One method that could be potentially successful in continuing the training of teachers in the multicultural competency area is the train-the-trainer method. In this method, an expert trains practitioners on how to teach a designated intervention or skill to others (Martino, Ball, Nich, Canning-Ball, Rounsaville, & Carroll, 2010). This method is ideal for school settings as it is cost effective, provides high quality continuing education. It has also been successfully utilized in medical settings, primary/secondary prevention programs, and is popular in the mental health field (Martino et al., 2010). As such, the proposed model, the Power to Promote Justice program is a train-the-trainer model that

addresses the deficits in previously developed multicultural education programs for teachers. It includes an ongoing series of five training modules that utilize various modalities, including journaling, technology based programs, verbal process work in dyads and groups, and other in class experiential activities. These workshops are designed to be process oriented and reflective, with minimal emphasis on the acquisition of “factual” or generalized knowledge about traditionally underrepresented groups. Further, this program is designed to encourage teachers to identify their relevant diversity characteristics and how those characteristics impact the classroom environment. This model also includes a module on difference-based bullying. Ultimately, the Power to Promote Justice train-the-trainer model will provide educators with the specialized and necessary skills to facilitate successful multicultural discussions and activities in their classrooms.

## **Chapter 2**

### **Review of the Literature**

#### **Need for Multicultural Education Programs**

Currently, the population of the U.S. is experiencing growth and is becoming increasingly heterogeneous in terms of ‘cultural background.’ According the U.S. Census Bureau in 2008, Non-Hispanic Whites comprised a majority of the U.S. population (66%), Hispanic/Latinos were the next largest group (15%), followed by African Americans/Blacks (14%) and Asian Americans (5%). In contrast, by 2042 the U.S. Census Bureau projects that Non-Hispanic Whites will no longer make up a majority of the population, due to immense growth by other racial/ethnic groups (e.g. Hispanic/Latinos, African-Americans, etc.). Such a dramatic change in the cultural milieu of the U. S. has produced a need for increasing education and awareness about the challenges and struggles associated with such a shift in racial/ethnic makeup.

A great deal of tension and disagreement still exists between the identified “majority” groups, the groups that hold much of the economic, political and social privilege (e.g. Whites, Heterosexuals, Christians) and the “minority” groups, individuals underrepresented in positions of economic, political, and social privilege (e.g. racial or ethnic minorities, lesbian and gay individuals, those with disabilities). This type of tension between groups will often manifest itself in either overt forms of systemic and/or individual acts of discrimination, including physical acts of violence (e.g. hate crimes) or

more subtle forms of discriminatory behaviors, such as microaggressions.

Microaggressions consist of brief or commonplace daily verbal, behavioral, and environmental indignities that communicate hostile, derogatory, or negative messages to the target person or group. For example, when a person of color is mistaken for a service worker or ignored at a store counter while attention is given to a white customer (Sue, Capodilupo, Torino, Bucceri, Holder, Nadal, & Esquilin, 2007).

As a response to national concern surrounding hate-related acts of verbal and physical violence, congress enacted the Hate Crime Statistics Act of 1990 (Federal Bureau of Investigation, 2009). The primary purpose of this law is to collect data pertaining to crimes that manifest evidence of prejudice based on race, religion, sexual orientation, or ethnicity (Federal Bureau of Investigation, 2009). In 1994, the law was expanded to include bias against individuals with disabilities (Violent Crime and Enforcement Act, 1994). The enactment of these laws give law enforcement officials and state legislators a means of keeping public record of reported hate crimes (also named “bias crimes”) and which particular groups are targeted. In 2007 in the U.S., 9,006 reported offenses were committed based upon a victim’s race, ethnicity or national origin, religion, sexual orientation or disability status (Federal Bureau of Investigation, 2009). Of these 9,006 reported offenses, 4,724 were racially-motivated (e.g. anti-Black, anti-White, anti-Asian/Pacific Islander); 1,256 were motivated by ethnicity or national origin (e.g. anti-Hispanic/Latino); 1,477 were committed based upon religion (e.g. anti-Jewish, anti-Catholic, anti-Islamic); 1,460 were motivated by sexual orientation (e.g. anti-homosexual, anti-bisexual); and 82 were committed based upon disability status (e.g. anti-physical, anti-mental). When compared with nearly a decade earlier, the number of

reported hate crimes has only slightly decreased, down from 9,430 reported offenses in the year 2000 (Federal Bureau of Investigation, 2009). Additionally, these statistics only account for the hate crimes reported to specified law enforcement agencies and do not account for all of the bias crimes being perpetrated overall (those that are unreported) or other harmful acts of discrimination (i.e. more overt forms of discrimination or microaggressions).

Interestingly, this law does not include violent acts committed on the basis of gender. Although violence perpetrated on the basis of gender is not considered by law enforcement to be a hate crime, gender represents another aspect of individual and cultural diversity that must be recognized and subsequently, has a tremendous impact on an individual's status, power and privilege in our current culture. Other federal legislation has been enacted to address violence perpetrated on the basis of gender (Violence against Women and Department of Justice Reauthorization Act, 2005; Victims of Trafficking and Violence Protection Act, 2000; Violent Crime Control and Law Enforcement Act, 1994). Statistics on violence against women are stifling; In 2005, 1,181 women were murdered by an intimate partner. In 2006, 232,960 women were raped or sexually assaulted and about 4.8 million women experience partner related physical assaults and rapes every year (Bureau of Justice Statistics, 2009). Additionally, African American women face higher rates of domestic violence than White women and Native American women are victimized at a rate more than double that of women of other races (Bureau of Justice Statistics, 2009). Such statistics indicate that violence perpetrated on the basis of gender is as serious and critical a problem as violence perpetrated on the basis of race, ethnicity or national origin, religion or disability and must continue to be addressed and included



in the discussion of bias crimes and measures taken to reduce and eventually, alleviate such violence from our society.

The pervasive nature of hate crimes and other acts of interpersonal and systemic discrimination negatively impact any and all of the operating agencies in our society. This can include growth, productivity and employee satisfaction in U.S. businesses and corporations, educational opportunities and adjustment on colleges and university campuses and of particular interest, the quality of education, academic achievement and socio-emotional development in primary and secondary education school age children (Clauss-Ehlers, 2006; Gutkin & Reynolds, 2009; Nikels, Mims, & Mims, 2007; Siegler, Deloache, & Eisenberg, 2003). ‘Diversity sensitivity training’ programs have been developed across the nation as a direct response to the growing need for multicultural education and awareness in various settings, such as the businesses, hospitals, colleges/universities or other service oriented agencies (Anti-Defamation League, 2005; Class-Ehlers, 2006; Derman-Sparks & the A.B.C. Task Force, 1989; Hanamura & O’Mara, 2005; Interplay, 2009; Nikels, Mims, & Mims, 2007; Pendry, Driscoll, & Field, 2007).

Our educational system (at all levels) must continue to evolve and respond to the growing need for multicultural education in schools based upon the changing notion of the ‘typical’ American public school student (Nikels, Mims, & Mims, 2007). According to Gollnick and Chinn (2002), students of color comprise more than one-third of the public school student population and it is estimated that by the year 2020, students of color will represent nearly half of the elementary and secondary school population (Miller, Strosneider, & Dooley, 2000). Aside from minority racial/ethnic groups, which

are commonly the focus of multicultural education programs, other marginalized groups should be included in any comprehensive training program and the need for such a program is critical. For example, LGBTQ (Lesbian, Gay, Bisexual, Transgender, and Questioning) students are almost three times more likely than their heterosexual peers to have been assaulted or involved in a fight in school (Human Rights Watch, 2001). Thus, the current educational system must be prepared to adjust to the needs of all students including those students that are members of marginalized groups and provide all students with the proper guidance on how to cope with and learn to appreciate and value difference amongst themselves and the outside world.

In response to the increasing need for an appreciation and understanding of diversity, many curricula and activities have been developed by researchers and practitioners to address the needs of students. These activities include a wide variety of modalities and have been developed for students at all levels of primary and secondary education.

### **Existing Programming Geared Towards Students**

#### **Early childhood multicultural education.**

In 1989, the “Anti-Bias Curriculum: Tools for Empowering Young Children” was published by the National Association for the Education of Young Children in Washington, D.C. (Derman-Sparks & the A.B.C. Task Force, 1989). It was the culminated work of a task force of early childhood educators, with a variety of racial and ethnic backgrounds and physical abilities, who were dissatisfied with educational curricula for helping children learn about diversity. Early research conducted in the area of children’s identity and attitudes revealed several findings that provided a basis for the

development of this curriculum. First, children begin to notice differences and construct classificatory and evaluative categories very early in development. As such, there are overlapping but distinguishable developmental tasks and steps in the construction of identity and attitudes. Thus, societal stereotyping and bias influence children's self-concept and attitudes toward others (Derman-Sparks & the A.B.C. Task Force, 1989; Levitt & Cohen, 1976). This curriculum (aimed at toddler-age through primary grade school children) contains detailed outlines on creating an anti-bias environment in the classroom, tips on talking to parents about the Anti-Bias Curriculum (including resources for parents) and several activities and developmentally appropriate tasks for learning about racial differences and similarities, disabilities, gender identity, cultural differences and activism (Derman-Sparks & the A.B.C. Task Force, 1989). Other supplemental resources have since been developed to assist educators in designing innovative and interactive materials for their individual classrooms (Hall, 1999).

As an aside, although the premise of the Anti-Bias Curriculum was to integrate multicultural education into a school-based environment, it was aimed and developed for very young children. Many of the activities outlined in this program would not be developmentally appropriate for middle or high school age children and it is at that age that children may be particularly vulnerable to discriminatory actions and prejudicial attitudes. Developmentally between the ages of nine and twelve, children begin to understand (at a conceptual level) what cultural stereotypes, prejudice, and discrimination mean and how these things affect what people say and do, as well as how they live (Stern-LaRosa & Bettmann, 2000). As such, it is vital to continue building multicultural knowledge and providing a safe environment to discuss issues related to race, gender,

religion, sexual orientation, disability, and ethnicity national origin through high school to prepare students to face a more culturally diverse society.

### **Interventions for K – 12 Classrooms**

The coming paragraphs and sections contain background information about both detailed curricula and small-scale exercises that have been used to educate K – 12 children about multicultural issues. Information about both exercises and curricula has been included to inform the reader about the various modalities that are currently being utilized to teach school-age children about diversity.

The Anti-Defamation League was founded in 1913 to stop the defamation of people who are Jewish and to secure justice and fair treatment to all (Anti-Defamation League, 2009). The Anti-Defamation League proclaims to fight Anti-Semitism and all forms of bigotry in the U.S. and abroad through information, education, legislation, and advocacy. With education as a part of this organization's mission, it produces programming called Curriculum Connections (Anti-Defamation League, 2009).

Curriculum Connections is a collection of original lesson plans and resources that assist K-12 educators in integrating multicultural, anti-bias, and social justice themes into their curricula. Each particular curriculum is organized around a specific topic or theme (Anti-Defamation League, 2009). Current curricula include topics on: Anti-Semitism and Judaism, constitutional issues, hate and extremism, the Holocaust and genocide studies, immigrants and immigration, name-calling and bullying, Native American and indigenous people, people with disabilities, racism and racial diversity, religious diversity, and sexism and gender issues. Curriculum Connections provides educators with psychoeducational materials (e.g. worksheets, books, short exercises) and factual

information about various diverse populations. However, it is not a holistic program executed in a systematic manner that provides a particular theoretical framework, specific program goals, or utilizes empirically validated in class teaching strategies. It simply provides ready made curriculums on relevant diversity related topics.

