Implementing Racial Identity Development Theories into the Classroom
**Setting the Tone**

**Statement of Purpose:** As institutions are becoming increasingly diverse, teaching diverse issues and to diverse learners is important. Many faculty teach in the ways they are taught, which likely resembles a White status quo. In this vein, it is assumed that what works for White students works for all students (Hawley & Nieto, 2010). Yet, it has been proven that students who are fortunate to come across curriculum which resembles their racial background are more likely to exhibit higher levels of entitlement, ownership, and confidence in the classroom (Ocha & Pineda, 2008). In addition, racially inclusive teaching pedagogies are beneficial to all students (both White & Students of Color) as students are better able to conceptualize diverse experiences including people of color versus limited constructions of those individuals (Epstein, Mayorga, & Nelson, 2011). In essence, racially inclusive teaching pedagogies are beneficial for all students, regardless of race, and faculty need the tools to assist with this development for students.

**Social Justice Issue:** Implementing racial identity development theory in the classroom as a measure to reduce student resistance and promote student development for social justice advocacy.

**Targeted Audience:** Faculty

**Learning Objectives:** Participants will:
1. Learn the importance of naming individual social identities and how they influence social justice work and the perceptions of what campus leaders should be
2. Learn about oppression and privilege that are attached to different social identities
3. By the end of the workshop, define terms such as self-knowledge, social space, salient identity, non-salient identity, privilege, oppression, and inclusive leadership
4. Recognize that social identities intersect and therefore affect each other and social spaces
5. Recognize the need to prepare leaders who acknowledge different voices and experiences
6. Understand differences and similarities of identities and their impact on leadership approaches

**Research Questions**

1. Why are racial identity development theories in the classroom important?
2. How does the integration of racial identity development theories in the classroom help in reducing student resistance and promote student development for social justice work?

**Racial Identity Theories Discussed**
- Black Racial Identity Development
- White Racial Identity Development
- Latino Racial Identity Development
- Asian American Racial Identity Development
- ALANA Identity Developmental Process

**Pedagogical Styles Employed**
- Inclusive Pedagogy
- Social Justice Pedagogy
I. Welcome: What are Social Identities? – 5 mins
   a. Big 8 Identities

II. Pedagogy that informs and supports social justice – 10 mins
   1. Inclusive Pedagogy (Tuit, 2003)

III. Activity I - 15 mins
   a. Name 5-7 identities that you brought with you today
      i. Questions: Were they the same yesterday? Will they be the same as you leave? How do your identities affect your teaching style? How do you create a welcoming environment each and every time you teach or enter a classroom?

IV. Discussion/Lecture - 25 mins
   a. Tatum (1992) Black/ Race Identity in the Classroom
      i. Why is race difficult to discuss?
      ii. Race-related course content
         1. Powerful emotional responses in students i.e. guilt shame anger despair
         2. Syllabus Audit
      iii. What happens when racism is not acknowledged or incorporated into classes?
         1. Student resistance and potential interference
      iv. Racial Identity Development Theories
            a. Pre-encounter
            b. Encounter
            c. Immersion/Emersion
            d. Internalization
            e. Internalization-Commitment
         2. White Racial Identity Development (Helms, 1995)
            a. Contact
            b. Disintegration
            c. Reintegration
            d. Pseudo-Independent
            e. Immersion/Emersion
            f. Autonomy
         3. Latino Identity Development (Ruiz, 1990)
            b. Latino Integrated
            c. Latino Identified
            d. Subgroup Identified
            e. Latino as Other
            f. Undifferentiated/ denial
            g. White Identified
Outline

3. Asian American Racial Identity Development (Kim, 2001)
   a. Ethnic Awareness Stage
   b. White Identification Stage
   c. Awakening to Social Political Consciousness
   d. Redirection
   e. Incorporation
   a. Conformity
   b. Dissonance
   c. Immersion
   d. Emersion
   e. Internalization
   f. Integrative awareness

IV. Activity II - Four stages for reducing student resistance and promoting student development – 15 mins
   1. The creation of a safe classroom atmosphere by establishing clear guidelines for discussion
   2. The creation of opportunities for self-generated knowledge
   3. The provision of an appropriate developmental model that students can use as a framework of understanding their process
   4. The exploration of strategies to empower students as change agents (Tatum, 1992, p.18).

