Inclusive Teaching Circles: Mechanisms for creating welcoming classrooms

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Abstract: This essay examines the Inclusive Teaching Circle (ITC) as a mechanism for faculty development in creating instructional tools that embrace an inclusive pedagogy reflecting diversity, cultural competence and social justice. We describe one group's year-long participation in an ITC at a large, metropolitan research university in the south. Next, we share several members' strategies for promoting more inclusive and equitable learning for students in our classrooms. Finally, we consider the implications of ITCs for its group participants and the professorate at large.

Keywords: study circles, faculty development, diversity, inclusiveness, social justice education

Teaching is almost always a process done in isolation from planning, preparing to classroom deliverance. Often, it offers little time for self-reflection on how to improve. The purpose of this reflective essay is to highlight the effectiveness of faculty study circles as a mechanism for faculty development and to encourage experimentation for those seeking alternative techniques for classroom instruction. We share our personal experiences from participation in a faculty study circle – Inclusive Teaching Circle (ITC) – as well as several classroom activities developed and/or enhanced by members as a result of such participation.

The traditional stand-and-deliver style of teaching has changed little over the decades, while most student populations have become increasingly more diverse in terms of racial/ethnic, cultural, gender, ability, and social-economic backgrounds with different, unique learning styles. The activities we propose address classroom diversity as well as integrate more inclusive techniques into the content/skills being taught, thereby contributing to a richer teaching-learning process.

I. Theoretical Framework.

As America becomes more culturally, socially and economically diverse, faculty study circles have emerged across university campuses over the last decades to serve the needs of faculty and staff who want to examine their pedagogical approaches and interrogate their values, assumptions and biases as these relate to issues of privilege, power and difference in a

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multicultural society. In general, faculty study circles are structured to help instructors critically examine and recognize the learning gaps among and between students by exploring techniques that create/incorporate greater equity and social justice in teaching and pedagogy.

In 2006, the College of Arts and Sciences Office of Diversity and Outreach at the University of Louisville invited faculty and staff to participate in a variation of faculty study circles, dubbed Inclusive Teaching Circles (ITCs). ITCs originated from a program developed by Bonilla (2005) and adapted to our university in 2005 by the Coordinator of Diversity Programs in the College of Arts and Sciences. The ITCs were created to foster and broaden faculty and staff professional development to further actualize the university's mission, which "strives to foster and sustain an environment of inclusiveness that empowers . . . all to achieve our highest potential without fear of prejudice or bias . . . building an exemplary educational community that offers a nurturing and challenging intellectual climate, a respect for the spectrum of human diversity, and a genuine understanding of the many differences – including- race, ethnicity, gender, age, socio-economic status, national origin, sexual orientation, disability and religion – that enrich a vibrant metropolitan research university" (University Mission Statement, 2007). The university serves approximately 22,000 undergraduate and graduate/professional students with a student body that is 46% male and 53% female, with roughly sixteen percent students of color (University Statistics, 2007).

More specifically, the ITCs at our university have three primary objectives: 1) to support ongoing faculty development regarding inclusive teaching methods; 2) to cultivate a safe space for open discussions of successes and challenges in pedagogical practices; and 3) to develop a community among faculty and staff of knowledgeable multicultural educators who can serve as role-models and resources for other faculty and staff (Owen, 2006). Overall, the ITCs are structured as small, consistent groups of faculty and staff who meet monthly throughout the academic year over lunch to discuss readings on inclusive education, to share ideas and teaching strategies, and provide mutual support for the often difficult work of educating. The ITCs provide a friendly space to openly address difficult themes and further develop cultural competencies that enhance cultural proficiency for faculty and their students.

II. Methodology.

A. Participants.

This reflective essay describes the experience of one of the three ITC cohorts that met over the 2006-2007 school year. The ITCs were offered on three different days at slightly different mid-day times in order to make them accessible to more participants. Thus, group membership was defined by self-selection of meeting time/day. Each ITC was led by a faculty member who worked with the ITC coordinator.

