Teaching for Cultural Diversity: Action Research and Culturally Responsive Pedagogy

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Structure: 3 Moves

- Australia as a multicultural society
- Critiques of schooling
- Toward an Australian Culturally Responsive Pedagogy
Questions

• How do Australian teachers teach in a diverse classroom?
• Are they confident/competent?
• What pedagogy are used?
TOWARD AN AUSTRALIAN CULTURALLY RESPONSIVE PEDAGOGY

**Aim:** examine how teachers enact culturally responsive pedagogy in Australian mainstream middle school classrooms.

Participants: 7 Public schools, 14 Teachers, 7 ACEO, 3 Elders, 600 Aboriginal Students

In pursuing this aim the project will:

(A) **Establish and sustain a collaborative research community across a cluster of schools** to produce new professional and scholarly knowledge about culturally responsive pedagogical practice;

(B) **Review the archive of educational research** in settler colonial countries for rationales, theories, and descriptions of practice, for culturally responsive pedagogy;

(C) **Analyse Australian government policy texts** in the area of Indigenous schooling to ascertain how problems are named and how solutions are proposed;

(D) **Develop an augmented approach to action research** that brings together data sets from classroom action research over 2 years, in 10 schools, with data about school structures and school culture; and

(E) **Advance descriptions and theorisations** of an Australian culturally responsive pedagogy that will inform teacher education, school-based professional development, and schooling and Indigenous policy in different Australian jurisdictions.
**Task:** Convene an across school, professional learning community to enact action research driven professional learning during terms 1, 2, 3 and 4, 2017

**Purpose:** Contribute to whole school reform through supporting action research driven professional development that works with the ideas of ‘culturally responsive pedagogy’
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1. What’s involved in **building a collaborative research community** focussed on redesigning socially just middle years pedagogies with teachers from the Northern Adelaide public schools?

2. **How do teachers understand, design and talk about** their middle-years pedagogy through critically reflecting on their current practice, its history and their location?

3. **What happens when teachers design curriculum and pedagogy** building on knowledge of young people’s worlds?

4. What is **sustainable** in these new pedagogies?
WHOLE SCHOOL ACTION RESEARCH

AUGMENTED ACTION RESEARCH
TOWARDS CULTURALLY RESPONSIVE PEDAGOGY
The provocation

1. We are an increasingly culturally diverse country, there is good evidence that cultural diversity does contribute significantly to our economy and society, and we make claims about high levels of community harmony and cohesion.

2. But then globally, nations such as Australia are contending with serious tensions related to increasing cultural diversity. -- All nations struggle with ‘ungovernability’ pressures from within and outside of the nation.
2 Governing multiculturalism to a majoritarian Anglo-Celtic culture

1 Governing multiculturalism immigration to integration- (Gussan Hage).

Government Multicultural Statements

1978 Galbally Report (Fraser)

1989 National Agenda for a Multicultural Australia (Hawke)

2007 the Department of Immigration and Multicultural Affairs (DIMA) - Department of Immigration and Citizenship

2011 The People of Australia: Australia’s Multicultural Policy and Australia in the Asian Century (Gillard)

2017 Multicultural Australia: United, Strong, Successful, (Turnbull)
The arrest, detention or imprisonment of a child shall be... used only as a measure of last resort and for the shortest appropriate period of time.

Convention on the Rights of the Child
Cronulla Race Riots 2005
Australian Values governing universality

“Australians have an enormous reservoir of good sense, and we know that our values of mutual respect, democracy, freedom, rule of law, those values, a fair go – these they are fundamental Australian values.”
(Malcolm Turnbull, (April 2017)

There is no more important title in our democracy than Australian citizen and we should make no apology for asking those who seek to join our Australian family to join us as Australian patriots committed to the values that define us committed to the values that unite us, (June 2017)
Cronulla – as White backlash

In that sense, the actions of the White Australians of Cronulla beach ....a growing need among sections of the white populations of the west to re-assert and re-affirm both their **majoritarian** status ... and the **superiority of their European values** in the face of what they see as an Islamic, but also more generally a multicultural relativist, threat. (Hage, 2011)
Universal Values: Lindt Café seize Sydney
Universal values to religion

70% of Australians are comfortable with Islam

10% Have strong anti-Islam views:

(a) Age profile (older people against Islam)

(b) Overseas born held anti-Islam views Christians from Islam countries

Contact with Islamic people breakdown prejudices Riaz Hussain Sociological survey 201
Peter Dutton indicates Australia won't take back Manus Island asylum seekers

Immigration minister says Papua New Guinea’s supreme court ruling will have little bearing on Australia
You're illiterate.