V. Wrap up: Empowering Faculty to Become Authentic Teachers - 10 mins
      1. Be Genuine
      2. Teaching Context
      3. Encouraging Others Authenticity
      4. Engaged in critical reflection of your teaching
   Questions and Answers – 2 mins

VI. Questions and Answers – 4 mins

VII. Activity Recommendations for Race Discussions in the Classroom
What are Social Identities? List the Big 8 Identities

Social identities are a result of shared constructions and social relations of the people who created it based on societal norms (Johnson, 2006). Dominant and subordinated identities can affect an individual’s experience of privilege and oppression. A person’s identity is how the person defines who they are. While there are many identities that can describe a person there are some that are more salient than others. The “Big 8” socially constructed identities are: race, ethnicity, sexual orientation, gender identity, ability, religion/spirituality, nationality and socioeconomic status.

I. Racial identity shapes privileged status for some and undermines the social standing of others. Race identifies a group that is socially defined, but on the basis of physical criteria including skin color and facial features.

II. Ethnicity identity is defined in terms of culture, language, and country of origin. This relates to a person or to a large group of people who share a national, cultural, and/or linguistic heritage, whether or not they reside in their countries of origin.

III. Sexual orientation identity is defined as an emotional, romantic, sexual, spiritual, affectional, and/or relational attraction to another person or persons. It can involve fantasy, behavior, and self-identification; a person’s general makeup or alignment in terms of partner attraction. Sexual orientation evolves through a multistage developmental process, and may change over time. One’s sexual orientation is not necessarily associated with a person’s gender identity; and the two can be completely unrelated. Self-labels might include: gay, lesbian, heterosexual, same-gender loving, bisexual, pansexual, queer, straight, etc.

IV. Gender identity is who a person sees themselves, for example: as a woman, as a man, as a transgender/gender queer person, as a combination, or as none of these categories. A person’s gender identity may or may not conform to the conventional expectations for their birth sex. For example, a person may be assigned male at birth and identity as a woman. This can be a person’s sense of being masculine, feminine, or other gendered.

V. Ability identity is the physical or mental capacity to do something or perform successfully. Able-bodied, individuals who do not suffer from developmental, psychological, learning, physical and illiteracy disabilities.

VI. Religion/Spirituality identity is an institutionalized or personal system of beliefs and practices relating to the divine.

VII. Nationality identity is the identifier expressed by the individuals’ country of origin.

VIII. Socioeconomic status identity is the social standing based income and/or one’s position in society (working poor, working class, middle class and upper class).

(Johnson, 2006; Tatum, 2000).
Pedagogy That Informs and Supports Social Justice

Inclusive Pedagogy

As a response to the increasing diverse student body in higher education, scholars have developed pedagogical models that enhance learning for students of color. In particular, inclusive pedagogical models allow students of color to understand, obtain and co-create knowledge in the classroom (hooks, 1994; Tuitt 2003). Towards this end, inclusive pedagogy is a pedagogical construct that “advocates teaching practices that embrace the whole student in the learning process” (Tuitt, 2003, p. 243). Furthermore, it is a transformative teaching approach that is methodological in its applicability and diverse in its foundation.

The five characteristics include:

1) Faculty-student interaction
   a. Faculty-student interaction is composed of the reciprocal relationships fostered in and outside of the classroom between faculty and student that encourage and promote a sense of care, belonging, and welcoming environments (Tuitt 2003).

2) Sharing power
   a. Following this ideal, Tuitt (2003) argued that sharing power occurs when in any given moment and space, in and outside the classroom, the student becomes the faculty and the faculty becomes the student. This idea propagates that knowledge and the dissemination of knowledge are co-created between the faculty and student because the faculty is no longer solely responsible for constructing or depositing knowledge.

