

Harun Serpil
Anadolu University, Turkey

STRIVING TO FIND SUSTAINABLE SOLUTIONS FOR DISCRIMINATION: STRATEGIES EMPLOYED BY LANGUAGE TEACHERS TO ENSURE CULTURAL AND LINGUISTIC RELEVANCE³⁷

Summary. This study is based on a larger phenomenological research designed to better understand the phenomenon of teachers' intercultural knowledge and belief formation through their personal/professional cross-cultural experiences. This article specifically focuses on the integration of intercultural appropriate pedagogy, creating sustainable solutions for discrimination at micro-macro scale, and suggesting ways to improve the current instructional practices. The qualitative data were collected by using Seidman's phenomenological interview protocol and interpretatively analyzed. Participants include eight female teachers of Chinese, French, German, and Spanish teaching in the Midwest USA. The degree to which they try to embrace student cultural diversity depends essentially on how they relate it to their perceived core identity and life mission. Differentiating between students' cultural or personal problems and appropriately interpreting their behaviors, and addressing diversity in class from its various perspectives are some starting points. Some simple yet effective strategies are genuinely listening to students, paying attention, noticing and remembering their individual traits. Other more specific strategies involve individualizing instruction, drawing on students' cultural funds, constantly using inclusive language, being sincere with students, using classroom cheers, using authentic materials, and using music. Strategies peculiar to language teaching mostly use the target language as a springboard to bring up multicultural issues, drawing attention to the diverse cultural practices within the target language culture. Distilled from participants' teaching experiences based on specific interpretations of learner intercultural needs, the strategies proposed here are expected to be helpful not only to language teachers but also to language curriculum designers.

Keywords: language education, multicultural education, diversity, phenomenology, culturally relevant pedagogy.

Introduction

Rapidly increasing cultural diversity of students due to the changing demographics within nations and the increasing transnational mobility and immigration forces teachers to recognize and address various cultures in their classrooms appropriately. Language teachers hold a crucial position in providing students with culturally appropriate pedagogy, since they have the linguistic

³⁷ Part of this article was presented at the IAIE Budapest Conference, held between 5 and 10 September 2016.

resources to tap into, and thus bringing multiple perspectives from the target languages they teach. This study aims to find out the ways language teachers cope with their students' diversity problems, how they raise their awareness about other cultures, and how they address students' cross-cultural needs.

What is multicultural education, and why is it important?

One major critical movement aiming to treat diverse learners fairly is "multicultural education." Based on the premise that "diversity without equality is oppression" (Smith, 2009), multicultural education can be defined as an educational reform movement whose major goal is to restructure curricula and educational institutions so that students from diverse backgrounds will experience equal educational opportunities. It is an educational process that is built upon the ideals of freedom, justice, equality, and human dignity which informs all subject areas of the curriculum, encouraging "student investigations of the world and national events and how these events affect their lives (and) teaches critical thinking skills, as well as democratic decision making, social action, and empowerment skills (Grant, 1994, p. 31).

Banks (2003) presents four levels of multicultural education: contributions, additive, transformational, and social action approaches. The first level deals with heroes, holidays, and discrete cultural elements. Teachers can conveniently include cultural themes like holidays and heroes in their curriculum. Banks refers to this approach as the easiest approach for teachers to integrate multicultural content into their curriculum. At the second level, the additive approach, teachers add content, concepts, themes, and perspectives that are multicultural without changing the structure of their instructional materials. This often involves worksheets and reading materials on specific cultural activities related to the main topic being taught. The last two approaches suggested by Banks -the transformation approach and the social action approach- do not necessarily require a separate curriculum. Students engage and critique issues and concepts which deal with diversity and social justice. They learn to take a stand. In these two approaches "ethnic content is added to the mainstream core curriculum without changing its basic assumptions, nature, and structure" (Banks, 2003, p.250). At these two levels integrating standards-based instruction and

multicultural education is possible. Banks' (2003) fourth and last level of multicultural education, "social action" approach, calls for a transformative political agenda aiming social justice.

Nieto (2000) asserts that one must become a multicultural person before one can become a multicultural teacher through a transformational re-education by first learning more about people from accurate media outlets and cultural activities, and second, confronting unconscious racism. Multicultural education requires teachers to "maximize the opportunities" and "minimize the challenges" presented by diversity (Smith, 2009). Sue and Sue (2008) define cultural competence as the ability to create conditions to enable optimal development of students, which is possible by reflecting and improving in three areas: attitudes and beliefs of one's own cultural conditioning that affects personal beliefs, values and attitudes; understanding the worldviews of culturally diverse groups; and using culturally appropriate intervention strategies. However, this is not a simple cultural-matching pedagogy. As cautioned by Smith (2009): "The question is not necessarily how to create the perfect "culturally matched" learning situation for each ethnic group, but rather how to recognize when there is a problem for a particular child and how to seek its cause in the most broadly conceived fashion" (p.45). Multicultural education diverges from culturally responsive teaching in some ways; as Rychly and Graves (2012) explain:

Education that is multicultural can be delivered to a classroom containing students from the same culture; the content presented is representative of various cultural perspectives. Culturally responsive pedagogy, on the other hand, must respond to the cultures actually present in the classroom (p. 45).

What steps can teachers take to ensure cultural relevance?

The difficulties in raising cross-cultural awareness and tearing down the mental walls of intercultural misconceptions held by students are well-established (Çelik, 2012; Çelik, Kazazoğlu, & Karaca, 2013; Heyn, 2013). Addressing diversity in the classroom is not just an option for a language teacher, but it is a requirement to be certified as a teacher, generally stipulated both by states and schools of education. Regarding cultural diversity, the ACTFL Standards for Foreign Languages are:

Standard #2: Gain Knowledge and Understanding of Other Cultures (Students demonstrate an understanding of the relationship between the practices/products and perspectives of the culture studied).

Standard #4: Develop Insight into the Nature of Language and Culture (Students demonstrate understanding of the concepts of culture through comparisons of the cultures studied and their own).

Johnson's (2002) study reveals that white teachers' racial awareness was influenced by perceived identity as "outsiders"; multicultural relationships that exposed them to "insider" perspectives on racism; and personal beliefs that emphasized social justice. Regarding how teachers themselves can teach in the best culturally-relevant way, the literature suggests that teachers must break out of their "cultural encapsulation," by engaging in autobiographical exploration, reflection, and critical self-analysis to become a multicultural person before they can become multicultural teachers. They need to recognize their own ethnocentrism and biases, and know their students' cultural backgrounds and communication styles to nurture student achievement and cultural identities.

