



Defining Identity

Identity is an omnipresent characteristic that all humans contain, which relates to the attachment of meaning through self, reputation, social roles, values, priorities, and view of one's potential (Baumeister & Muraven, 1996). Identity is the drive to find what qualities help one to belong and also be unique (Acar Çiftçi, 2016). Norton (2000) describes identity as how one understands oneself in relation to the world across time and space, and conceiving the possibilities for future potential. Identity is an active relationship that a person forms as they adapt to social contexts (Baumeister & Muraven, 1996). As an active process, identity is perpetually undergoing changes and adaptations through construction and reconstruction on a microlevel due to interactions in society (Mokoena, n.d.). Wenger-Trayner and Wenger-Trayner defined three modes of identification: imagination, alignment, and engagement, which relate to how we orient ourselves in a landscape of practice; each of these three components needs to be present to functionally combine to negotiate meaning and develop knowledge (Farnsworth et al., 2016).

Sue divided identity into three subcategories; persona, group, and universal, which envelope the unique, cultural, and common characteristics that one contains to differentiate and direct their motivations when creating meaning and purpose in life (Acar Çiftçi, 2016). One aspect of identity is the positioning of oneself within social and cultural situations, which stem from a feeling of belonging with those who have common traits and characteristics (Sharma, 2005). Hermans and Kempen reported the importance of the global dimension within identity and how a person can have "dynamic multiplicity" in positions or voice, which would contribute to biological relationships (Jensen, 2010). When a person belongs to varied groups then they also take on memberships to these groups and comprise an identity that is "multifaceted in complex and contradictory ways; tied to social practice and interaction as flexible and contextually contingent resources; and tied to processes of differentiation from other identified groups" (Mokoena, n.d.).

Particularly, one's ethnic identity may stem from the sharing of a common history, culture, physical feature, or values, which would form a reference group based on these similarities (Jenkins, 1999). Ethnic identity is considered an aspect of social identity by some theorists, as Tajfel states that "part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership" (Phinney, 1990). Cultural identity on the other hand encompasses the sense of belonging through culture that is guided through social life and societal interactions from childbirth (Acar Çiftçi, 2016).

United Nations Assistance In Identity Building

The 2030 Agenda for Sustainable Development has taken actions to work with vulnerable communities in ensuring that legal identity is recognized and supported through government policy, including integration in civil registration and population registrations (United Nations Country Team, n.d.). Many Refugees, internally displaced persons, migrants and returnees struggle to be recognized as a person under the law, especially after losing proof of residency or credentials through evacuated displacements, but goals within this policy seek to assist in guarding the identity rights for all (United Nations Country Team, n.d.). Sustainable Development Goals (SDGs) - Target 16.9 intends to assist in providing “legal identity for all, including birth registration, by 2030”, which will help those who face critical conditions and need to be acknowledged in an inclusive manner within a global community (United Nations Country Team, n.d.)

Multiculturalism

Multiculturalism often refers to a person who is of mixed ethnicity or race and has lived in more than one country, or living in a culture that is additional to the mainstream culture, but in a broader sense it is anyone who internalizes more than one culture (Benet, 2012). When a person has been exposed to more than one culture, they may be considered a multicultural person, and it is when that person expresses attachment to another culture that they are then considered to contain a multicultural identity (Benet, 2012). Multiculturalism then represents the homogeneity within unity, and the meeting of diverse cultures within one identity (Hartmann & Gerteis, 2005). When an individual holds two or more cultural orientations, they may shift cognitively in order to adapt to their social context and use cultural frame switching by responding to social cues (Benet, 2012). Theorists have reported that multicultural ideologies can be separated into cosmopolitanism, fragmented pluralism, and interactive pluralism (Hartman & Gerteis, 2005) and that multiculturalism can be divided into five categories, including: “isolationist, accommodative, autonomist, critical or interactive to cosmopolitan” (Sharma, 2005).