3) Dialogical professor-student interaction
   a. Towards this end, at the core of sharing power is the notion of dialogical professor-student interaction which Tuitt (2003) and hooks (1994) would argue is a process grounded in respect but challenges the discourse between student and faculty with an aim to create “collaborative learning environments” (Tuitt, p. 248, 2003).
4) Activation of student voice

a) An integral characteristic for enhancing student learning is the activation of student voice, in which Tuitt recognized that “all students have a voice and that they should be encouraged to use it” (p. 249). This recognition and subsequent empowerment of use is a response to silencing, and the occurrence of marginalized groups entering the classroom and not being welcomed to express or vocalize their opinions.

5) Utilization of personal narratives.

a) An anecdotal method that also activates student voice is the utilization of personal narratives where reflexiveness is evoked and critical thought through experiential knowledge is written as a response to required readings (Tuitt, 2003).

Social Justice Education Pedagogy

Similar to the phenomenological underpinnings of Critical Race Pedagogy, Social Justice Education (SJE) Pedagogy is rooted in activism, grassroots social movements, traditions of protest and consciousness-raising (Adams, 2010). Towards this end, the goal of SJE pedagogy is to create equal educational opportunities through classroom pedagogy, curriculum policy and establishing a language of possibilities (Adams, 2007; 2010).

As explained by Adams (2007; 2010), SJE pedagogy has six guiding principles:

1. SJE pedagogies balance the emotional and cognitive components of the learning process
2. SJE pedagogies encourage the use of experiential knowledge by the student as well as the intersecting systemic experiences that the student interacts with daily
3. SJE pedagogies acknowledge the inter-classroom dynamics between student and student as well as student and teacher
4. SJE pedagogies uses reflexivity in classroom discourse as a medium for student-centered learning
5. SJE pedagogies values self-awareness, personal growth and change as a measure of the learning process
6. SJE pedagogies acknowledge and seek to transform the many ways in which identity-based social position and power, privilege, and disadvantage, shape participant interactions in the classroom and everyday contexts (Adams, 2010, p. 60-61).
Activity I – Identifying your social identities

Watch youtube video: http://www.youtube.com/watch?v=mfaj3iHFYE&feature=youtube_gdata_player

Instructions:
Facilitators will hand out sheets of paper and ask participants to name and write down 5 to 7 of the “Big 8” identities that they brought to the workshop.
Facilitators will then ask the participants to rank order them from most to least important

Collectively, the facilitators will ask the participants to share what they wrote and open into a discussion with the following questions:

1. Were they the same yesterday?
2. Will they be the same as you leave today?
3. How do your identities affect your teaching style?
4. How do you create a welcoming environment each and every time you teach or enter a classroom?

Talking about Race, Learning about Racism: The Application of Racial Identity Development Theory in the Classroom-Beverly Tatum

Why is race difficult to discuss?

1. There are individuals who believe that race is no longer a factor (Campbell, 2010)
2. Individuals have adopted a color-blind paradigm (Dixson & Rousseau, 2005).
3. Privilege (Katz, 2005)

Race Related Course Content

- Generates powerful emotional responses in students i.e. guilt shame anger despair
- “The application of critical pedagogical teaching methods that [center] ‘whitearchy’, is inclusive of marginalised voice, listens to their counter-stories, and promotes broader critical race thinking and engagement are the markers of effective teaching around ‘race’ and racism,” (Housee, 2008, p.427).
- Powerful Emotional Responses (Sonn, 2008)
  a. (1) Notions of whiteness and its visibility/invisibility
  b. (2) White guilt and cultural blame
  c. (3) Silencing of voices
Talking about Race, Learning about Racism: The Application of Racial Identity Development Theory in the Classroom—Beverly Tatum

Syllabus Audit

- Are learning objectives inclusive of racial identity theories?
- Are classroom norms set that are representative of racial identity development?
- Are selected readings, texts and course materials inclusive of diverse authors, perspectives to enhance the learning environment of diverse populations?