One of the most famous and widely recognized exercises aimed at reducing stereotyping, prejudice and discrimination in children is Jane Elliott's blue eyes/brown eyes simulation (ABC News, 1970; Peters, 1987; Stewart, LaDuke, Bracht, Sweet, & Gamarel, 2003). This exercise is generally comprised of blue-eyed individuals receiving ascribed preferential treatment, while brown-eyed individuals are discriminated against, a procedure aimed at sensitizing participants to the emotional and behavioral consequences of being the object of discrimination. This simulation was originally developed in the 1960's after the assassination of Martin Luther King, Jr. for educational use with grade school children in Riceville, Iowa to allow them to understand the impact of hate and discrimination in America (ABC News, 1970; Peters, 1987). This exercise has been modified for use in various settings, including as a diversity training tool for businesses and corporations and was popularized through the documentary film "Eye of the Storm" (ABC News, 1970). However this exercise has not been without controversy. Participants are subjected to sneering looks, intense and painful verbal criticism, and group humiliation for an extended period of time – and the effectiveness of this simulation has been questioned due to the lack of empirical outcome research conducted on the original experiment (Stewart et al., 2003). However, studies have been conducted on variations of Elliot's activity and have produced mixed results. Some studies suggest that there is minimal impact on participants and that the few benefits might not be worth the potential

physical and emotional distress experienced by participants and facilitators (Byrnes & Kiger, 1990; Stewart et al., 2003). However, other evaluations suggest that under ideal and optimal conditions (i.e. the exercise is conducted by Jane Elliott herself and participants complete the full 8-hr simulation) that the simulation can reduce prejudicial attitudes towards certain groups (Stewart et al., 2003).

Another teacher in Santa Barbara, California utilized literature and art to introduce students to the Holocaust (Jennings & Pattenau, 1999). In this exercise, children were introduced to the Holocaust through a photograph essay entitled *The Children We Remember*. This essay was written for children and illustrates Jewish children's lives before, during, and after the Holocaust (Abells, 1983). Photographs show families in the streets, synagogues being burned, starving children helping one another, the Star of David patches that the Jews were forced to wear and a Jewish woman and child being shot (Jennings & Pattenau, 1999). The children were then asked to express their feelings through art and then share them aloud. Although no quantitative data was collected on this particular exercise, qualitative data from the students suggested that this program produced an increased sense of awareness and respect for differences within groups. Performing arts has also been utilized as a means of beginning a dialogue about diversity and multicultural issues. Interplay is a theatre based program developed by Katherine Burke, the founding director of HumanRITE (Human Relations Interactive Theatre Ensemble) at Purdue University. Interplay uses theatre games, dialogue exercises and interactive performances to get people actively involved in dialogues about a wide range of topics, including several diversity themes (Interplay, 2009). The effectiveness of this particular program is unknown.

Several other small scale diversity training programs have emerged that focus on educating children about multicultural issues. Nikels, Mims and Mims (2007) developed a program for high school students entitled *Allies Against Hate* and presented it for the first time in the spring of 1997. This year long program was operated as a service-learning opportunity for counselors-in-training and included experiential learning, psychoeducational groups and other small group activities as primary components. Further, it served as a model for service-learning partnerships with schools and communities and as an example of a social justice intervention to assist schools with the difficulties of a rapidly growing diverse population (Nikels et al., 2007). Although outcome research for the *Allies Against Hate* program is ongoing, pre- and post- test data have been favorable, indicating that the students obtained a greater understanding of multicultural issues. However, impact and changes within the school as a system were not assessed and were not emphasized within this program, as it focused solely on increasing the multicultural knowledge base without incorporating real world application. “Service” learning and multicultural education advocates would argue that the real world experience is a vital part of the learning process that facilitates a greater depth of intellectual and affective understanding (Claus & Curtis, 1999; Kelshaw, Lazarus, & Minier, 2009; Martin & Wheeler, 2000). The real world application is what truly produces a transformative effect and leads individuals to advocate for equality and justice in their families, schools, and communities.

Linse and White (2001) used storytelling as a means of helping fourth grade students understand language diversity. English as a Second Language (ESL) students were asked to write stories in their native language and then share those stories aloud,

while their monolingual English speaking peers tried to use contextual cues and figure out the content of the story. The exercise was intended to help monolingual English speakers better understand the challenges that ESL students face (Linse & White, 2001). Storytelling has also been used to discuss “undiscussables” related to race, ethnicity, class, and gender in urban schools (Caruthers, Thompson, & Eubanks, 2004). “Undiscussables” are those topics people choose not to talk about because they have traditionally been “taboo” in educational settings, such as racism, sexism, or homophobia. The authors assert that using stories to begin a dialogue about the assumptions, beliefs, and attitudes that may impact the classroom environment can help schools begin to better understand the needs of their students and provide a more culturally-sensitive educational environment. Although storytelling is a feasible and creative strategy to begin the process of discussing “taboo” topics with urban school children, the authors acknowledge that this strategy is not the single change that that will significantly alter the lives of many students (Caruthers et al., 2004). It will require broader, more structural changes within the school as a system and engaging in activities that produce a greater impact.

### **Community-based Multicultural Education**

In 1998 in Whitwell, Tennessee, a middle school teacher began teaching a Holocaust Education course that was intended to educate students about the devastating and tremendous impact of discrimination and prejudice (Schroeder & Schroeder-Hildebrand, 2007). The *Paper Clips Project* began simply as an eighth grade project and evolved into a collaborative effort that would gain worldwide attention and has recently been turned into an award winning documentary film. Through internet research, the



students discovered that paper clips were worn as a silent protest against Nazi policies during WWII and they decided to collect six million paper clips to represent the estimated six million Jews killed during Adolf Hitler's reign. To date, Whitwell Middle School has collected over 30 million paperclips, sent from all over the world in commemoration of those lost during the Holocaust. The school currently has a memorial railcar that holds the paperclips and is on display for anyone to visit and reflect. This project is just one example of how multicultural education can be expanded to benefit schools, families, communities and the greater culture. The impact of this program is tremendous and the learning is invaluable (Schroeder & Schroeder-Hildebrand, 2007).

The Art and History program in the West Tampa, Florida school district was conceived to enhance the self-esteem of children of color, specifically Latino and African American youths, and to foster positive relations between the two groups (Cruz & Walker, 2001). The program included visiting area museums (specifically those focused on the artistic accomplishments of African Americans and Latinos) and engaging in follow-up activities related to the experience (e.g. after viewing and learning about traditional African mask making, students designed and constructed their own masks). The students also learned traditional African and Latin American dances, sampled foods from the cultures studied, and played games developed and popularized by African American and Latino cultures.

At the annual High School Theatre Day at Arizona State University (ASU) the campus brings students and teachers from more than 25 Phoenix area schools for a series of workshops and performances. During this theater forum, college students present two workshops using role plays that exhibit racism, classism, sexism, heterosexism and

ableism (Saldana, 1999). As with previous programs, no empirical evidence exists indicating the effectiveness or efficacy of this particular program. Although this workshop does utilize psychoeducation, role plays and other methods of experiential learning, it only exposes students to these concepts for a few hours. Long-term impact and producing action oriented change is rarely achieved in a few hours when it comes to multicultural education. With respect to empirical support, there is not much data available on this particular program, as is the case with many school based diversity training programs. These programs are typically underfunded and may not have the resources to support the collection of empirical data.

In reviewing the literature on existing multicultural education programming for students, it became apparent that there was a significant aspect missing from the myriad of curricula and activities; bullying. Although it is infrequently addressed in diversity training programs, addressing bullying becomes an important aspect of multicultural education. Difference-based bullying can (and frequently does) occur based upon a myriad of individual characteristics, including race/ethnicity, immigration status, language of origin, gender, and sexual orientation. As such, interventions for handling bullying must be addressed in the context of multicultural education programs. Failure to provide training to young people may result in the development of widespread bullying behavior, which is already identified as a significant problem plaguing U.S. schools. Students in minority groups (or groups ostracized in the general population) may be at increased risk to experience bullying based upon their diversity variables.

## **Bullying Behavior and Its Relevance to Multicultural Education**

Bullying is defined as having two key components: repeated harmful acts and an imbalance of power (Sampson, 2002). Bullying is the repeated act or acts of physical, verbal, or psychological abuse or intimidation of an individual by one student or a group of students over time to create an ongoing pattern of harassment and abuse (Whitted & Dupper, 2005). The relentless execution of abusive social power is the key element and is one vital aspect of bullying that creates such a negative impact for both victims and perpetrators. Bullying can have harmful and long-term consequences for the bully, the victim, and the school community.

Victims of bullying can have long-term academic, emotional, and behavioral problems, including lower self-esteem, lower academic achievement, higher incidences of depression, and more feelings of loneliness and insecurity than their non-bullied classmates (Sampson, 2002; Bond, Carlin, Thomas, Rubin, & Patton, 2001; Whitted & Dupper, 2005). In addition, children that engage in bullying behavior may also suffer several negative long-term consequences. Bullying among elementary age children is a precursor to more violent behavior in later grades (Saufler & Gagne, 2000). Further, the largest national epidemiological study to date, conducted by Vaughn, Fu, Bender, DeLisi, Beaver, Perron, and Howard (2010) examined the association between bullying and psychiatric diagnoses. The researchers examined the prevalence of childhood bullying among adults in the U.S. and the authors were interested in identifying the number of individuals that had engaged in any form of bullying behavior at any point in the lifespan. In this study, six percent of U.S. adults reported a lifetime history of bullying others. With respect to psychiatric diagnoses, this particular study demonstrated that individuals

with a lifetime history of bullying were nearly eleven times more likely to possess a conduct disorder and nearly eight times more likely to meet criteria for antisocial personality disorder than their non-bullying peers (Vaughn et al., 2010). There was also significant comorbidity between bullying and alcohol use disorder and other substance abuse disorders. Comorbidities between bullying and bipolar disorder and paranoid and histrionic personality disorders were also detected. Overall, this evidence suggests that persons who engage in bullying behavior have substantial psychiatric impairment that persists into adulthood.

In addition to the psychological implications for the individuals who are actively involved in bullying (as either victims or perpetrators), even students who are not directly involved in bullying are often negatively impacted. Witnesses of bullying are often intimidated and fearful that they may become the targets of bullying and may perform poorly in the classroom because their attention is focused on how they can avoid becoming the targets of bullying rather than on academic tasks (Hoover & Oliver, 1996; Chandler, Nolin, & Davies, 1995). Ultimately, bullying can affect the entire school, creating an environment of fear and intimidation (Whitted & Dupper, 2005).