Culturally relevant pedagogy

In addition to multicultural education, another major movement is culturally relevant pedagogy. "Culturally relevant pedagogy is a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes" (Ladson-Billings, 1995b, pp. 17, 18). It is composed of two instructional features: nurturing student achievement and affirming their cultural identities. Ladson-Billings (1995a) argues that culturally relevant teaching "helps students to accept and affirm their cultural identity while developing critical perspectives that challenge inequities that schools perpetuate" (p. 469). Established on conceptions of self and others, conceptions of knowledge, and social relations, this pedagogy is based on three propositions: focus on student learning, development of cultural competence, and promotion of sociopolitical consciousness (Ladson-Billings, 1995c, 2012). It has three tenets: First, all students must succeed at school, and this requires high expectations for student achievement, a fostering style of interacting with students, building on individual strengths, making time for personal and one-to-

one talks with students, and being enthusiastic about learning (Ladson-Billings, 1995b). Second, students must develop and/or maintain cultural competence. Finally, students must develop a critical consciousness through which they challenge the status quo of the current social order. More recently, influenced by Paris (2012), and based on her experience with the First Wave Program, Ladson-Billings (2014) has revisited her “culturally relevant pedagogy,” and by expanding it further to embrace the hybridity, fluidity, and complexity of global identities especially emerging in the arts, she has proposed a new “culturally sustaining pedagogy” as a better approach (in that it enables learners to simultaneously meet performance requirements and learn by tapping to their own cultures, without having to sacrifice one for the other).

Culturally responsive teaching

Culturally responsive teaching refers to using the cultural characteristics, experiences, and perspectives of ethnically diverse students as springboards for teaching them more effectively. When academic knowledge and skills are situated within the lived experiences of students, they are more meaningful, appealing, and are learned more easily and thoroughly (Gay, 2002). Culturally responsive teachers involve all students in the construction of knowledge, building on students’ personal and cultural strengths; they help students examine the curriculum from multiple perspectives and use varied assessment practices that promote learning.

They have a high degree of sociocultural consciousness, hold affirming views of students of diverse backgrounds, see themselves as agents of change, understand and embrace constructivist views of learning and teaching, and know the students in their classes. Key practices such as same language groupings, spending time outside of class with students, and introducing diverse discourses into the curriculum, aim to engage all students in dialogue (Beynon & Dossa, 2003).

Culturally responsive teachers also promote candid discussions about topics that, although relevant to the lives of the students, are regularly excluded from classroom conversations. They use pertinent examples and analogies from learners’ lives to introduce or clarify new concepts, help students build bridges

between school learning and their lives outside school (Banks, 2003; Villegas & Lucas, 2002). While maintaining students' personal and cultural identities, successful teachers go beyond preparing students for standardized tests, restructure the curriculum to make it more academically meaningful for students, and create learning environments that actively engage students to foster their academic excellence (Ladson-Billings, 1990). Furthermore, "There are several recurrent trends in how formal school curricula deal with ethnic diversity that culturally responsive teachers need to correct [...], avoiding controversial issues such as racism, historical atrocities, and hegemony; focusing on the accomplishments of the same few high-profile individuals repeatedly and ignoring the actions of groups; decontextualizing women, their issues, and their actions from their race and ethnicity; ignoring poverty; and emphasizing factual information while minimizing other kinds of knowledge (such as values, attitudes, feelings, experiences, and ethics)" (Gay, 2002, p.108).

Powell (1996) explored the instructional strategies of four successful teachers in culturally diverse classrooms. In order to meet the cultural needs of their students, the teachers negotiated the classroom curriculum with the students. These teachers viewed themselves as facilitators rather than content authorities because classroom decision-making was based on students' cultural backgrounds rather than the dominant cultural value system. They demonstrated cultural sensitivity by getting involved in instructional and extracurricular activities in school that were related to their students' cultural backgrounds, and by not applying curricula that they felt were culturally insensitive and irrelevant. Knowing the cultural backgrounds of their students, all teachers felt that their school districts' prescribed curricula were not culturally relevant to students' lives. Teachers also demonstrated cultural sensitivity by extending their classroom learning environment to the home and family cultures of students. But before getting to know their students, the literature strongly suggests that teachers need to reflect critically on themselves, as I explain below.

Recognition of self-ethnocentrism and biases

Multicultural competence is directly related to an understanding of one's own motives, beliefs, biases, values, and assumptions about human behavior. To

understand their students, teachers must first examine their own sociocultural identities through autobiographical exploration, reflection, and critical self-analysis (Banks, 1991; Zeichner & Hoeft, 1996). Reflecting on how personal biographical experiences may foster communication with diverse students is especially pertinent for teachers who have spent part or all of their lives in ethnically encapsulated societies or communities (Banks, 1991).

Having experienced what Banks (1994) called "cultural encapsulation," most white preservice teachers consider their own cultural norms to be neutral/universal and accept the European, middleclass structures, programs, and discourse of schools as normal/right. Teacher preparation programs need to examine taken-for-granted assumptions of a western, white, middle-class worldview, such as an emphasis on individual achievement, independence, and efficiency. By bringing the implicit, unexamined cultural biases to a conscious level, teachers are less likely to misinterpret the behaviors of their culturally different students. Tatum (1999) suggests four models of whiteness, going from racist towards antiracist. The first is the actively racist white supremacist. The second consists of those who do not acknowledge Whiteness and choose to ignore the fact that whiteness affirms privilege. The third model is that of the "guilty white." A person in this category is aware of racism and feels shame and embarrassment because of their whiteness. The last model is that of the "White ally," the actively antiracist White.

Knowing students' cultural backgrounds and communication styles

To be able to teach "to" and "through" cultural diversity (Gay, 2013), Sheets and Gay (1996) underscore the importance of knowing students' various cultural heritages, their cultural rules and standards of decorum, deference, etiquette, celebrations, achievements, social taboos, relational patterns, motivational systems, and communication/learning styles. "The ability to link principles of learning with deep understanding of culture" is given as the secret behind culturally relevant pedagogy by Ladson-Billings (2014). The academic achievement of ethnically diverse students improves when they are taught through their own cultural and experiential filters (Au & Kawakami, 1994; Gay,

2000, 2013; Ladson-Billings, 1995a, 2009, 2014). Teachers need to know ethnic groups' cultural values, traditions, communication, learning styles, contributions, and relational patterns, such as "(a) which ethnic groups give priority to communal living and cooperative problem solving and how these preferences affect educational motivation, aspiration, and task performance; (b) how different ethnic groups' protocols of appropriate ways for children to interact with adults are exhibited in instructional settings; and (c) the implications of gender role socialization in different ethnic groups for implementing equity initiatives in classroom instruction. This information constitutes the first essential component of the knowledge base of culturally responsive teaching" (Gay, 2002, p.107).