Records indicate that eighteen people participated in our particular ITC at least once during the year, with the eight authors attending more consistently. Participants included faculty, staff, and graduate students, all in varying stages of their careers. The faculty included full-time assistant, associate and full professors and adjunct/part-time instructors from the Colleges of Arts and Sciences, and Education and Human Development; and Schools of Dentistry and Social Work. The staff members held full-time administrative/professional positions. Each taught undergraduate, graduate, and professional students in courses across various fields/disciplines including teacher preparation, dental hygiene, social work, political science, to freshman writing.

The regular group participants were all female. The racial balance of the eight core participants was roughly divided between African Americans and Anglo Americans. All said their primary reason for participating in the ITC was to better serve the needs of their students through critical self-reflection of their teaching in the classroom. All participants recognized that in the classroom, "we struggle alongside our students with our own social identities, biases, fears, and prejudices . . . [Yet, we] need to be willing to examine and deal honestly with our values, assumptions, and emotional reactions to oppression issues" (Bell, Washington, Weinstein and Love 1997, 299) as it relates to the classroom pedagogy. Self-knowledge and self-awareness are desirable qualities in any instructor and crucial for teaching issues of diversity and social justice education (Bell, Washington, Weinstein and Love 1997, 299).

B. Instruments.

There were two sets of instruments used for faculty development in this work: (1.) readings for faculty self-examination and group discussion, and (2.) activities for classroom application.

Group Readings. At each meeting, the group discussed a mutually selected text, *Privilege, Power, and Difference* (Johnson, 2001) and additional materials (interactive exercises, videos, journal articles, etc.) that were distributed previously by the facilitator, trained and assigned by the Coordinator of Diversity Programs. Each participant volunteered for leading the discussion of assigned readings. These materials were used to prompt participants to share related personal experiences and ask difficult questions, of others and themselves, regarding teaching styles, delivery and methods. The goal of the group discussion is to explore the implications of the readings for the teaching-learning process.

Class Activities. In the second semester of the program, several participants shared classroom activities they had used that can be adapted and applied by others to facilitate student discussion around issues of diversity and/or social justice. Although measuring student outcomes it is beyond the scope of this work, the goal of these active learning exercises is to transform students from passive to active learners by deepening students' understanding of diversity through the interrogation of context/subject matter, and by challenging the prevailing assumptions to help them learn the thinking processes of their respective discipline. Some of these activities are highlighted and evaluated in this essay to demonstrate how participation in the ITCs facilitated faculty development through the incorporation of more inclusiveness in the classroom.

C. Evaluation Procedures.

Activities, exercises, and simulations can give students insights beyond those gained from their usual roles of listening and discussing (The University of Wisconsin – Whitewater, School of Graduate Studies and Continuing Education, 2005-2006). ITC Participants were asked to present activities, techniques and strategies developed or used for exploration and examination by the group. Our purpose here is to describe the activities developed/used, and then share the implications for teaching in the classroom.

The selected six activities, mutually-chosen to emphasize diversity, inclusiveness and/or social justice issues, range from first-day-of-class to more intense exercises that may foster a range of emotions and responses from students. These activities have been used in both undergraduate and graduate courses with students representing several different majors. The first three activities are "ice-breakers" exercises. These are fairly low-risk, should be used early in the

course, and help students become familiar and comfortable with discussing social justice issues. The fourth and fifth activities involve greater risk, as they are designed to help students become more aware of and sensitive to their personal biases regarding people of diverse backgrounds. The last activity is designed to increase students' awareness of more subtle, less overt expressions of bias in everyday situations that can unintentionally marginalize people who are viewed as "different" or "outside the norm" of the majority culture.

III. Findings.

Below we describe each activity selected by the group for evaluation and discussion among the participants, highlighting common themes and assertions related to teaching diversity, cultural competency and social justice issues in the classroom.