With respect to multicultural education, the issue of difference-based bullying becomes particularly relevant. This is an area that has received national media attention in recent months with the tragic suicides of several young people due to difference-based bullying (e.g., bullying due to ethnicity or sexual orientation). Difference-based bullying is defined as bullying based upon characteristics that differentiate one individual from another with certain traits carrying ascribed power

Just as certain individuals enjoy increased social status and ascribed power in the larger societal context, similar power dynamics exist in schools and classrooms. Dr. Dan Olweus, a longtime researcher and developer of the *Olweus Bullying Prevention Program* (first developed in the late 1980's), identifies an "imbalance of power or strength" in his core definition of bullying behavior. Power is a prerequisite and necessary component of both bullying behavior and societal oppression. This clear connection between the two constructs explains why both frequently occur together, a troubling and devastating combination. As indicated by the previous empirical evidence, bullying can have profound and long-lasting effects for both victims and perpetrators. Imbalances of social power that are present in the larger sociocultural context and other systems within U.S. society maintain the status quo with the confines of schools. There are several historical and contemporary examples of how this phenomenon occurs. For example, the disproportionate placement of African American children and those from lower socioeconomic backgrounds in special education classes. Disproportionate representation occurs when the percentage of students from a particular group in special education exceeds the percentage of those students in the entire school population (Zhang & Katsiyannis, 2002). In fact, since the beginning of special education, African Americans and children from low socioeconomic backgrounds have been the primary consumers of special education services (Harry & Anderson, 1994). The highly publicized *Larry P. v. Riles* case (1979) highlighted the problem of disproportionate representation occurring in California specifically with African American students being labeled low cognitive functioning. Although recent literature has identified the intersection of multiple identities (e.g., race, socioeconomic status, culture) as the primary cause of

disproportionate representation, African Americans continue to be overrepresented in special education and are more likely than their White counterparts to have misbehavior and low academic achievement attributed to low intelligence or mental disability (Zhang & Katsiyannis, 2002). This is just one example of how pervasive negative stereotypes of African Americans pervade our educational system and how the social inequalities become the status quo in many American schools.

Another pertinent example of how social inequities and prejudices infiltrate school culture is the experience of the LGBTQ students. An online survey of LGBTQ teenagers indicated that over 90% reported being verbally or physically harassed or assaulted because of their actual or perceived sexual orientation, appearance, gender, gender expression, race/ethnicity, disability or religion, as compared to 62% of non-LGBTQ teens (Harris Interactive & Gay, Lesbian, and Straight Education Network [GLSEN], 2005). Further, this survey indicated that LGBTQ students are three times more likely to feel unsafe at school compared to non-LGBTQ students. Political and sociocultural events appear to have a particular impact on the treatment and protection of LGBT students in schools across the country. According to GLSEN's *State of the States* report (2004), approximately 75% of students in the United States have no state legal protections in schools from harassment and discrimination based on their sexual orientation. This failure of state policy protection exists despite the fourteenth Amendment of the U.S. Constitution, which states that all individuals are entitled to equal protection under the law (Weiler, 2001). Additionally, the NCATE determined that multicultural education is a necessary and vital component of preservice teacher training, the needs of LGBTQ individuals are rarely addressed or discussed (Clark, 2010). Further

a recent survey revealed that only one-third of secondary school principals believed that lesbian, gay, and bisexual students would feel safe in their school and only one-quarter believed that transgendered students would feel safe (McCabe & Rubinson, 2008). Additionally, although 90% reported having heard antigay slurs in their school, only 21% have engaged in initiatives to create a safer environment for LGBT students (Harris Interactive & GLSEN, 2008). A lack of intervention at the school-wide level can lead to devastating tragedies, such as the recent suicides of Tyler Clementi and Seth Walsh. Both were bullied and tormented due to their sexual orientation, fearing the social stigma and repercussions of being “out,” ultimately leading to their premature deaths.

The preceding statistics and suicides are both concerning and indicative of the need for training and psychoeducation to both professionals and students about the overwhelming issues that LGBTQ students face. This is also another example of how sociocultural and political events in our society that affect the thought, feelings, and behaviors of individuals (including school administrators and teachers) are often recreated within our nation’s schools and thus, the school becomes another oppressive system for students from traditionally marginalized groups. Students with disabilities, those who practice religions aside from mainstream Christianity, and LGBTQ students are other groups that are particularly vulnerable to bullying. In a nationally representative sample combining data about bullying at and outside of school, 25 percent of students victimized by bullying reported they were belittled about their race or religion (Sampson, 2002). Additionally, as stated previously, LGBTQ students are three times more likely to have been assaulted or involved in a fight at school than their heterosexual counterparts. The separation and lack of integration of students with disabilities in general education

classes, mainstream educational clubs and organizations, and athletic clubs perpetuates a lack of understanding and interaction among students with and without disabilities and can create an environment ripe for bullying behaviors (Hoover & Stenhjem, 2003; Human Rights Watch, 2001). There is an overwhelming need for school-based programming to address both the lack of multicultural knowledge and training (of students and teachers) and subsequent bullying in order to create an optimal, nurturing learning environment.

In addition to negating the importance of bullying in multicultural education programs, few (if any) programs focus their efforts on furthering the education or skills of the teacher or facilitator. Although these curricula were designed to educate students, these programs fail to acknowledge how the educator's beliefs, values, and biases impact the experience. This is particularly relevant for teachers, as they are one of the primary vehicles for disseminating knowledge to students concerning these topics and play a substantial role in designing classroom curricula.

### **Training culturally-competent teachers.**

In 2007, the NCATE ratified a "call to action" entitled *NCATE and Social Justice* which acknowledged that the U.S. has struggled to provide an equal educational opportunity to all children and demanded that the organization itself take action to fulfill the promises of *No Child Left Behind* (NCATE Professional Standards, 2008). Thus, the NCATE emphasized the importance of cultural competency in education and practice of primary and secondary school teachers and required that professional education programs (at a minimum) prepare candidates who "demonstrate fairness in education settings by meeting the educational needs of all students in a caring, non-discriminatory manner" and



“understand the impact of discrimination based on race, class, gender, disability/exceptionality, sexual orientation, and language” (NCATE Professional Standards, 2008, p.7). Additionally, NCATE’s Unit Standards include a specific standard related to the acquisition of skills in the area of diversity. This standard requires that teachers demonstrate competency in working with diverse populations and develop the knowledge, skills, and professional demeanor necessary to help all students learn (NCATE Professional Standards, 2008).

The preceding standards would suggest that a focus on developing and maintaining skills related to multicultural education is viewed by the NCATE as a necessary and vital component of teacher development. Although many teacher education programs have addressed this by offering “diversity” courses, reaction to these courses have been mixed. Numerous studies have examined preservice teachers’ response to multicultural education requirements (Marx, 2004; McIntyre, 1997; Thompson, 2002). Some suggest that single courses in multicultural education were successful in altering teachers’ cultural paradigms, however others suggest some negative paradigm shifts regarding multicultural education as well as myriad contradictory beliefs resulted from such courses (Cho & de Castro-Ambrosetti, 2005). Further, very little research has examined if a shift in attitudes results in behavior change that carry over to the classroom. Additionally, most preservice teachers are White, middle-class, Christian, and female (Silverman, 2010). These demographics do not match the majority of students in many communities and are prone to belief systems that reflect ideology of the majority culture. Thus, it is unlikely that educators will develop the skills necessary to effectively integrate and advocate for students from marginalized groups without specialized training and

preparation. However, educators have an obligation to ensure that all children, including those who are most vulnerable, receive protection from harassment and equal opportunities to learn and thrive.

There continues to be a need for innovative methods to assist teachers in developing competency in the area of diversity. This is due to several factors, including the lack of in depth preparation in teacher education programs, the limited empirical data on the efficacy of existing diversity training programs, and the increasingly diverse and multicultural student population.

## **Chapter 3**

### **Program Manual**

#### **Program Overview**

The Power to Promote Justice program was developed in response to a need for further and more in-depth multicultural education for teachers. Although practicing in a multiculturally competent manner is a core competency for teacher education programs (as outlined by National Council on Teacher Accreditation [NCATE]), many graduate level programs fail to offer more than a single course on the subject of diversity. Though rarely the case, best practices in multicultural education training for teachers identify that multicultural education should be included in all aspects of the teaching curriculum. As such, the need for training culturally-competent teachers is great, as the classrooms of the twenty-first century are reflecting the demographic changes present in the larger culture.

The Power to Promote Justice program was developed to address the missing aspects of current multicultural education programs. Many programs attempt to offer training in a single session, which can produce less than optimal attitude or behavioral change. Further, virtually no programs address the issue of bullying as it relates to multicultural education. Graham (2010) identifies that one meaningful factor in predicting victimization as it relates to bullying is being different from the larger peer group. As such, having a physical or intellectual disability or being highly gifted in a

mainstream classroom, being the member of a racial, ethnic, or linguistic minority group, or being gay or lesbian puts a child at increased risk for becoming a target of bullying.

The Power to Promote Justice program also utilizes a process-oriented approach, encouraging the development of insight and awareness among participants. This deviates from many multicultural education programs that provide statistical and generalized information about participants but fail to utilize other training techniques to fully engage participants. Various modalities are drawn upon in the Power to Promote Justice program, including case studies, journaling techniques, the use of technology, and small and large group process work. This represents a holistic approach that will likely lead to greater involvement and buy-in from the teachers.

### **Train-the-Trainer Strategy**

The train-the-trainer (TT) approach is a popular and effective method for training professionals. It has been cited extensively throughout the medical education literature, for its usage in primary/secondary prevention programs, and in mental health and addiction fields (Martino et al., 2010). In the TT approach, an expert is utilized to train other professionals in how to teach a designated intervention to others. This allows the professionals to return to their respective settings and continue to train others, presenting a cost-effective solution to employing expensive expert trainers. It also allows for the development of on site advocates.

In the Power to Promote Justice program, an expert trainer in the area of multicultural education will be employed to educate teachers on culturally competent practices to utilize in their classrooms.

## **Target Teacher Population**

The Power to Promote Justice program is geared towards training high school psychology, sociology, history, and/or English teachers to incorporate multicultural education activities into their respective curriculums. The Power to Promote Justice program is a train-the-trainer model, intended to instruct the teachers on how to replicate the activities of the program in their respective classrooms. This would include the guided discussions, reading responses, and experiential activities outlined in the program.

Under ideal conditions, all teachers in the prospective school would undergo this training in order to have the principles integrated into all aspects of the school curriculum. These trainings would likely occur during monthly teacher in service trainings or other times designated for teacher education.

## **Target Student Population**

The student population intended to benefit from the Power to Promote Justice program are high school students, grades nine through twelve. This population is cognitively able to understand the concepts presented in the program and as illustrated in the literature review, few programs target this group (high school students).

## **Curriculum Set-up**

This section of the manual provides information about the aspects of each training session. Reminder icons will be used throughout the handbook to alert you to important information, as follows:



Indicates that a video clip should be presented.



Indicates experiential activities that should take place.



Indicates that materials are needed for a given activity, including writing utensils, handouts, or other supplies.



Indicates discussion points.



Indicates “talking points” or near verbatim messages that should be presented to the participants.



Indicates important facilitator notes or tips to remember.

\* This program is intended to be flexible, allowing the trainer to utilize the outlined activities based upon the time allotted by each school. An asterisk will indicate the activities most vital (and thus, should be emphasized) to optimal implementation if adequate time is not allotted to complete ALL activities. Three to four hours (not necessarily consecutively) is recommended.

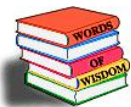
## Training Sessions

### Session 1

What is multicultural education? How to begin the conversation about diversity and manage reactions.