Multiculturalism is crucial to acknowledge within schools because it can lead to the incorporation of tools and strategies that help students feel more engaged in the school community and gain a sense of belonging. Some strategies to work on include a) portraying accurate representation and knowledge of cultural groups b) promoting intercultural interactions c) actively using critical thinking on social events to stimulate discussion, and d) advance equity in the learning space (Cultural Infusion, n.d.). Equality does not equate to equity within education, and the student needs deserve to be met with pedagogical strategies and resources that fit their needs, which may include breaking down misconceptions and stigmas that students bring into the classroom, incorporating authentic materials that shows a more full representation of marginalized and underrepresented groups that displayed in textbook or prefabricated resources, and creating a space for students that prevents anyone from feeling “unwelcome, insignificant and alienated” (Cultural Infusion, n.d.).

United Nations Examination Into non-formal Education Purpose

Considering the three main forms of education, formal, non-formal, and informal, some circumstances lead to a more efficient and effective role for different types of students. Particularly, vulnerable communities, especially adults, generally benefit from non-formal education. This learning style can also be called flexible, complementary, supplementary, second chance, and

extracurricular learning as it can work in addition to formal education and generally provides a classroom setting that does not work under the constrictions of formal education (Yasunaga, 2014). Some of the main theorists who described different purposes and typologies of non-formal education include Brenna, Hallak, Hoppers, and Rogers, who reported that non-formal education can be placed into one of four general categories. Learners can utilize non-formal education as:

1) remedial and supplemental non-formal education to satisfy unfulfilled provision by formal education, targeting school dropouts, out-of-school children and young people and adults who have missed schooling; 2) non-formal education which includes vocational training and a skills development component; 3) experimental and innovative non-formal education, some of which involves greater independence from governments, to respond to emerging learning needs as societies evolve (e.g. education for sustainable development, education for peace and democracy, citizenship education). Innovations in curricula and pedagogies generated through this type of non-formal education can be adapted to teaching and learning in formal education. It can also challenge traditional concepts of education (Romi and Schmida, 2009); and 4) others types of non-formal education, including indigenous and traditional education (Brennan, 2006), religious education, and education programmes for personal development organised by cultural institutions. (Yasunaga, 2014)

Learners who are adult learners can benefit from non-formal education as a means to learn the target country language, whereas younger learners can supplement their active formal education with this more flexible learning technique.

Identity In the Classroom

Theorists state that identity is a constantly changing, multiple, site of struggle that can enable enhanced learning when harnessed in the classroom to maximize student possibility (Norton, 2019). As identity is changing, it presents dynamic learning opportunities for students to actively engage in decision making, self-evaluation, and construction of themselves (Phinney, 1990). Every student brings aspects of unique and shared identity qualities into the classroom, but it is necessary that the teacher realized that not every student will conform to the dominant culture nor share the same thinking patterns, behavior, or characteristics as the dominant group (Acar Çiftçi, 2016). Thus, it is essential that teachers respect and value the many identities present in their classroom. In conjunction with teaching the curriculum, teachers can make a concerted effort to assist students in harnessing and developing their own sense of individuality and belonging (Acar Çiftçi, 2016).

One manner that teachers can assist students in identity building is by creating an identity-safe classroom that would provide space for all to belong and foster the value of diversity; this process would depend upon trust in this social process (Cohn-Vargas & Steele, 2015). Fostering this environment requires the consistent combination of trust, belonging, autonomy, and competence to effectively create a space that allows for a heterogeneous group to unite through diversity (Cohn-Vargas & Steele, 2015). Four key aspects that need to be incorporated for this model to be successful include: a) student-centered teaching, b) cultivating diversity as a resource, c) encouraging strong classroom relationships, and d) creating a caring classroom environment

(Cohn-Vargas & Steele, 2015). When all of these factors are implemented, they allow for cooperation, student voice recognition, challenging curriculum, teacher availability to the learner, and attention to the student's social and physical comfort throughout their classroom development (Cohn-Vargas & Steele, 2015).

