ADVANCING LEARNING IN RACIALLY DIVERSE CLASSROOMS

A Guide for Educators of African Students from Refugee Backgrounds

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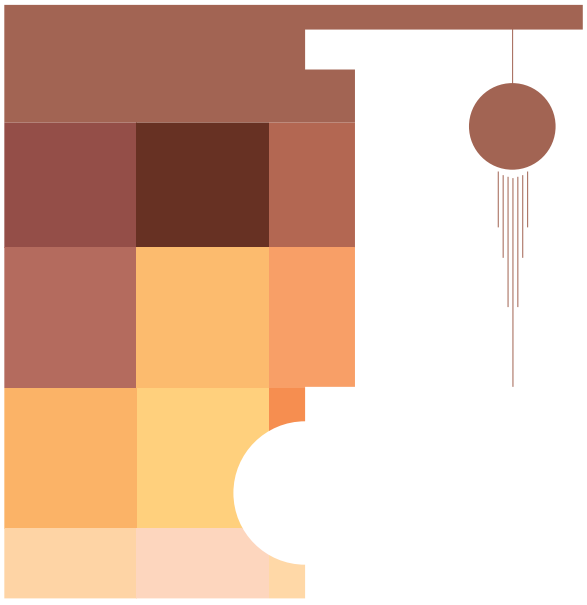
EXECUTIVE SUMMARY

This Guide outlines a framework for teaching practices that acknowledge diversity in racial backgrounds and life-course trajectories of students. I call this framework *pedagogy of recognition*, which is a call for teachers to recognise and respond to racial diversity and disadvantages specifically associated with refugee experiences of African students.

Synthesising findings of a research project that explored educational experiences of African refugee students with the latest literature on diversity and learning, the Guide outlines five principles of pedagogy of recognition. Each principle is enacted through four specific strategies.



Principle 1: Deliberate on Your Position and Assumptions. Teaching in a racially diverse classroom requires careful consideration of your values, assumptions, privilege, and prejudice. It demands a deep awareness of your own identity and positionality.

Strategies:
- Reflect on your own privilege and beliefs
- Be vulnerable in the classroom
- Seize moments of dilemma to reflect on your pedagogic practices
- Beware of take-for-granted and distorted racial assumptions.

Principle 2: Recognise Diversity, Disadvantage and Strength. Like other refugees, African refugee youth are resilient. They also come with a cumulative educational disadvantage and often face racial prejudice. Recognising diversity, disadvantage and strength means valuing and positively responding to the identities, challenges, and experiences of your students.

Strategies:
- Make concerted efforts to know your students
- Avoid homogenising experiences and identities of students from minority ethnocultural groups
- Be attentive to racial bias and discrimination in the classroom and beyond
- Take an appreciative stance towards your students.

Principle 3: Promote Intercultural Understanding. Beyond mere appreciation of cultural difference, intercultural understanding is about valuing different cultural perspectives and comprehending how those mediate the way people choose to be and do. It is instrumental in creating a safe learning environment that accommodates diverse views.

Strategies:
- Design culturally responsive and respectful learning experiences
- Create a safe learning environment
- Encourage students to step out of their comfort zone
- Guide reflective discussion in the classroom.

Principle 4: Be Tactful and Trauma Responsive. Tactfulness is linked with pedagogical thoughtfulness and attentiveness to the personal struggles of students. Tactful teaching is trauma-sensitive in the sense that it recognises that experiences of forced displacement, violence, humiliation, and abuse have pervasive psychosocial, physical, and developmental impacts that negatively affect learning.

Strategies:
- Be attentive to alienation and estrangement
- Establish trustful relationships
- Listen with intent and without judgement
- Avoid deficit thinking.

Principle 5: Act with Radical Empathy. Teaching is an empathic act. It rests upon an ethic of care and concern for all students. For teachers, acting with empathy means imaginatively stepping into their students' perspectives—attending to how students' life-course trajectories and socio-cultural backgrounds might inform their interaction and learning in school.

Strategies:
- Ask our students about their situations and experiences
- Encourage empathetic engagement with 'troubled knowledge'
- Detect and respond to racial microaggressions in the classroom
- Aim to empower your students.

The purpose of pedagogy of recognition is to help teachers create a safe and trusting learning environment for *all* students.

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INTRODUCTION

Cultural diversity has become a defining feature of Australia. In 2020, about 30% of the population were born overseas, and Australians speak over 300 languages at home.[1] As a result, the student population in educational institutions has become increasingly diverse. Students of African origin are among the most visibly different minority groups.

