

Cultural Responsive Teaching of Broadcast Journalism Diverse Learners in Higher Education: An Integration and Synthesis of Relevant Theory and Research

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Abstract

“Culturally responsive teaching is defined as using the cultural characteristics, experience, and perspective of ethnically diverse students as conduits for teaching them more effectively. It is based on the assumption that when academic knowledge and skills are situated within the lived experience and frames of reference of students, they are more personally meaningful, with interest are easily and thoroughly learned. These changes have led to the relevance of culturally responsive teaching. This article summarizes 4 articles on research or theory relating to culturally responsive teaching (CRT). Then, present an argument for culturally responsive teaching in broadcast journalism program

Key Words: Cultural responsive teaching, Diverse learners, Broadcast journalism, socioeconomic, poor status, Knowledge and Skill.

Introduction

Due to the need for new skills, increase social media, increased technical knowledge, and improved basic literacy, many minorities are enrolling in broadcast journalism programs. It is based on the assumption that when academic knowledge and skills are situated, they are personally meaningful, have higher interest and appeal, and are more easily learned. In the 21st century, there has been increasing interest in understanding how culturally responsive teaching educators are integrating broadcast journalism instructional materials to teach cultural diverse learners in digital media and the kinds of learning that occur in broadcast journalism program. The objective of this study is to understand how minority group can participate fully in the affairs of a dominant society, and at the same time maintain their cultural heritage, which is one of the most difficult challenges in education in the 21st century.

For the minority group to attain academic success and reach their potential, the educator actively committed to CRT have high expectations for their learners. High expectations the ability to communicate precise expectations to learners about what they are expected to know and be able to do (Cahnmann, 2005; Cahnmann & Remillard, 2002; Mitchell, 1998). Culturally responsive teaching is designed to create a learning environment that promote genuine respect for learners and a belief in their learning capabilities (Scheurich, 1998).

A key component for educators practicing CRT is the ability to teach learners to think critically. Critical thinking gives individual learners to think for themselves, apply reasoning and logic to new or unfamiliar ideas, analyze ideas, make inferences, and solve problems (Diaz-Rico & Weed, 2006). CRT approaches offer educators in broadcast journalism the skills to teach diverse learners how to become critical thinkers by integrating their cultural and linguistic experiences with challenging learning experiences involving higher order thinking and critical inquiry in higher education.

There has being interest to improve cultural diverse learners’ radio and television production learning and recent skills, and experiences in cultural diverse educational Institutions. However, there has been relatively little or no empirical research in broadcast journalism programs that has dealt with the culturally responsive teaching (CRT) practices of groups of cultural diverse leaners. There are limited or no studies on cultural responsive teaching of broadcast journalism diverse learners in higher institution. According to studies, universities and colleges have no agenda or considered cultural responsive teaching training as part of professional development for faculty.

Despite the fact that cultural diverse learners are large and fast growing segment of the broadcast journalism program in higher education. This study presents an argument that educational institutions of higher learning are no longer dominated by the affluent, and high socioeconomic group, rather our institutions particularly broadcast journalism are becoming more culturally diverse. As a result there is relevance for cultural responsive teaching in Broadcast journalism in higher education.

Materials

Cultural responsive educators need to incorporate preferred instructional materials that corroborates and consider diverse learners' cultural, poor status, low socioeconomic, racial and ethnic identities. The preferred instructional materials develop by the cultural responsive educators must validate the proper reflection of the diversity represented in the broadcast journalism classroom. When the instructional material lacks appropriate representation of the diversity of learners in broadcast journalism classroom, cultural responsive educators progresses to develop and provide resources that reflect the cultures, poor status, low socioeconomic and prior knowledge and skills of the learners they support (Banks, 2004; Gay, 2010, 2013; Ladson-Billings, 2009).

Gay, (2010) examined most instructional materials and content of texts and confirmed that most instructional materials provide modest, inaccurate, and lacks representation of diverse cultural groups in higher institutions. The instructional material that reflects learners' cultural backgrounds is the approach of cultural responsive teaching practices. Gay (2013) stated that cultural responsive teaching educators and learners should conduct analyses of textbooks, news media, and personal narratives; explore personal backgrounds and environmental factors; exam ethnicity and experiences; investigate prior knowledge of teaching and learning; and replace the existing inappropriate instructional material resources with their own acquired cultural knowledge and insights. This approach helps evaluate instructional material and resources that are inappropriate and guides educator in higher education to correct and adjust any bias, and corroborate diverse learners' background and prior experiences in their teaching and assessment.