What happens when racism is not acknowledged or incorporated into classes?

1. Student resistance because of what white represents in larger society (House, 2008)
2. Students may be less likely to include diverse experiences of people of color which leaves them with limited constructions of diverse populations (Epstein, Mayorga, & Nelson, 2011)
3. Students to do not recognize racial privilege (Niehus, 2005)
4. Students’ voices lost (Sassi, & Thomas, 2008)
5. Students, who encounter educational systems where their perspectives and social locations are affirmed, are more likely to exhibit higher levels of entitlement, ownership, and confidence in the classroom (Ocha & Pineda, 2008)

Racial Identity Development Theories

Black Racial Identity Development Model (Cross, 1971; 1991; 2001)

- Pre-encounter: The beliefs and values of the dominant White culture, including the notion that “White is right” and “Black is wrong.” The individual seeks to assimilate and be accepted by Whites, and actively or passively distances him/herself from other Blacks.
• Encounter: is an unexpected situation, which can be one traumatic experience or a series of events that prompts a turning point (Evans, et al., 2010, p. 259). For example, instances of social rejection by White friends or colleagues (or reading new personally relevant information about racism) may lead the individual to the conclusion that many Whites will not view him or her as an equal. Faced with the reality that he or she cannot truly be White, the individual is forced to focus on his or her identity as a member of a group targeted by racism (Borunda, 1999a).

• Immersion/Emersion: is a transitional point in this model.
  - Immersion – on entering immersion, individuals have a clear sense of the identity they wish to shed, but have little information about the identity they wish to assume. As a result, individuals go through an in-between phase in which they connected themselves to symbols of black identity.
  - Emersion: individuals begin their transition toward stage four, internalization by reexamining, through a more balanced and focused lens, the coalescing of the affective and cognitive aspects of black identity. (Evans, et al., 2010, p. 259)

• Internalization: While still maintaining his or her connections with Black peers, the internalized individual is willing to establish meaningful relationships with Whites who acknowledge and are respectful of his or her self-definition. The individual is also ready to build coalitions with members of other oppressed groups (Borunda, 1999a).

• Internalization-Commitment: Those at the fifth stage have found ways to translate their “personal sense of Blackness into a plan of action or a general sense of commitment” to the concerns of Blacks as a group, which is sustained over time (Cross, 1991, p. 220). Whether at the fourth of fifth stage, the process of Internalization allows the individual, anchored in a positive sense of racial identity, both to perceive and transcend race proactively (Borunda, 1999a).
White Racial Identity Development Model (Two Phases: Abandonment of Racism & Defining a Non-Racist Identity) (Helms, 1995)

- **Contact**: People in this status are oblivious to racism, lack an understanding of racism, have minimal experiences with Black people, and may profess to be color-blind. Societal influence in perpetuating stereotypes and the superior/inferior dichotomy associated between Blacks and Whites are not noticed, but accepted unconsciously or consciously without critical thought or analysis. Racial and cultural differences are considered unimportant and these individuals seldom perceive themselves as “dominant” group members, or having biases and prejudices.

- **Disintegration**: In this stage, the person becomes conflicted over unresolvable racial moral dilemmas that are frequently perceived as polar opposites: believing one is nonracist, yet not wanting one’s son or daughter to marry a minority group member; believing that “all men are created equal,” yet society treating Blacks as second class citizens; and not acknowledging that oppression exists while witnessing it (a la the beating of Rodney King in Los Angeles). The person becomes increasingly conscious of his or her Whiteness and may experience dissonance and conflict between choosing between own-group loyalty and humanism.

- **Reintegration**: Because of the tremendous influence that societal ideology exerts, initial resolution of dissonance often moves in the direction of the dominant ideology associated with race and one’s own socioracial group identity. This stage may be characterized as a regression, for the tendency is to idealize one’s socioracial group and to be intolerant of other minority groups. There is a firmer and more conscious belief in White racial superiority and racial/ethnic minorities are blamed for their own problems.

