

THE DYNAMICS OF CULTURAL HUMILITY
AND
THE PILLARS OF PREJUDICE & DISCRIMINATION:

THE PATHWAY TO CONNECTING
WITH
DIVERSE LEARNERS

A Workshop Provided for the School of Medicine

Oregon Health & Science University

By Dr. Scott Finnie


March 1, 2024

CULTURAL COMPETENCY VS. CULTURAL HUMILITY

What is the
difference?

Which one is
pointing outwards?
Which one points
inward?

What is the
difference in point
of reference?



THE
TROUBLESOME
CASE OF AN
UNWANTED
INHERITANCE:
INJURIOUS U.S.
RACE RELATIONS

With This Lens in Mind:

- 1) Where and to whom is the blame for the current racial/cultural turbulence to be placed?
- 2) How can this understanding disarm participants in a conversation about the racial/cultural divide that exists among us?
- 3) What exactly is the human tendency within each of us that creates a “momentum” or “inertia” to fertilize prejudice and discrimination for centuries in our nation?

IS IT ANTAGONISM
OVER DIFFERENCES
OR IS IT SOMETHING
ELSE?



Such as:



MISTRUST



SUSPICION



ASSUMPTIONS



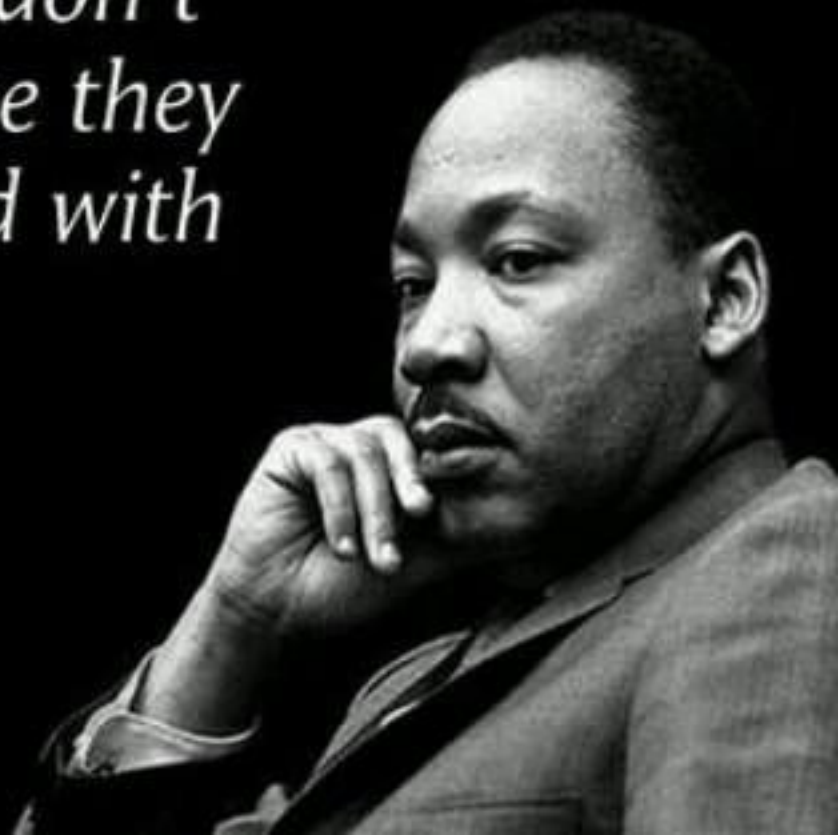
UNCERTAINTY



STEREOTYPING

“People fail to get along because they fear each other; they fear each other because they don't know each other; they don't know each other because they have not communicated with each other.”

- Martin Luther King Jr







RETURN THE MOTTO OF

THE UNITED STATES OF AMERICA

TO

"E PLURIBUS UNUM"

(OUT OF MANY, ONE)



STAGES OF DIVERSITY

MONOCULTURAL

(Despise Differences/Systemic “White Privilege”)



NONDISCRIMINATORY

(Co-Existence, Tolerate Differences)



MULTICULTURAL

(Celebrate Differences)



I. INTRODUCTION TO THE JOURNEY:

Discerning the Dynamics of
Cultural Humility

HUMAN
DIFFERENCE:
BLESSING OR
CURSE?



FOURTH EDITION

Understanding Human Differences

MULTICULTURAL EDUCATION FOR A DIVERSE AMERICA



Kent L. Koppelman

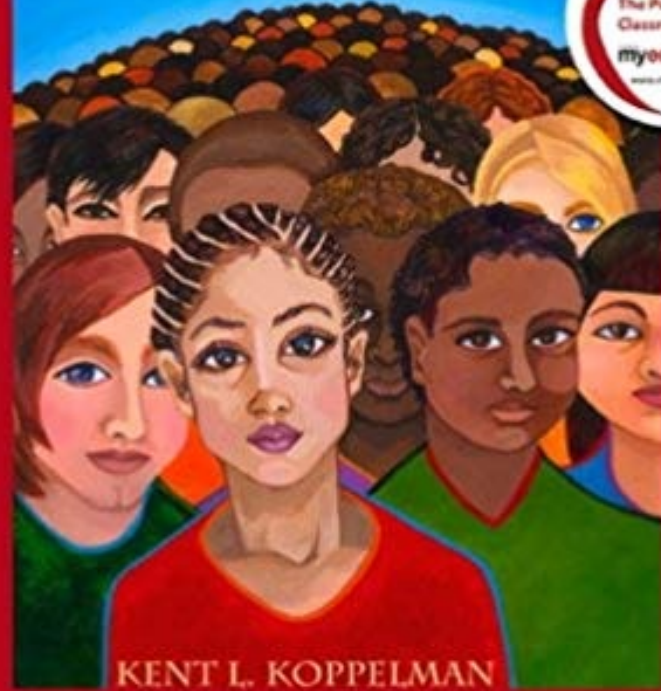
Understanding
HUMAN
DIFFERENCES
MULTICULTURAL EDUCATION FOR A DIVERSE AMERICA



Student
ATTITUDE
INVENTORY
Inside!

Kent L. Koppelman  with R. Lee Goodhart

Understanding
**HUMAN
DIFFERENCES**
MULTICULTURAL EDUCATION
FOR A DIVERSE AMERICA
Third Edition



KENT L. KOPPELMAN
WITH R. LEE GOODHART

RACE: A MODERN INVENTION



RACE

THE REALITY OF
HUMAN
DIFFERENCES

VINCENT SARICH + FRANK MIELE

THE MYTH



OF RACE

THE TROUBLING PERSISTENCE
OF AN UNSCIENTIFIC IDEA



ROBERT WALD SUSSMAN

READ BY DAVID COLACCI



The Myth of Race

Jefferson M. Fish, PhD

For anyone interested in the subject of race and the impact it has on a nation's attitudes and social order, *The Myth of Race* is must reading."
-- William S. Cohen, former Senator and U.S. Secretary of Defense



Dave Unander, Ph.D.