Diverse cultural Awareness

Educators of cultural responsive teaching use diverse cultural awareness skills to evaluate their cultural values, beliefs and perceptions. The result of the examination of educators' cultural values, beliefs and perceptions discloses a better understanding, sensitivity, and to appreciate diverse learner history, values, experiences, and way of life of other cultures. Diverse cultural awareness is essential as educators work together with learners from other cultures. González, Moll, & Amanti, (2013), noted that educators need to integrate their teaching with learners' home experiences. It enhances the educator's effort and provides skills needed to acquire better self-awareness, better awareness of others, and better one-on-one skills; it also helps educators to more effectively address stereotypes and prejudices (Banks, 2004).

Educators that practice culturally responsive teaching develop a sense of culture and action in their learners and effectively promote social change in radio and television production program (Nieto & Bode, 2012). According, Gay, (2010) culturally responsive educators contribute to organizational transformation. However, when cultural responsive educators teach learners of diverse culture, they should include fairness element in their instruction to assist diverse learner in broadcast journalism class to recognize and tackle inequities and issues of social dominance and some class special consideration to learners that look like them.

Diverse Cultural Communications

Communication is an important component of practice for culturally responsive teaching of diverse learner in broadcast journalism in higher education. Porter and Samovar (1991) stated that culture influences "what we talk about; how we talk about it; what we see, attend to, or ignore; how we think; and what we think about" (p. 21). Montagu and Watson (1979) supported Porter and Samovar (1991) noting that communication is the "ground of meeting and the foundation of community" (p. vii) in all culture. Educators that lack communication have difficulty determining cultural diverse learner knowledge and skill, their ability to learn new ideas and production skill. These responsibilities determine how well educators are able to communicate with them.

Most educators in broadcast journalism are cautious about working with cultural diverse learner for fear of stereotyping and generalizing, as a result it is imperative they understand the realities of teaching cultural diverse learners.

The educators in broadcast journalism address situation of fear of stereotyping and generalizing by refusing to acknowledge the existence of cultural influences on learners' behaviors and their own, as result ignore or deny class privilege. A cultural responsive teacher understand the communication modus operandi of diverse cultural groups that reflects their cultural values, structure their learning behaviors and know how to transform classroom communications to include cultural diverse learners.

One of the elements of the communication modus operandi of cultural diverse groups for culturally responsive teaching is the procedure of participating in discourse. In broadcast journalism class participation of learners are generally solicited by the educators' ask question which is mostly directed to individuals for response. Learners in broadcast journalism in higher education listen to lecture while educators direct learning and talk, only at their discretion grant consent to learners. When diverse learners in broadcast journalism class are expect by their educators to engage in class discussion in the way their educators' talk and are denied the use of their native ways of talking, their thinking, academic skill, and academic efforts tend to diminish or disappear.

Disparities in cultural diverse communication modus operandi have consequences for culturally responsive teaching. Cultural responsive educators that understand the differences avoid violating the cultural values of culturally diverse learners in educational communications. They translate the diverse learner intellectual abilities, needs, and competencies and teach skills that the diverse learners can use to communicate in different ways with different people in different settings for different purposes. Therefore, understanding and engaging diverse learners' cultural communication competency in broadcast journalism is an important objective and element of culturally responsive teaching.

Defining Culturally Responsive Teaching

Academic success is one of the decisive factors of culturally responsive teaching (Ladson-Billings, 1995). Culturally responsive teaching is a method used to investigate the potential of ethnically diverse students' academic and psychosocial abilities (Gay, 2000). Culturally responsive teaching constructs a conduit to success in school achievement using the student's culture (Smith, 1991). Culturally responsive teaching is defined as using cultural knowledge, prior experience, and performance styles of diverse students to make learning effective through the interaction of these diverse groups (Gay, 2000).

In defining Culturally responsive teaching, it is important to take into account the work of Gay (2000, 2010), Nieto, Bode, Kang, and Raible (2008), and Ladson-Billings (1995, 2009). Educators that practice cultural responsive teaching in radio and television production programs value cultural diverse learners' cultural characteristics and socioeconomic status and view their knowledge as experience and resource to build upon them rather than using it as a barrier to teaching and learning. These educators also use their personal experiences and interests in cultural responsive teaching as the foundation to encourage and facilitate student learning and development.