Activity 1: Using Icebreakers to Increase Awareness of Diversity. This exercise entitled, "Who Among You…?", is used on the first day of class as both an icebreaker and a vehicle through which students can make personal introductions and begin the process of bonding (Parsons, 1995; Brill and Levine, 2005). Although seemingly simplistic in nature, this activity has been repeatedly used in various courses by one author because it has proven to be an effective way to foster dialog. The objectives of the activity are to create an environment where students learn immediately about the diversity that exists among them and come to better appreciate the racial/ethnic and cultural backgrounds and experiences of both themselves and their classmates.

Students are given a list of questions (see Appendix 1) and asked to find people in the class who meet each of the characteristics listed. They do this by moving around the room and talking with a variety of class members. The class is given approximately twenty minutes to complete the activity.

After the information has been gathered, the class comes back together. The people who best fit each characteristic are asked to briefly comment on their experience(s) in that particular area. After all characteristics have been addressed, students who did not speak earlier are asked to tell the class one thing that makes them unique. As a result of this activity, students find that there is much more diversity among them than they previously thought existed. They are more aware of their commonalities and differences, which can then be used as avenues for growth and exploration throughout the remainder of the course.

Activity 2: Using Icebreakers to Explore Knowledge of Diversity. "Cultural Pursuit" is a similar but more culturally-focused activity that explores students' knowledge of diversity with respect to particular persons and lifestyles in American society. Here, the instructor gives each student a chart (see Appendix 2) consisting of 25 squares, each describing some knowledge or an experience related to a cultural group. First, students initial the squares that describe themselves, and then they walk around the classroom seeking classmates who fit the remaining descriptions. When a classmate identifies with one of the descriptions, s/he initials the square, and then briefly shares the knowledge or describes the experience to classmate, and move on to continue searching for others who fit the descriptions in the remaining boxes. Although descriptions and responses can be adapted to suit the students and the instructional environment, the included chart explores a broad range of identities, including race/ethnicity, class, gender, sexual identity, and physical abilities.

This activity generally results in two outcomes. It can reveal students' knowledge gaps about various cultures, as well as their assumptions about which peers may know the answers to

such descriptions. The experience and ensuing discussion also increases cultural awareness around diversity issues and promotes students' sensitivity to how their own cultural influences (i.e. power or privilege) and personal biases can perpetuate discrimination intentionally and unintentionally in everyday situations.

Activity 3: Using Class Snacks to Increase Sensitivity to Diversity. Establishing a sense of community, in terms of inclusiveness and of belonging to the group, is a key component of one author's classes. Because she prefers having students work in groups throughout the semester, she created a socially-engaging activity that would be used early in the course to build community among students and foster an overall sense that the classroom is an inclusive and safe place.

In the first week of the semester, the instructor asks students to consider what sort of snacks they would like the instructor to bring to class to share. This simple task requires students to get to know each other because they have to think about who is in the class in order to plan foods they all can eat. This activity has both practical and hypothetical components. The first task is to decide what sort of food should be brought (i.e. breakfast, lunch, dessert, snacks, etc.). Then, with this practical choice made, the class breaks into groups to brainstorm a list of food issues they must consider before making the final food selection(s). Here, students are prompted to consider food allergies (e.g. nuts, strawberries, shellfish, etc.) as well as dietary considerations related to health (e.g. sugar, salt, fat, carbohydrates) and other food choice restrictions with which most students are familiar. For example, vegetarians and vegans can raise the issue of foods that use animals or animal products. Students who follow certain religions can share their prohibition against eating particular meats or products and/or how such meats and products need to have been processed or prepared. If students fail to bring up elements that impact the kinds of food people can eat, the instructor usually prompts students to consider the missing elements, which can inspire a teachable moment. Finally, the students look at the calendar to consider whether a given class day is a day of observance for a religious holiday with food implications.

This activity requires students to acknowledge that not everyone shares their perspective about something as ordinary as food, and to consider others whose identity and needs might not be immediately obvious. In addition, students are encouraged to reflect about how it feels to be served something one cannot eat for personal or religious reasons as well as how it feels to be excluded. The practical outcome of this activity is class snacks that are planned and shared by the group in a way that builds community and acknowledges the importance of all class members.