SHATTERING
the myth of race

GENETIC REALITIES AND BIBLICAL TRUTHS

The Biology of

S    

C O L O R

SKIN DEEP:
THE SCIENCE
OF RACE

DAWN OF
THE WHITE
MINORITY

US AND THEM:
WHY WE
DIVIDE

DRIVING
WHITE
BLACK

SPECIAL ISSUE

NATIONAL
GEOGRAPHIC



Black and White

These twin sisters make us rethink
everything we know about race

APRIL 2018

WHAT'S YOUR STORY? #IDefineMe



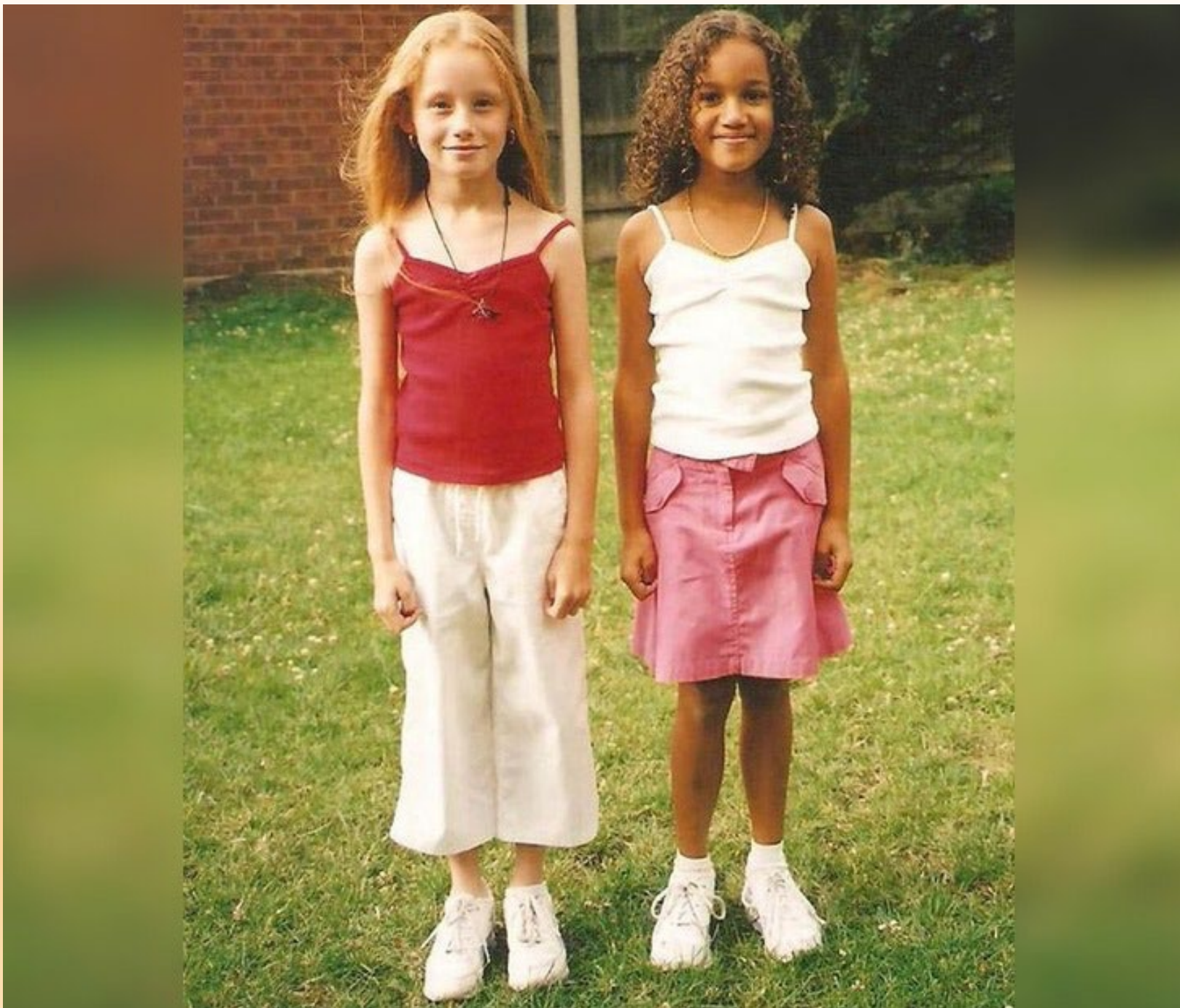
















NATIONAL GEOGRAPHIC



MY OWN STORY

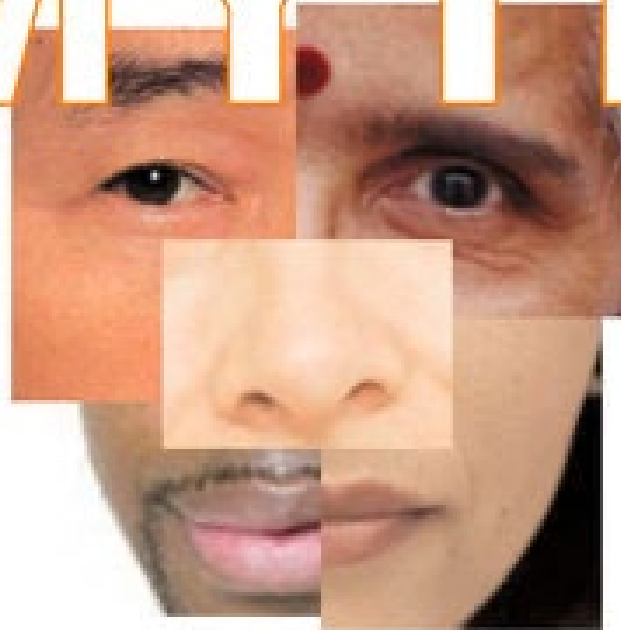
AND THE INTERVENTION OF
ROCHESTER'S MAYO CLINIC





"Provocative." —Philadelphia Tribune

THE RACE MYTH



WHY WE PRETEND RACE
EXISTS IN AMERICA

THE MYTH OF RACE

Our DNA Defines Who We Are



Thomas C. Spelsberg Ph.D.

Multicultural Resource Center

WHY IS RACE A SOCIAL CONSTRUCT?

Debunking the Myth of Race as Biological



The MRC invites you to have dinner with Dr. Scott MacEachern, professor of Anthropology and Sociology at Bowdoin College.

Professor MacEachern will talk about current understandings of race in Anthropology and what we should know when we talk about race as a social construct!

Co-sponsored by the QRC, Black Studies, Anthropology and Sociology & Five College African Studies Council

THURSDAY APRIL 17
7PM @ MRC

Keefe Campus Center 112 | MRC | FB: [Facebook.com/Amherst.MRC](https://www.facebook.com/Amherst.MRC)

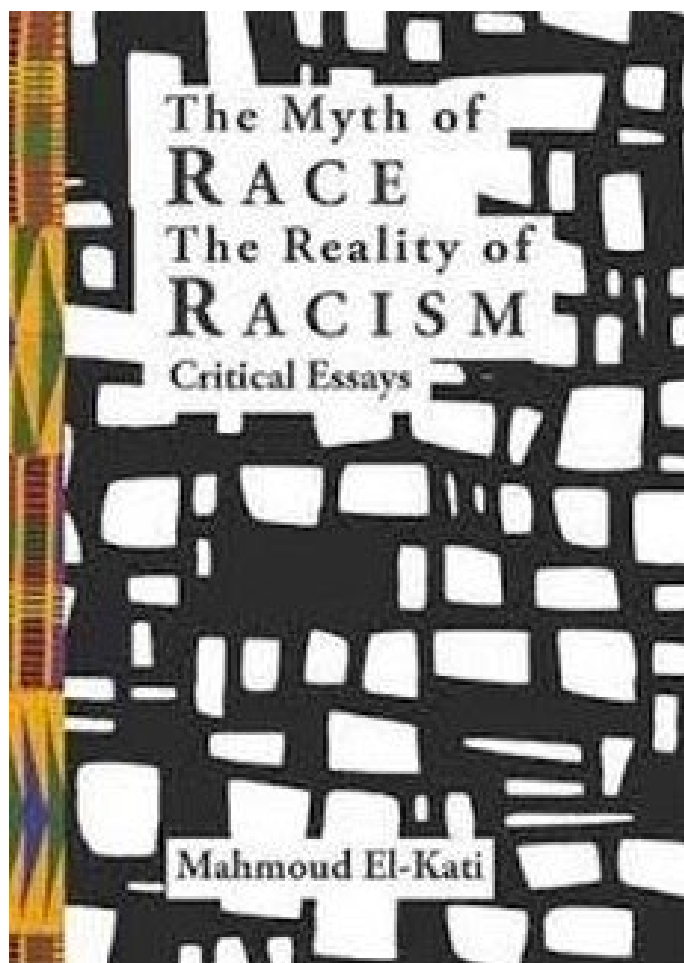
A DREADFUL DECEIT

The MYTH of RACE
from the COLONIAL ERA to
OBAMA'S AMERICA





LATINA@ IS AN ETHNICITY NOT A RACE.



The Myth of
RACE
The Reality of
RACISM
Critical Essays

Mahmoud El-Kati

THE MOST BASIC AND OPERATING
DIFFERENCE AMONG US IS



CULTURE

The iceberg concept of culture

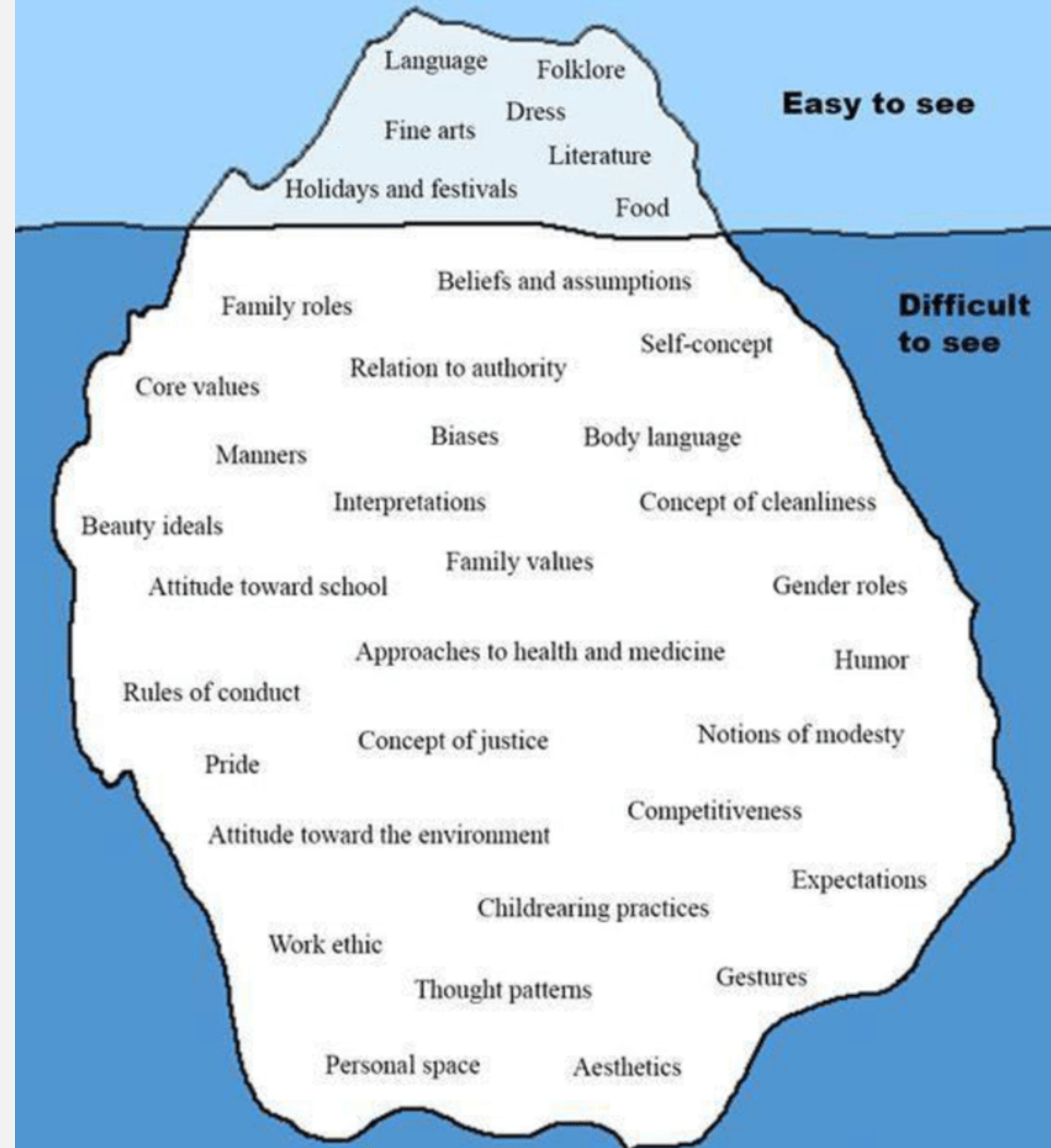
Primarily in awareness

Fine arts Literature
Drama Classical music Popular music
Folk-dancing Games Cooking Dress