- **Pseudo-Independence**: A person is likely to move into this phase due to a painful or insightful encounter or event, which jars the person from Reintegration status. The person begins to attempt an understanding of racial, cultural, and sexual orientation differences and may reach out to interact with minority group members. The choice of minority individuals, however, is based on how “similar” they are to him or her, and the primary mechanism used to understand racial issues is intellectual and conceptual. An attempt to understand has not reached the experiential and affective domains. In other words, understanding Euro-American White privilege, the sociopolitical aspects of race, and issues of bias, prejudice, and discrimination tend to be more an intellectual exercise.

- **Immersion/Emersion**: If the person is reinforced to continue a personal exploration of himself or herself as a racial being, questions become focused on what it means to be White. Helms states that the person searches for an understanding of the personal meaning of racism and the ways by which one benefits from White privilege. There is an increasing willingness to truly confront one’s own biases, to redefine Whiteness, and to become more activistic in directly combating racism and oppression. This stage is marked with increasing experiential and affective understanding that were lacking in the previous status.
• Autonomy: Increasing awareness of one’s own Whiteness, reduced feelings of guilt, acceptance of one’s own role in perpetuating racism, renewed determination to abandon White entitlement leads to an autonomy status. The person is knowledgeable about racial, ethnic and cultural differences, values the diversity, and is no longer fearful, intimidated, or uncomfortable with the experiential reality of race. Development of a nonracist white identity becomes increasingly strong. (Borunda, 1999b)

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<th>Model of Latino Identity Development (Ruiz, 1990)</th>
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<td>• Latino-integrated: Persons with this orientation have a holistic self-concept that successfully integrates their Latino identity with other identities. They understand the racial constructs that exist in the United States, are willing to challenge racism, and see themselves with a larger multicultural framework inclusive of all people.</td>
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<td>• Latino-identified: Individuals in this orientation assume a pan-Latino identity where race is fluid and the rigidity of U.S. racial constructs is rejected. However, with other racial groups exist in set categories, Latino-identified individuals recognize the entire Latino community as encompassing one Latino race. Based on their actions, white people can be viewed by Latinos in this orientation as a separate race whose members are supportive or not.</td>
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<td>• Subgroup-identified: Subgroup-identified Latinos solely identify with their specific subgroup of origin and may view other subgroups, including Latino subgroups, as “inferior.” Not viewing themselves with a larger pan-Latino framework, subgroups-identified Latinos have “a more narrow and exclusive view of their groupness” (Ferdman &amp; Gallegos, 2001, p. 52). While race is not as significant as culture or ethnicity to individuals in this orientation, they do realize that white people exist and can inhibit full access for their subgroup.</td>
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<td>• Latino as other: Persons who identify with this orientation have a mixed identity and view themselves in generic terms because they do not know their specific background or heritage within the Latino community. However, they are likely to connect with other people of color because of their physical attributes (skin color) and the manner in which race is socially constructed. They do not place themselves in a rigid racial category or identify with any particular group, including white and Latino.</td>
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<td>• Undifferentiated/denial: In this orientation, individuals have a narrow lens and adopt a color-blind ideology in which they claim that race does not matter. Living their lives according to the dominant culture, these Latinos do not connect with other Latinos. Any racism or oppression that they experience is attributed to the individuals instead of a racist system.</td>
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• White-identified: Individuals in the orientation adopt a white racial identity and live their lives as white people. They see other racial groups, including Latinos, as inferior and have minimal association with other Latinos. Their lens is entirely constructed around the white culture, which remains unexamined. (Evans, et al., 2010, pp. 264-265)

### Asian American Identity Development Model (Kim, 2001)

- The Ethnic Awareness Stage begins around the ages of 3-4 when the child’s family members serve as the significant ethnic group model. Positive or neutral attitudes toward one’s own ethnic origin are formed depending on the amount of ethnic exposure conveyed by the caretakers.