You're innumerate.

You'll languish on welfare.

You're a drain on our resources.

You'll take our jobs.

But politically, we couldn't do without you.
Tony Abbott warns of more security and less freedom, but we won’t ‘stoop to evil’

THE AUSTRALIAN | SEPTEMBER 22, 2014 4:53PM

Loading...

Terror cell torn apart by raids

THE alleged terror cell linked to a plot to behead a random victim in Sydney has splintered after police raids and backed off social media.
Liberals pick a fight over history wars again

Political meddling with the history curriculum is vandalism that undermines democracy.

TONY TAYLOR

When I see a headline like this, “Report backs Rudd’s bias claim” (The Age, November 7) about News Corp’s political tendencies, it reminds me that Donald Rumsfeld was not so daft after all with his mantra about known knowns, known unknowns and unknown unknowns.

Derided at the time, Rumsfeld knew a thing or two since the known known part clearly comes into play when we think of News Corp and Kevin Rudd, never mind News Corp and Julia Gillard.

We also know something else about one particular News Corp organ. In recent years The Australian, together with a small number of fellow conservative players, has been pushing an inaccurate and ill-informed campaign on how we understand our past.

This campaign has come in the form of a culture war against the history curriculum, a war blamed on the left but perpetuated by the right.

What we know about this campaign is this. The crusade against the national curriculum is a conservative obsession that started in 2006 with John Howard’s Australia Day speech after the Cronulla riots.

In summary, a few Liberal politicians prosecute a one-sided affair in which they are fighting some kind of 1970s conflict in which curriculum designers are, to use Julie Bishop’s 2006 term, “Maoists”.

Mild-mannered historian Stuart Macintyre features in the narrative as public enemy No.1 and is described as an ex-communist godfather of history. Macintyre “and his friends” are credited with subversive mind control of 3.5 million school students.

Three conservative marketing and public relations agencies support the Liberals’ campaign against “reds behind the desks”: the Institute of Public Affairs, Quadrant and The Australian, each of which is capable of starting a fight in an empty house.

This alliance blames the History Wars (originally a US term) on a (so far unsighted by anybody else) leftist partnership that stretches from Mao to the Greens and apparently espouses, among other things, feminism, environmentalism, postmodernist relativism, Marxism, pacifism, Aslanism and apologism.

Sensibly, the tabloids, the Nationals and the ALP stay out of this lopsided and esoteric schoolyard spat.

Indeed, the only recent ALP comment about the history curriculum that I can remember was Gillard’s lawyerly but misguided doorstep remark that having a national curriculum in history was a good idea because the students could all learn from the same textbook.

Meanwhile, the few – but noisy – Liberal figures in the campaign sail across a Bunyanesque Sea of Knowledgeable Ignorance crying out “Magna Carta”, “English Civil War”, “Judeo-Christian tradition” and “Western civilization”.

During their fulminations, they count mentions in the curriculum of Aborigines as well as the names of conservative and ALP prime ministers and demand more emphasis on the heroic bits of Australian history.

As for the unknown unknowns, they are these.

Will these History Wars continue into 2014? Will overburdened curriculum officials and teachers who support the current curriculum groan as yet another change is forced on them?

Will the mainly Coalition state and territory education ministers pressure Canberra politicians to get a life, get out and get over it?

Will Christopher Pyne appoint a history curriculum review panel of Geoffrey Blainey, George Pell and Gerard Henderson or will he appoint a credible, all-subject review panel that will probably suggest dumping the (already targeted) three cross-curricular priorities (Asia/indigenous/sustainability) and leave history alone?

If the Coalition does change the history curriculum by injecting Tory facts, will the next ALP government just cancel out its efforts, starting a 20-year cycle of boring and bothersome tit-for-tat revisions, as has been the case in the UK?

As for the unknown unknowns, who knows? But I do know one thing. Political meddling with the history curriculum is an act of vandalism that undermines the very notion of democracy.