The Importance of A Critical Approach to Multicultural Education

Students can harness their identities through learning in a “multicultural, multilingual, and multimodal classroom” that brings in multiple perspectives on worldviews and constructs a “complex site of competing ideologies” to engage students in holistic learning (Darvin, 2015). Moving beyond a multicultural classroom to a critical engaged multicultural classroom means that teachers need to advance beyond affirming and romanticizing authentic voices, which continues the creation of the “other” dichotomy, and instead needs to explore the differences in culture to see how knowledge is “produced and perpetuated” and how teachers and students can assist in social transformation (Norton, 2000). Teachers should be aware of the pitfalls of solely celebrating diversity in a way that perpetuates that group as an “other” and still keeps them marginalized and does not critically engage with the traditional knowledge and history that accompanies. Many teachers rely on the institution mandated textbooks as a key source for “authentic” cultural materials to engage in with the students and perceive this as the sole source of knowledge to work with, but this normative view creates issues with perpetuating a lingua franca, single perspective on culture, and a lack of diverse worldly views (Kubota & Austin, 2007).

Multicultural education should move beyond creating tolerance for diversity, but push for structural change that challenges the system that allows “intolerance, oppression and inequality to exist” (Acar Çiftçi, 2016). Instead, teachers can incorporate pedagogical tools and curriculum that blends a range of authentic materials and challenges the marginalization of groups through parochial lessons (Farnsworth et al., 2016). Critical Multicultural Education Theory engages with the unequal power relations that are perpetuated at the institutional and structural level through common interactions and curriculum, and works to create a “transformative pedagogical framework” that enhances diverse voices and experiences to empower students in challenging and critiquing social norms (Acar Çiftçi, 2016). Consequently, the Critical Multicultural Education Competency Model expresses that critical teachers should possess the following features, “1) cultural competency components: awareness, knowledge, attitude and skills; 2) cultural competency contexts: personal, professional, institutional and social; 3) cultural competency foci: sociocultural perspectives, student, teaching and transformation” (Acar Çiftçi, 2016).

Teacher Responsibility In Engaging With Identity Building

Karaman and Tochon examined how teachers can engage students to create meaningful intercultural dialogue and interact with learning as a complex learning site composed of multiple differing cultural values, which can lead to a global teacherhood and classroom (Kubota & Austin, 2007). Teachers can viewed as the cross-cultural mediator that acts as a go-between person for language, cultures, genders, generations, and other factors that create a diverse classroom; to do so, teachers need to be able to interact and work with a variety of perspectives and be conscious of their positioning when working with the “other” (Kramsch, 2004). It is crucial that teachers acknowledge education as a political event and recognize how history, attitudes, practice, beliefs,

and feelings intertwine with culture, which includes their own and understanding that each student will bring their own personal experiences and history (Acar Çiftçi, 2016).

Savoir is a key term indicating the knowledge of a subject, which extends past theoretical knowledge to also embrace the proficiency of the teacher to incorporate institutional goals or constraints along with choices of how to introduce topics and materials that best suit the learners (Kramersch, 2004). Michael Byram and Geneviève Zarate coined six key knowledges that teachers should utilize in order to become an intercultural teacher, including, “a body of theoretical knowledge, a linguistic, interactional competence, an interpretive and relational competence, a methodological competence, intercultural attitudes and beliefs, a critical cultural stance” (Kramersch, 2004).

Teachers are responsible for more than imparting the subscribed key lessons from the institution, but should go beyond to integrate “social, cultural, political, ideological meanings” that come with the lessons and use pedagogical tools to investigate an engagement with world views in lessons (Kramersch, 2004). Ochs identifies that intercultural teachers should act as the expert speaker of culture and culture go between by: understanding language and culture as a “social semiotic”, utilizing language both as a native and non-native would, identifying the interpersonal, textual, and ideational meaning behind conversations, and recognizing historical contingency (Kramersch, 2004). Kramersch (2004) added to this idea by saying that teachers need to act as a mediator that also recognizes their political stance and maneuver, can mediate the balance of institutional and educational values, balance the needs of the students with incorporating commercial study materials, and seeks development opportunities to build on their life-long learning process.