- The White Identification stage begins when children enter school where peers and the surroundings become powerful forces in conveying racial prejudice, which negatively impacts their self-esteem and identity. The realization of “differentness” from such interactions leads to self-blame and a desire to escape their own racial heritage by identifying with White society.

- The Awakening to Social Political Consciousness stage means the adoption of a new perspective, often correlated with increased political awareness. Kim believes that the civil rights and women’s movements and other significant political events often precipitate this new awakening. The primary result is an abandoning of identification with White society and a consequent understanding of oppression and oppressed groups.

- The Redirection stage means a reconnection or renewed connection with one’s Asian American heritage and culture. This is often followed by a realization of White oppression as the culprit for the negative experiences of youth. Anger against White racism may become a defining theme with concomitant increases of Asian American self and group pride.

- The Incorporation stage represents the highest form of identity evolution. It encompasses the development of a positive and comfortable identity as Asian American and consequent respect for other racial/cultural heritages. Identification for or against White culture is no longer an important issue. (Borunda, 1999c)

Helm’s (1984, 1990, 1995) people of color racial identity theory is adapted from the Black racial identity theory, People of Color theory is based on the premise that all members of ALANA groups are exposed to racial socialization (Helms, 1994).

The Theory is intended to describe the racial developmental themes the groups have a common without implying that Negative racial socialization issues are the same across ALANA groups (Helms, 2003).

- **Conformity** - Characterized by the active or passive devaluing of the ALANA group and idealization of the White groups as the person attempts to live life as “Just an American”

- **Dissonance** - identity confusion, self-consciousness and possibly self-debilitating preoccupation with unanswered questions about oneself as a racial being.

- **Immersion** - Idealization by individuals of their ascribe ALANA racial groups

- **Emersion** - Use of own –group external standards to self-define and own-group commitment and loyalty is valued.

- **Internalization** - Positive commitment to one’s own ALANA group.

- **Integrative awareness** - Capacity to value one’s won collective identify as well as empathize and collaborate with members of other groups
Activity II: Four stages for reducing student resistance and promoting student development – (Tatum, 1992, p.18)

Instructions:
Facilitators will ask participants to number off from 1 to 4 and go into respective groups. Group 1 will discuss how to create a safe classroom atmosphere by establishing clear guidelines for discussion. Group 2 will discuss and develop the creation of opportunities for self-generated knowledge. Group 3 will discuss the provision of an appropriate developmental model that students can use as a framework of understanding their process. Group 4 will discuss the exploration of strategies to empower students as change agents.

Each group will be assigned to a white board and use markers to create models for each discussion topic. Then each group will be tasked to present their models/findings to the entire workshop.

Facilitators will then discuss presentation using Tatum, 1992, p. 18:

Creating a safe Climate
Making the classroom a safe space for discussion is essential for overcoming students’ fears about breaking the race taboo, and will also reduce later anxieties about exposing one’s own internalized racism. Establishing the guidelines of confidentiality, mutual respect, and speaking from one’s own experience on the first day of class is a necessary step in the process.

The Power of Self-Generated Knowledge
The creation of opportunities for self-generated knowledge on the part of students is a powerful tool for reducing the initial stage of denial that many students experience.

Examples include assigning students the task of visiting grocery stores in neighborhoods of differing racial composition to compare the cost and quality of goods and services available at the two locations, and to observe the interactions between the shoppers and the store personnel.

Naming the Problem
The emotional responses that students have to talking and learning about racism are quite predictable and related to their own racial identity development. Informing students at the beginning of the semester that these feelings may be part of the learning process is ethnically necessary and helps to normalize the students’ experience.

Empowering Students as Change Agents pg. 20
Exploring strategies to empower students as change agents is thus a necessary part of the process
Wrap Up: Empowering Faculty to Become Authentic Teachers

Merriam-Webster dictionary defines authentic as “not false or imitation real, actual, true to one's own personality, spirit, or character”.