Expectations of appropriate behavior are culturally influenced, and conflicts are likely to occur when teachers and students come from different cultural backgrounds. Culturally responsive teacher preparation programs teach how to modify classroom interactions to better accommodate the communication styles of different ethnic groups. They include knowledge about the linguistic structures of various ethnic communication styles, contextual factors, cultural nuances, discourse features, logic and rhythm, delivery, vocabulary usage, role relationships of speakers and listeners, intonation, gestures, and body movements. Since Asian and Hispanic societies tend to be relatively collectivist while Western are individualistic, there are clear bases for misunderstandings. Latino students who engage in acceptable group behavior at home—talking, helping, and playing—may be negatively rewarded by culturally insensitive, mainstream teachers. As a result, Latino youngsters might perceive their teachers as unnecessarily strict or critical (den Brok et al., 2003).

Discourse features of cultural communications are more problematic in teaching ethnically different students than structural linguistic elements (Smitherman, 1994). The cultural markers and nuances embedded in the communicative behaviors of Latino, Native, Asian, and African Americans are difficult to recognize, understand, accept, and respond to without corresponding cultural knowledge of these ethnic groups. European American teachers, for example, are generally accustomed to a "passive-receptive" discourse pattern; they expect students to listen quietly while the teacher is speaking and then respond individually to teacher-initiated questions (Gay, 2000). When some African American students, accustomed to a more active, participatory "call-

response” pattern demonstrate their engagement by providing comments and reactions, teachers may interpret such behavior as rude and disruptive. Similarly, teachers who do not realize how strongly Pacific Islanders value interpersonal harmony may conclude that these students are lazy when they are reluctant to participate in competitive activities (Sileo & Prater, 1998). The communicative styles of most ethnic groups of color in the United States are more active, participatory, dialectic, and multimodal. Speakers expect listeners to engage with them as they speak by providing prompts, feedback, and commentary. The roles of speaker and listener are fluid and interchangeable. For Native Hawaiians, this interactive communicative style is called “talk-story” (Au, 1993; Au & Kawakami, 1994). Uninformed teachers may consider these communication styles rude, distractive, and inappropriate. Students who are told not to use them may be, in effect, intellectually silenced. Many African, Asian, Latino, and Native Americans use a different approach to organizing and transmitting ideas: one called *topic-chaining* communication. It is highly contextual, and much time is spent on setting a social stage prior to the performance of an academic task. Speakers provide a lot of background information; get passionately involved with the content of the discourse; use much indirectness (such as innuendo, symbolism, metaphor) to convey ideas; weave many different issues into a single story; and embed talk with feelings of intensity, advocacy, evaluation, and aesthetics (Au, 1993; Fox, 1994; Smitherman, 1994).

Ethnic learning styles include at least eight key components: preferred content; ways of working through learning tasks; techniques for organizing and conveying ideas and thoughts; physical and social settings for task performance; structural arrangements of work, study, and performance space; perceptual stimulation for receiving, processing, and demonstrating comprehension and competence; motivations, incentives, and rewards for learning; and interpersonal interactional styles. To respond most effectively to these dimensions, teachers need to know how they vary and are configured for different ethnic groups (Gay, 2002).

Den Brok et al. (2003) found that even though most of the students were born in the U.S. and had many mainstream American tendencies, strong sub-cultural identification was still evident. For example, Hispanic students placed great importance on closeness and immediacy. Student perceptions of proximity-

related scales were lowest for the white students. The white students' low ratings of teachers' friendly and understanding behaviors indicated less valuation of these group-oriented behaviors, while the higher proximity ratings of the Hispanic and Asian students indicate the greater importance attached to helping and sharing in these cultures. Hispanic teachers were perceived as being more helpful and friendly than their Asian colleagues were, due to the importance Hispanic teachers place on closeness/personal attention.

One large group of diverse learners in the US is composed by non-native English speakers. ELL learners have to cope with the new culture and language and they have different needs than the mainstream students, and instead of viewing them through a deficit lens, teachers need to be aware of not only their struggles but also the strengths that they bring into the classroom (Minami & Ovando, 2004). Many teachers express a lack of preparedness for capitalizing on such linguistic resources. Ball, Skerrett and Martinez's (2011) review of research on diverse students in multilingual classrooms demonstrate that making explicit connections between community language and school, incorporating community literacy practices into classroom learning, facilitating code-switching, and implementing critical language pedagogy to help students examine language ideologies that stigmatize their home languages were some of the useful strategies used by critical educators. In order to meet linguistically diverse learner needs, Ball (2009) recommends teacher "generativity." This term refers to teachers' relating their own knowledge with their students' knowledge to create new knowledge and thus solving pedagogical problems and ensuring generative change.

Awareness of the broader social, economic, and political context

Understanding diversity and equity issues requires knowledge of structural inequities that persist in larger societal contexts in which schools are situated. This includes understanding the ways issues of race, ethnicity, language, and class impact teaching, learning, and schooling. Culturally responsive teachers are "aware that institutional structures and practices do not exist in a vacuum but that people build and sustain them, whether consciously or unconsciously. A host of factors work against teachers' becoming agents of change, including the

hierarchical and bureaucratic nature of the educational system, time pressure, insufficient opportunities for collaboration with others, resistance by those in positions of power to equity-oriented change, lack of personal understanding of oppression and empathy for those who are oppressed, and despair that change is possible" (Villegas & Lucas, 2002, p. 24). Kailin's (1994) approach to antiracist staff development for teachers addresses two perspectives on racism: individual and institutional. Kailin employed strategies for developing collective autobiography, understanding teachers' social backgrounds, participating in multicultural and race awareness exercises, examining teacher expectations of student competency, and exploring the manifestation of individual racism in teacher student interactions and in school culture. At the institutional level, Kailin's approach prompts teachers to examine the historical roots of institutional racism in the U.S. as well as the ways that texts and curricula and schools as institutions support racism. "[Teachers should learn how] the educational enterprise reflects and often perpetuates discriminatory practices of the larger society. ...individual prejudices based on the norms of dominant groups become institutionalized...We need to recognize that the structure and practices of schools (e.g., rigid tracking, unevenly distributed resources, standardized testing) can privilege select groups of students while marginalizing or segregating others" (Weinstein et al., 2004, p.31). Multiculturalism without a transformative political agenda can just be another form of accommodation to the larger social order validating middle- and upper-middle-class Anglo-American norms and values (Ladson-Billings, 2006; McLaren & Estrada, 1993).

Research Methodology

Phenomenological interviews

Qualitative interviews aim to gain rich "contextual, linguistic, narrative, and pragmatic" knowledge (Kvale & Brinkmann, 2009); and phenomenological interviews are more in the form of conversations between two trusting collaborators rather than the formal question-answer, allowing the researcher to interact with the participant in a natural, non-threatening manner (Bogdan & Biklen, 1998). Furthermore, semi-structured interviews may be more productive

than structured ones because interviewees may come up with unexpected but invaluable information if they are not limited by the preset questions.