Activity 4: Using Popular Culture to Teach Diversity and Cultural Competency. Increasingly, students in the health field are being encouraged to examine and explore their personal biases and assumptions about patients of different backgrounds. Given the broad range of social justice issues that these students will encounter in the profession, one instructor felt the need to create an activity that had students actively explore the concepts of diversity and cultural competence in relation to their fields. This led to an activity[9] requiring students to view the award-winning film, *Crash*, an R-rated cinema directed by Paul Haggis (Lions Gate Entertainment Films, 2004). The film showcases many instances of characters acting out and responding to both positive and negative stereotypes, which are simplified conceptions, beliefs or predictions (based on limited information) that members of a group will behave in certain ways (Ebert, 2005). The daily activities and events that intersect the characters' lives throughout the

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[9] Similar films can be used or adapted to suit the educational level of the students. Suggestions include: *The Eye of the Storm* (1970) targeted at pre-schoolers, and *The Angry Eye with Jane Elliott* (2004) targeted at college students.

film highlight stereotypes and differences related to race/ethnicity, gender, social class, and sexual orientation. Characters encounter contradictions among their own personal biases, beliefs, and perceptions, and their lives are altered as a result.

While viewing the movie, students are asked to note at least five different intersections among characters including the negative and positive communications that occur during such encounters. In addition, they are asked to list any stereotypes they see or hear. Afterward, students write a paragraph about one of the five intersections described and any of the stereotypes listed, discussing how communication among the characters allowed them to transform the encounter from a negative to a positive one.

With an understanding of how stereotypes are actualized in daily interactions, students can use their growing awareness and sensitivity to create more open and positive interactions in their professional and personal lives. The goal of this activity is for students to recognize that there are no universal definitions, but that meanings of difference are social and political constructions that mean different things at different times to different people. Watching the film and reflecting about it will increase students' empathy for people who don't share backgrounds or social experiences similar to their own (Ebert, 2005).

Activity 5: Using Occupations to Explore the Effects of Stereotypes. Because students come to college from diverse backgrounds, with varying levels of skill and preparation for discussing controversial and contentious topics, this active-learning exercise helps students quickly relate to and understand how difference can affect one's everyday life in very common situations. Getting students to actually experience the subtleties of positive and negative stereotypes is a challenge for any educator. The overall objective of this activity is to reveal how certain occupations create certain impressions or images in our minds, which can foster discriminatory attitudes.

In an exercise focusing on occupations (adapted from lessons on stereotypes from *Teaching Tolerance*, 1994), the instructor asks for four student volunteers. Each is given a different occupation, with the four varying in their socio-economic level (e.g., hair dresser, plumber, priest, and professor). As their respective occupation is named, each volunteer is asked to identify their first impression of the physical image that comes to mind. In addition, they are asked to describe the person's level of education, annual income, and their overall quality of life (e.g., type of neighborhood in which they live, vehicles, material possessions, number of children, etc.). After the four student volunteers have completed their descriptions, the rest of the students in the class are asked to share their impressions/images. Do they agree or disagree? Why or why not? This will help to facilitate an open and honest dialogue about stereotyping.

As all students discuss their perceptions, the instructor then asks them to talk about where they get their impressions/images. Possibilities include personal experiences, newspapers or news broadcasts, and entertainment (television, movies, etc.). Also, students are asked to consider (or research) the accuracy of their impressions. For example, plumbers are often described as low income (working class) with low levels of education, but that does not always match reality.

Other areas for discussion include the kinds of stereotypes used to categorize people, such as their race/ethnicity, sex and gender, sexual orientation, and social class (Rosenblum and Travis 2006), and whether stereotypes are good or bad, and why. During the dialogue, the instructor can emphasize how stereotyping can become a negative for those who are stigmatized or seen as bad, unworthy, or polluted because of the category to which they belong. As Rosenblum and Travis (2006) observed, "[j]udgments of worth based on membership in certain

categories have a self-fulfilling potential. Those who are judged as superior by virtue of their membership in some acceptable category are given opportunity to prove themselves; those who are judged less worthy by virtue of their membership in a stigmatized category have difficulty establishing their merit no matter what they do" (p. 28). The goal is to show students that what we think about a person without full knowledge of them and their potential can actually devalue them, depending on whether we associate them with social categories, statuses, and occupations viewed positively or negatively.