#### **Focus of the Session:**

1. To provide information to the participants about the purpose and process of the Power to Promote Justice program training series.
2. To discuss the activation of emotions that occurs prior to and during multicultural education courses.
3. To provide strategies on how emotions can be managed and allow for the establishment of a safe learning environment.



Prior to beginning each session, review the facilitator notes:

- ✓ As this is the first session, students may have misconceptions and many different feelings about participating in this series. Individuals may be interested in multicultural education or may have been required to participate as part of class. This may impact their initial response to your presence. Be mindful of those attitudes and allow individuals to express themselves. This will give you the opportunity to correct any misconceptions and will allow your participants to feel heard.
- ✓ Be aware of the group's stage of development. Depending on the participants,

these may be individuals who know each other well or those who are meeting for the first time. This will require flexibility on your part.

✓ Be understanding of initial resistance. This is a normal component of diversity training and likely an emotive response that you will encounter from students when you present this type of material. This is a good opportunity to model effective ways for handling resistance:

(a) Be open and an active listener.

(b) Remain non-defensive.

(c) Be careful of your own reactions and decide the best way to handle them in advance. Participants may begin discussing an issue in a manner that offends you. Take a break if you need one or process your “hot buttons” in advance.

(d) Remember you are modeling. It’s perfectly normal to have a reaction, it’s more important how you handle it.

## I. *Introductions*



Most likely you will be presenting this training series to your own students, however there may be times when you are called to work with other groups of students or even other educators. It is always important to take time (at the start of a training series) to provide information about yourself to establish and build rapport with a new group. Be as open as you feel comfortable, this will model genuineness and cooperation in the participants.



(a) Introduction of yourself (name, position, qualifications, etc.)



(b) State the reason that you are interested in multicultural education and why you feel that it is an important part of classroom learning.



“Before beginning the session, I would like to take the opportunity to introduce myself and allow you to introduce yourselves to me.”

## II. *Goals of the Power to Promote Justice program \**



Before we jump right in and get started, I would like to take some time to explain the goals of the Power to Promote Justice program and why we are participating in this series.

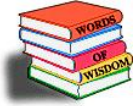
- (a) As a teacher, many of you interact with students of varying racial/ethnic backgrounds, ability levels, sexual identities, and other areas of difference. This can be difficult to manage in terms of classroom social dynamics, bullying, and simply beginning the conversation about difference with your students. As such, the goal of this training series is simple and straightforward. The Power to Promote Justice program intends to provide you with a simple to use guide on how to incorporate multicultural education activities into your classroom.
- (b) This program is intended to be interactive and process oriented. This means that there will several large and small group discussions about the session topics throughout the training. I will not be simply providing you with facts about various minority groups. These discussions are purposeful and focused on helping you identify and explore your own beliefs and how that impacts your role as a teacher, which ultimately impacts your students.

### III. *Establishment of Ground Rules* \*



Because participation in this program requires individuals (either your students or yourselves) to disclose personal information regarding values, beliefs, and other potentially sensitive information, I would like to create a few ground rules for the group discussion. As such, in order to make sure that everyone's views and privacy are respected, as well as to create an atmosphere that feels safe for everyone to talk, I am going to ask that you please keep these few ground rules in mind.

- ✓ Be active and open listeners. Don't speak while others are speaking and patiently wait your turn. Common courtesy applies in all situations!
- ✓ Maintain a non-judgmental stance. While this can be challenging, it is a vital component of participating in a meaningful conversation.
- ✓ No personal attacks. Try your best to separate personal matters from the focus of the training. Everyone has something significant to add to this conversation.
- ✓ Be respectful and particularly mindful of your non-verbal communication. No eye rolling, lip smacking, or finger wagging. If you engage in these behaviors, prepared to be called out. Acknowledge everyone's right to form their own opinions, even if they differ significantly from your own.
- ✓ Respect the confidentiality of everyone present here. Engaging in gossip outside the session can prevent individuals from sharing and create division between us. Please keep the conversation in the room.



Ask participants if they can think of any other rules that may be applicable or should be added to the list. If not, move on and let them know that the list can be revised at any time.

#### IV. *Video Clip* \*



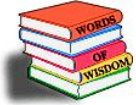
To get the conversation started around multicultural training and education, a video clip from the hit NBC television series “The Office” will be shown momentarily. This particular clip is drawn from an episode entitled “Diversity Day.” Although this show is generally humorous and may appear funny, pay close attention to the content of the clip (e.g., what you see in facial expressions and body language of the employees and what you hear the characters saying).

- ✓ Play clip from “Diversity Day” – Begin at 15 minutes, 24 seconds and play through 21 minutes, three seconds (15:24 – 21:03)



It is important to note that the material presented in this clip may or may not be appropriate for your audience. As such, as a trainer, it is always important to know your audience. This show was selected due to its widespread applicability. However there may be situations when material obtained from another popular television or online show may fit your participants more appropriately. The Power to Promote Justice program allows for this type of flexibility. However, the clip should elicit similar themes to what is presented in “The Office” clip. This clip provides information about the misconceptions that are frequently associated with diversity training and clearly shows the affective reactions of the staff

participating in the training. This is a good starting point to begin the conversation with the individuals in your training about their potential misconceptions and feelings about diversity training.



For younger audiences, the popular FOX television show “Glee” has several episodes that are diversity themed and would provide appropriate discussion points.



The use of technology and popular media outlets can be a powerful tool in engaging students (and other educators) in the learning process, which is the primary motivation for using video and computer based activities throughout the sessions.

#### V. *Group and Individual Activities*



Discussion Questions:

1. What are your reactions to this clip?
2. Does this clip represent any of your misconceptions surrounding diversity training? If so, which ones?
3. What feelings or emotions did you see in the characters?



Individual Activity:



Materials Needed:

1. Paper

## 2. Pens or pencils

Have participants write down their feelings about participating in a diversity education series. Inform the participants that you will be sharing all of the responses, but that they will remain anonymous. Collect the responses and read them aloud. After reading the responses, inform the participants that all respective feelings are valid and that emotional reactions are common.



Many individuals have emotional reactions to participating in multicultural education courses. For some, it elicits feelings of sadness, guilt, or anger. In others, having discussions about these topics provoke fear. For others, they may feel excited or enjoy having discussions about these topics. Ultimately, the point is that wide ranges of emotional responses are normal and valid. There is no right way or wrong way to feel concerning these issues.



Some individuals simply may express being “tired of” discussing diversity issues or may feel as if they don’t need any additional training (based upon their life experiences and knowledge). Emphasize that multicultural awareness and learning is a lifelong process and that even members of minority groups can hold biases against others.



It is important to discuss how to manage difficult emotions in a healthy and adaptive way. Since all of you likely have experienced difficult emotions at one point or another in your lives, I would like to have you share your successes (or

knowledge about how to handle emotions) with each other. Please divide up into groups of 3 or 4. Try to work with individuals that you do not know as well.

Throughout the trainings, there are several group activities, so you will likely have the opportunity to work with everyone at some point. I will be passing out a handout (Appendix A) that will assist you in your group work and will subsequently explain the technique that will be utilized. Feel free to use this activity in the classroom with your students.



Pass out the Aronson Jigsaw Technique (1978) handout (Appendix A) and explain the purpose and rationale of using this technique (Appendix B).



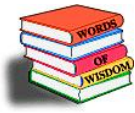
Group Activity: \* Managing Negative Emotions – Application of Aronson Jigsaw Technique



Materials Needed:

1. Paper
2. Pens/pencils
3. Explanation of Aronson Jigsaw Technique handout (Appendix A)
4. Small sheets of paper with group member assignments/segments (See “How-To” in Appendix D)

The jigsaw technique will be outlined and a handout will be provided to participants with an in-depth description (Appendix A). Participants will be divided into groups and the technique will be executed as outlined in handouts (Appendices A, B, D).



Explain to participants that you will use the final product from each group to compile a worksheet for participants to use throughout the remainder of the training series.



Depending upon the responses, you (as the facilitator) may add additional strategies as needed. Using the responses elicited by the participants (as opposed to simply providing a worksheet) can be beneficial in that they will see that they are active participants in their own learning process.



Discussion Questions:

1. How was the activity? Do you think it would be useful? Why or why not? How could it be improved?
2. What will be your biggest challenge in completing the Power to Promote Justice program? How will you overcome it?

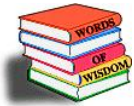
VI. *Wrap-up and final comments.* \*

## Session 2

My bias, my values: The significant impact of personal and societal biases.

### **Focus of the session:**

1. To increase knowledge and awareness of the impact of personal bias on the learning environment, specifically implicit and explicit bias.
2. Examine the impact of societal biases on the lives of individuals.



### Facilitator Notes:

- ✓ The computer based activity session required for Session 2 will take some additional coordination on the facilitator's end. If the school has access to a computer lab, then it will need to be reserved for this training. If not, additional arrangements must be made or the activity modified.
- ✓ Remember to hand out the compiled worksheet from the "Manage Your Emotions" group activity in Session 1. In this session, individuals will be forced to dig deeper than was required in the previous session. As such, they may need to utilize the outlined techniques for managing difficult emotions.
- ✓ Remind the participants of the ground rules and encourage them to add new additions if necessary.
- ✓ Don't forget self-care and managing your own reactions. These topics are anxiety producing for many individuals and can produce intense emotional



reactions (even for the facilitators) as a topic may resonate with you on a personal level or the participants may resent you (for even discussing oppression, power, and privilege). Identify a colleague to process the sessions with and check-in with that individual regularly.

I. *Introduction of Session 2 \**

Explain to participants that Session 2 is focused on understanding and becoming aware of our own biases.



Today's session will be focused on understanding and becoming aware of our personal bias and the bias that society perpetuates towards certain groups. There are various ways to define bias, which will be presented later in the session. As we have customarily done in the previous trainings, this session will begin with a video clip from *The Office* "Diversity Day" episode.



If necessary, gently remind participants that although this show has many humorous undertones, that the topic being discussed is of great significance. As a facilitator, be reminded that these clips are being used strategically, to help peak the participants' interest and to spark discussion. Further, this is a means of addressing taboo topics in a non-threatening manner.

II. *Video Clip*



In this particular clip, the hour-long diversity training in the office has concluded

and Steve Carell's character (Michael Scott) is refusing to sign a form that acknowledges his acquisition of new skills in the area of diversity. His rationale for this refusal is that "he already knows all this" and is well versed in the area of diversity. As compared with many individuals who hold privileged status, he appears entirely unaware of the implicit biases that may govern his behavior. This particularly significant considering that his behavior, which was perceived as offensive by many of his co-workers, was the primary catalyst for the diversity training.

- ✓ Play "Diversity Day" clip from 8 minutes, eighteen seconds to 10 minutes, sixteen seconds (8:18 - 10:16).



#### Discussion Questions:

1. What are your initial reactions to the clip?
2. Do you believe that Michael Scott is aware of his potential biases?
3. Do you think that you are aware of your own biases?