Data collection

After receiving IRB approval, the researcher interviewed eight participants according to Seidman's (2013) model, which involves a series of three interviews with each participant: (1) a focused life history, which contextualizes participants' experiences by asking them to tell as much as possible about themselves in light of the topic up to the present time; (2) details of experience, which allows participants to reconstruct the details of their experience within the present context in which it occurs; and (3) reflection on meaning, which encourages participants to reflect on the meaning their experiences holds for them. The interviews were conducted in three 90-minute audio-recorded sessions, yielding a total of 61 hours of interview data. As this was a qualitative study, the sample size was sufficient to obtain meaningful results.

Participants

The participants were 8 female teachers of Chinese, French, German, and Spanish languages (seven Caucasian and one African-American), aged 22–35, teaching in the Midwestern U.S. Five preservice and three in-service teachers participated. Emily is from Southeastern US, Keisha is from the Northeastern US, Sarah is from a major Midwest city, and the remaining five are from small Midwestern towns. Wendy and Keisha teach Chinese, Becky teaches French, Gina teaches German and the rest (Gillian, Emily, Sarah, Deb) teach Spanish. To protect the participants' anonymity, pseudonyms are used throughout the study.

Data Analysis

The data were analyzed to identify the meaning units (separated by the shifts in the meaning), which were later clustered into common emerging themes. To exemplify the themes, participants' statements were selected from their reflections, representing their descriptions of their experiences with the

phenomenon (Moustakas, 1994). During the analysis, codes were generated by moving from more literal to more abstract; data were analyzed and reanalyzed; notes were taken throughout the process; meta-codes were created by refining the codes; and the essential categories were reinterpreted, revised and refined. Upon the completion of all the interviews, the elicited data was more intensively analyzed in the light of the related literature to determine any patterns in the participants' diversity knowledge formation and representation narratives.

Results

Integration of diversity into teaching

Becky seems to address diversity in her classroom through trying to use inclusive language and discussing diversity issues with her students by following "that path of interest for them because THAT conversation at that moment might BE the thing that connects them with what I am teaching in the future." Another technique she uses is focusing on individual students by structuring small group activities. Becky thinks that a top-down approach to diversity would not work with students because it would sound "preachy," so discussing diversity should be based on what naturally and organically comes up in class instead of just asking "what they think about Black people".

Contrary to Sarah, who believes that addressing diversity and teaching language are separate strands in the curriculum, Becky believes that diversity should be a natural part of the curriculum:

There are some kids who are like 'Oh, gosh, now we are going to talk about this again'... I think that they get it, they GET the human rights talk, or they get the Black history month talk in their other classes, just like 'It's Black history month!', so for one month of the year, they talk about this, like "Ewww" (too much). But I think that when you have it come up naturally in your conversations throughout the class the kids don't necessarily... notice it. They don't necessarily realize what they are learning about is diversity."

Emily, on the other hand, thinks that accessing the diversity existing in the class helps:

OK, what does Cinco de Mayo day mean to the Mexican population, in comparison to the American population, because the way WE look at Cinco de Mayo (is) not as culturally rich as it is in Mexico, so having those (Hispanic) kids come up if I teach school that day would be like 'Oh my gosh, today is such a fun day! Like, can anyone tell me what Cinco de Mayo is about?' having those kids explain it to the class, instead of me.

Like Sarah and Emily, Becky uses students' cultural funds to let them bring forth their own perspectives:

Like, we were recently studying...French-speaking countries in West Africa, I have always read a lot about West Africa, because I lived there, but I wanted the kids to tell me what *THEY* know. And a lot of times it is just something that was incorrect, but that was an opportunity for me to share with them other perspectives... like there were actually plenty of West African kids in my classes, so being like 'OK, what do *YOU* know about your family that still lives there? Or, 'What traditions does your family have that are different than what people in this class might have?'

On the other hand, Deb wants to raise her students' awareness of local diversity issues, and for that, she uses the TL as the springboard for discussing diversity and the minorities are perceived in the community:

So it is important for me to be teaching (Spanish) and different aspects of culture to my students, because there is constantly things on the news with immigration and making my students aware of these different issues and not saying that everybody that speaks Spanish is here illegally. There are lots of people here that speak Spanish that are here legally. And what do you do with illegal immigrants and not just painting a bad picture that everybody is evil and everybody is here stealing jobs...

But she also points out that her students have well-educated and liberal parents, so they are used to having such discussions at home, further supported by their high SES. Besides SES, another major factor mentioned by Deb is age. She can debate these social issues in Spanish with her high school classes but she has to adjust her teaching to the age level:

Five year olds don't understand that in English, you think they would understand that in Spanish? Hell, no. ...All I can do is try to teach them that Spanish IS fun, it IS useful, there are a lot of interesting people, and it's fun to make friends with speakers of

other languages. THAT'S HOW I do it in kindergarten, without getting into complicated things.

Besides age, students' TL proficiency level limits what can be done, as reported by Sarah: "Right now I am mostly teaching the basics of Spanish, so it is hard for me to teach about culture and things like that in my class." Furthermore, while both Sarah and Gillian think that African-American students are very "outspoken", Sarah looks for ways to exploit this, especially with the girls by trying to "get them involved" and help her teach. Gillian, however, sees this as a problem, "because the other kids can't hear me over what their classmates are saying." She tries to overcome this by creating activities where all of them can talk – for instance, having them repeat what she says. She also uses songs with the kindergarteners because she believes that the kids all feel involved and learn well through music. Sarah also uses music, "which gets them to be able to be the center, express themselves. And I ask for volunteers to help me lead the song, just trying to put them into leadership roles. ... (which) works really well for them."

To learn about student interests, Sarah uses a survey in the beginning of the semester "to see what my kids wanted to learn about ... a lot of them wrote that they like to play "mancala"... so I really want to incorporate that in my class; and a lot of them said they really like hiphop, so I am planning a lesson to teach them about hiphop in Spanish." She also employs a caring approach toward students while trying to build a relationship with them:

My cooperating teacher is very into, like, 'Be quiet! Don't talk! Do what I say!', very traditional, but to me, if my kids raise their hand, start talking about how the other day they did this, or what they did over the weekend and stuff, I listen to them, when I come into class before we start Spanish, I ask like 'Hey, how is it going, what did you do this weekend?'

Her teaching style also depends on the actual classroom demographics:

So if I was in a predominantly white class, I would go harvest the fact that we do come from a common culture, in order to try and increase their interest in other cultures. And if I was teaching a more diverse class ... I would try and harvest the fact that we are more diverse and we learn from each other.