Primarily out of awareness

Notions of modesty Conception of beauty
Ideals governing child raising Rules of descent Cosmology
Relationship to animals Patterns of superior/subordinate relations
Definition of sin Courtship practices Conception of justice Incentives to work
Notions of leadership Tempo of work Patterns of group decision-making
Conception of cleanliness Attitudes to the dependent Theory of disease
Approaches to problem solving Conception of status mobility Eye behaviour
Roles in relation to status by age, sex, class, occupation, kinship, etc. Definition of insanity
Nature of friendship Conception of "self" Patterns of visual perception Body language
Facial expressions Notions about logic and validity Patterns of handling emotions
Conversational patterns in various social contexts Conception of past and future Ordering of time
Preference for competition or co-operation Social interaction rate Notions of adolescence
Arrangement of physical space Etc.

The Cultural Iceberg



The Iceberg Concept of Culture

Like an iceberg,
nine-tenths of culture is below the surface.

Surface Culture
Most easily seen
Emotional level - low

Food, dress,
music, visual arts,
drama, crafts,
dance, literature,
languages, celebrations, games



Shallow Culture
Unspoken Rules
Emotional level - high

courtesy, contextual conversational patterns, concept of time, personal space, rules of conduct, facial expressions, nonverbal communication, body language, touching, eye contact, patterns of handling emotions, notions of modesty, concept of beauty, courtship practices, relationships to animals, notions of leadership, tempo of work, concepts of food, ideals of child rearing, theory of disease, social interaction rate, nature of friendships, tone of voice, attitudes toward elders, concept of cleanliness, notions of adolescence, patterns of group decision-making, definition of insanity, preferences for competition or cooperation, tolerance of physical pain, concept of "self", concept of past and future, definition of obscenity, attitudes toward dependents, problem solving roles in relation to age, sex, class, occupation, kinship, and ...

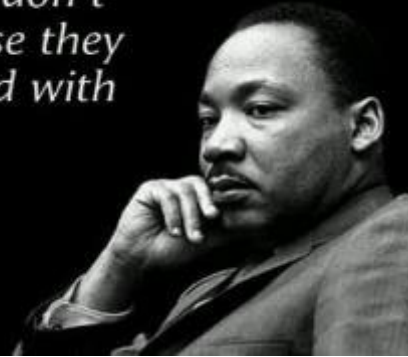
Deep Culture
Unconscious Rules
Emotional level - intense



Critical to a Work Atmosphere of Harmony or Corrosion: Do I Feel **Respected** or **Dismissed**?

“People fail to get along because they fear each other; they fear each other because they don't know each other; they don't know each other because they have not communicated with each other.”

- Martin Luther King Jr



- THE PATHWAY OF REMEDY:**
- 1) GENUINE TWO-WAY COMMUNICATION**
 - 2) KNOWING EACH OTHER BY RESPECTING EACH OTHER**
 - 3) DISSIPATING THE FEAR THRU DIALOGUE**
 - 4) OUTCOME: ATMOSPHERE OF HARMONY & MUTUALITY**

Exploring Cultural Values & Habits

*Cultural competence is having enough self-awareness
to move beyond habit and make choices about when and why to reach for which cultural tool.*

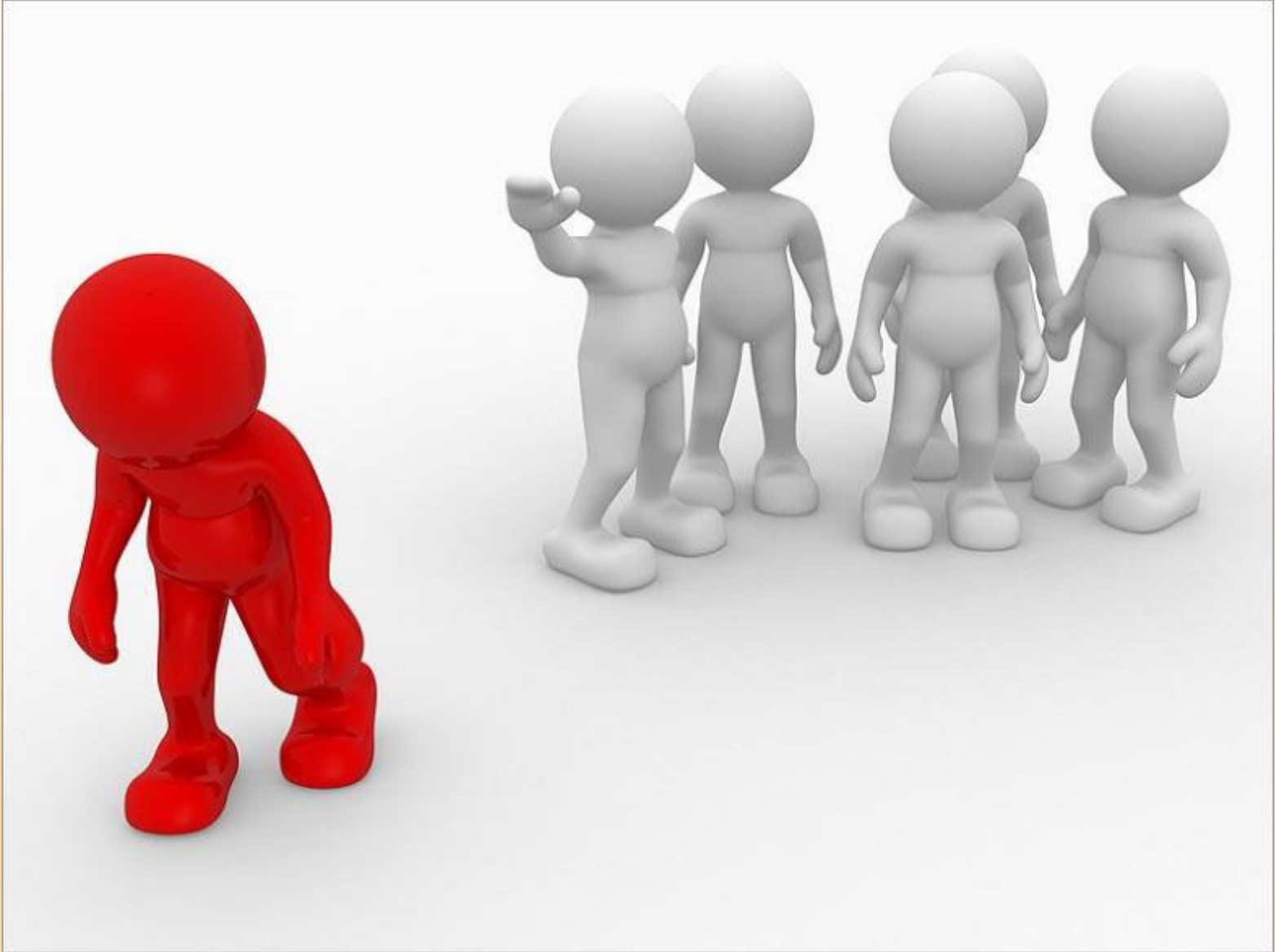
| <u>Dominant (White) Cultural Values & Habits</u> | <u>Transformational Cultural Values & Habits</u> |
|--|--|
| Transactional | Relational |
| Hierarchical, authoritative, controlling | Collaborative, engaged, navigating |
| Dominated space | Shared space |
| One right way, one right perspective | Multiple approaches, multiple perspectives |
| Eurocentric, American Exceptionalism | Global Community, Global Citizenship |
| Formal education is best knowledge | Lived experience is essential knowledge |
| Either/or | Both/and |
| Emotional Restraint | Emotional Honesty |
| Polite, compliant | Authenticity, feedback encouraged |
| Conflict Avoidance | Conflict navigation & resolution skills |
| Linear, one-dimensional thinking | Complex, interwoven, critical analysis |
| Intellect | Intuition |
| Comfort is my right | Courageous discomfort leads to growth |
| Sense of urgency, Fast | Faster not always better |
| Be Busy | Be Present |
| Quantitative | Qualitative |
| "Rugged Individual," Self-sufficiency | Interdependence, Community |
| Talk at, be the knower | Ask & Listen, be the learner |
| Thick skinned, competitive | Open, compassionate, cooperative |
| Assumption & Judgment | Curiosity |
| Product/outcome | Process |
| Poor disadvantaged you | What can I learn from you? |
| Be more like me | What makes you tick? |
| Denial, defensiveness | Acknowledgement, Owning Impact |
| Blame | Reflecting on own role |
| Interrupt | Settle down to observe and listen |
| Punishment | Reconciliation |
| Bravado | Humility |
| Prefer absolutes | Can tolerate ambiguity |
| Perfection | Learning from mistakes |
| Withholding (empathy, trust, \$, knowledge) | Generosity (empathy, trust, \$, knowledge) |
| Time is Scarce | No such thing as wasting time |
| Winners & Losers/Zero Sum Game | Collective Advancement/Expand the Pie |
| Individual Status | Group Functionality |
| Permanence, Status Quo, Stagnant | Impermanence, Growth, Vitality |

II. THE FIVE MAJOR PILLARS OF PREJUDICE AND DISCRIMINATION

Prejudice, Stereotypes, and Discrimination

Why do we treat “others” differently?