### III. *Group and Individual Activities 1 \**



Individual Activity:                      Implicit Associations Test (IAT)



#### Materials Needed:

1. Computers
2. Printers and printer paper
3. Internet Access: Website for Project Implicit

<https://implicit.harvard.edu/implicit/demo/takeatest.html>

Inform participants that you will be proceeding to the computer lab to do a computer based task. The Implicit Association Tests (IAT) (also referred to in the literature implicit bias test) measures implicit attitudes or beliefs that people are unwilling or unable to report (Project Implicit, 2011). Several tests have been developed that measure various attitudes related to particular groups. For example, there is a Gender-Career IAT, which examines most Americans' automatic preference to pair family-focused characteristics to females and career-focused characteristics to males (Project Implicit, 2011). There is also a Race IAT (Project Implicit, 2011). This IAT requires the ability to distinguish faces of European and African origin. It indicates that most Americans have an automatic preference for white over black. To obtain further information about the research conducted on the IAT or just general information concerning the test, visit the Project Implicit website at:

<https://implicit.harvard.edu/implicit/demo/background/index.jsp>



DO NOT provide any unnecessary information regarding the nature of the test or what it is intended to measure as it can “spoil” or taint the results. However, if participants insist on questioning you, provide as little information as possible. Do inform individuals that the group will be reviewing the responses of the computer based task together, but that individual results will remain anonymous.



Group Activity 1: Review of IAT results and processing.



#### Materials Needed:

1. IAT computerized results.
2. Discussion Questions

You, as the facilitator will review the results of IAT test. Ideally, participants will have taken different types of tests (e.g., the Race IAT, the Gender-Career IAT) to examine implicit bias that is present towards various groups in our society.

Provide definition of implicit bias (found in the Education section) and then encourage participants to form dyads and answer the following discussion questions.



#### Discussion Questions:

1. Are you surprised at the results?
2. Do you believe that you hold implicit biases towards certain groups? What would stop you from acknowledging them if you did?
3. How do you think your implicit biases could potentially impact your work with your students?

#### IV. *Education*

For this training session, the Education section will provide the definitions for implicit and explicit bias. The definition of implicit bias will be given to participants during the Group Activity 1, following the administration of the IAT test. The definition of explicit bias will be provided preceding the final



Individual/Dyadic/Group activity for Session 3.

The definitions are as follows:

1. Implicit bias can be described as hidden inclination or bias either for or against a certain individual or group. Greenwald and Benaji (1995) argued that much of our social behavior is driven by learned stereotypes that operate automatically and unconsciously when we interact with other people. Greenwald would later develop the IAT test, which has become the gold standard for measuring implicit bias (the computer-based exercise that the participants just completed).
2. Explicit bias (with respect to multicultural education) is simply the expressed preference or inclination for or against a certain individual or group. This type of bias is more purposeful and may be presented as fact by an individual. Nonetheless explicit biases towards certain groups or populations are frequently based on impartial judgments and false stereotypical information.

V. *Group and Individual Activities 2 \**



Individual/Small Group Activity: Is it really that obvious? The Impact of Explicit Biases



Materials Needed:

1. Copies of four case studies (response questions in Appendix C):

(a) “No Pity: People With Disabilities Forging a New Civil Rights Movement” by Joseph Shapiro.

- ✓ Can be found in *Understanding Prejudice and Discrimination*, a book edited by Scott Plous and published in 2003. This will be

provided as a part of the material packet for the Power to Promote Justice Program as it has several relevant articles that can be utilized for training.

- (b) “Irish Immigrant Families in Mid-19<sup>th</sup> Century America” with a focus on objectives 4 – 7, by Mary Baba, Yale-New Haven Teachers Institute.

✓ Can be retrieved from the following website:

<http://www.yale.edu/ynhti/curriculum/units/1990/5/90.05.07.x.htm>  
l#a.

✓ With this article, it is broken down into several objectives, for the sake of this exercise focus on the information provided in Objectives 4 – 7.

- (c) The Story of Gwen Araujo, based on the true story of a devastating hate crime.

✓ Summary found in Appendix C.

- (d) "The Scary Reality of a Real Life Barbie" by Galia Slayen, contributor for The Huffington Post.

✓ Can be retrieved from the following website:

[http://www.huffingtonpost.com/galia-slayen/the-scary-reality-of-a-re\\_b\\_845239.html](http://www.huffingtonpost.com/galia-slayen/the-scary-reality-of-a-re_b_845239.html)

## 2. Pens/pencils



The definition of explicit bias (provided in Education Section) should be read to participants. Then individuals should be provided with one of four case studies

and after reading them should answer the corresponding questions (Appendix C). Each highlights a case of explicit bias based on a given diversity variable. After reading the case studies and answering the response questions (Appendix C), participants will pair up with those given the same case and discuss their responses collectively. A spokesperson for the group will describe the case and present the highlights of the small group discussion to the larger class.

VI. *Wrap up and final comments.* \*

### Session 3

Who am I? Unpacking my invisible knapsack and understanding privilege.

#### **Focus of the session:**

1. To raise awareness about the identities that each individual carries.
2. To provide education about the definition of stimulus value and the meaning of privilege.
3. Discuss how power and privilege impact the lives of students.



#### Facilitator Notes:

- ✓ The McIntosh (1989) article will likely elicit a myriad of responses. Be prepared for them all. Remember to model openness, active listening, and solid conflict management skills.
- ✓ It would be beneficial for you to participate in the individual activity “Unpacking my invisible knapsack.” This provides another opportunity to engage in effective modeling behavior (acknowledgement and awareness of your identities).
- ✓ Continue to be mindful of the group’s developmental progression through the outlined activities. It may be frustrating if the group is not progressing as quickly as desired, stay the course. Continue to practice active listening, reflection, and remain non-judgmental. It can take several sessions (months or even years) to induce even the slightest bit of attitude change. Remember that you are “planting seeds” and cultivating them with your activities and knowledge.



## I. *Introduction to Session 3* \*



Welcome back to the training series! I would first like to thank everyone for their participation in last session's individual and group activities.



Don't forget to acknowledge and praise individuals for their participation in the group and individual activities. For many this may be their first experience with multicultural education and as such, it may be particularly difficult to share. Both adults and children benefit from praise and positive reinforcement for their participation.



This session will be focused on providing information about the concepts of social stimulus value and discussing privilege as it relates to certain diversity variables. If you have no idea what I'm talking about, don't worry! I will be providing definitions of these concepts in just a few minutes. But first, I'd like to begin with another brief video clip from *The Office*.

## II. *Video Clip*



This particular clip, from the same episode of "The Office," Diversity Day portrays a strong example of an individual who is entirely unaware of his social stimulus value. He is unaware of why his reenactment of a Chris Rock (an African American comedian) stand-up comedy routine may be perceived as offensive by his co-workers. Specifically, this character in "The Office" makes

certain stereotypical statements about the behaviors and beliefs of African Americans. This clip will be used to introduce the concept of social stimulus value and the significant impact it has on others' perceptions of our behavior.

✓ Play Diversity Day clip from 5 minutes, thirteen seconds to 7 minutes, thirty-four seconds (5:13 – 7:34).



Discussion Questions:

1. What are your initial reactions to the clip?
2. Do you understand why Steve Carell's coworker's were offended by his behavior? If so, why? If not, why not?
3. Can you think of situations in which your outer appearance has impacted your personal interactions with others? Provide an example.



If participants provide examples of social stimulus value in their responses to the preceding questions, utilize them to transition to the education portion of today's session.

### III. *Education* \*



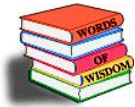
Provide the following definitions of social stimulus value, power, and privilege.

(a) Social stimulus value can be defined as the outer characteristics of our physical appearance that can shape our interactions with others. Such characteristics are vast and can include (but are not limited to) age, race, gender, body size, disability status, and attractiveness. Such characteristics influence our

interactions with others because they can trigger evaluative thoughts or stereotypical beliefs.

(b) As it relates to multicultural education, Tonette Rocco (2002), an assistant professor at Florida International University, defined power as “the control, use and protection of economic, political, and social resources and the unconscious use of these resources against others” (Poster session the Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, 2002).

(c) The National Conference on Community and Justice (2011) defines privilege as “A right that only some people have access or availability to because of their social group memberships (dominants). Because hierarchies of privilege exist, even within the same group, people who are part of the group in power often deny they have privilege even when evidence of differential benefit is obvious” (para.



Inform participants to keep these definitions in mind as we proceed into the next activity. Additionally, if they have reactions, further articulate that they will have an opportunity to share those thoughts/feelings in dyadic and the larger group.

#### IV. *Group and Individual Activities* \*



Individual/Dyad Activity:



Materials Needed:

Copies of the Peggy McIntosh (1989) article “White privilege: Unpacking the invisible knapsack”

✓ Can be obtained from the following website:

<http://www.nymbp.org/reference/WhitePrivilege.pdf>

Participants will first read the McIntosh (1989) article individually. Then participants will pair up in dyads (groups of two) and answer the following response questions:

1. Do I have privilege?
2. Is race/ethnicity the only way in which an individual can be privileged? If not, what are other ways?
3. What kind of emotions did reading this article bring up?



Provide participants with the opportunity to share their insights and discussions with the larger group. Then proceed to the experiential activity.



In considering activities for students, keep the developmental and cognitive level of the participants in mind. Typical students in the ninth grade (and higher) should be able to grasp the concepts presented in the McIntosh article. If you find that students are having difficulty grasping the definitions of power, privilege, and social stimulus value – review the definitions again and ask specifically about what is confusing. Be careful not to confuse resistance with lack of understanding. Resistance can be a common response to the McIntosh (1989) article. Don't forget to utilize the strategies of active listening, openness, and maintaining a non-judgmental stance when attempting to confront this discrepancy.



Experiential Activity: Got Privilege? \*



Materials Needed:

- 1.) Wide open space with enough room for all participants to line up in a straight line and move freely.
- 2.) Handout for facilitator: “Power and Privilege: Crossing the Line” compiled by Eileen Merberg, Buffalo State College.

Ask participants to line up across the floor side by side in one straight line. Tell them that you will be giving them instructions to follow, so remind them to listen closely. Participants should be advised prior to these questions to remember their feelings during the exercise.



Facilitator will read the following list:

1. If when you walk into a store, the workers sometimes suspect you are going to steal something because of your race, take one step back.
2. If you or your ancestors were ever told that because of your race, skin color, or ethnicity, you are ugly or inferior, take one step back.
3. If you have attended a private school, take one step forward.
4. All those who were or are now educated in schools where the vast majority of the faculty members and staff were or are of your ethnic or racial group, take one step forward.
5. If you studied history and culture of your ethnic ancestors in elementary and secondary school, take one step forward.
6. If you started school speaking a language other than English or the dominant language of that school, take one step back.

7. All those who come from, or whose parents came from rural areas, take one step back.
8. All those with immediate family members who are doctors, lawyers, or “professionals,” take one step forward.
9. All those who were given a car by their family, take one step forward.
10. All those who were told by their parents that you were beautiful, smart, and capable of achieving your dreams, take two steps forward.
11. If prior to your 18<sup>th</sup> birthday, you took a vacation outside of the US, other than Mexico or Canada, take one step forward.
12. If your parents had to sit you down when you were young and explain to you, “this is what people might call you, and this is how they may treat you, and this is how you should deal with it” because they knew you were going to encounter it and because it was an important issue in your family and community, take one step back.
13. If you had negative role models of your particular identity (religious affiliation, gender, sexual orientation, class, ethnicity, physical or mental ability) when you were growing up, take one step back.
14. If school is not in session during your major religious holidays, please take a step forward.
15. If you ever had to take a final or other type of test on one of your religious holidays or other cultural event you observe, take one step back.