Becky and Sarah also talk about clarifying the rules from day one, having more structured activities and giving students more leadership roles as some of the disciplinary solutions. Like Becky, Sarah is not much concerned that discipline will come across as racism, because she does not discipline or punish a lot unless her students are really trying to hurt each other. If they do not want to participate she lets them just sit and watch, because "they could have been having a really bad day or something". She also tries to channel their behaviors into other things or re-direct their behaviors:

If my kids are acting up we will say a "Cheer!" We have a classroom cheer, like "Que nes somos, que nes somos?" like "Who are we?" And then they repeat "Who are we?" and then they say 'uno dos tres' which is our classroom number, so it is like classroom pride ... So they would respond really well to that.

Gina seems to have become more mindful of being inclusive of all students after her completion of a diversity class:

"This semester ... I am trying to make an effort to make sure I am not excluding girls or excluding minority students ... I like to make a mental note of who I call in class for example, I will make sure that I am not just calling on certain students.

Still, she is not sure how to teach language and address diversity at the same time:

"I remember when I was teaching in S. (town), there were one or two black students ... I kept them in mind and ... used pictures when I was introducing ... people, like are they good or are they bad and I had used pictures of different races, because I remember consciously trying to use these pictures of more than just white people, so I used Oprah, and like, Chris Rock and different black celebrities too But other than those kinds of things like visual aids and stuff, I really don't know how much you can do with foreign language ... It's kind of complicated.

These kinds of teaching strategies seem a bit too superficial to address diversity, and she is not sure how to implement specific techniques in language teaching either. She still chooses a black student as a problematic example, and she tries to empathize with him by saying that the institutional treatments might be acting to perpetuate the negative behavior: "he seems to be always getting in

trouble ... I don't know if that really has to do with race, if he were white, I wonder how different his experience would be, if he would get scolded as much.

Gina believes that having a teacher of the same race is helpful in providing a good role model for students and presents some stereotypical qualities of the Latin people and how having a teacher from a different culture could be problematic:

"Like with Latin people, I know that one of the cultural things is that they are closer... They get more in your space ...from the perspective of an American. So, maybe like Mexican students may be more clingy (sic), huggy, more touchy than you are, just because that is cultural. But I really don't know how, like... if a teacher is really cold to them, and is like "No, we can't hug, we can't touch", they might take that in the wrong way or something ... They might, dislike school more because they think their teachers are mean."

But Gina also underscores her resolution about not overthinking diversity and wants to make sure she balances out culturally relevant teaching with classroom discipline:

I don't want to always let off minority students, just because they might have a hard time or something because they also need to be disciplined, so if there is disagreement between the white kids and African American, I don't think I would like really discriminating and like, purposely let the African American off easy, just because of that... I think everybody should be treated equally and to have to follow the rules, because it is just how it is.

Looking at racist aspects of student behavior, Deb believes that correcting students on the spot is important:

Kids make fun of everything; these are young kids, so sometimes they'll make fun of Chinese accent or squinty eyes or you know all these stereotypes that these people put forth for Asian students, and sometimes they make fun of each other, so my job is to help them realize that everybody's different and that making fun of people isn't good.

For Becky, good teaching requires respectful treatment with an age-appropriate approach, rather than focusing on race or culture:

"...in my French classroom, every student in the class was Black and the teacher was White. She always seemed very stressed out and very frazzled and talked about all the behavioral problems she had with these kids, and I don't know if it was just that she was not a very well-organized and well-structured teacher or kids indeed had problems ... I was thinking, these are five year olds, they are just learning how to function in a classroom anyway ... She was always yelling at them, she never approached the situation as like 'I'm going to treat you with respect, so you're going to treat me with respect.' ... So I just think that was a big miss because the kids see her yelling at them and they were like why would they behave for somebody that's treating them badly.

Emily, on the other hand, has learned about how to motivate students by constantly showing interest in their success and making it clear that she wants them to succeed. She shows her interest by asking questions like "OK, so how did you do on the test last week? 'So, have you been studying a lot?' or like 'Oh, man, you look tired today, what's going on?' She doesn't think it comes across as fake as long as you sound genuine, be yourself and just try to "build a relationship from where you are".

Addressing Diversity within the Target Language (TL) and Culture (TC)

All the participants stressed the importance of making sure students understand the diversity within the TL. Gillian says that learning about how Spanish is spoken in all different cultures is extremely important, which is supported by Emily:

I really want my students to understand 'this is the type of Spanish I am going to teach you.' I want my students to understand that just because I am teaching them this way, it is not the only way to learn Spanish ... that is not the only common culture.

Deb says her priority is first and foremost to teach Spanish, so she focuses on the diversity of the TL cultures, but it is difficult "because there are 22 Spanish-speaking countries, so that's a lot of different cultures to address, but I do the best I can with what I know." Likewise, Becky talks about the variety of French-speaking cultures and how she tries to introduce her students to different Francophone countries via music:

I do music every Friday from around different French-speaking countries. And then kids learn about the artist, about the lyrics, what the lyrics mean, they learn about the condition of what's going on in that person's country ... For this Friday, ... I did a French musician, she is actually from 1920s and 1930s, so she is from a long time ago, but she identified, even then, as an openly gay woman, and so, her song is called "my secret," so I had the kids listen to the song and kind of decided what they thought the secret might be...

As can be seen, she uses TL figures as perhaps another way of addressing the diversity of her students, expecting them to relate this TL diversity to their own. In a shallower sense of diversity, Gina uses images of a variety of international people, "rather than just German or American", while Deb uses visual aids to show the variety within the TL:

I have huge posters showing the pictures of how these particular people in the community live and then I compare it to some other people that is in the same country that live differently, and I tell them not everybody in El Salvador lives with no doors and no floor with chickens running in and out...

Since Deb's students have a higher SES, their international experiences are mostly touristic, and thus Deb goes out of her way to make sure they have a realistic view of the TL cultures:

Most of my students have ... wealthy parents that take them on vacations all over the world so it is hard for them to have a realistic view of what it is like to live somewhere else because they are going to all-inclusive resorts, they are going on cruises. They might get a chance to use Spanish, but they might not know what it is like to walk through a market where everybody else buys their groceries every day.

So, as another technique to introduce them to such diversity, Deb takes them to South American countries every year, taking initiative to actively involve students in international diversity projects. These may occur in impoverished areas that open students' eyes to a whole new level of existence and allow them to develop empathy for those whose experiences are vastly different than their own.

Similar to such authentic or "deep" insights into the TCs, Becky stresses the importance of using authentic materials to represent them, "like watching a movie that is produced in a West African country, not a movie ABOUT West

Africa, but a movie that is MADE there.” For Becky, watching a movie made in another country makes “you see things from a different perspective, like through the eyes of that person from that country,” enabling her students to interact with the TC putting themselves in the shoes of those other people.

Furthermore, as with Gillian and Sarah, using music stands out for Becky as a technique to handle diversity:

Music is a lot easier to stay current because you can just go online and find it. But with the movies, they only come out every so often, and to watch them would take me a couple of hours, ... to make sure they don't have ... inappropriate content.