REDUCING PREJUDICE AND DISCRIMINATION

EDITED BY
STUART OSKAMP



THE QUANTICO EMPORIUM ON APPLIED SOCIAL PSYCHOLOGY

THE FIVE SOURCES AND THE FIVE REMEDIES

Fear

Ignorance

Myopia [Cultural]

Insecurity

Selfishness

THE FIVE SOURCES AND THE FIVE ANTIDOTES

Fear

(remedied by Exposure)

Ignorance

(Education)

[Cultural] Myopia

(Immersion)

Insecurity

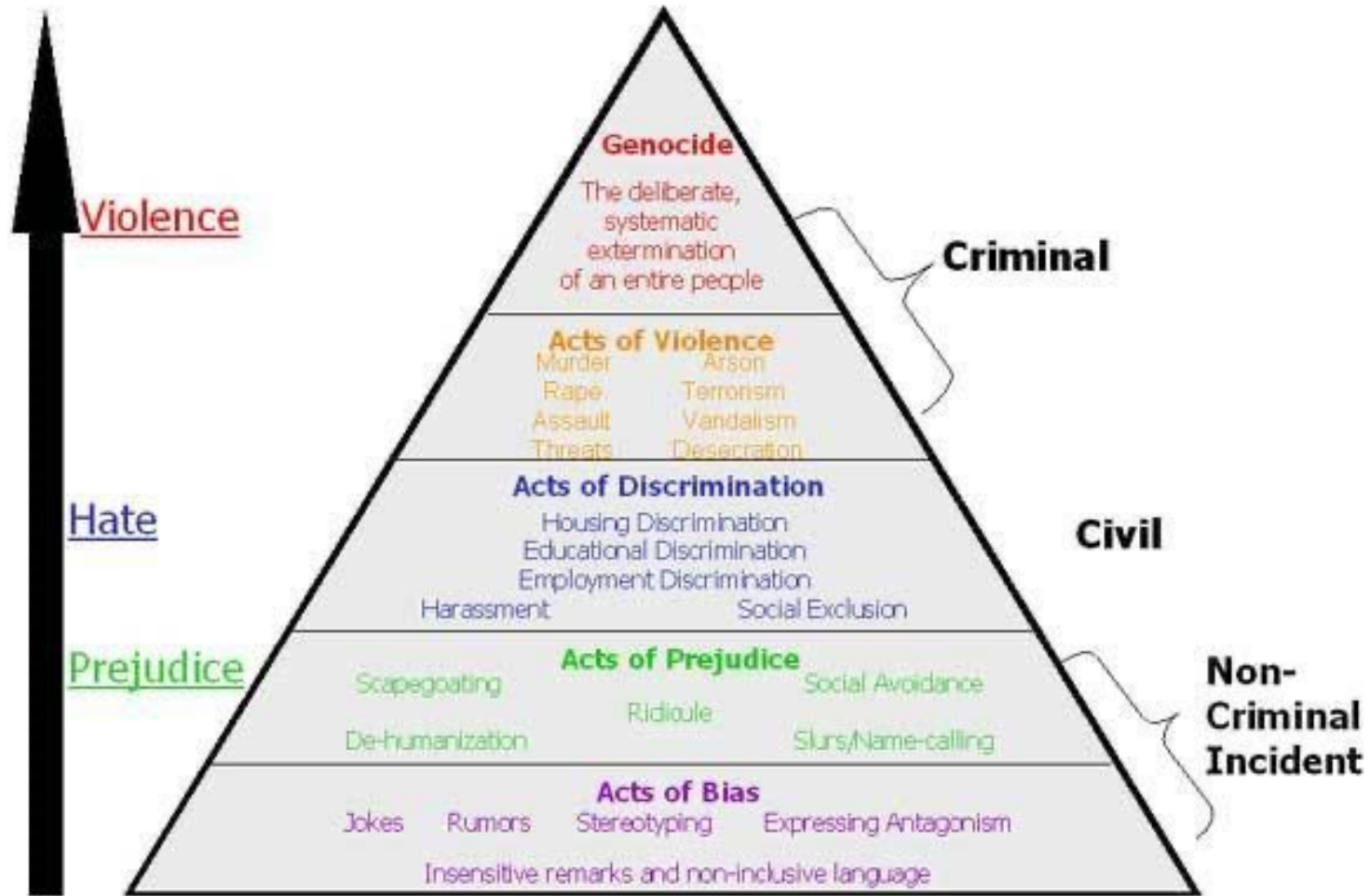
(Dignity)

Selfishness

(Sacrifice)



PYRAMID OF HATE



INTERCULTURAL COMPETENCE: SELF-REFLECTION

PART ONE. The items listed below are invaluable in developing intercultural competence and in interacting effectively and appropriately with people from other cultures. Please rate yourself on the following:

5 = very high 4 = high 3 = average 2 = below average 1 = poor

- | | | | | | |
|---|---|---|---|---|---|
| 1. Respect (valuing other cultures) | 5 | 4 | 3 | 2 | 1 |
| 2. Openness (to intercultural learning and to people from other cultures) | 5 | 4 | 3 | 2 | 1 |
| 3. Tolerance for ambiguity | 5 | 4 | 3 | 2 | 1 |
| 4. Flexibility (in using appropriate communication styles and behaviors, in intercultural situations) | 5 | 4 | 3 | 2 | 1 |
| 5. Curiosity and discovery | 5 | 4 | 3 | 2 | 1 |
| 6. Withholding judgment | 5 | 4 | 3 | 2 | 1 |
| 7. Cultural self-awareness/understanding | 5 | 4 | 3 | 2 | 1 |
| 8. Understanding others' worldviews | 5 | 4 | 3 | 2 | 1 |
| 9. Culture-specific knowledge | 5 | 4 | 3 | 2 | 1 |
| 10. Sociolinguistic awareness (awareness of using other languages in social contexts) | 5 | 4 | 3 | 2 | 1 |
| 11. Skills to listen, observe, and interpret | 5 | 4 | 3 | 2 | 1 |
| 12. Skills to analyze, evaluate, and relate | 5 | 4 | 3 | 2 | 1 |
| 13. Empathy (do unto others as you would have others do unto you) | 5 | 4 | 3 | 2 | 1 |
| 14. Adaptability (to different communication styles/behaviors, to new cultural environments) | 5 | 4 | 3 | 2 | 1 |
| 15. Communication Skills (appropriate and effective communication in intercultural settings) | 5 | 4 | 3 | 2 | 1 |

III. THE QUIET TRAUMA OF EUROCENTRISM:

The Assumed Dominance of
the Master Narrative

DEFINITION OF EUROCENTRISM:

1

**Taking Europe as
the unique focal
point of reference**

2

**Assuming
European
superiority**

3

**Minimizing the
accomplishments
of other peoples**

Christopher Columbus



Timeline

- 1451 Christopher Columbus is born in Genoa, Italy.
- 1477 Columbus makes his first voyage to America with three small ships. He visits the West and the Indies Islands. He soon realizes that he followed the western route to India.
- 1492 With successive ships and a fifth male companion, Columbus sets out for the West Indies a second time.
- 1494 After founding a colony on Hispaniola, Columbus explores the West Indies.
- 1498 On Columbus's third voyage from Spain to the New World, he discovers that Great Britain is not there in North America.
- 1500 On his last voyage, Columbus explores the coast of Central America, while searching for a passage to the Indian Ocean.
- 1506 Columbus dies near 50 at Valladolid, Spain.



Illustration: Columbus's fleet sets sail for the Indies.

In 1492, Christopher Columbus, an Italian adventurer, set sail for India. He never reached his destination. Instead, he discovered a whole new world — the Americas. Columbus's discovery opened up the New World to Europe. Within a brief time, Europeans claimed and colonized many parts of North, Central, and South America and the West Indies. These colonies brought great wealth to Europe and changed forever the history of Europe and the Americas.

Columbus believed he could reach Asia by sailing west across the Atlantic, but it took more than five long months to get the his voyage. Many celebrated people of the 15th century had a good idea of how large the world was, and they knew that Columbus was underestimating the distance across the western ocean. In the end, for this reason, they thought Columbus was foolish to sail west to reach the Indies. The one outlier, however, that had great influence also argued that Europe from the East, through King Ferdinand and Queen Isabella of Spain gave Columbus three ships, and he set sail into the

unknown west of the Atlantic. After five weeks at sea, a rather slight land — an island in the Bahamas that Columbus called San Salvador. Columbus decided the island must be near India, so he called the people he found there "Indians." Searching for gold and other riches, Columbus explored many islands in the Caribbean Sea, then he sailed back to Spain, bringing some of his crew as a first on Hispaniola, an island near the end of 1492 and the Dominican Republic. The men discovered vast fields of gold. Columbus returned the next year with 1,200 Spanish soldiers and found that Indians had killed the Spaniards he left behind and burned the land.