Authenticity challenges instructors not to be repetitive in their teaching or ritualistic which leads to inauthenticity.

Recognizing to be authentic, the educator is bold, dares to take risks and recognizes that he or she will not always win over people (Cranton & Carusetta, 2004). But ultimately you are being true to self.

Authenticity is described by Cranton and Carusetta (2004) as a multifaceted concept which includes the following four domains:

1) Be genuine
2) Understand how the teaching context impacts teaching
3) Relating to others in such a way as to encourage their authenticity
4) Engaged in critical reflection of your teaching (p. 7)

Domain 1: Be Genuine

Palmer (2007) states “we teach who we are” (forward). One must be able to express the genuine self. People need to know who they are, which is self-awareness. Every instructor must be aware of their own identity and how it can impact the learning community.

Everyone should engage in an identity development process in addition to acknowledging how one’s own identity is viewed by others. Being cognizant of how social identities can impact the learning environment.

Be responsive to the dimensions of diversity students bring to the learning environment such as: gender, socio-economic status, age, physical abilities, religious beliefs, political beliefs, race, ethnicity, sexual orientation or other ideologies. Being aware and making the appropriate adjustments about the assumptions and bias that you hold can enhance your ability to create an inclusive classroom.

In order to truly know your identity you must take the time to deconstruct, and define who you are and how it connects to teaching and learning.
Domain 2: Teaching Context

Teaching context refers to the broader social and cultural expectations of institutions (Cranton & Carusetta, 2004). One must be aware of the campus culture and the issues that impact students’ understanding that can place constraints on teaching.

To take it a step further one must acknowledge the societal issues that impact students. Creating a safe learning community will facilitate the practice of identifying issues within the classroom.

A good teacher is responsible for creating a classroom where not only the students share their experience but the instructor also shares her or his experiences with the class (Bell-Hooks, 1994).

Tierney (1997) states that socialization is a process where individuals create meaning by using their own background to gain an understanding of an organization and its culture. The individualistic academic identities of all members form and change the culture of an organization (p.6).

Individuals bring their own unique background and insights to an organization and the challenge of socialization is to use these attributes to build a collective culture rather than having people simply fill a particular mold (Tierney, 1993 as cited in Tierney, 1997).

Domain 3: Encouraging Others Authenticity

Inclusive pedagogy and teaching strategies provide a framework to kindle one’s sense of authenticity. Inclusive pedagogy advocates teaching practices that embrace the whole student in the learning process (Tuitt 2003).

When you embrace the whole student you are allowing students to express their identity. Dr. Tuitt presented information on inclusive teaching strategies which provide a framework for teaching which incorporates the following: curricular & pedagogical, interpersonal & intrapersonal and learning environment. Inclusive pedagogy increases opportunities for student interaction during the learning process and creates a sense of community in the classroom (Zimmerman, 1991).

Teachers are responsible for creating an environment that has social interactions between student and teacher, sharing of power, active attention too diverse learning styles and students are engaged and feel empowered to activate their voice.

The learning community allows teachers to actively engage with students. It also gives permission to teachers to walk in humility and being content about not possessing all the answers and realizing we all make mistakes. Freire (1992) states "teachers learn and grow together with their students" (as cited in Cranton & Carussetta, 2004). These strategies empower students and enhance learning.
Teachers are responsible for creating a learning environment that empowers students to be critical thinkers.

Ramsden defines learning as changing the ways in which learners understand or experience or conceptualize the world around them. The aim of teaching is to make learning possible, alter students understating (Ramsden, 2003).

A good teacher is in tune to the learning needs of her/his students.

**Domain 4: Critical Reflection of Your Teaching**

The goal of teaching is to make learning possible, taking the time to assess students’ achievement will facilitate the process of measuring learning (Ramsden, 2003). The assessment should occur throughout the course by various methods such as: class discussions, reflection papers or assessment tool. We can improve our teaching by studying our students’ learning, by listening and learning from our students (Ramsden, 2003).

**Activity Recommendations for Race Discussions**


References


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