Tackling the needs of cultural diverse learners is the challenge educator's of radio and television production face in higher education because most are not trained with cultural responsive teaching and assessment to address cultural diverse learner's learning needs (Au, 2009; Cummins, 2007). This lack of training creates a cultural gap between educators and cultural diverse learners (Gay, 2010; Ladson-Billings, 2009). This gap limits the educators' abilities to choose effective instructional practices or materials because their instructional contexts are developed to benefit learners from standard and high socioeconomic status backgrounds, rejecting the cultural characteristics of poor and low socioeconomic diverse learners (Orosco, 2010; Orosco & O'Connor, 2011).

Defining Broadcast Journalism

The two major media involved in broadcast journalism are television and radio. There are more cultural diverse group attracted to broadcast journalism globally as a result cultural responsive teaching is relevant in radio and television production. Even though social media is taking over communication, there is little or no research on how cultural diverse learner are being taught in higher education. Educators of broadcast journalism need to be trained or professionally developed to understand and address some of the issues confronting cultural diverse learners in higher education journalism courses.

Broadcast journalism is a medium of presenting news report to the public electronically or radio instead of print journalism. Broadcast journalism is more accessible and disperses news reporting faster than print media. Cultural diverse learners in a broadcast journalism program learn the basic skills of proper news reporting, including the interview process, writing segments and productions. They also learn how to produce the news by managing video and audio equipment.

Merriam and Brockett (1997) stated that diverse learners enroll in radio and television production programs because it is an intervention whose immediate goal is change in knowledge or in competence. Merriam (2001) referred to diverse learners as a process whereby persons whose major social roles are characteristic of low socioeconomic and poor status to undertake systematic and sustained learning activities for the purpose of bringing about changes in culture, knowledge, attitudes, values, or skills. Knowles (1984) categorized these diverse learners as the progression of cultural diverse group learning. Learning is the accomplishment of specific educational objectives and set of activities organized by institutions for learners (Knowles 1984).

Ito et al., (2010) asserted that learning in broadcast journalism are interest-driven practices with digital media. Diverse learners are engaging in interest-driven practices, such as audio and video producing by connecting with other cultural diverse learners that share the same passion in broadcast journalism program. The sharing and engagement of cultural diverse learners in audio and video production have promoted personalized learning in higher education. This study examines the power of broadcast journalism to connect learners' cultures, native languages, identities, and communities, and cultural responsive teaching in higher education.

Educators and learners who embrace sociocultural perspectives in teaching and learning have been encouraged to recognize how cultural responsive teaching of diverse cultural learners can provide unique cultural knowledge, skill and resources. Gutiérrez, Morales, & Martinez, (2009) noted that when cultural responsive teaching in broadcast journalism learning is connected to learners' cultures, native languages, identities, and community, diverse cultural learners observe academic engagement and achievement. Hence, understanding the influence of broadcast journalism in diverse learners' learning experiences in digital media will facilitate pedagogy that is culturally responsive.

This exploration seeks to present an argument that culturally responsive teaching in broadcast journalism in higher education is central to multicultural education. This study reviewed cultural responsive teaching articles to point out and support the argument that morality is connected to diverse cultural teaching, which in term explains culturally responsive teaching. Learners construct knowledge, especially marginalized groups in broadcast journalism program, in a way more related to their cultural identity, experiences, history and relationship to the community (Dillard, 2000). Culturally responsive educators in higher education should develop activities to engage learners' morality and cultural identity, environment that creates a sense of community to encourage teachers to connect morally to diverse cultural teaching and for learners to identify their cultural identity.

When a learner's background and life experiences are not part or included in the curriculum, the cultural diverse learner is removed from learning activities (Ferdman, 1990). Cultural responsive educators should construct on cultural diverse learners' background and experience in culturally responsive teaching to increase their academic achievement in broadcast journalism and make learning more relevant to their experience and background (Neuman, 1999). It is clear that when culturally responsive teaching is included in instruction, learning in broadcast journalism is enhanced. The methodology used by the researcher to explore the concern of culturally responsive teaching of diverse learners in broadcast journalism is by reviewing articles related to culturally responsive teaching literatures that highlights problem-solving approaches and presents an argument for culturally responsive teaching in broadcast journalism program.