We know this because even now there is a politician who publicly supports historians who write “positive history”, who wants the “bright spots” of his country’s past emphasised in the national curriculum, and who carefully checks history textbooks to make sure they are acceptable to his government.

His name is Vladimir Putin.

Tony Taylor teaches and researches at Monash University. From 2001-07 he was director of the Commonwealth’s National Centre for History Education. His two most recent books are (co-edited) History Wars and the Classroom: Global Perspectives and (co-authored) Place and Space: Explorations in Teaching Geography and History.
It’s time to RECOGNISE Aboriginal and Torres Strait Islander peoples in Australia’s Constitution and deal with the racial discrimination in it.

We need to recognise Aboriginal and Torres Strait Islanders people in the Australian Constitution, the nation’s rule-book.

We need to deal with the sections that allow for racial discrimination.

Constitutional recognition is about telling our country’s whole story and dealing with the racial discrimination in our highest legal document.

Australia’s Constitution was written more than a century ago. By then, Aboriginal and Torres Strait Islander people had lived here for more than 40,000 years, maintaining the oldest living culture on the planet.

Yet the Constitution, Australia’s rule-book, doesn’t recognise this and still allows for racial discrimination.

It begins as if Australia’s national story only started with the arrival of the British. As Harold Ludwick, a Bulgun Warra man from Cape York, puts it: “If the Constitution was the birth certificate of Australia, we’re missing half the family”.

If the Constitution was the birth certificate of Australia, we’re missing half the family.
Did you know that Australia is the only Commonwealth nation that doesn’t have a treaty with its Indigenous people? This is a major concern for many Indigenous people. But why?

In short, the lack of treaty in Australia goes to the very heart of the wound in our nation. The absence of a treaty suggests an ongoing denial of the existence, prior occupation and dispossession of Indigenous people in Australia and highlights a lack of engagement and relationship between Indigenous and non-Indigenous Australians.
Nigel Farage's anti-migrant poster reported to police

Unison's Dave Prentis said poster showing a queue of migrants and refugees incites racial hatred
DONALD TRUMP
A RICH GUY
CONVINCING POOR PEOPLE
TO VOTE FOR THE RICH GUY
BY TELLING THE POOR PEOPLE
THAT THE OTHER POOR PEOPLE ARE THE REASON THEY'RE POOR.
From Brexit to Trump: should teachers talk politics in the classroom?
Andrew Jones

As political discourse continues to become more polarised, educators must be mindful of how they engage pupils in discussions.

Teachers should create a space where students are free to make up their own minds about Brexit and other political issues. Photograph: Alamy
Radicalisation Awareness Kit: Government's new booklet for schools links green activism, 'alternative music' to terrorism

By Carl Holm
Updated 24 Sep 2015, 11:58pm

Environmentalists and teachers are up in arms over a new Federal Government anti-radicalisation kit that links green activism and "alternative music" to terrorism.

The Minister Assisting the Prime Minister on Terrorism Michael Keenan launched the Radicalisation Awareness Kit in the form of a 32-page booklet on Monday.

Through a series of examples and fictitious case studies, the booklet aims to illustrate the circumstances which can lead young people to become radicalised.

But one surprising example cites the power of the alternative music scene and environmental activism in the radicalisation process.

The case study in the 'Violent Extremism' section tells the story of a girl called 'Karen' who becomes involved in the "alternative music scene, student politics and left-wing activism" when she leaves home.

'Karen' ends up sabotaging logging machinery and being arrested "on numerous occasions" while becoming "totally cut off from her family".

Jonathan La Nauze from the Australian Conservation Foundation said the booklet was misleading and "dangerous".

Related story: Parent worried anti-radicalisation kit for schools will 'build division'

Map: Australia

Photo: Radicalisation Awareness Kit designed to help teachers understand how the radicalisation process works (ABC News)

Audio: Listen to Carl Holm's report (PM)

Top stories

- WA principal apologises to students for banning painting of gay athlete from school exhibition
- Lawrence Springborg fronts inquiry into closure of Brisbane mental health facility
- New Japanese weather satellite the most advanced in the world
- Environment groups fear Glencore won't clean up toxic waste rock at NT mine
- Questions remain over future of national abuse redress scheme
School Context Statement

The Thebarton Senior College motto is 'Carpe Diem Quam Minimum Credula Postero' - these words remind us to "seize the day and be prepared for what tomorrow brings".