Columbus then founded a colony, settled north on Hispaniola and continued searching for gold. The settlers were mostly soldiers who hoped to become wealthy in the New World. They grew angry about the small amount of gold found on the island. Columbus tried to quiet the Spaniards by giving them land and letting them explore further to work it. Columbus also sent letters back to Spain to be read in court. Fighting erupted between Spaniards and Spanish settlers in 1500. However, while Indians did treat European

settlers, many Spaniards would not use Indian food and refused to learn their ways. When Manuel Columbus for the scarcity of gold and food, some rebelled against him, and Columbus banished them to jail. Even as he dealt with these many problems, Columbus continued to explore the New World.

On his fourth and last voyage, Columbus searched for a passage to India. He planned, if his search was successful, to sail around the world to return home. The sea was terrible weather, and sea sickness killed his crew, making them increasingly the explorers and his crew were abandoned in particularly places, where they waited for more than a year before Spanish ships from Hispaniola rescued them. Columbus finally returned to Spain, where he spent the end of his life.









A black and white advertisement for Mervyn's. The background features a family of three: a woman on the left in a light-colored fleece jacket with a logo, a man on the right in a dark fleece jacket, and a young boy at the bottom center in a dark fleece jacket with a logo, holding up a large white letter 'S'. The Mervyn's logo is at the top center. Text for a Columbus Day Discovery Sale is overlaid on the image.

m
mervyn's

OCTOBER 9-12

COLUMBUS DAY
DISCOVERY
SALE

40-50% OFF
FLEECE FOR THE FAMILY
STOREWIDE SAVINGS
NOW THROUGH WEDNESDAY

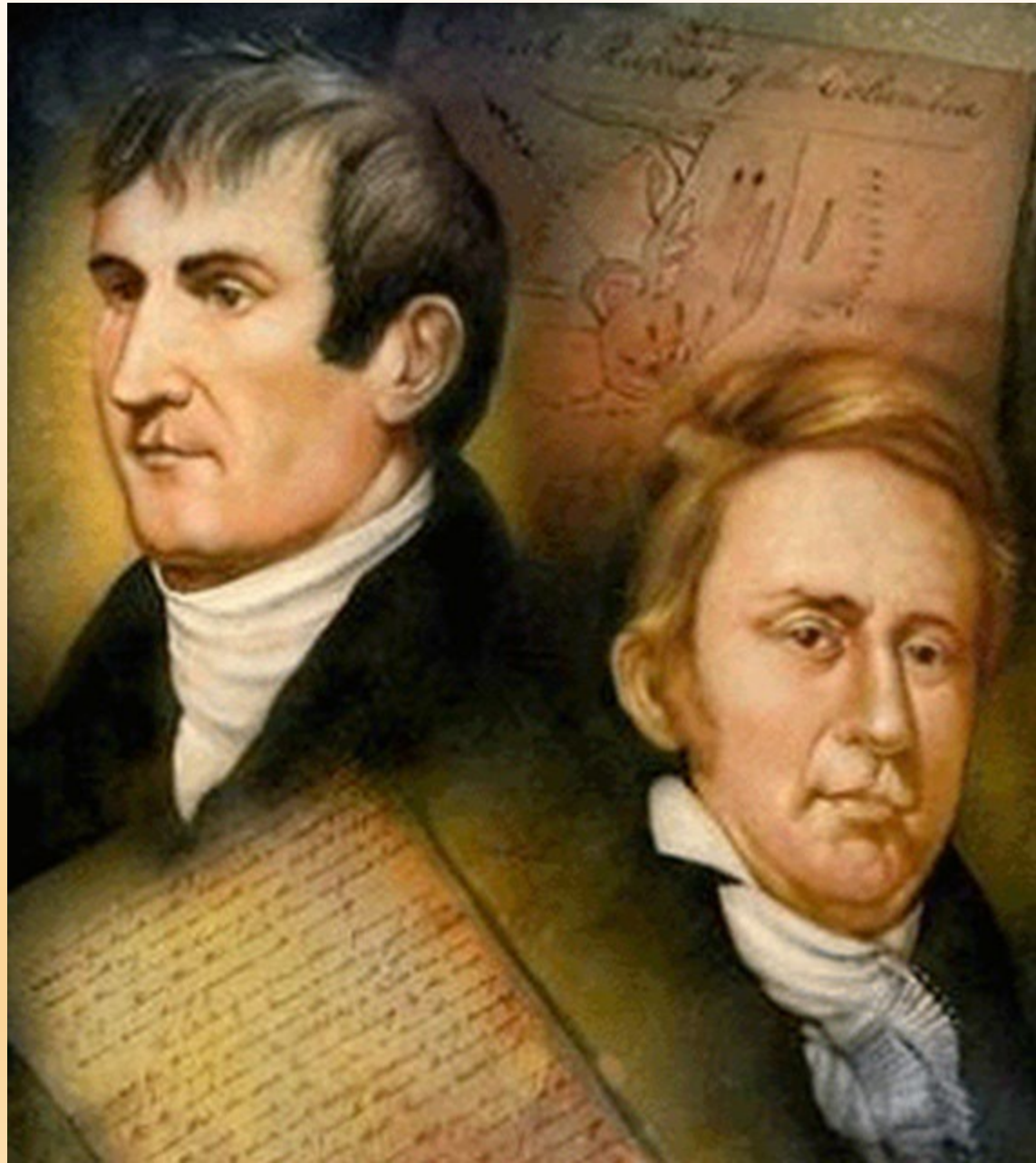


WANTED



CHRISTOPHER COLUMBUS

Grand Theft, Rape, Torture,
Initiating the Destruction of
a culture, and Genocide







Jason Tinsley/The Sp

Allen Pinkham leads Nez Perce riders in opening ceremonies of the Lewis and Clark gathering in Lapwai. The bicentennial of the Lewis and Clark journey is unprecedented public relations opportunity for the tribes. It's a chance to capture tourist dollars and set the historical record straight.

Tribes to tell their story

*Role often overlooked
in Lewis and Clark tale*

By Julie Titone
Staff writer

LAPWAI, Idaho — Cliff Snider is a descendant of Chinook Indian chiefs who met William Clark and Meriwether Lewis when they reached the Pacific Ocean.

President Thomas Jefferson set the stage for white settlement, which led to countless Indian deaths and the destruction of their way of life.

But sadness and resentment are braided along with pride and solidarity this week as Indian leaders gather to plan for the Lewis and Clark bicentennial. After all, the expedition would have been lost without Indian guides. Its members would not have survived without Indian help.

The bicentennial is seen as an

through Thursday at the Red Lion in Lewiston.

The Nez Perce Tribe, whose ancestors saved the explorers from starvation after they stumbled out of the snowy Bitterroot Mountains, are the hosts. Event coordinator Sharen Stevens was expecting up to 150 people and representatives of about 20 tribes.

In their epic 1804-06 adventure, Lewis and Clark came into contact with 48 tribes west of their departure point near St. Louis, Baker said.

Bureau of Land Management in Montana.

Some tribes are feeling overwhelmed by the task. Young, of the Assiniboine tribes, noted that there are Lewis and Clark campsites on his reservation in northeastern Montana.

"We've been doing it all and feel we've only moved a foot," Young said of efforts for bicentennial events.

The conference agenda

200 YEARS AGO



LEWIS *AND* CLARK

DISCOVERED THE WEST.

THAT IS IF YOU DON'T COUNT THE
2 MILLION PEOPLE
WHO DISCOVERED IT FIRST.

THE QUIET
RESULT SUFFERED
BY STUDENTS:

Internalized Trauma

as a Result of Being “Not Counted” =

Marginalized/Dismissed/Made Invisible--

Seen Only as *Victims* of History

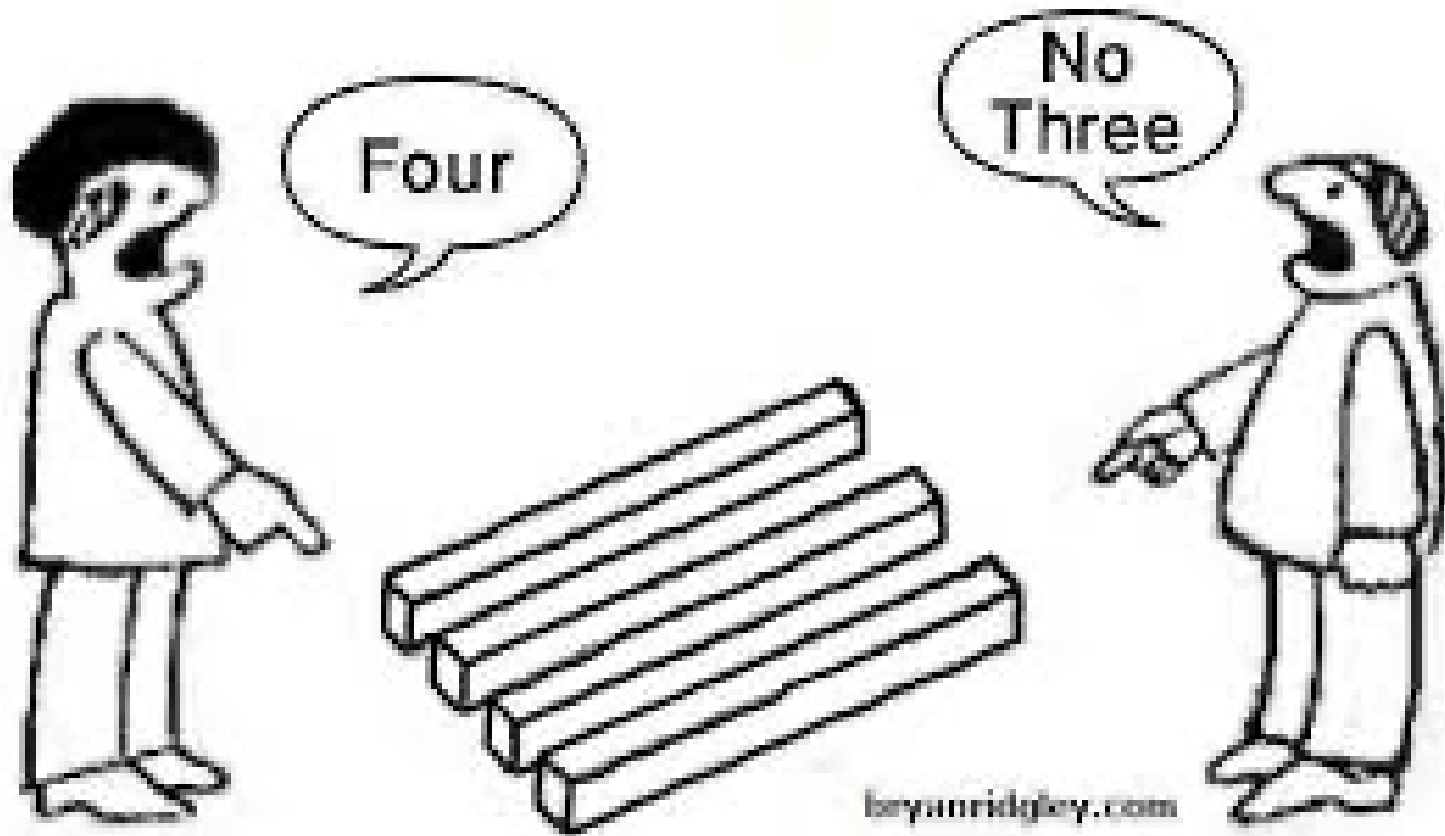
Rather Than *Contributors* to History

End Result: Low Self-Image and

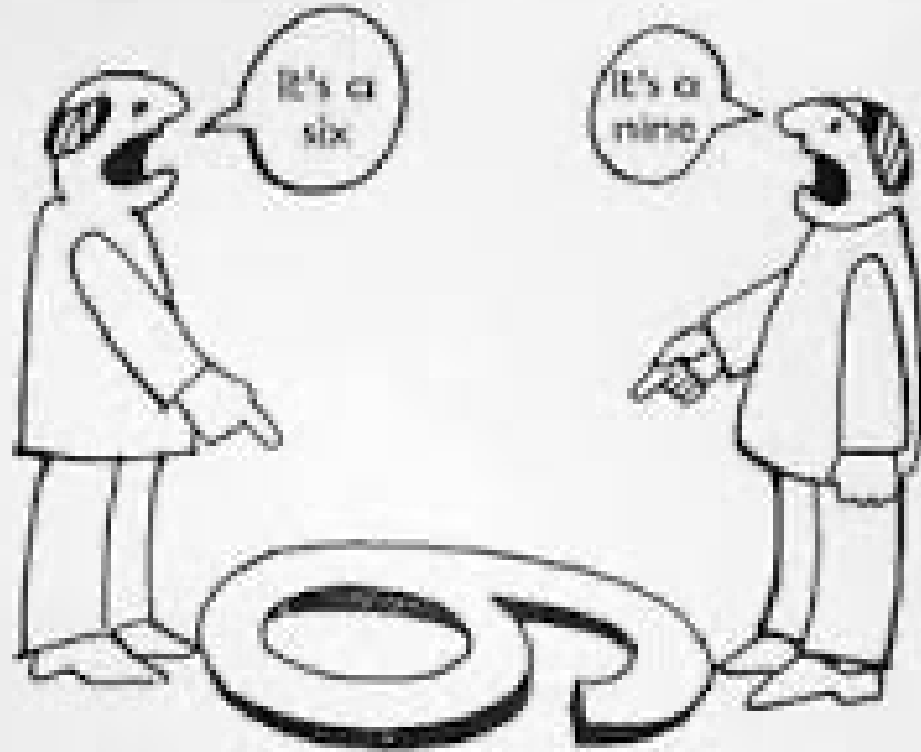
Bankrupt Confidence

IV. THE SILENT & INVISIBLE ROLE OF PERSPECTIVE

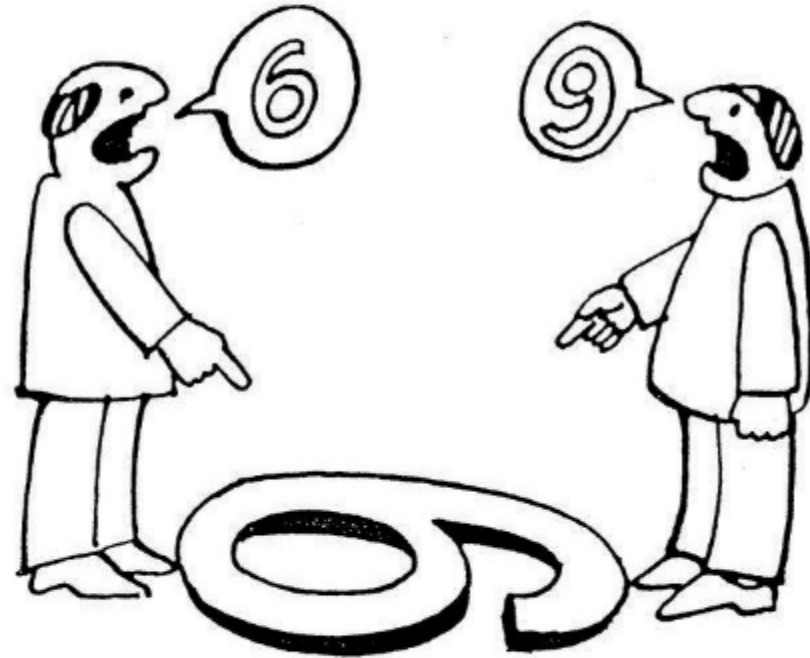
Reality can be so complex that equally valid observations from differing perspectives can appear to be contradictory.