16. If one of your classmates or coworkers wished you a Merry Christmas when you left for the break, forgetting or not knowing that you do not celebrate Christmas, please take one step back.
17. If you have ever felt like no one else looked or acted like you in school, please take one step back.
18. If you have ever been afraid to walk around campus alone at night, please take one step back.
19. If you can arrange to be in the company of people of your identity (religious affiliation, gender, sexual orientation, class, or ethnicity) most of the time, please take one step forward.
20. If you have ever had a crush on someone but were unable to tell anyone for fear that they would judge you, please take one step back.
21. If you wanted to go on a ski trip, camping trip, or activity sponsored through school but you just did not have the money to go, take one step back.
22. If there is not a faculty member at your current institution who looks like you, please take one step back.
23. If you took an SAT prep course before taking the SAT, please take one step forward.
24. If you were afforded the opportunity to take a summer prep course at a local community college before entering your current institution, please take one step forward.

25. If you can turn on the television or open the front page of the paper and see people of your race, ethnicity, or sexual orientation widely represented, please take one step forward.
26. If you have difficulty finding products for your hair or someone to cut your hair in your college community, please take one step back
27. If your ancestors were forced to come to the U.S. not by choice, take one step back.
28. If your primary ethnic identity is American, take one step forward.
29. If you were ever called names because of your race, class, ethnicity, gender, sexual orientation, or physical or learning disability, take one step back.
30. If there were people of color who worked in your household as servants, gardeners, etc., take one step forward.
31. If you were raised in an area where there was prostitution, drug activity, etc., take one step back.
32. If you ever tried to change your appearance, mannerisms, or behaviors to avoid being judged or ridiculed, take one step back.
33. If there were more than 50 books in your house when you grew up, take one step forward.
34. If you ever had to skip a meal or go hungry because there was not enough money to buy food when you were growing up, take one step back.
35. If your parents brought you to art galleries or plays, take one step forward.
36. If one of your parents was unemployed or laid off, not by choice, take one step back.



37. If your family ever had to move because they could not afford the rent, take one step back.
38. If you were ever discouraged from academic pursuits or jobs because of your race, class, ethnicity, gender, sexual orientation, or physical or learning disability, take one step back.
39. If you were encouraged to attend college by your parents, take one step forward.
40. If one of your parents did not complete high school, take one step back.
41. If your family owned your house, take one step forward.
42. If you saw members of your race, class, ethnic group, gender, sexual orientation, or physical or learning disability portrayed on television in degrading roles, take one step back.
43. If you ever were offered a good job because of your association with a friend or family member, take one step forward.
44. If you were ever denied employment because of your race, class, ethnicity, gender, sexual orientation, or physical or learning disability, take one step back.
45. If you were paid less or treated less fairly because of your race, class, ethnicity, gender, sexual orientation, or physical or learning disability, take one step back.
46. If you were ever accused of cheating or lying because of your race, class, ethnicity, gender, sexual orientation, or physical or learning disability, take one step back.
47. If you ever inherited money or property, take one step forward.
48. If you had to rely primarily on public transportation, take one step back.

49. If you were ever stopped or questioned by the police because of your race, class, ethnicity, gender, sexual orientation, or physical or learning disability, take one step back.
50. If you were ever afraid of violence because of your race, class, ethnicity, gender, sexual orientation, or physical or learning disability, take one step back.
51. If you were generally able to avoid places that were dangerous, take one step forward.
52. If you ever felt uncomfortable about a joke related to your race, class, ethnicity, gender, sexual orientation, or physical or learning disability, take one step back.
53. If you were ever the victim of violence because of your race, class, ethnicity, gender, sexual orientation, or physical or learning disability, take one step back.
54. If your parents did not grow up in the US, take one step back.



After all statements have been read, individuals will “run” to the finish line. The finish line is you, the facilitator, and you represent a consistent, high paying job with great benefits. You will emphasize to the participants that every individual in our society begins life at a different starting line based upon our privileged identities or minority status. Everyone can reach the finish line, but for some it will be a much shorter (or much longer) journey.



Discussion Questions:

(Ask these questions while participants are standing in their positions.)

- ✓ How are you feeling right now?
- ✓ What do you think was the purpose of this exercise?
- ✓ What did you learn from it?
- ✓ What happened during the exercise?
- ✓ Did anything in this exercise surprise you?
- ✓ What did you observe in this exercise?
- ✓ How did it feel to be in the group that took a step forward or backward or that ended up in the front or back of the room?
- ✓ Did you want to be a part of the group moving forward or backward?
- ✓ What might we draw from this exercise that might help us in the work that you do as teachers?

V. *Wrap-up and final comments.* \*

## Session 4

### Bullying and Multicultural Education

#### **Focus of the session:**

1. Discuss the definition of bullying and how it relates to the importance of multicultural education.
2. Increase awareness of power dynamics as underlying mechanisms present in both.
3. Provide statistics and evidence based strategies for dealing effectively with bullying.



#### Facilitator Notes:

- ✓ The concepts of power and privilege may still be relatively new to the participants. It will be important to “bridge the gap” between bullying and multicultural education, emphasizing that both are ignited and maintained through abuses of power. Power is the key component that underlies both concepts.
- ✓ Remember to take time and check-in with the participants about the program is going so far. Ask for feedback about aspects that could be potentially improved and what aspects have been particularly helpful. Feedback can be used to improve the program but can also be empowering for the participants and allow them to feel heard.
- ✓ If sessions have become emotionally volatile, check-in afterwards (at the end of class) or via email/phone to the individuals involved. Allow them a safe

place to process the experience and once again, model how such conflicts can be handled.

- ✓ Utilize the “time-out” method if needed. It is effective for use with adults also! Research has shown that extremely emotionally volatile situations can negatively impact one’s ability to recall memory accurately. They can also just be psychologically overwhelming and detrimental to the overall process – so use the “time-out” method if necessary. Allow 5 – 10 minutes for individuals to de-escalate and give participants the opportunity to utilize the strategies outlined in previous session. Use your judgment to determine if continuing the conversation would be productive. If not, the topic can be revisited at a later date.

I. *Introduction to Session 4* \*



Explain that today’s session is focused on the awareness of bullying and the relevance of addressing bullying as it relates to multicultural education. Express to participants that bullying is rarely addressed in multicultural education programs, but will be discussed at length in the Power to Promote Justice program.

II. *Education 1* \*



As today’s session is focused on bullying and multicultural education, it will be important to provide some definitions and other information before we get started:

1. Sampson (2002) defined bullying as having two key components: repeated harmful acts and imbalance of power. It has been described as the repeated

physical, verbal, psychological abuse or intimidation of an individual by one student or a group of students to create an ongoing pattern of harassment and abuse (Whitted & Dupper, 2005).

2. The National Association of Multicultural Educators (2003) defined multicultural education as “philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity as acknowledged in various documents, such as the U.S. Declaration of Independence, constitutions of South Africa and the United States, and the Universal Declaration of Human Rights adopted by the United Nations” (para. 2). Multicultural education recognizes the role schools can play in developing the attitudes and values necessary for a democratic society and challenges all forms of discrimination in schools and society.

3. Prejudice has been described and defined in many ways. It can be summarized as a negative attitude toward a certain group of people, based solely on their characteristics. When prejudice is discussed on television, on the radio, or in the newspaper, the author is usually discussing race/ethnicity, sexual orientation, gender, religion, or disability. However, prejudicial attitudes can exist for any aspect of one’s identity. Within high school social dynamics, you may be familiar with the stereotypical characteristics that are attributed to the “Emo” group or the “jocks.” Membership to these types of groups can also have social consequences or contribute to the development of a social hierarchy. It is the outcome of these consequences that can lead to bullying behavior, which is based upon a given school’s social hierarchy.

4. Bullying is one of the most common forms of victimization experienced by school-age children and is an increasing national concern.

5. As indicated in previous sections, bullying behavior is a function of an imbalance of power between the victim and the perpetrator. These are conditions that arise as a result of the formation of “cliques” and the power differentials that exist between them. As such, it is important to note that teachers and other school staff can also engage in bullying behavior towards students or amongst one another. Bullying is not isolated to interactions between peers or dynamics amongst children, it can take many different forms (e.g., heterosexual teachers taunting LGBT colleagues or male teachers bullying female teachers).

6. These power differentials are frequently encouraged and can be perpetrated by teachers, school personnel, parents, and reinforced by the values upheld by our greater culture. For example, male professional athletes enjoy high social status and power in American society. They are consistently deemed “heroes” and “role models” and appear frequently in television, newspaper, and on the Internet – images with which many Americans are constantly bombarded. Further, they are portrayed as wealthy, strong, talented and influential; values that have been deemed important by American culture. As such, many male high school athletes may enjoy the same conferred social status within the high school social hierarchy. Subsystems (e.g., schools, places of employment, churches, etc.) within our society do not operate independently of one another.

7. Difference-based bullying is defined as bullying based upon characteristics that differentiate one individual from another with certain traits carrying ascribed

power. Ascribed power is power related to social status that is either assigned at birth or assumed later in life. It is a position that is neither earned nor chosen, but assigned. For example, in the U.S. men enjoy significantly higher salaries than woman with equal levels of education and experience due to their ascribed power. Individuals who are heterosexual enjoy marriage rights, legal protection, and widespread social acceptance of their romantic relationships, which is another result of ascribed power.

### III. *Individual and Group Activities.*



Individual Activity: Bridging the gap between bullying and oppression: Insight-oriented questioning



Materials Needed:

1. Pens/pencils
2. Paper
3. Small paper with discussion questions.

Participants will answer the following discussion questions individually and then will be asked if they wish to share their responses with the larger group. No one will forced to share their responses aloud, as these questions are designed to promote insight within the individual. If no one wishes to share, then move on to the next section.



Discussion Questions:



1. Has there ever been a time in your life when you felt bullied? What was the hardest thing about that experience? How did you overcome it?
2. How did it feel to be bullied? Were you judged based on some aspect of your appearance? How might that experience be similar to an individual of minority status in the U.S.?
3. Are you able to bridge the gap between bullying and oppression? If not, what's difficult about it for you?

#### IV. *Education 2*



After attempting to bridge the theoretical gap between bullying behavior and discrimination, what can we (as teachers) do about it? Several studies have been conducted on bullying and bullying prevention (pass out handout in Appendix E for review) and this knowledge will be utilized in the next activity to develop an anti-bullying framework that can be implemented in your school. If your school already has an anti-bullying program, how could it be adapted to become even more effective? Does the existing program address difference-based bullying?



For facilitators that will be utilizing this program for students, students have a great deal of insight into the bullying practices that plague a given school. They are often the richest sources of information surrounding this issue. Have students brainstorm solutions and develop their own curriculum to combat bullying in your school. Inform students that their curriculums could eventually be incorporated into school wide policy.