Like Sarah, who mentions bringing some “cool” items from abroad to use in her teaching, Wendy mentions using real cultural articles (realia) in her classes as well: “We bring some music like traditional music and you can bring them some pop to show them that not everyone listens to that traditional stuff over there.

As with Becky's concern about authenticity, Wendy wants to make sure her students get a holistic view of the TC, “to give them an accurate picture of show culture now and traditional culture a little bit and showing any kind of Chinese art, stuff like that.” But she believes that the best way to do this is bringing native speakers into the class, and thus using the community funds of culture and knowledge:

I think the best thing to do is to bring people from the Chinese community in to talk about their specialties; maybe there is somebody who does music stuff or something like that. Just so they get a lot of face-to-face contact with actual Chinese people because I am not Chinese myself.

Bringing in such native perspectives is also supported by Becky, on the grounds that no matter how valuable her experience or opinions might be, her students still see her as the teacher, so someone in neutral status may make a deeper impression:

Two years ago I invited a girl who was studying in Senegal...and she taught them some dancing from Senegal, she brought a friend who taught them some Wolof, she brought another friend who taught them how to eat out of a bowl with their hands, and it was really interesting, and the kids had a great day.

Taking another approach, Becky also uses student questions to discuss cross-cultural differences:

Sometimes kids will just ask a question, and suddenly you have a whole class discussion going about this one question that one kid asked. (For example) a student was asking me about bidets. And I was like 'OK, bidets are common across Europe...' and they were like 'What is that for?', and then we started talking about, like, toilets in Senegal, how they are like, squatter toilets and then we started talking about the toilets that I experienced in Japan, and pretty soon the entire chalkboard was full of drawings and toilets that I used around the world.

Just like watching movies, this type of comparison seems to work for learners to interact with *the Other* symbolically. Although they look superficial at first glance, such stereotypical symbols are used to spark students' interest in the *Other*, and hopefully make them dig deeper and gain better understanding of it. In this sense, Becky drew attention to the difficulty experienced by students in symbolically interacting with people from other cultures, because especially for young learners to imagine themselves in another culture is difficult. To solve this problem, Becky has students do a lot of acting:

For example, kids create their own skits and stuff. And I have different clothes from around the world, whatever they want to wear, and obviously, they think it is cheesy, [but] suddenly, because they were touching this fabric and putting it on their body, they were like 'Wow!' like 'Maybe I will go to Senegal someday.'

Another strategy she uses is trying to get her students to view themselves through the eyes of others to open them to discovery:

I think for kids it is important to realize how other people view us and some kids are like 'Oh, French people hate us!' and I am like 'Why do you think that?', and talking a little bit about what kids think what other people see in us, or what kids think about us. And a lot of Japanese people assume that all Americans own guns, or we all have a ranch and have horses. And so just talking to kids and be like 'OK, so people in Japan assume that I had a gun.' And they were like 'Why would they think that?' and I am like "Well, OK let's think about news coverage and what people would see who lived in another country as news by America.

Like Becky, Sarah draws from her study abroad experience to discuss international diversity with her students:

I have a lot of stories that I can tell my students, like, in one of my classes I did a lesson about the public transportation in Peru and it ended up being really cool, interesting lesson (because)... there is the fact that you don't pull a string, you just shout, like, you want to get off, there's someone that collects money, and just the fact that on the sides of the buses they are all painted colorfully, things like that.

Connecting the study abroad experience to teaching

Regarding how these teachers relate their TC experiences to their current teaching practice, Becky says her approach is "behind-the-scenes;" she does not try to relate them all to her lessons unless they come up naturally:

It's not really like I have "Japan Day" or "Senegal Day" at school, but if an appropriate teaching moment comes up where I can talk about it, I will. ...my experience may direct the way that I approach teaching, but I don't necessarily teach ABOUT my experiences.

Thus, it provides more of a conceptual framework for her, rather than the actual lesson content. Similarly, rather than specific issues, Sarah talks about how her study abroad experience helped to increase her overall sensitivity toward other people's conditions and not to take things for granted:

I had a lot of experiences (abroad) where, for example, when I was enrolling kids in my class, a lot of the moms came to enroll their kids, and I just handed them a sheet of paper and ... they would just look at me ... and (I would realize) 'OK this woman cannot read.' And so I was like 'I will help you fill it out.' ...and so I learned to be a lot more sensitive about things like...not making assumptions about people's literacy or...not making any assumptions about...if a kid had breakfast in the morning...

While spending a year in Spain had helped Emily to understand the diversity within Spanish-speaking culture, the same experience led Gillian to meet people of different backgrounds and prepared her to be more open-minded, so teaching

at a school with so much diversity now doesn't "faze" her. Gina, on the other hand, connects her study abroad experiences to "everything", because she cherishes them as life-changing and believes that she has "a different view of schools and the world than teachers, administrators, school counselors, and staff who have not had such an experience," which echoes the self-praise reflected in Becky's description of her own professional/personal uniqueness:

I think most American teachers aren't aware of the diversity. I mean everybody knows about the achievement gap, everybody knows about overt racism, I don't think most people know about institutional racism, I don't think most people know about white privilege, I don't think most people know how their own biases can get in the way of teaching children from different backgrounds than they are ... have had a lot of students this year who get in trouble in EVERY SINGLE class. And then, they are like 'this is the one single class that we don't get in trouble in.' I think it is because I take them as they are, and if they are having a really bad day, I will be like "wow, you are having a really bad day, what's going on?" and they tell me what's going on, versus, just being like "You are in trouble, this, this, this" you know. So just like having them kind of examine themselves and figure out why their behaviors are this way...

Gina also uses her experiences abroad in the classroom in "a practical way," such as like initiating exchange programs to give her students an opportunity to meet peers from another country. Such teachers can be considered as "gate openers", who bring the *Other* into the classroom by creating a third cultural space, with multiple mental interactions and perspective-taking occurring simultaneously.

Intersection between language teaching and diversity

One major focus of this study is how language instruction and diversity intersect. In this sense, Sarah uses the TL in class both to learn from her students and to learn about them:

There is a little girl who is doing...kind of a game where you put your feet in the middle and you sing a song and if it lands on your foot, you have to take your foot out....She was doing that in Spanish, so I had her teach me that game, and I had her teach me some hand games in Spanish, and stuff like that.

On the other hand, according to Sarah, learning about the students to meet their needs is a separate process than teaching them, while for Becky, language and diversity naturally intersect in the field of language teaching, and this intersection is reading: "I do a lot of reading about diversity, we do a lot of reading about social justice, so for me, that's how I make language learning intersect with diversity issues." Furthermore, Gina thinks that language learning helps students appreciate global diversity:

The other day a 9th grade student in German said, 'Why doesn't everyone just learn English? It would be so much easier for everyone!' We had a short discussion about this in class, and I thought to myself that it was very good he was in a world language class

Thus, asking questions in the TL to learn more about the students and reading TL texts on diversity are two of the strategies mentioned as intersecting language and diversity, while language learning itself, at least for Gina, is at the cusp of diversity, a door opening to understanding another culture.