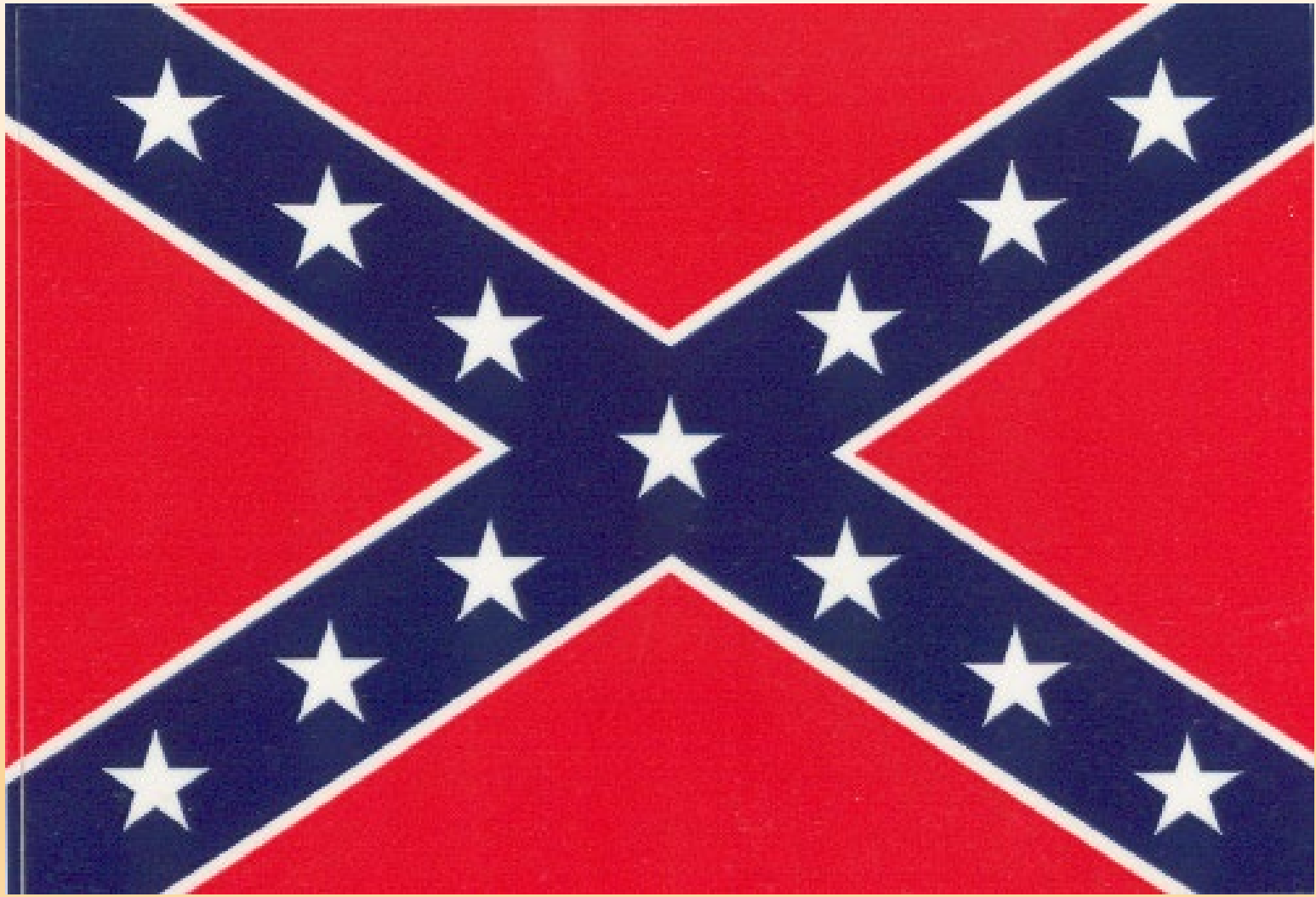


A MATTER OF PERSPECTIVE



*Just because you are right, does not
always mean the other person is wrong.*





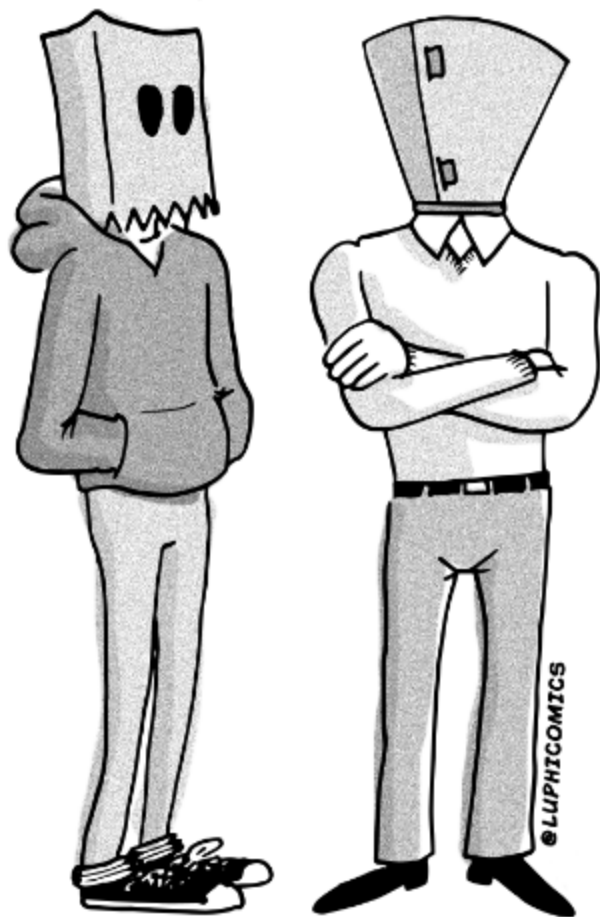
...MY PEOPLE DIED
BECAUSE OF THIS
FLAG!..

SO DID
MINE...



WAT
HANDELSMAN
©2000 THE
TIMES
PICTURE

I JUST DON'T
UNDERSTAND WHY YOU
CAN'T SEE IT THE
WAY I DO.





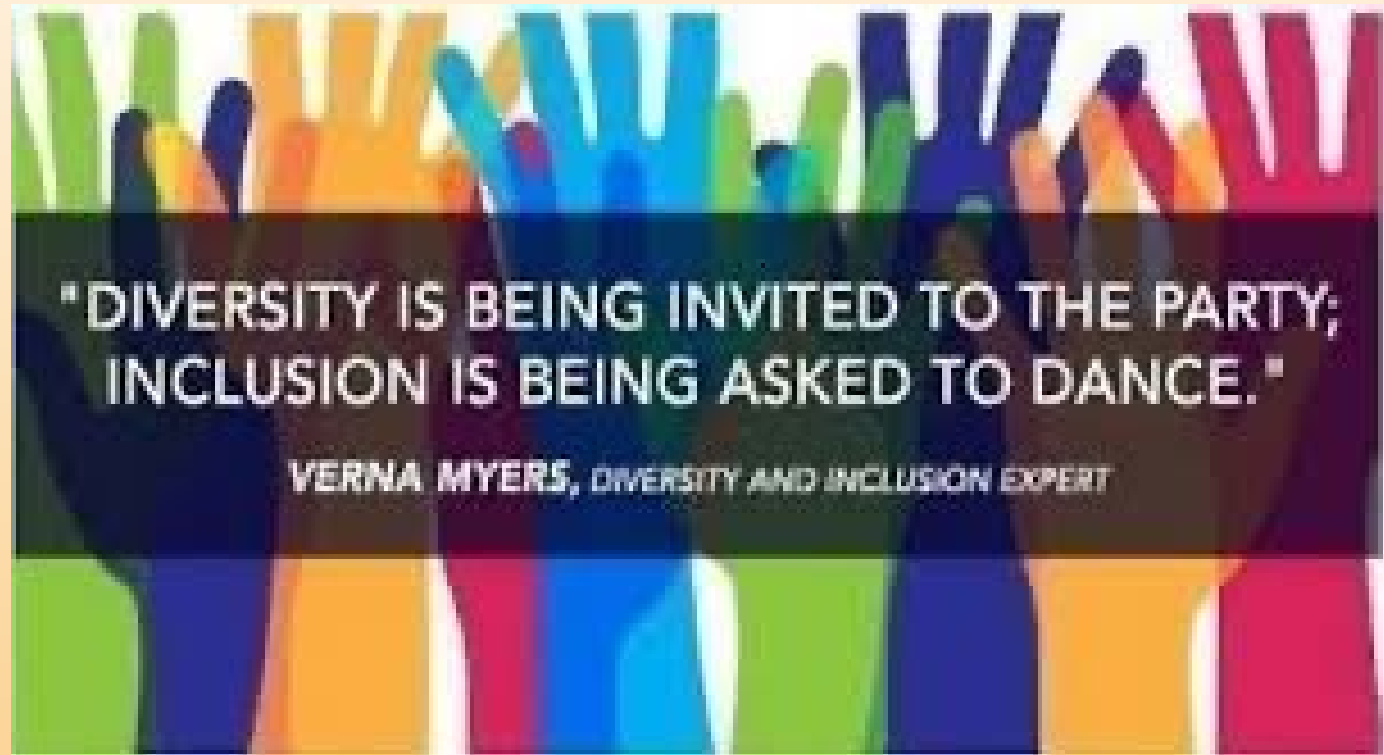
04/09/06 Mike Keefe THE DENVER POST



| Awareness | | Never | Sometimes/ Occasionally | Fairly Often/ Pretty Well | Always/ very well |
|--|---|--------|----------------------------|------------------------------|----------------------|
| Value Diversity | I view human difference as positive and a cause for celebration | | | | |
| Know myself | I have a clear sense of my own ethnic, cultural and racial identity | | | | |
| Share my culture | I am aware that in order to learn more about others I need to understand and be prepared to share my own culture | | | | |
| Be aware of areas of discomfort | I am aware of my discomfort when I encounter differences in race, colour, religion, sexual orientation, language, and ethnicity. | | | | |
| Check my assumptions | I am aware of the assumptions that I hold about people of cultures different from my own. | | | | |
| Challenge my stereotypes | I am aware of my stereotypes as they arise and have developed personal strategies for reducing the harm they cause. | | | | |
| Reflect on how my culture informs my judgement | I am aware of how my cultural perspective influences my judgement about what are 'appropriate', 'normal', or 'superior' behaviours, values, and communication styles. | | | | |
| Accept ambiguity | I accept that in cross cultural situations there can be uncertainty and that uncertainty can make me anxious. It can also mean that I do not respond quickly and take the time needed to get more information. | | | | |
| Be curious | I take any opportunity to put myself in places where I can learn about difference and create relationships. | | | | |
| Aware of my privilege if I am White | If I am a White person working with an Aboriginal person or Person of Colour, I understand that I will likely be perceived as a person with power and racial privilege, and that I may not be seen as 'unbiased' or as an ally. | | | | |
| Aware of social justice issues | I'm aware of the impact of the social context on the lives of culturally diverse population, and how power, privilege and social oppression influence their lives. | | | | |
| | | 1 pt x | 2 pt x | 3 pt x | 4 pt x |

**V. DIVERSITY,
INCLUSION & EQUITY
IN ACTION:**

**A Culturally
Responsive
Classroom
Through
Servant
Leadership**



**"DIVERSITY IS BEING INVITED TO THE PARTY;
INCLUSION IS BEING ASKED TO DANCE."**

VERNA MYERS, DIVERSITY AND INCLUSION EXPERT



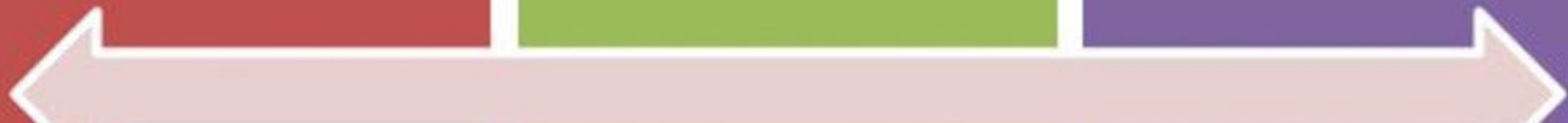
**Diversity of
people,
perspectives**



**Inclusion:
power, voice,
organizational
culture**



**Equity = results
from policy,
practice,
position**





Diversity

Existence of individual and social differences that contribute to identity.