Group Activity: \* Development of Anti-bullying Guidelines within a Culturally-Competent Framework



Materials Needed:

1. Pens/pencils
2. Paper
3. Jigsaw classroom handout (Appendix A)
4. How-To: Aronson Jigsaw Technique handout for “Developing Anti-Bullying Guidelines” (Appendix F)
5. Review of bullying literature (Appendix E)

Participants will be developing comprehensive bullying prevention guidelines designed to either enhance an existing program or create a new one, to be instituted in their respective school. Using the jigsaw classroom method, participants will be divided into 4 – 6 groups with each individual group being responsible for designing a different portion of the program. After the outlined Jigsaw technique has been executed and the respective groups have developed all aspects of the program, the list will be compiled and typed up the facilitator to be passed out at the final session.

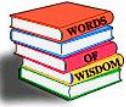
V. *Wrap-up and final comments.*

## Session 5

Utilizing your power: Resources and reflections on the usefulness of multicultural education.

### Focus of the session:

1. Process the overall experience.
2. Discuss the role of teachers in multicultural education and social justice.
3. To provide resources for books and other materials for educational and personal use and explain future directions for teachers.



### Facilitator Notes:

- ✓ This final session should be used as a reflective time for participants to process the overall experience. It is also intended to be used as a time to provide the teachers with resources to use in the classroom and to answer any final questions.
- ✓ Don't forget to thank the participants for engaging in the difficult topics covered in the preceding sessions. Emphasize that sharing thoughts, beliefs, and perspectives with colleagues can be an anxiety-provoking experience. Praise the participants for their courage and willingness to challenge one another.
- ✓ Emphasize that there are no "right or wrong" answers when it comes to discussing one's worldview, beliefs, and values. The most important aspect of the multicultural education process is being willing to engage in a respectful

dialogue, even when individuals disagree.

I. *Introduction to the final session.* \*



Welcome to the final session in the Power to Promote Justice training series. It is my hope that this has been a fulfilling yet thought provoking experience for each of you. The focus of this final session is to simply process the overall experience. It would also be helpful to myself (and future facilitators of this program) to obtain some feedback concerning aspects of the training program. Although there is no formal survey at this time, it would still be helpful to know which of the program aspects were most helpful/unhelpful, enlightening/boring, etc. So at this time, please fill out the few questions on our short evaluation form with your qualitative comments (Appendix G).

II. *Individual and Group Activities*



Individual Activity:                      Who said it? A Re-perception Quiz  
*Adapted from the Awareness Activities by Paul C. Gorski*



Materials Needed:

1. Who Said It? Quiz

✓ Can be obtained from the following website:

<http://www.edchange.org/multicultural/quizzes.html>.

2. Answer Key for the Who Said It? Quiz

✓ Can be obtained from the following website:

<http://www.edchange.org/multicultural/quizzes.html>.

Have the participants fill out the Who Said It? Quiz and then read aloud the correct responses from the Answer Key. Allow participants time to process their thoughts and feelings in the larger group following the exercise.



Inform participants that this is not aimed at discussing political affiliations or debating political ideology. This activity is to emphasize that the acquisition of multicultural knowledge is an ongoing and lifelong journey and one that is filled with twists and turns. Additionally, the information that we receive about certain historical and contemporary figures is often misconstrued and impacted by the way the information is presented in popular media outlets. Remind participants that it is crucial to be diligent and responsible consumers of social, economic, and political knowledge.



Individual/Dyadic Activity: \*



Materials Needed:

1. Paper
2. Pens/pencils

Participants will respond to the following discussion questions individually, then will spend time sharing responses in dyads (groups of two). Encourage participants to pair up with a less familiar individual or someone with whom they have not worked in prior sessions.



#### Discussion Questions:

- ✓ After participating in this training session, do you believe that teachers should be involved in educating students about diversity? Why or Why not?
- ✓ What does “social justice” mean to you? Should teachers be involved in encouraging “social justice” among students?
- ✓ What have been my biggest challenges in this process and how will I continue to move forward?
- ✓ What have been my greatest triumphs in this process and how will I celebrate them?
- ✓ Where do I go from here? (the responses from this question will lead to the next section - Education)

### III. *Education* \*



Using the responses from the last question presented in the Discussion Section:

“Where do I go from here,” inform teachers that the next level of training could include a immersion experiences or service-learning opportunities in their students’ home communities. This could include community service, attending cultural events, or any other related activity. The benefits of such are two-fold: (a) Increasing their cultural awareness and understanding; and (b) building stronger relationships with their students and their respective families by displaying a sense of openness. Explain that strengthening those relationships could lead to increased cooperation between school and home, enhancing academic success and

performance in the classroom.



Inform teachers that multicultural education is a journey, not a destination.

Explain that individuals spend decades trying to fully understand their cultural identity and how that impacts others. A service-learning project or immersion experience is an outstanding opportunity to aide in that process and further their cultural knowledge and growth.

IV. *Wrap-up and final comments.* \*

- ✓ Resources will be provided at this time (Appendix H).

## **Chapter 4**

### **Limitations of the Model and Future Directions**

#### **Empirical Evidence**

In general, a significant limitation of multicultural education and diversity training programs is that there is little empirical research; that identifies the specific factors that produce long-term and attitude and behavioral change. Although diversity training programs have gained popularity and are considered in high demand, little attention continues to be paid to empirically based program evaluation. This can leave practitioners with a very limited knowledge on research based programs. Currently, the Power to Promote Justice program only includes a very simple evaluation survey that has not been developed from a psychometrically sound qualitative model. However, program evaluation will be refined. It will contribute to the literature on the effectiveness of multicultural education programs. A more empirically based tool will likely be developed in the future to measure the effectiveness of the Power to Promote Justice program. Data would initially be collected pre-and post- program implementation and ideally later at follow up intervals.

#### **Community involvement.**

Gay (2002) and Villegas and Lucas (2002) have provided guidelines concerning specific activities for developing a culturally responsive teacher. These include the following: (a) engaging in reflective thinking and writing; (b) exploring personal and



family histories; (c) acknowledgement of their membership in different groups; (d) learning about the history of diverse groups; (e) visiting students' families and communities; (f) develop an appreciation for diversity; and (g) participating in reforming the institution. The Power to Promote Justice program includes aspects of all of the preceding guidelines, with the exception of the recommendation to visit students' families and communities. It is understood that becoming a culturally competent teacher requires an understanding of the ecological and contextual factors that influence students' lives. One way to deepen that understanding is through visits to the student's homes and neighborhoods. This could potentially be incorporated in the Power to Promote Justice program. However, with the current five-session outline and the design of the program (to be conducted during teacher in-service trainings), this is not plausible. The Power to Promote Justice program raises awareness about the contextual issues that impact students and thus, begins to lay the theoretical groundwork for understanding the socio-cultural impact. Further, the potential to utilize cultural immersion or service-learning activities is introduced in the final session as a future possibility for participants.

### **Future Directions: Interactive Web-Based Tool**

Technology is utilized as a tool in the Power to Promote Justice program, and an interactive website will be developed to assist teachers in gaining the full benefit of the training sessions. The website will serve as a consultative resource, providing the teachers with access to the expert facilitators for the duration of training sessions. Ideally training sessions would be conducted over the course of 10 – 12 months, providing teachers with ample time to be trained and execute the program in their classrooms. This resource can be used to post questions (to be answered by the trainer and other teachers),

obtain supplemental materials, and troubleshoot any aspects of program implementation or training that is difficult.

**Marketing strategy.**

Due to the increasing financial crisis facing many school districts, developing a sound marketing strategy will be an important aspect of program implementation. This strategy will likely focus on the importance of multicultural education programs, emphasizing the importance of addressing difference-based bullying and marketing this program as a package deal with multiple components. This package deal would include conducting the training sessions, providing a product (the Power to Promote Justice training manual), and consultative services (through the website and phone/email communication). This program could potentially be promoted through professional conference presentations (both Education and Psychology), communication through professional colleagues and email list-serves, and by advertising to school districts dealing with issues surrounding diversity or a desire for multicultural education training for their teachers and staff.

## Appendix A

### How to implement the jigsaw classroom technique in the Power to Promote Justice training:

- 1.) Participants will be divided into groups of 3 – 4 (dependent upon the size of the group) that are diverse in terms of gender, ethnicity, race, and ability.
- 2.) One participant will be appointed as the leader.
- 3.) The topic or activity will be divided into 5 – 6 equal segments.
- 4.) One participant in each group will be assigned to design/learn each segment.
- 5.) Participants will be given time to read complete their assigned segment (which will be given to them on a small piece of paper).
- 6.) The participants will then form temporary "expert groups" by having one student from each jigsaw group join other students assigned to the same segment.  
  
Participants in these "expert" groups would be given time to discuss the main points of their segment and to rehearse the presentations they will make to their jigsaw group.
- 7.) The participants will return to their jigsaw groups.
- 8.) Each participant will then present his or her segment to the group. Participants are encouraged to ask questions for clarification.
- 9.) The facilitator will be floating from group to group throughout the session,

observing the process and providing assistance if needed.

- 10.) At the end of the session, participants will present their finished product to the larger group.

*Adapted from <http://www.jigsaw.org/steps.htm> "Jigsaw in 10 Easy Steps" developed by Eliot Aronson, 2000 – 2011.*

## **Appendix B**

### **RATIONALE FOR THE JIGSAW TECHNIQUE**

Understanding the underlying psychological mechanisms that fuel prejudicial behaviors is vital in the development of effective multicultural education and anti-bullying programming. Because stereotypes and prejudice are frequently based on false or misconstrued information, for many years social behaviorists believed that education and exposure to the truth was the answer (Aronson, 2005). Although this makes sense theoretically, the empirical evidence indicates that this is only partially true. Over time, research conducted on different groups in varying conditions has produced six conditions that must be met to reduce prejudice: 1.) Mutual interdependence or the need to depend on one another to accomplish a goal; 2.) A common goal or common interest; 3.) Equal status; 4.) The occurrence of contact in a friendly, informal setting where in-group and out-group members can interact on a one-to-one basis; 5.) Multiple contacts with other groups. It is crucial for the individual to come in contact with multiple in out-group members. Otherwise, stereotypes can be maintained (or even strengthened) by labeling single out-group member (e.g., friends of the given individual) as the exceptions, rather than acknowledging the heterogeneity among groups; 6.) Social norms of equality – social norms are powerful and can motivate people to reach out to members of the out-group (Aronson, 2005; Wilder, 1986; Wilder, 1984; Amir, 1976).

This technique, called the jigsaw classroom, creates a classroom setting designed to reduce prejudice and raise the self-esteem of children by placing them in small desegregated groups and making each child dependent on the other children in the group to learn the course material and do well in the class (Aronson, 1978; Aronson, 2005). The

positive effects of this technique were evident in a matter of weeks (Aronson, 1978) and data obtained from jigsaw classrooms showed a decrease in prejudice and stereotyping and an increase in their liking for their group mates, both within and across racial/ethnic boundaries (Aronson, 2005). This technique and similar cooperative learning techniques have been successfully replicated in schools across the country and the world.

## Appendix C

### Case Study A Process Questions:

- 1.) What are your initial reactions to this article?
- 2.) What explicit biases are present? Against what group? Do you believe our society currently perpetuates negative biases towards this group?
- 3.) Do you think having a child in your classroom with disabilities presents unique challenges? If so, what are they? How would you handle them?

### Case Study B Process Questions

- 1.) What are your initial reactions to this passage?
- 2.) What explicit biases exist? Against what group? Do you believe our society currently perpetuates negative biases towards this group?
- 3.) How would you start a conversation about race in your class?