The goal of this study is to explore the impact of culturally responsive teaching on culturally diverse learners in broadcast journalism in higher education. Although there are limited studies on cultural responsive teaching of broadcast journalism diverse learners in higher education, while some on cultural responsive teaching were qualitative, the reasons that the preferred results were not attained remain unclear. The method of research used to study cultural responsive teaching of diverse learners lacked social interaction with participants (Olweus (2003). Additionally, this approach is limited in bringing out an understanding and the impact of culturally responsive teaching of cultural diverse learner in broadcast journalism programs. In an effort to understand and capture the meaning of the impact culturally responsive teaching of cultural diverse learners in broadcast journalism program, the researcher reviewed four articles, integrated and synthesized relevant theory and research to present an argument for cultural responsive teaching.

Methods

This study relied on unified review of literature of an integration and synthesis of relevant theory and research of four cultural responsive teaching articles from diverse cultural backgrounds.

It is important to recognize that the researcher's background may shape the interpretation, thus it is the responsibility of the researcher in this study is to recognize the flow of the interpretation from review of literature (Dogini, 2014), cultural and historical experiences (Creswell, 2009). With this in mind, given the focus of this study the relevant and synthesis of theory and research provided useful methodological mechanisms.

The researcher-examined articles related to culturally responsive teaching which showed that culturally responsive teaching is related to a student's culture and knowledge. The researcher approach to ideas in this study is relative to what makes sense and to analyze that idea. Cultural responsive teaching makes academic success a non-negotiable mandate for all students and an accessible goal. In short, education is to empower marginalized groups; as a result it is transformative (Banks, 1996). Culturally responsive teaching is empowering, because it allows minority students to become better learners and successful human beings (Gay, 2000).

Overall, the review of the articles related to culturally responsive teaching highlights problem-solving approaches and presents an argument for culturally responsive teaching in broadcast journalism program. CRT educators select the assessments and instructional materials to evaluate and instruct cultural diverse learners with their cultural, status and socioeconomic needs in mind. In this study the researcher summarized, "School-museum partnerships for culturally responsive teaching"; "Culturally Responsive Teaching: The Harlem Renaissance in an Urban English Class"; "Spirituality, Cultural Identity, and Epistemology in Culturally Responsive Teaching in Higher Education Multicultural Perspectives" and "Using Text Talk as a Gateway to Culturally Responsive Teaching". All of the articles reviewed are related to culturally responsive teaching and they present an argument that culturally responsive teaching is a value in broadcast journalism program, as a result it is needed.

Overview

The School-museum partnerships for culturally responsive teaching highlighted problem-solving approaches. The author stated that for a minority group to participate fully in the affairs of a dominant society, and at the same time maintain their cultural heritage, is one of the most difficult challenges in higher education in the 21st century. Case studies were conducted to examine school-museum partnerships with local schools to show that culturally responsive teaching is related to a student's culture and knowledge. Three theme categories and four elements of culturally responsive teaching were discussed in this selected article. In the article, the author provided a context for the study and explained the differences that marginalized children bring into the classroom due to their cultures and languages (Gay, 2000). According to the author, cultural responsive teaching acknowledges student cultural knowledge as foundation for classroom practice in order to build on new knowledge.

Until late 19th century and early 20th century, the academic textbook was the primary curricular resources for educators, but had failed to present the non-mainstream students' issues accurately and equitably (Gay, 2000). This article asserted that schools today have information and communication technology for new information resources and teaching practices that facilitated cultural inclusion in the curriculum. Students' involvement in technology support projects and exposure to learning resources outside the classroom, forced the cultural responsive teachers to modify their technology-supported learning projects to suit the culture of the students. The objective of this article was to examine the relationship between tribally controlled Native American schools and local museums and technology-supported classroom practice that contributed to culturally responsive teaching.

The Culturally Responsive Teaching: The Harlem Renaissance in an Urban English Class that highlighted issues of race, ethnicity, and culture. In the first paragraph, the article provided a context for this article, explained the issues of race, ethnicity, and culture as being fundamental to teaching, learning, and schooling that was brought to light by culturally responsive teaching. The author asserted that in urban classroom, culturally responsive teaching is used for interrogating the themes of power, race, and privilege and to examine elements of racism and prejudice during the Harlem Renaissance (p. 37). While the author is trying to explain the difference between urban teach from other teaching context, the author enumerated several factors to help readers to understand what actually is different about urban school, teaching and learning. The author noted that the largest schools are in the city, and they have all the characteristics outlined in the article while the smallest schools in the city do not possess those characteristic (p. 37).