Inclusion

Intentionally fostering an environment in which each individual is valued and respected for their diversity, is empowered to engage and contribute, and is provided access to resources and opportunities.

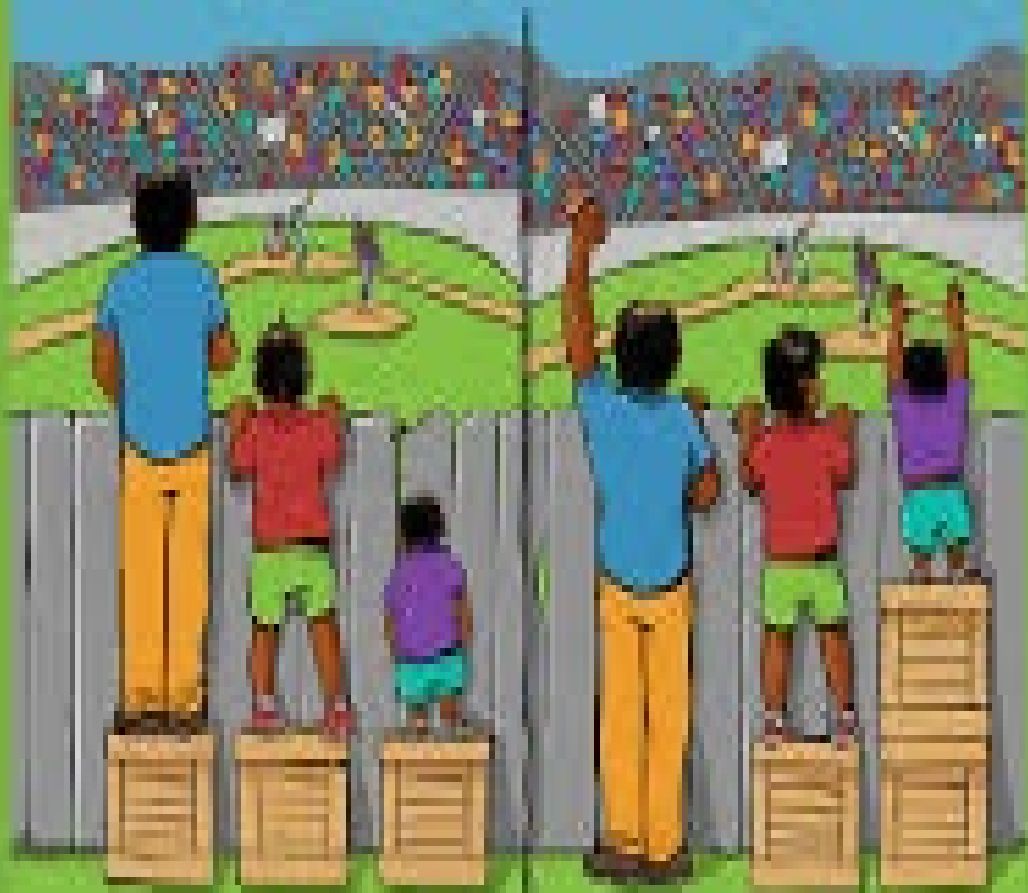


Equity

Grounded in the principles of fairness, equity makes diversity and inclusion central to establishing policies and practices, creating opportunities, and ensuring each individual has the tools and support they need to achieve their individual success.



LONE STAR COLLEGE



EQUALITY

EQUITY

EQUALITY VERSUS EQUITY



In the first image, it is assumed that everyone will benefit from the same supports. They are being treated equally.



In the second image, individuals are given different supports to make it possible for them to have equal access to the game. They are being treated equitably.



In the third image, all three can see the game without any supports or accommodations because the cause of the inequity was addressed. The systemic barrier has been removed.

Equality



Equity



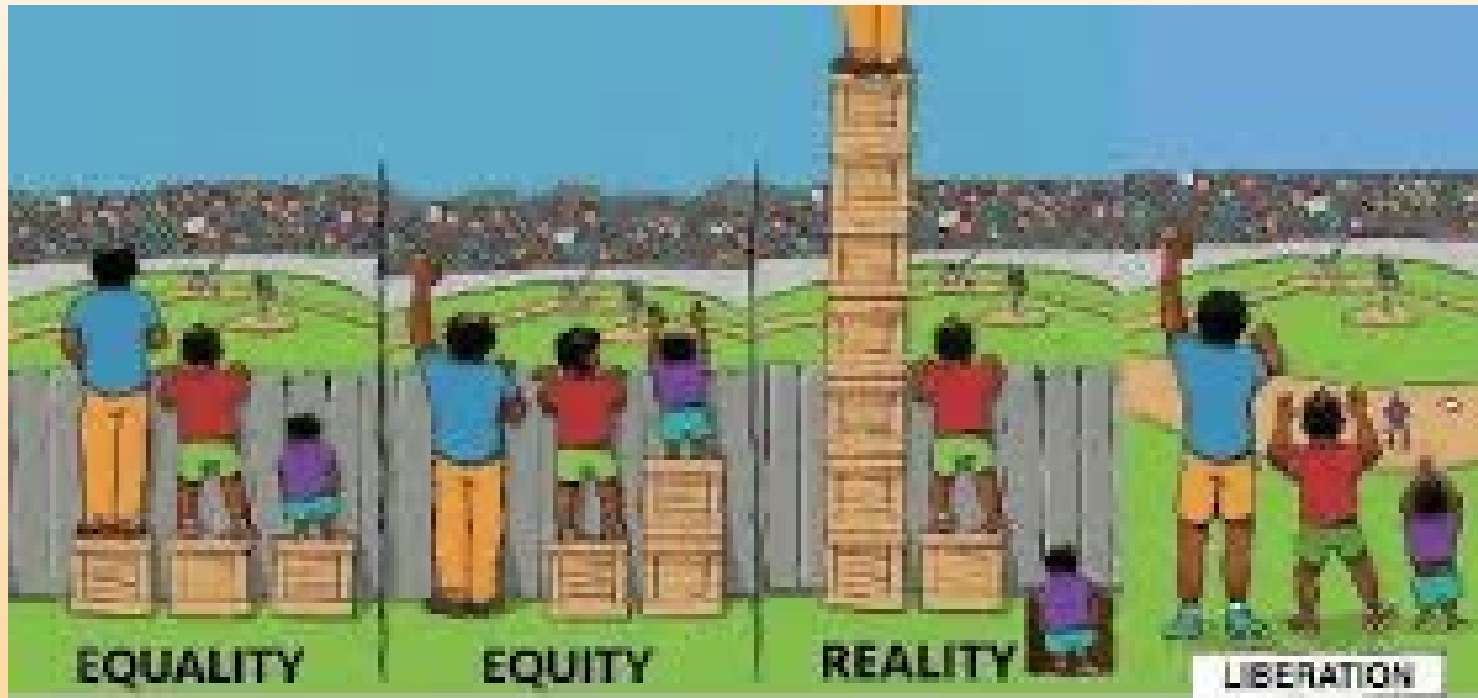
Justice



The assumption that **everyone benefits from the same supports**. This is equal treatment.

Everyone gets the supports they need (this is the concept of “affirmative action”); thus producing equity.

All 3 can see the game without support or accommodations because **the cause(s) of the inequity was addressed**. The systemic barrier has been removed.



Liberation

**A CULTURALLY RESPONSIVE
CLASSROOM
(THE BELOVED COMMUNITY)**

Through Servant Leadership

***THE NUMBER ONE
TRAIT
OF A SERVANT LEADER?***

WHAT IS THE DIFFERENCE
BETWEEN **HEARING** &
LISTENING?



THE FOUR-FOLD PATHWAY **TO THE BELOVED COMMUNITY:**

1 – Listening

“The essence of good listening is empathy.”

“The power of empathic listening is the power to transform relationships.”

“Listening strengthens our relationships by cementing our connection with one another.”

**“Being listened to spells
the difference between
feeling accepted and
feeling isolated.”**

**“Listening bridges the
space between us.”**

“Listening is the art by which we use empathy to reach across the space between us.”

“Better listening doesn’t start with a set of techniques; it starts with making a sincere effort to pay attention to what’s going on in your conversational partner’s private world of experience.”

“Listening is hard because it involves a loss of control – and if you’re afraid of what you might hear, it feels unsafe to relinquish control.”

“Learning to listen involves a paradox of control: controlling yourself and letting go of control of the relationship/conversation. It’s like letting the other person drive. To

There is another element that must be present in our struggle that then makes our resistance and nonviolence truly meaningful. That element is reconciliation. Our ultimate end must be the creation of the beloved community

“Listening is part of our moral commitment to respecting each other.”

“LISTENING ISN'T A NEED WE HAVE, IT'S A GIFT WE GIVE.”

THE FOUR-FOLD PATHWAY **TO THE BELOVED COMMUNITY:**

1 – Listening

2 – Validation (“Educate Me”)

3 – Trust

4 – Mutuality

= The “Beloved Community”

THE TEN COMPONENTS OF A CULTURALLY RESPONSIVE CLASSROOM

1. Listen to Bridge

**6. Be Fluid to
Accommodate**

2. Care Beyond the Classroom

**7. Adapting as a
Change Agent**

3. Students are the First Layer

**8. Release From the
Systemic Rut**

4. Read, Select & Focus

9. Becoming Learners

5. Validate Differences

**10. The Realm of Risk
= Growth**



QUESTIONS AND RESPONSES