The College achieves its mission of preparing students for their transition into further learning, employment and life as global citizens through quality teaching programs.

The core values of the College are Excellence, Respect, Innovation and Sustainability. Our vision for the College is an engaged, connected and resilient community of learners: students, support staff and teachers.

Recognised as a United Nations Global Peace School in 2007, Thebarton Senior College welcomes students from over 76 different cultures. This diversity provides a rich and unique educational environment. Students are encouraged to participate in the many events and celebrations that take place each term.

Thebarton Senior College offers an extensive SACE curriculum and is also a Registered Training Organisation. The college is the only New Arrivals Program provider for senior secondary students in Adelaide.

The Thebarton Senior School Context Statement describes the nature of the student cohort, teaching and leadership staff, resources, directions and outcomes and is an essential part of the school's responsibility as a member of the Department of Education and Child Development within the South Australian government.
How does increasing cultural diversity manifest as a challenge in your school?

...for your pedagogy?

What theories do you go to for help?
Teaching for cultural diversity: pedagogical approaches

Gloria Ladson-Billings (1995) provides one of the many alternative versions of culturally responsive pedagogy and her work is primarily for improving learning outcomes for African-American children. Her version of culturally responsive pedagogy ‘rests on three criteria or propositions:

(a) Students must experience academic success;
(b) students must develop and/or maintain cultural competence; and
(c) students must develop a critical consciousness through which they challenge the status quo of the current social order’ (p. 160).
For Villegas and Lucas (2002a, 2002b) the solution is increasing cultural and linguistic diversity of classrooms and they argue for a theory of the culturally responsive teacher that has these six characteristics:

(a) is socioculturally conscious,
(b) has affirming views of students from diverse backgrounds,
(c) is capable of bringing about educational change that will make schools more responsive to all students;
(d) is capable of promoting learners’ knowledge construction;
(e) knows about the lives of his or her students; and
(f) uses his or her knowledge about students’ lives to design instruction that builds on what they already know while stretching them beyond the familiar (Villegas & Lucas (2002a, p.21)
Teaching for cultural diversity: pedagogical approaches

Kaupapa Maori researchers and educators have developed their own version of a *Culturally Responsive Pedagogy of Relations*. To quote from their most extensive definition that has these elements:

- power is shared,
- culture counts,
- learning is interactive and dialogic,
- connectedness is fundamental to relations, and
- there is a common vision of excellence for Māori in education
- Maori to be Maori (Bishop et al, 2007 p.15).
Teaching for cultural diversity: pedagogical approaches

Our conceptual framework draws upon the Eight Alaskan Culturally Responsive Teacher Standards to guide our research process and inform our theoretical work. Alaskan Culturally Responsive Teacher Pedagogies include:

1. teaching philosophy encompassing multiple worldviews;
2. learning, theory and practice knowing how students learn;
3. teaching for diversity;
4. content related to local community;
5. instruction and assessment building on student’s cultures;
6. learning environment utilising local sites;
7. family and community involvement as partners; and
8. professional development’ (Assembly of Alaska Native Educators 1999).
Teaching for cultural diversity: pedagogical approaches

Aboriginal Australia - Chris Sarra’s *Stronger Smarter* philosophy for improving educational outcomes for Indigenous students;

1. Focus on positive engagement (rather than being punitive)
2. Demand high expectations for all Indigenous students
3. Indigenous students need opportunities to develop a positive sense of their cultural identity
4. Educators to work in partnership with community
Teaching for cultural diversity: pedagogical approaches

Castagno & Brayboy (2008) argue that culturally responsive educators engage the cultural strengths of students and engage constantly with their families and communities in order to create and facilitate effective conditions for learning. They see student diversity in terms of student strengths; they orient to it as presenting opportunities for enhancing learning rather than as challenges and/or deficits of the student or particular community.
Culturally Responsive pedagogy Australia

1. High intellectual challenge

2. Connected to the lives of students

3. Recognition of cultural difference as a positive asset
TOWARDS THE CULTURALLY RESPONSIVE SCHOOL

Working with cultural diversity as an asset, not only for enriching life at school, but most importantly, as an opportunity for enhancing learning rather than as challenges and/or deficits of the student or particular community.

• Committing to a school philosophy that entails embracing everyone’s prior knowledge
• Cultural diversity seen as a key theme for developing curriculum across the curriculum