This article highlighted that problem-solving approaches in the spirituality, cultural identity, cultural responsive teaching, culturally responsive epistemology and critical multicultural teaching in higher education are all connected. The author at the beginning of the article provided a context for the article explaining that the development of culturally responsive epistemology concurs that research and teaching denote spiritual and intellectual pursuit of knowledge.

The article explained the importance of engaging multicultural teaching and identified structural factors of culture as well as factors of individual cultural identity. When students are academically and emotionally inspired and need help in dealing with their cultural identity this is recognized as critical multicultural teaching (Ukpokodu, 2003). There is little attention to connect multicultural teaching and spirituality in culturally responsive teaching; this article provided an insight on how spirituality connects to cultural identity and critical multicultural teaching in higher education.

The Using Text Talk as a Gateway to Culturally Responsive Teaching argued that in a second grade classroom the theory of culturally responsive teaching was combined with a strategy called Text Talk to foster oral language and comprehension, and culturally responsive teaching is constructed on student's knowledge and background.

Comprehension and language can constitute strategy; background and Knowledge can also produce theory. The theory and the strategy provided a gateway to children literacy.

In the introduction the author provided a context for this article explaining the theory of culturally responsive teaching and text talk. The article provided an understanding that background and life experiences do enhance comprehension and oral language skill. The purpose of this article is to provide support to students who have difficulty learning how to read.

Nature of Concerns

The nature of concern expressed by the author of School-museum partnerships for culturally responsive teaching was that the article pointed out that there was a federal project fund to develop technology-support, culturally responsive curriculum for American Indian schools (Roy, 1998). According to the article, the study involved 19 ethnically controlled universities, including private and public sector partners. In the article the participants used QuickTime Virtual Reality (QTVR) for the museum projects (p. 436). The model for the project included elements of culturally responsive teaching in which students selected objects that are related to their culture from the museum. The significance of the object selected by the student was explained and students were asked to write essays about their object. The question addressed is in what ways do virtual museum projects support a culturally responsive teaching practice for Native American students? The goal of the article was two fold: how culturally responsive teaching practice was used to describe the virtual museum and how culturally response teaching benefited the students from the virtual museum project.

In reviewing this article the nature of concern was that the author was very confident sharing the Harlem Renaissance lesson, noting that most of the students in the largest city schools came from low-income household and the poorest neighborhood (p. 38). Harlem Renaissance lesson communicates African-American social thought through visual arts. The article confirmed that most of the schools in the largest city have mental detectors and always some craziness in the hallway; as a result the white and middle class student teachers are panicky in teaching in this strange school environment. The concern was if the student teachers had been exposed to this type of situation through field experiences or learned in their urban courses that culturally responsive teaching will assist them become successful in urban classrooms that may make a lot of difference in how successful they become (p. 38).

The author provided foundation for his belief about what the student-teacher may have learned from previous experience but suggest culturally responsive teaching as a technique to educate marginalized groups, albeit very demanding for teachers. The article emphasized the term culturally responsive pedagogy as being interchangeable with different terminologies to illustrate the effective teaching techniques in culturally diverse classroom. It is important to point out that the article asserted that teachers should be responsive to their students and offer to integrate elements of student's culture in their teaching. The article was very clear that culturally responsive teachers are unequivocal about the issues of race, ethnicity, and culture as fundamental to teaching, learning, and schooling. Ignoring the race, ethnicity, and culture of diverse urban students undermines their personal identities and who they are, and success cannot be achieved, if teachers do not believe that the success of their students is a priority (p. 39).

Spirituality in higher education should not be construed as pushing religion (p. 19); as a result the article gave a contextual definition of spirituality and clearly stated the relevance of spirituality for culturally responsive teaching. The article provided a foundation for the author's beliefs and open to what could be learned from the context, discussing the author's background and life experiences. The author asserted that based on life experiences and background that it was impossible to teach for social transformation in an oppressed environment where people have difficulty identifying "who they are" and "how they think" (p. 20).

The author's viewpoint was balanced based on the literature, definition, background and experiences of spiritual report from qualitative study (Tisdell, 2003).

Using Text Talk as a Gateway to Culturally Responsive Teaching challenged the children with questions that test their understanding of reading about an important figure and their background knowledge about an important figure. The children were in groups and worked with experienced teachers in an effort to connect culturally responsive teaching to text talk. The students started word bank by repeating each word to mark it as part of their vocabulary. A text was selected considering the background and real life experiences to make connection to the ideas and content. This activity was designed to integrate culturally responsive teaching and text talk "read-aloud" strategy to develop comprehension and oral language.