Activity 6: Using Commercial Items to Illuminate Majority-Centered Assumptions. Students preparing to become certified teachers in early childhood through high school classrooms need plenty of opportunities to learn about inclusiveness in education and the classroom. Because many teacher candidates at our university are typically white, middle-class, heterosexual, and Christian, it is critical that they be able to create a classroom community that respects, includes, and supports all learners, particularly those who may differ from one or more elements of the dominant culture. To do that, teacher candidates need to examine their own (or lack thereof) cultural awareness with respect to people who differ from them. Candidates rarely make errors of commission – saying or doing things that are overtly offensive – but they often offend by acts of omission – saying or doing things that assume everyone sees the world the same way they do – and thereby excluding or marginalizing people who are viewed as different from them. The following activity, named "Flesh-Colored Band-Aids[10]," was developed and designed by one author to help candidates discover and examine some of these assumptions in a non-defensive way. The activity was named in recognition of the author's early insight into unconscious racism or white privilege as observed, unfortunately, among teacher candidates in the classrooms and/or lesson plans (see Appendix 3). While designed for teacher candidates, it can be used more widely, as all students are likely familiar with the classroom context of the items listed.

The activity usually takes place toward the middle of the course, after students have had time to become comfortable with each other. Students are given the activity to complete individually. Then they choose a partner and compare and discuss their responses. The instructor then places student pairs into groups of four, increasing the level of diversity among them. Students are again asked to compare answers and discuss any differences or what they find interesting among the responses. Students are brought back to the larger group to share questions, insights, comments, and implications. All students then write closing reflections about the experience and what they learned.

In practice, students are usually able to explain to each other why some would find the items offensive, and they seem more receptive to hearing this from their peers than from the instructor. Occasionally, some will ask why X is such a big deal and why "people don't just get over it." Framing the same statement from a non-dominant culture's perspective (e.g. #14, Koran reading opening the school's graduation ceremony) and/or pointing out who is left out (#3, poor people) usually clarifies the issue. This activity has been used effectively to lay the groundwork for another ITC participant's course on that focuses on "culturally responsive teaching" (Gay, 2000), whereby course assignments are structured to demand that students recognize themselves as cultural beings and examine how their own cultures intersect with the diverse cultures of others in order to understand how this affects teaching and learning (Gay and Kirkland, 2003).

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[10] Flesh-colored band-aids are a commercial product that, for decades, was available only in one "universal" color that reflected the majority culture and skin tone.

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IV. Implications for Participants and Professoriate.

A. Implications for Participants.

In highlighting the themes among the activities used by participants to engage students in the classroom, the purpose is to consider how participation in the ITC has impacted participants as university-level instructors. As mentioned previously, the ITC has pushed each participant to philosophically and pedagogically examine issues present in our social and academic spaces as these issues relate to the multiple disciplines in which we work. Further, we acknowledged that instructors and students share responsibility for the reflection and action necessary to further the mission of the university. Thus, our involvement in the ITC fostered critical cultural consciousness as we considered the complexities of teaching in, for, and about a multicultural society (Gay and Kirkland, 2003). In essence, we learned that we must practice what we teach. By actively participating and challenging ourselves to self-examination and reflection fostered by the interdisciplinary, diverse ITC, we learned new tools and receive new resources to push our thinking, challenge our assumptions, and renew our sense of what is possible in the classroom.

One benefit of the ITC is the opportunity to openly examine past "missteps" or "sites of discomfort" in the classroom and share them with others in a safe environment – the same kind of safe environment that our classrooms should be for all of our students. At first, sharing a moment of failure with colleagues can seem risky. Internally, we pondered "What will they think of me if they know that I did not know what to do?" However, as the group became more cohesive through discussing and sharing of common readings and our problems and experiences, we began to feel more freedom to address issues and concerns without guilt or fear.