Emily and Becky support descriptive, rather than standard pedagogy, stressing the relativity of personal opinions and culture and the need to respect plurality of voices and perspectives. They even relativize the language they are teaching in terms of its degree of formality and the Hispanic culture speaking it, trying to make their students understand that there is no single "good" Spanish. Discussing diversity issues and raising student awareness through these discussions are often used by these teachers, but as pointed out by Deb, such discussions are limited in their scope according to student background, age and language proficiency.

Becky also stresses the relativity of her own opinions and tries to be impartial; and she particularly cares about being authentic in her actions. Due to the nature of their subject, the teachers focus on a geographically more removed and distant concept of diversity than the diversity in their immediate context.

Conclusion

As detailed above, the participants reported some effective strategies they have been employing to address the diversity of cultures in their classrooms, which are

mostly in line with what is suggested in the literature. To meet diversity, these teachers use their own funds of cultural knowledge that they brought from their study abroad experiences, the cultural funds from the minority speakers in their own classes, the information they get from their colleagues about their students, from the paperwork about their students, their parents, the native speakers in the community, their own life experiences, and sometimes as in Emily's case, their boyfriends. They also benefit from the samples of cultural diversity represented by songs, movies, and cultural artifacts. They particularly focused on differentiating between students' cultural and personal problems. To achieve this, they all underscored the need to learn about the learners deeply by genuinely listening to them, paying attention, noticing and remembering their individual traits, and then tailor classroom instruction accordingly. They also try to draw on their students' cultural funds to be culturally more relevant to their students. Some affective strategies to address student diversity include the constant use of inclusive language, creating a safe environment, being natural and sincere with students, and grabbing the teachable moment. Using authentic materials, especially music is another strategy that is often reported by these teachers. They use the target language as a springboard to bring up multicultural issues, and they make a point of addressing diversity from various perspectives, encouraging critical thinking. Another important concern for teachers is being clear about their subjectivity when they talk about diversity with the students instead of presenting their thoughts as the only truth. Finally, they place great emphasis on involving community to make their language classes culturally more authentic and relevant. Still, these teachers seem to be more comfortable talking about the diversity of the target language they teach, rather than the diversity of their own immediate teaching contexts. They also point out some potential pitfalls in applying these strategies. For example, Keisha warns that talking about discrimination does not mean solving it, and conversations have to be constructive rather than defensive. Furthermore, school principals appear to play a key role in fighting discrimination since institutional support is crucial for culturally appropriate and equitable pedagogy.

References

- Au, K. H. (1993). *Literacy instruction in multicultural settings*. New York: Harcourt-Brace.
- Au, K. H., & Kawakami, A. J. (1994). Cultural congruence in instruction. In E. R. Hollins, J. E. King, & W. C. Hayman (Eds.), *Teaching diverse populations: Formulating a knowledge base* (pp. 5–23). Albany: State University of New York Press.
- Ball, A. F. (2009). Toward a theory of generative change in culturally and linguistically complex classrooms. *American Educational Research Journal*, 46(1), 45–72.
- Ball, A. F., Skerrett, A., & Martinez, R.A. (2011). Research on diverse students in culturally and linguistically complex language arts classrooms. In D. Lapp & D. Fisher (Eds.), *Handbook of Research on Teaching the English Language Arts* (pp. 22–28). New York, NY: Routledge.
- Banks, J. A. (1991). *Teaching strategies for ethnic studies* (5th Ed.). Boston: Allyn and Bacon.
- Banks, J. A. (1994). *An Introduction to Multicultural Education*. Boston: Allyn and Bacon.
- Banks, J. A. (2003). Approaches to multicultural curriculum reform. In J. A. Banks & C.A.M. Banks (Eds.) *Multicultural education: Issues and perspectives* (pp. 242–261). Hoboken, NJ: John Wiley & Sons
- Beynon, J., & Dossa, P. (2003). Mapping Inclusive and Equitable Pedagogy: Narratives of university educators. *Teaching Education*, 14(3), 249–264.
- Bogdan, R. C., & Biklen, S. K. (1998). *Qualitative research for education: An introduction to theory and methods*. (3rd Ed.). Needham Heights, MA: Allyn & Bacon.
- Çelik, R. (2012). A history of multicultural education in the USA: Origins, approaches, and misconceptions. *TOJNED*, 2(4), 1-9.
- Çelik S., Kazazoğlu S., & Karaca B. (2013). Intercultural Experiences of Foreign Students: Erasmus Students' Perspectives on Their Development of Cross-Cultural Awareness. *Sustainable Multilingualism*, vol. 3, pp. 126–136.

- den Brok, P. J., Levy, J., Rodriguez, R., & Wubbels, T. (2003). Perceptions of Asian-American and Hispanic-American teachers and their students on teacher interpersonal communication style *Teaching and Teacher Education, 18*, 447–467.
- Fox, H. (1994). *Listening to the world: Cultural issues in academic writing*. Urbana, IL: National Council of Teachers of English.
- Gay, G. (2000). *Culturally responsive teaching: Theory, research and practice*. New York: Teachers College Press.
- Gay, G. (2013). Teaching to and through cultural diversity. *Curriculum Inquiry, (43)1*, 48–70.
- Grant, C. A. (1994). Toward a common definition of multicultural education. *Insights on diversity*. West Lafayette, IN: Kappa Delta Pi.
- Heyn, M. E. (2013). Experiences of Male Saudi Arabian International Students in the United States. *Unpublished Doctoral Dissertation*. University of Michigan.
- Johnson, L. (2002). "My eyes have been opened": White teachers and racial awareness. *Journal of Teacher Education, 53(2)*, 153–167.
- Kailin, J. (1994). Anti-racist staff development for teachers: Considerations of race, class and gender. *Teaching and Teacher Education, 10(2)*, 169–184.
- Kvale, S., & Brinkmann, S. (2009). *InterViews: Learning the craft of qualitative research interviewing* (2nd Ed.). Thousand Oaks, CA: Sage.
- Ladson-Billings, G. (1990). Like lightning in a bottle: Attempting to capture the pedagogical excellence of successful teacher of Black students. *Qualitative Studies in Education, 3*, 335–344.
- Ladson-Billings, G. (1995a). Multicultural teacher education: practice and policy. In J. A. Banks & C. M. Banks (Eds.), *Handbook of research on multicultural education*. New York: Macmillan.
- Ladson-Billings, G. (1995b). But that's just good teaching! The case for culturally relevant pedagogy. *Theory into Practice, 34(3)*, 159–165.
- Ladson-Billings, G. (1995c). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*, 465–491.
- Ladson-Billings, G. (2006). From the achievement gap to the education debt: understanding achievement in U.S. schools (2006 Presidential Address). *Educational Researcher, 35(7)*, 3–12.