Authors Ideas/Critique

In school-museum partnerships for culturally responsive teaching, the author used qualitative analysis to address the first goal of the study and the reports was based on participant's interviews. Nine themes emerged from the four case studies. The most important theme is how to improve the relationship with the non-Native communities. The community members believed that improving the relationship with non-native people would help correct the misconceptions non-natives held about native communities and cultures and would challenge the stereotyping of native people (p. 437). Though a coherent theme was clearly evident, not all the cases studied had the same themes.

From examining the culturally responsive teaching, ten culturally responsive teaching elements emerged. The knowledge students bring to school from their home is the most important principle of culturally responsive teaching. The article did not identified "technology" as a culturally responsive element in the study, even though it was prevalent in the study to achieving the goal of cultural preservation and revitalization (p. 441). The article asserted that culturally responsive teaching extends beyond teaching practice: affects student learning and serves the local communities.

Culturally Responsive Teaching: The Harlem Renaissance in an Urban English Class focused on the fact that most of the White teachers in a diverse urban school were very successful. The article incorporates how Harlem developed black music, black movies, targeted black art and culture, and real life experience in largest city school, and how everything is integrated into lesson plans to encourage culturally responsive teaching in urban school. Teachers must know their students very well, and use what they know about the students to help them learn (Villegas & Lucas, 2002). The student teachers knew their students; practiced culturally responsive teaching and had good knowledge of students, which denotes the qualities of a good teacher (Villegas & Lucas, 2002).

Spirituality, Cultural Identity, and Epistemology in Culturally Responsive Teaching in Higher Education Multicultural Perspectives indicated that, though the literature extended beyond the scope of the study, there was little discussion that connects spirituality and cultural identity. Many who discussed issues of spirituality and race, culture, and gender based their discussion on their personal experiences and cultural identity (Hooks, 2003). The connections of spirituality and cultural identity made by some researchers, as well as most African American social movements are isolated on a spiritual foundation (Cervantes & Parham, 2005). The spirituality of people of color is more geared toward racism, oppression and discrimination and sense of powerlessness as a result of not participating fully in a society dominated by Whites (Cervantes & Parham, 2005). The article confirmed that the connection to reclaim cultural identity is central to critical multicultural education.

Using Text Talk as a Gateway to Culturally Responsive Teaching connected the real life experience of a child, and the curriculum that is directed towards their background, and the students grasp much better beyond their reading levels. When a student's background and life experiences are not part or included in the curriculum, the student is being removed from literacy activities (Ferdman, 1990). Teachers should construct on students' background and experience in culturally responsive teaching to increase students' academic achievement and make learning more relevant to their experience and background (Neuman, 1999). In the article it was clear that when text talk and culturally responsive teaching are combined in instruction, learning is enhanced (p. 189)

Values of the research

In the article school-museum partnerships for culturally responsive teaching, information and communication technology made the virtual museum learning project possible in classroom practice. The author claimed that the technology-supported project examined in the article summarized, characterized twenty first century modernism.

According to the author, in the past two decades, culturally responsive teaching has been very beneficial to classroom practice for students based on learning new ideas. It is difficult to develop a method that will allow minority groups to fully participate in a dominant society and maintain their culture that they bring from home experience and knowledge to the classroom.

Culturally Responsive Teaching: The Harlem Renaissance in an Urban English Class concluded that teaching is an art, rather than a technical skill, and that teachers are giving back to the community, which helps student make connections about their culture, race, and ethnicity

Spirituality, Cultural Identity, and Epistemology in Culturally Responsive Teaching in Higher Education Multicultural Perspectives pointed out four important factors that connect spirituality to critical multicultural teaching to explain culturally responsive teaching. Learners construct knowledge, especially people of color and other marginalized groups in higher education, in a way more related to their cultural identity, experiences, history and relationship to the community (Dillard, 2000). Educators should develop activities that will engage learners' spirituality and cultural identity, environment that creates a sense of community to encourage teachers to connect spiritually to critical multicultural teaching and for learners to identify their cultural identity (p. 23). The article indicated that students of color are very much aware of their culture; as a result this helps the White students to begin to find their culture (p. 24).