In *Teaching to Transgress*, bell hooks (1994) states "[t]o educate for freedom, then, we have to challenge and change the way everyone thinks about pedagogical process" (p. 144). Another benefit of ITCs is that they provide an engaging and supportive forum for that challenge and change. The participants challenge themselves and each other to rethink classroom practices about how to teach, what to teach, and who is taught. By changing the way instructors think, speak, act, and teach, the class itself can become a location of change.

Lastly, ITCs promote small-group facilitated dialogue as a way to learn new knowledge and explore other perspectives and experiences. ITCs work because they bring different kinds of people together around shared concerns and create a space that enables constructive, safe, respectful conversation. In this vein, ITCs promote respect for out-of-classroom learning as a valued educational strategy that supports faculty/staff and student development. Participants in ITCs can share examples of "teachable moments" with each other at appropriate times. More importantly, ITC participants learn to develop trust for each other as well as a shared understanding of social justice education issues.

B. Implications for Research.

In addition to teaching, research is another area impacted by the ITC. Researchers use a variety of research methods and envision research in different ways. Through the ITC, we were able to explore a variety of qualitative methods framed by critical theories (Denzin and Lincoln, 1998) and how these might inform research in our different disciplines. Discussing with colleagues social justice questions about our work as university-level educators prompted

consideration of research questions related to diversity and social justice. Because the ITC provided a forum to hear others' perspectives, our conversations shape the lenses through which we analyzed data and located implications within our respective disciplines.

In sharing work with colleagues in the ITC, we strove for clarity to communicate across the modes of discourse of our different disciplines. This was certainly true when describing something as contested and vague as social justice education. Rather than being a buzzword that we claim to look for in others, social justice education is something we continuously define and strive to enact. One facet of social justice education is an inquiry stance toward teaching that challenges assumptions about who is teaching what to whom and why (Cochran-Smith and Lytle 2001). The ITC at our university provided a nurturing space to achieve this end. More than just a notion to ponder, social justice education is a perspective, which moves to action. For most participants in the ITC, that action is advocacy through both research and teaching, and the ITC was instrumental to growth in both areas.

V. Conclusion.

Participation in faculty development initiatives invigorates our teaching. Prior to involvement in the ITC, we may have wondered if and how others approached the challenges and opportunities teaching in an institution of higher education affords faculty in similar and dissimilar disciplines. Indeed, reflection on our unique teaching experiences took on new meaning because, within the ITC, we reflected on our pedagogies, content, and goals with a mutual purpose, considering why we chose to address multicultural topics or use a diversity lens to examine problems in our disciplines. We became members of an intentional group of educators committed to our own, each other's, and all students' learning and engagement within inclusive classrooms.

Participants in our ITC used diverse materials for our monthly meetings and conversations about teaching strategies. Together, we examined social justice and inclusiveness issues from many points of view, considered many possible methodological approaches, exchanged strategies for creating inclusive classrooms, and ultimately, developed ideas for action and change over the course of our year-long participation. The ITCs, when used as a vehicle for faculty development, demonstrates a commitment to becoming a multicultural learning community, which enhances the academic and social integration of our students as well as our overall retention and attrition rates. These faculty development seminars allow participants to embrace new knowledge/techniques in a collaborative manner, share and learn from mishaps, and promote diversity competencies.

As America's classrooms become more culturally diverse, the need for inclusive environments where instructors and students partner, creating and sustaining an environment where everyone feels safe, respected, and encouraged to share his or her views is imperative. Collaborative learning fosters and builds an inclusive learning environment by utilizing myriad learning strategies, skills and personal attributes we all need to live and work in a diverse world. Furthermore, sharing our experiences in the ITC in the classroom models collaboration for students, lends credibility to statements like "we are all in this together," and demonstrates respect for the critical roles seemingly disassociated fields can play in creating a more just, inclusive society.

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Acknowledgements

Appendices

Appendix 1. "Who among you…?" Activity.