- Ladson-Billings, G. (2009). *The dreamkeepers: Successful teachers of African-American children*. (2nd Ed.) San Francisco, CA: Jossey-Bass.
- Ladson-Billings, G. (2012). Through a glass darkly: The persistence of race in education research & scholarship. *Educational Researcher*, 41(4), 115–120.
- Ladson-Billings, G. (2014). Culturally Relevant Pedagogy 2.0: a.k.a. the Remix. *Harvard Educational Review*, 84(1), 74–84.
- McLaren, P., Estrada, K. (1993). A dialogue on multiculturalism and democratic culture. *Educational Researcher*, 22 (3), 27–33.
- Minami, M., & Ovando, C. J. (2004). Language issues in multicultural contexts. In J. A. Banks & C. A. McGee Banks (Eds.), *Handbook of research on multicultural education* (2nd ed., pp. 567–588). San Francisco: Jossey-Bass.
- Nieto, S. (2000). Placing equity front and center some thoughts on transforming teacher education for a new century. *Journal of Teacher Education*, 51(3), 180–187.
- Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, 41(3), 93–97.
- Powell, R. R. (1996). "The music is why I teach": Intuitive strategies of successful teachers in culturally diverse learning environments. *Teaching & Teacher Education*, 12(1), 49–51.
- Rychly, L., & Graves, E. (2012). Teacher characteristics for culturally responsive pedagogy. *Multicultural Perspectives*, 14(1), 44–49. doi: 10.1080/15210960.2012.646853.
- Seidman, I. (2013). *Interviewing as qualitative research: A guide for researchers in education and social sciences*, 4th Ed. New York, NY: Teachers College Press.
- Sheets, R. H., Gay, G. (1996). Student perceptions of disciplinary conflict in ethnically diverse classrooms. *NASSP Bulletin*, 80(580), 84–94.
- Sileo, T. W., Prater, M. A. (1998). Creating classroom environments that address the cultural and linguistic needs of students with disabilities: An Asian Pacific Islander perspective. *Remedial and Special Education*, 19(6), 323–337.

- Smith E. B. (2009). Approaches to multicultural education in preservice teacher education: Philosophical frameworks and models for teaching. *Multicultural Education, 16*(3), 45–50.
- Smitherman, G. (1977). *Talkin' and testifyin': The language of Black America*. Boston: Houghton Mifflin.
- Sue, D. W., Sue, D. (2008). *Counseling the culturally diverse*. Hoboken, NJ: John Wiley & Sons.
- Villegas, A.M., & Lucas, T. (2002). *Educating Culturally Responsive Teachers: A Coherent Approach*. Albany, NY: State University of New York.
- Tatum, B. (1999). Lighting candles in the dark: One black woman's response to White antiracist narratives. In C. Clark & J. O'Donnell (Eds.) *Becoming and unbecoming White: Owning and disowning a racial identity*. Westport, CT: Bergin & Garvey.
- Weinstein, C. S., Tomlinson-Clarke, S., & Curran, M. (2004). Toward a conception of culturally responsive classroom management. *Journal of Teacher Education, 55*(1), 25–38.
- Zeichner, K.M., & Hoeft, K. (1996). Teacher socialization for cultural diversity. In J. Sikula (Ed.), *Handbook of Research on Teacher Education*, 525–547.

Harun Serpil

Anadolu universitetas, Turkija; hserpil@anadolu.edu.tr

DARNIŲ SPRENDIMŲ PAIEŠKA KOVAI SU DISKRIMINACIJA: KALBŲ MOKYTOJŲ STRATEGIJOS SIEKIANT UŽTIKRINTI DERAMĄ DĖMESĮ KULTŪRINIAMS IR LINGVISTINIAMS ASPEKTAMS³⁸

Santrauka. Šis tyrimas grindžiamas didesnės apimties fenomenologiniu tyrimu, kurio tikslas buvo geriau suprasti, kaip mokytojų tarpkultūrinės žinios ir įsitikinimai formuojasi per mokytojų asmeninę ir profesinę tarpkultūrinę patirtį. Šio tyrimo specifinis tikslas – kultūrinę įvairovę atliepiančios pedagogikos taikymas, kuris leidžia rasti darnius sprendimus kovai su diskriminacija mikro ir makro lygmenyse ir pasiūlyti, kaip galima pagerinti šiuolaikinio mokymo/si praktiką. Kokybiniai duomenys buvo renkami panaudojant Seidmano fenomenologinio interviu protokolą ir atliekant interpretacinę duomenų analizę. Tyrimo dalyviai – aštuonios kinų, prancūzų, vokiečių ir ispanų kalbos mokytojos, dirbančios JAV vidurio vakarų regiono mokyklose. Mokytojų dėmesys studentų kultūrinei įvairovei iš esmės priklauso nuo to, kiek mokytojai sieja kultūrinius skirtumus su savo suvokiama pagrindine tapatybe ir gyvenimo misija. Studentų kultūrinių ir asmeninių problemų atskyrimas ir atitinkamas jų elgesio interpretavimas bei kultūrinės įvairovės keliamų probleminių situacijų sprendimas klasėje iš įvairių perspektyvų yra tik keli išėjimo taškai. Nuoširdus studentų iš klausymas, dėmesio skyrimas, jų individualių bruožų pastebėjimas ir atsiminimas yra tik kelios paprastos, bet efektyvios strategijos. Kitos specifinės strategijos – mokymo individualizavimas remiantis studentų kultūriniu fondu, nuolat vartojama įtraukianti kalba, nuoširdumas bendraujant su studentais, paskatinimų taikymas klasėje, autentiškos medžiagos ir muzikos naudojimas. Kalbos mokymui būdingose strategijose dažniausiai pasitelkiama kalba, kurios mokomės, kaip pradinis taškas klasės diskusijoms apie daugiakultūrinės problemas, atkreipiant dėmesį į įvairius kultūrinių problemų sprendimo būdus net tos pačios studijuojamos kalbos kultūroje. Atribotos nuo dalyvių mokymo patirties, pagrįstos specifinėmis besimokančiojo tarpkultūrinių poreikių interpretacijomis, čia pasiūlytos strategijos, tikėtina, bus naudingos ne tik kalbų mokytojams, bet taip pat ir mokymo programų kūrėjams.

Pagrindinės sąvokos: kalbinis ugdymas, daugiakultūrinis ugdymas, įvairovė, fenomenologija, dėmesį kultūrai užtikrinanti pedagogika.

³⁸ Šio straipsnio dalis buvo pristatyta IAIE konferencijoje, Budapešte, kuri vyko 2016 m. rugsėjo 5–10 d.