### Case Study C Summary and Process Questions:

#### **The Story of Gwen Araujo: A Devastating Hate Crime**

*Based on a true story*

Imagine feeling like you're trapped in the wrong body, that there's been some sort of mistake — that you're supposed to be a girl instead of a boy. How would you tell your family and friends that you wanted to change genders? Would you bring it up with someone you had a crush on? And what would you do when society not only refused to accept the new you, but was violent toward you? Well, Eddie Araujo didn't know the answers, but he did know he was supposed to be female, so he began to dress as a girl and changed his name to Gwen. This was difficult for her family to accept and her mother refused to acknowledge her identity as a transgendered person for most of her young life.

In 2002, she was brutally murdered by four men, two with whom she had been sexually intimate, who beat and strangled her after discovering she was transgender. She was brutally beaten for 5 hours, hog-tied, strangled, and buried near the Sierra Nevada mountains. Two of the defendants were convicted of second-degree murder, but were not convicted of hate crimes even though the men acknowledged that Gwen's transgender identity was the sole motivation for her murder (LGBT individuals have not always been a "protected" minority group under the law). The other two defendants pleaded guilty or no contest to voluntary manslaughter.

On the first anniversary of the murder, Horizons Foundation created the *Gwen Araujo Memorial Fund for Transgender Education*. The Fund's purpose is to support school-based programs in the nine-county Bay Area that promote understanding of transgender people and issues, through annual grants. Through this fund, Araujo's mother and family speaks in middle and high schools about transgender awareness and understanding.

**Process Questions:**

- 1.) What are your initial reactions to this passage?
- 2.) What explicit biases are present? Against what group? Do you believe our society currently perpetuates negative biases towards this group?
- 3.) How might you handle the difficulties that come with having a transgendered child in your class?

**Case Study D Process Questions:**

**Process Questions:**

- 1.) What are your initial reactions to this article?
- 2.) Do you think its difficult for young women to live up to American standards of beauty (e.g., being thin, blonde)? Do you believe such standards exist? If so, from your perspective, what are they?
- 3.) What explicit biases are present? Against what group? Do you believe our society currently perpetuates negative biases towards this group?



## Appendix D

### **How-To: Aronson Technique for Session 1 “Managing Negative Emotions” activity**

For this particular segment: “Managing Negative Emotions” participants will be brainstorming and compiling a list of strategies to help manage negative emotionality. These suggestions may be based upon their own experiences or knowledge obtained through readings or other sources. As stated in the description of the activity, participants are broken into small groups (of 3-4) and each individual is responsible for one “segment” or piece of the activity (with the idea that everyone in the group must cooperate to complete the lesson successfully). The segments can be broken down as follows:

1. Based on previous discussion, compile a list of both positive and negative emotions that may arise throughout diversity training programs. Be prepared to share with your expert group.
2. Based on what you’ve read in the empirical literature, compile a list of strategies that have been used to manage negative emotions. Be prepared to share with your expert group.
3. Based on your personal experience and the experiences of others you know, compile a list of strategies that have been used to manage negative emotions. Be prepared to share with your expert group.
4. Compile a list of things that an individual should NOT do in response to negative emotions (things that could potentially worsen these feelings). Be prepared to

share with your expert group.

[These should be printed on small sheets of paper and passed out to the group members.]

*Adapted from <http://www.jigsaw.org/steps.htm> "Jigsaw in 10 Easy Steps" developed by Eliot Aronson, 2000 – 2011.*

## Appendix E

### **Effective Bullying Prevention Programs: A Brief Review of the Literature**

As awareness of the prevalence and negative impacts of bullying has steadily increased, several programs have been developed to reduce or prevent bullying behavior. The Olweus Bullying Prevention Program developed by Dan Olweus (Olweus & Limber, 2000) is a comprehensive intervention that was designed for students in elementary and middle school and is one of the most widely utilized interventions for bullying. The program relies heavily on school personnel to create a school environment that is characterized by warmth and involvement, has firm limits on unacceptable behavior, consistently applies non-hostile consequences to violations of rules, and allows adults to act as both authority figures and role models. This program was first implemented in Norway and researchers reported that the program was associated with substantial reductions (50 percent or more) in the frequency with which students reported being bullied and engaging in bullying behavior (Olweus & Limber, 2000). In addition, Olweus (1993) reported significant reductions in students' reports of general antisocial behavior and significant improvements in the social climate of the school. Program effects appeared to be cumulative, with some effects stronger at 20 months follow-up than at eight months. Program replications (Melton et al., 1998; Whitney, Rivers, Smith, & Sharp, 1994) also reported positive results. Although reductions in bullying were significant (decreasing 16 percent to 35 percent) these effects were smaller than those found in the original study.

Other evidence-based models include Positive Behavioral Interventions and Supports (PBIS; Sugai & Horner, 2009), which has been shown to have a significant impact on teacher reports of bullying and rejection (Waasdorp, Bradshaw, & Leaf, 2011), as well as on school climate and discipline problems. (Bradshaw, Koth, Thornton, & Leaf, 2009; Horner et al., 2009). School-wide PBIS is not considered a curriculum or a program, it is an operational framework that seeks to accurately and effectively implement instructional and behavioral practices. This model emphasizes four integrated elements: (a) data for decision making, (b) measurable outcomes supported and evaluated by data, (c) practices with evidence that these outcomes are achievable, and (d) systems that efficiently and effectively support implementation of these practices. These four elements are guided by six important principles:

1. Develop a continuum of scientifically based behavior and academic interventions and supports.
2. Use data to make decisions and solve problems.
3. Arrange the environment to prevent the development and occurrence of problem behavior.
4. Teach and encourage prosocial skills and behaviors.
5. Implement evidence based behavioral practices with fidelity and accountability.
6. Screen universally and monitor student performance and progress continuously.

Social-emotional learning programs, such as the Promoting Alternative Thinking Strategies (PATHS; Greenberg, Kusché, Cook, & Quamma, 1995), and classroom management strategies, such as the Good Behavior Game (Ialongo, Werthamer, & Kellam, 1999), have demonstrated impacts on a range of aggressive-disruptive behavior

problems. In addition, the Coping Power Program (Lochman & Wells, 2004), which targets aggressive youth and their parents, also has demonstrated significant effects on bullying and children's peer relationships, aggressive behavior, social interactions, and disruptive behavior.

The Bullying Project (Davis, 2002) was developed based on the Olweus research in Norway with some additions. Like Olweus's program, this project requires a school wide zero-tolerance policy on bullying. However, students are also taught how to stand up to bullies (assertiveness training), how to ask for adult to help, and how to reach out to students who may be involved in bullying behavior. This project also includes other individual level interventions for both the bully and the victim. With the bully, counseling is suggested, with sessions that focus on acknowledging actions, empathy development, or restitution. For the victim, various forms of support are suggested, including physical protection, support group participation with other victims, or individual therapy. Expressive arts therapies are also recommended. No formal program evaluation data is currently available for the Bullying Project.

Bullybusters (Beale, 2001) is an anti-bullying campaign designed to educate elementary and middle school students about how to handle bullying situations. The primary focus of this program is the performance of the play "Bullybusters." Students act out short skits about common bullying situations in schools to begin classroom discussions. After the skits, the principal explains to the students that the respective school has a zero tolerance policy for bullying and asks the students to take positive steps to alleviate bullying in the school. This program has not been formally evaluated, but teachers in the schools where the program was implemented reported that students

seemed to be more willing to report bullying behavior. The school also reported a 20 percent reduction of bullying incidents during the first year of the program (Beale, 2001).

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## Appendix F

### **How-To: Use of Aronson Jigsaw Technique for Session 4**

#### **“Development of Anti-Bullying Guidelines” Activity**

For this particular segment: The “Development of Anti-Bullying Guidelines” participants will be brainstorming and compiling a list of strategies to either enhance an existing anti-bullying program or create a new one, to be instituted in their respective school. As stated in the description of the jigsaw technique, participants are broken into small groups (of 3 - 4) and each individual is responsible for one “segment” or piece of the activity (with the idea that everyone in the group must cooperate to complete the lesson successfully). The segments can be broken down as follows:

1. Based on the information provided in the handout, develop bullying prevention guidelines that are aimed specifically at work with teachers. What is the role of teachers in preventing and responding to bullying? Be prepared to share with your expert group.
2. How will you address difference-based bullying and multicultural issues with the students in your program? Be specific and be prepared to share with your expert group.
3. Based on the information provided in the handout and the knowledge you have obtained from working as a teacher; describe the pros and cons of parent involvement in anti-bullying programs? If you advocate for parent involvement, what specifically should be done? Be prepared to share with your expert group.
4. What interventions should be aimed at working with administrators and other



school personnel based on the information on the handout and your assessment of your school's needs? Be prepared to share with your expert group.

[These should be printed on small sheets of paper and passed out to the group members.]

## Appendix G

### Power to Promote Justice Short Evaluation Survey

1. What aspects of the training program were *most* helpful to your professional development?  

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2. What aspects of the training program were *least* helpful to your professional development?  

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3. Did the overall emphasis on discussion and processing *promote* your growth in the area of multicultural education?  

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4. Would you recommend the Power to Promote Justice program to other teachers?  

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5. Do you feel more competent in the area of diversity? If so, how?  

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6. Do you feel more prepared to engage in multicultural education activities in the classroom after participating in the Power to Promote Justice program?  

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7. If you could change one aspect of the Power to Promote Justice program, what would it be?  

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Other comments:

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## Appendix H

### Resources for Multicultural Education and Bullying

*This list is not meant to be exhaustive, just provides a starting point!*

#### **Anti-Defamation League**

Provides outlined curriculums on various subject matter and classroom activities can be downloaded and printed out. Lesson plans are provided from K-12. Also has extensive resources for age-appropriate books and other materials.

[http://www.adl.org/education/curriculum\\_connections](http://www.adl.org/education/curriculum_connections)

#### **Stop Bullying Now**

Website that is dedicated to providing educators with information and interventions to manage bullying behavior.

<http://stopbullyingnow.com>

#### **What's Race Got to Do With It? Social disparities and Student Success**

Website that provides various multicultural education activities and a glossary of “diversity” lingo.

<http://www.whatsrace.org/>

#### **Critical Multicultural Pavilion**

Website that provides information about workshops and trainings, teacher resources, and multicultural education activities for a variety of age groups.

<http://www.edchange.org/multicultural/index.html>

#### **The Multicultural Education 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 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.

<http://www2.nau.edu/~jar/Multi.html>

### **National Bullying Prevention Center**

Funded by the U.S. Department of Education's Office of Special Education Programs, this is an extensive resource to obtain factual information regarding bullying and techniques for recognizing and helping children cope with it.

<http://www.pacer.org/about/PACERfacts.asp>

### **Understanding Prejudice Reading Room**

This is an online bibliography that contains links to children's books on diversity, multiculturalism, prejudice reduction, and related topic. Books are color coded by age.

<http://www.understandingprejudice.org/readroom/kidsbib.htm>

### **United States Department of Education**

This website contains information about summits, grants, and guidelines proposed by researchers working for the federal government and education system regarding bullying.

<http://www.ed.gov/category/keyword/bullying>

### **Books and Articles for Educators**

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