Who among you…

1. has frequently invited a person of a different racial background to their home for dinner?
2. speaks more than one language? If so, how many and which languages?
3. has the oldest living parent? What is the parent's age?
4. has traveled to the most foreign countries?
5. has the most siblings?
6. has lived in the most states within the United States?
7. has eaten something while it was alive?
8. has been married the longest?
9. has the most children?
10. fulfilled a lifelong dream this year?

Adapted from: The University of Wisconsin – Whitewater, School of Graduate Studies and Continuing Education, 2005-2006.

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Appendix 2. "Cultural Pursuit" Activity.

Find ***Someone***	Has had her or his name mispronounced.	Knows what "Nisei" means.	Is from a mixed-heritage background.	Is bilingual/ multilingual.	Has been misunderstood by a person from a different culture.
Who…	Has a parent or grandparent who was not born in the United States.	Has had to overcome physical barriers in life.	Has experienced being stereotyped.	Knows what Rosa Parks did.	Has an "abuela."
	Can name the West Coast equivalent of Ellis Island.	Knows what an upside-down pink triangle symbolizes.	Listens to "ethnic" music.	Has traced his or her family lineage or heritage.	Knows who Harvey Milk was.
	Knows how many federally recognized Native American tribes are in the United States.	Knows what "Juneteenth" means.	Knows the significance of eagle feathers.	Knows why the Irish immigrated to the United States in the 1840s.	Knows the color of a parking zone for physically-challenged or disabled people.
	Can name the lawyer(s) who argued for the petitioner in *Brown v. Board of Education.*	Knows the meaning of "goy."	Knows what "comparable worth" means.	Has seen a step show.	Knows what a "lumpia" is.

Adapted from: Pacific Educational Group, "Expressing Our Differences," 1994; National CASA/GAL Association, "Exploring Cultural Heritage," 2001.

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Appendix 3. "Flesh-Colored Band-Aids" Activity.

Flesh-Colored Band-Aids

Assume you are visiting the classroom of another teacher whom you don't know well. Indicate how you would feel when that teacher says one of the comments in quotation marks or when you see the things described below. If you rated it anything other than "1" please note why.

1	2	3	4	5
Seemed normal;	**Confused; I**	**Surprised but**	**Left out;**	**Offended**
Is there a problem?	**don't understand**	**not offended**	**invisible**	

_____   1) "So, Alice, when you grow up, do you want to have a career or raise a family?"

_____   2) "While this tribe's ritual may seem unusual to you, it's as common to them as your grandmother baking Christmas cookies is to us."

_____   3) "This lesson on advertising and persuasion is really important because in a few years you'll be buying your first car, and there is a lot of advertising about cars that you'll need to sort through to decide which one you want."

_____   4) Classroom bulletin board in the spring with pictures associated with Easter (colored eggs, baskets, bunnies, etc.)

_____   5) In the school cafeteria the week before Easter, you find hamburgers and spaghetti with meat sauce as the two entrée choices.

_____   6) Class assignment to create a family tree, at least three generations back.

_____   7) "Feel free to use your home computer to research your project on the internet, write it, and illustrate it. There's lots of good clip art on the web these days."

_____   8) "You speak English really well!" (to a child of Asian descent)

_____   9) "You can't possibly appreciate that book at your age. I think you should find something more age-appropriate."

_____   10) Notice that this year's school PTA meetings are scheduled for 9:00 a.m. the last Thursday of each month.

_____   11) Poster publicizing a combined band, orchestra, and chorus Christmas concert.

_____   12) "So I'll order three pizzas, one with pepperoni and onion, one with sausage and mushrooms, and one with everything, okay?"

_____   13) "Famous Americans" bulletin board with pictures and information about George Washington, Alexander Graham Bell, Thomas Jefferson, Bill Gates, Larry Bird, Norman Rockwell, Lewis and Clark, and General Custer.

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_____ 14) Bible reading opening the school's graduation ceremony
_____ 15) (to a child of Asian descent) "It's so hard to pronounce your name. "How about if we just call you 'Tom'?"

_____ 16) Your example:_____

_____

Created by Gina D. Schack, Ph.D. (2001). Department of Teaching and Learning, College of Education & Human Development, University of Louisville, Louisville, KY 40292.

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