United Nations Actions For Valued Education

One movement and policy to work towards sustainable education was the 1990 World Declaration on Education for All policy, which worked to ensure that all students' educations were equipped with the essential learning tools to provide literacy, problem solving, and numeracy skills (UNICEF UK, n.d.). This act also promoted teaching students skills, knowledge, attitude, and values that encourage development potential, survival skills, the ability to make informed decisions, improvement of life quality, and preparation for continued learning (UNICEF UK, n.d.). This act was later followed by the Convention of the Rights of the child, where articles 28 and 29 specifically focused on producing quality educational content and experiences for learners. Article 28 aimed to encourage “State Parties [to] recognise the right of children to education” and “should take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child’s human dignity” (UNICEF UK, n.d.). Article 29 pertained to educational equality in relation to ensuring learners can develop their talents, mental and physical abilities, personality, respect for their cultural identity, languages and values, respect for the country’s culture that they live in and originated from, preparation for understanding, tolerance, and friendship amongst people of all origins, and respect for the natural environment (UNICEF UK, n.d.).

Synopsis

This webinar series seeks to strike discussion about the many forms of identities that people construct and negotiate throughout their lives, and how teachers can pedagogically assist students to harness experiences and develop a critical multicultural view on education and their

community. The authors also exam key international policies that strive to diminish educational disparities and ensure quality education for all learners. Subsequently, the presentation identifies key attributes and benefits of utilizing non-formal education as a platform for linguistic and cultural mediation; this includes presenting a range of pedagogical tools that viewers can add to their repertoire or a variety of intercultural exchange methods that they can utilize in everyday interactions. This culminates in thematic breakout rooms that allow viewers to engage in a subtopic of their choice, including inclusivity, theater methods, migrant pedagogy, and culturally relevant teaching, to further explore facets of identity-building skills.

Webinar Layout

Day 1

Identity definition
Adapting identity
Multiplicity of identity
Reflection personal identity
Identity and self concept
Compartmentalization of identity
Poststructuralism
Humanism vs poststructuralism
Cultural identity
Situated cultural identity
Cultural frame-switching
Biculturalism
Multiculturalism
Bi/Multilingual Identity
Individualism vs collectivism
Transitional identity
Relationship between Language & Identity
ELL Student Identity
The Influence of Family on Bilingual/Multicultural Identity
Ethnic Identity
UN identity motions

Day 2

Learner motivation
Learner initiative
Reflection on classroom environment
Bureaucratization of Education
Bilingual education
Educator's identity
The Hidden Dangers of an Educator's Identity in a Classroom
Learning through Educator and Student Identity Integration
Positive Teacher Habits
Teachers As Cross-Cultural Mediators
Harnessing Identity In the Classroom
Learning framework
Supporting ESOL students in the classroom
Informal education
Formal education
non-formal education
Benefits of non-formal Education
History of the UN and RCEs, and Their Roles Identity in Higher Education
UN: 1990 World Declaration on Education for All
UN: Articles 28 and 29 of the Convention on the Rights of the Child

Day 3

Recap On non-formal Education Tactics
UN Expressions For non-formal Education
UN Typologies of non-formal Education
Learning Method vs Technique
Pedagogical Strategies- Student As Researcher

Pedagogical Strategies- Classroom-based social research
Pedagogical Strategies- Diary Reflections
Pedagogical Strategies- Learner centricity
Pedagogical Strategies- Learning as partners
Pedagogical Strategies- Process Oriented Learning
Problem Based Learning Strategies
Pedagogical Strategies- Participatory Learning System
Pedagogical Strategies- Close to Real-life Concerns
Pedagogical Strategies- Reciprocity
Pedagogical Strategies- Self-assessment
Self-assessment chart
Inclusive Learning Strategies
Breakout Room Options: Inclusion, culturally relevant teaching, migrant pedagogy, or theater pedagogy
Life Factors Impacting Education
Pedagogical Strategies- Variety of learning techniques
Pedagogical Strategies- Learning by doing
Teaching Philosophy Examples

Trainers

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Dr. Brian Polkinghorn

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Iye Ogbe, M.A.

Newton Lima Neto, M.S.