Using Text Talk as a Gateway to Culturally Responsive Teaching confirmed that text talk and culturally responsive learning combined provided a gateway to successful reading for students that have difficulty learning how to read (p. 190). In a way, text talk is a gateway to culturally responsive teaching. Educators should lead the way to celebrate diversity and students' personal connection to new ideas. This goal can actually be promoted by culturally responsive teaching.

Argument for Cultural Responsive Teaching in Broadcast Journalism

Recently, instructors of broadcast journalism courses have increasingly more social responsibilities to address because there are growing needs to educate more cultural diverse minority group of learners. Today, education is not only for the predominantly affluent populations but open to low-income students, marginalized groups and nonnative population (Seurkamp, 2007). The most defined single characteristic in the world is diversity (Guion, Goddard, Broadwater, Chattaraj, & Sullivan, 2003).

Since the demographics have changed, how do educators in higher education educate the new and emerging cultural diverse populations in broadcast journalism program (Guion et al., 2003)? Bandura (1977) suggested that change is difficult. Therefore, how do educators that do not have prior training and professional development workshop training or experiences working with minority in radio and television programs perceive ethnic minority learners? And how does educator's lack of knowledge in teaching minorities in radio and television programs affect their attitude and behavior? Working with limited resource population is challenging, as a result educators who try to educate and support people who have more demands than resources can face special challenges and perhaps extraordinary rewards (Guion et al., 2003)

Empowering

Culturally responsive teaching is empowering, because it allows minority students to become better learners and successful human beings (Gay, 2000). Empowering is the social and personal support that shield learners as they are being taught high-level academic skills and how to take ownership of their own learning. Empowerment is both the purpose and the outcome of a critical pedagogy. It is used to control and by the same token used to liberate. It is a social engagement. In education, it is the relationship between the teacher and the student, and between parents and administrators (Nieto, 1999). Nieto (1999) asserted that empowerment is a collective and social process, of being academically successful as individuals and developing a critical stance toward the world. Empowerment gives minority students in broadcast journalism a new perspective and enables them to reject things that they once accepted as part of their culture (Merriam, 2001)

Transformative

Freire (1970) defined transformative learning as conscientization or consciousness-raising. Banks (1996) remarked transformative learning is the education to empower marginalized groups. Friere (1970) insisted that liberation is a social act that empowerment of the minority is the feeling of being changed, and it is necessary for the process of social transformation.

Cultural responsive teaching makes academic success a non-negotiable mandate for all students and an accessible goal. In short, education is to empower marginalized groups; as a result it is transformative (Banks, 1996). Transformative education implies helping minority students, to develop the knowledge, skills, and values needed to become social critics who can make reflective decisions and implement their decisions in effective personal, social, political and economic situations (Gay, 2000, 2010).

Broadcast journalism gives voice to minorities who have been kept out of the mainstream whether of a private or political nature. The challenge for minorities in this program is to connect the formal and non-formal systems within the perspective of lifelong learning. Educators need to be aware of this reality and find an effective balance between what they think is valuable learning and the intentions that minority learners have for their own education. Cultural responsive teaching emerged from the notion that there are educators that teach minorities how to apply their culture to knowledge and act against their own and others' oppression. Gay (2000, 2010) noted that the goal of culturally responsive teaching is to promote a critical democracy, individual freedom, social justice, and social action; these culturally responsive teachers are willing to transform their own beliefs in response to the understanding of their minority students' culture and belief.

In essence, culturally responsive teaching calls for educators to teach in a manner that transforms consciousness and creates a climate of free expression, which is the spirit of a truly liberatory education. Culturally responsive teaching require educators to assume the role of transformative intellectuals by treating minority students as critical agents, questioning how knowledge is produced and distributed, utilizing dialogue, and making knowledge meaningful, critical, and ultimately emancipatory (Friere 1970).

Recommendations

The fact that some educators have a belief that they perpetuate in higher education program settings is the reason prejudice occurs in broadcast journalism in higher education (Reed, 1996). Educators sometimes send messages that support prejudice intentionally or unintentionally (Pewewardy, 1998). It is essential for culturally responsive teachers to acknowledge their prejudices in order to work towards transposing the prejudice, so that it will not create a barrier between student-teacher relationships, which to some extent reduces the student's self esteem. Educators of broadcast journalism in higher education program need to understand their behavior and that of the student they teach to reframe from stereotyping (Scarcella, 1990). A culturally responsive teacher should know and become familiar with the student's culture. Reed (1996) argued for an end to educational prejudice, in broadcast journalism urging educators to reflect on their beliefs about learners who are different from them.