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Trainers Biographies

Dr. Brittany Foutz

Brittany Foutz, M.A., Ph.D. is a Visiting Professor of the Department of Conflict Analysis and Dispute Resolution at Salisbury University and is a Co-Director of Salisbury Regional Centre of Expertise, a location acknowledged by the United Nations Educational, Scientific and Cultural Organization and United Nations University. This United Nations location focuses on conflict prevention and creative problem-solving. Dr. Foutz has been elected to be on the United Nations Americas Governance Committee and United Nations Americas Strategic Planning Support Committee, and Leader of the United Nations Americas Task Force on Education. Dr. Foutz has her Ph.D. in International Conflict Management from Kennesaw State University. She has served for two years as the Program Manager for the United Nations International Training Centre for Authorities and Leaders (CIFAL).

Dr. Brian Polkinghorn

Brian Polkinghorn, M.S., M.A., Ph.D. is a Distinguished Professor of Conflict Analysis and Dispute Resolution. He was a founding faculty member in the Department of Conflict Analysis and Resolution, Nova Southeastern University (1994-2000). Since 2000 he has been the Program Director and founding faculty member in the Department of Conflict Analysis and Dispute Resolution and Executive Director of the Bosserman Center for Conflict Resolution, a United Nations Regional Center of Expertise at Salisbury University. He has worked in the conflict intervention field since 1985 as a mediator, arbitrator, facilitator, trainer, researcher, academic program developer, conflict coach, dispute systems designer and ombudsman. His primary research and publications are in the areas of environmental disputes, graduate program design and development, post conflict development projects, ADR court program assessment and the evaluation of major federal and state government ADR programs. He has published 50+ articles, book chapters and books and has been the principal investigator or recipient of more than 70 research and service grants. He has worked in scores of countries primarily in the areas of environmental policy dispute intervention, cross-border cooperative enterprises, support of peace talks and civil society training. He is currently facilitating dialogues between Palestinian, Jordanian and Israeli parties on water rights/usage, waste to energy and collaborative agricultural in the Jordan River Basin and Negev Desert. He has also worked on the implementation of the peace process in Nepal. Brian is an alum of the School for Conflict Analysis and Resolution (SCAR), George Mason University and serves on their Board of Advisors and the Program on the Analysis and Resolution of Conflicts (PARC), Maxwell School of Citizenship and Public Affairs, Syracuse University. He was also a Fellow with the Program on Negotiation, Harvard University Law School (1991-1992), a National Fellow with the US Environmental Protection Agency (1991-1993), a United States Presidential Fellow (1991), the University System of Maryland Wilson Elkins Professor and a Senior American Fulbright Scholar with the Evens Program in International Conflict Resolution and Mediation at Tel Aviv University (2010). Brian is currently a Fulbright Alumni Ambassador with the Institute of International Education and the Council for International Exchange of Scholars.

Ms. Brittany Bursa, B.A.

Brittany Bursa, B.A. began her pursuit of educational reform as she graduated from the Salisbury University Honors College with a BA in English Secondary Education, winning the John and Mary-Claire Roth Honors Thesis Prize in Spring of 2017 for her work on limiting educational disparities in the USA. Subsequently, she completed a TOEFL certification course, then worked with pre-service university students in Brazil for two years while on a Fulbright English Teaching Assistant Fellowship and volunteered with organizations such as EdUSA, the Regional English Office, the US Embassy, and the Access Program. Determined to gain a broader expanse of global

knowledge, she began to intern for the United Nations Institute for Training and Research where she created desk reviews focusing on the African continent and topics ranging from cyber-mercenaries to police insecurities. Additionally, she regularly discussed social activism and current world dilemmas in a think tank manner with an international cohort as an Effective Altruism Fellow. She continues to dig into the issues of knowledge, power, and politics as she currently completes her Masters of Philosophy in Education at the University of Cambridge.

Dr. Chris Kwaja

He is a Senior Lecturer and Researcher at the Centre for Peace and Security Studies, Modibbo Adama University of Technology, Yola, Adamawa State, Nigeria. He was previously the Chair-Person Rappertour of the United Nations Working Group on Mercenaries. He has his PhD in International Relations and Strategic Studies and his research interests are in the politics of identity in Africa.

Ms. Iye Ogbe, M.S.