Higher education educators in radio and television production, who have not been exposed to other cultures may not have effective communication with their students because of differences in cultural norms (Kraemer, 1973). Learning a student's culture is not an easy task, because educators most of the time rush to help students adjust to their new environment (Scarcella, 1990). Culturally responsive teachers use communication to imitate students' values and beliefs which they have about learning, and their responsibilities and the roles of minority students in adult education setting (Gay, 2000; Ladson-Billings, 1994; Wlodkowski & Ginsberg, 1995). According to Wlodkowski & Ginsberg (1995), anytime that a teacher disregards the norms of students' behavior and communication while culturally responsive teaching is taking place, there should be an intervention immediately. Therefore culturally responsive higher education teachers should learn the diversity of their diverse learners and find a way to be responsive to them.

Misconceptions in culturally responsive teaching do occur, particularly when the educator endeavors to become culturally responsive and his/her actions are construed by the student as inappropriate for the teacher (Hemmings 1994). Higher education learners will not learn what they are asked to learn in a broadcast journalism education program if they have the belief that their educator can not be trusted (Hemmings, 1994).

Culturally responsive teaching is not an easy task; most teachers have difficulty meeting the demand and the needs of other cultures. This could be viewed as a lack of knowledge and understanding about the student's cultural values, or that the teacher is not interested in the value of nonmainstream cultures because he or/she thinks such culture undermine the value of mainstream culture and the student should try to assimilate into the mainstream culture. If the teacher is not culturally responsive the students will fail, and this reflects very badly on the educator. Culturally responsive teachers need to be cautious, flexible and continuously learn something new about other cultures, since the demographic makeup of higher education programs consistently changes (Pewewardy, 1996).

Cummins (1996) suggested that student-teacher relationships are becoming an important facet of the higher education program. In the diverse and changing populations of higher education program many white teachers are teaching culturally diverse students (Sleeter, 2008). According to Cummins (1996), these teachers reflect their cultural perspectives and beliefs in their relationships with their students. They tell their students what they believe about different cultures by the way they teach, through their attitudes, and their assumptions about learning. Teachers tend to implement their own cultural beliefs into the curriculum, and they ignore the cultural differences of their students (Gay, 2000; Reed, 1996). Banks (1988) believed that teachers who developed cross-cultural competency improved their teaching abilities, attitudes, and understanding in diverse cultural settings.

The radio and television production program in higher education population is becoming more culturally diverse as the minority group population continues to grow. Educators will continue to have students with diverse background and culture, which will differ from the teachers' cultural values. Teachers should not take for granted the cultural difference in their classrooms because it will continue to grow. Educators must find ways to transform and empower students that are culturally diverse. Therefore, culturally responsive teaching is the answer to educators that face the challenge of cultural diversity in broadcast journalism programs. As a result higher education institutions should offer professional development workshop to expose faculty to cultural responsive teaching.

Conclusion

An empirical study examining the effectiveness of CRT on the academic achievement of diverse learners in higher education settings is lacking. Even though there are no studies in this area, this study provides the relevant approaches and instructional considerations for learners in broadcast journalism. This study of Cultural Responsive Teaching of Broadcast Journalism Learners in Higher Education conclude that the observations outlined in this study embraces "just good teaching" (Au, 2009). "Academic success and cultural identity can and must be simultaneously achieved, not presented as dichotomous choices" (Klingner et al., 2005, p. 23). To ensure the academic achievement of diverse learners in higher education must provide ongoing professional development workshop training to support beginning and experienced teachers in their understanding and implementation of culturally responsive teaching practices

Educators must acknowledge their lack of indulgence about culture and make effort to learn what is important in learner's lives. Although, this is a difficult task to accept, but for true teaching to take place, educators must make sure that their learners feel safe, engage in learning and know their teacher cares. The demographics of higher education is continuously changing, thus educators must focus on the cultural needs of learners. Broadcast journalism program need a culturally responsive teaching, therefore educators must come out of their shells, and understand the differences in the culture of diverse learners and recognize that broadcast journalism programs has new face. It simply makes good sense that in a community of learners; no learner should be left behind, not the least because of cultural difference. The difference will not go away, so a pedagogy that is culturally responsive becomes a *sine qua non*.

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