Iye Ogbe, M.S., is from Nigeria. She is a graduate from Kennesaw State University's Conflict Management and Peacebuilding master's program. She has spent the last 6 years in academia and in service to her community with the end goal of devoting time to her community and trying to build on her knowledge of the marginalized populations in society. During the final year of her undergraduate study, she interned at the Cobb County Superior Court where she volunteered her time with a non-profit organization (LiveSafe Resources) focused on providing protection for victims of domestic violence, sexual assault, and elder abuse. To further develop her interests for law studies and in service to foreign nationals like herself, she spent a year working for a renowned law firm; Hall Booth Smith, helping out an immigration attorney as a legal assistant. Iye's research interests include human rights and the rule of law, international law, and international relations. Using her passion for helping people, Iye intends to change the trajectory of the Nigerian history by spending her time with the United Nations to bring awareness to the sustainability issues in Nigeria. Following her graduate studies, Iye intends to pursue a postgraduate degree in International relations, specifically, in the areas of international development and international negotiation and conflict resolution.

Mr. Newton Lima Neto, M.S.

He currently works as a Professor of English and Linguistics at the Federal Institute of Brasilia, in Brazil. He graduated from the University of Brasilia with a BA in Portuguese and English (Secondary Teacher Education equivalent in Brazil) and with an M.S. in Linguistics from the University of Brasilia (Brazil). He is Currently completing his PhD at the Federal University of Minas Gerais (Brazil). He worked as a Portuguese lecturer and teacher assistant at Utah State University for one year while on a Fulbright Foreign Language Teaching Assistant Fellowship. He won the '60 years of Brasilia' prize in 2020 for his Masters dissertation. He has been a teacher for over 13 years, and has taught for binational language centers, for the Brasilia Department of Education, for Utah State University, and currently for the Federal Institute of Brasilia. Some of his research interests include multiculturalism, language and interculturalism, theater games in the classroom, identity, and dialects/accent.

Ms. Julia Rohrer

Julia Rohrer is a current senior at Salisbury University completing her bachelor of arts in English to Speakers of Other Languages (K-12 Certification) with a minor in Spanish. Her interest in working with English Language Learners(ELLs) stemmed from a friendship with an international student from Brazil who encouraged her to pursue teaching the English language professionally. During her

time at Salisbury University, Julia has interned at multiple local elementary, middle, and high schools where she has gained invaluable experience teaching ELLs in a variety of formats: in-person, on Zoom, and hybrid. On campus, Julia has served on the International Buddy Program, Cru leadership team, and been a Global Ambassador. The highlight of her college career was a semester spent studying Spanish abroad in Ecuador. Following her graduation in May of 2021, Julia hopes to teach English abroad either in Panama through the Fulbright scholarship (where she is currently a semi-finalist) or elsewhere in Latin America with the Peace Corps.

Ms. Martina Maya-Callen, B.A., B.F.A.

Martina Maya-Callen graduated Magna Cum Laude from Salisbury University with a B.A. in Conflict Analysis and Dispute Resolution as well as a B.F.A. in Sculpture. She utilizes the creative arts, research, and activism to uproot a culture of silence and to spread awareness on social issues, and promote education. Maya-Callen is the Founder of Love Your Vessel, a social movement to promote body acceptance and combat eating disorders. Her work has gained international attention as she has been a collaborator with the National Eating Disorder Association for four years. As a Fulbright English Teaching Assistant Scholar in Buenos Aires, Argentina she facilitated lessons and workshops for over 2,500 students. Additionally, she has specialized in advocating for survivors of violence as she is the Board President and Director of Victim Services and Support for March Against Revenge Porn and works as a Victim Advocate at an emergency safe house for survivors of sexual assault, intimate partner violence, and human trafficking. Martina is currently also a New American Fellow with New American Leaders, and a Run Now Training Fellow with Ignite National. Previously she served as a Congressional Fellow in the office of Congresswoman Jayapal with Running Start (2020), a Trabajadoras Fellow with the Labor Council for Latin American Advancement (2018-2019), an Undergraduate Research Fellow with the Office of Undergraduate Research and Creative Activities at Salisbury University, and a Gilman Scholar with the U.S. Department of State's Benjamin A. Gilman International Scholarship Program (2016).

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