With this growing diversity, teachers may face the challenge of *relational uncertainty*—they may lack confidence in how they manage their professional interactions with students from minority ethnocultural backgrounds.[2] Recent studies raise questions about the preparedness of Australian school teachers to deal with the level of ethnocultural complexity and diversity that students bring to the school.[3] In classrooms with recently arrived visibly different minority students (e.g. Black African students), teachers may face doubts and questions about the effectiveness of their interactions and relationships. This Guide helps teachers effectively deal with such relational dilemmas.

This Guide originated from a major research project that explored the educational experiences and attainment of African youth from refugee backgrounds. As part of the data generation process, career advisers and multicultural education aides from nine public Victorian secondary schools and a total of 44 young Africans from refugee backgrounds who completed secondary school in Australia were interviewed for the project. Accounts of African students highlighted issues of lack of targeted support, cultural insensitivity, and experiences of racial stereotyping. In the face of such challenges, refugee-background African students are more likely to struggle to engage with schoolwork and form respectful relationships.

In light of the findings of the project, this Guide proposes a pedagogical framework that can help teachers appreciate the unique challenges that African students with refugee backgrounds encounter and enhance academic engagement and outcomes of the group. The framework synthesises findings of the research with theoretical resources from critical pedagogy, the politics of recognition, and critical race theory.

This Guide is well-aligned with key general capabilities outlined in the *Australian Curriculum*[4] and can be applied across a range of learning areas. Specifically, it supports *social capability* (e.g. social awareness and social management) and *intercultural understanding*, including recognising cultural diversity, interacting and empathising with others, and considering multiple perspectives. The Guide also supports key professional knowledge areas outlined in the *Australian Professional Standards for Teachers*.[5] The Guide aims to help teachers:

- Understand principles of pedagogy of recognition, and
- Use strategies of pedagogy of recognition to design learning experiences and tasks that benefit *all* students.

Although this Guide can apply to classrooms with ethnocultural diversity more broadly, the aim is to assist teachers who work with African-origin students, particularly those who are from refugee backgrounds. It is also imperative to note that the purpose of this Guide is not to magnify difference; its aim is to help create a learning environment that recognises difference, values respectful interaction, and nurtures critical reflection. As renowned Black feminist scholar, Audre Lorde noted, "It is not our differences that divide us; it is our inability to recognise, accept, and celebrate those differences".[6]

[1] ABS (2020).
[2] Knobloch & McAninch (2015).
[3] Caneva (2017); Keddie (2012).
[4] See https://www.australiancurriculum.edu.au/resources/student-diversity/planning-for-student-diversity/using-the-three-dimensions-of-the-australian-curriculum/
[5] See https://www.aitsl.edu.au/teach/standards
[6] Lorde (2007).

WHY THIS GUIDE IS TIMELY AND IMPORTANT

Although it can be valuable for those who teach in racially diverse classrooms more broadly, this Guide specifically targets educators working with African students from refugee backgrounds in Victoria. Around two-fifth of African Australians from refugee backgrounds live in Victoria[7], and school engagement has become a critical concern in the communities.[8]

African students from a refugee background have disrupted educational trajectories, most of them arrive with limited English language proficiency, often with experiences of violence and trauma. During resettlement and integration, they face socio-economic challenges, including cultural dislocation, lack of stable housing, and limited access to social networks. As a teacher, it is important to appreciate the cumulative effects of these negative life-course trajectories.

Also, the politics of Othering and racial stereotypes of Black African youth in the public sphere may spill over into the classroom and negatively affect their academic and social engagement. For example, at the height of the 'African gangs' narrative, some public schools in Melbourne's western suburbs banned Black students from congregating in groups saying that such groupings looked threatening to other students.[9] Left unaddressed, such misguided actions can reinforce racial stigma and discrimination[10] against Black students.

Racially stereotypical views and actions of teachers can cause significant damage and limit the educational opportunities of Black students. In their report on the 2017 *Speak Out* survey, Priest and colleagues[11] highlighted a case where a student of African origin was denied access to an advanced course in school on the grounds that there were "too many black students" and they would "turn the class into a party."

During my fieldwork in secondary schools in Melbourne, I have documented the negative effects of racial insensitivity by teachers and students. In one secondary school, a multicultural education aide recounted an incident whereby, despite the protest of Black students, a history teacher refused to stop using the word 'negro' in the classroom. And then, outside the classroom, non-Black students used the 'N' word to refer to Black students without facing disciplinary consequences.

Further, in recognition of low educational attainment of the group, improving the academic engagement and outcomes of students of African origin has gained policy attention. The Victorian Government's 10-year *African Communities Action Plan* (2018-2028)[12] acknowledges the educational disadvantages of African-background students and calls for schools to be responsive to the unique needs and conditions of this group of students.

The Action Plan specifically highlights problems that disproportionately impact African students, including racism and school disengagement, and it underscores the urgency to ensure these youth "stay in education and reach their potential". To this end, the Action Plan calls for schools to 'better understand and respond to discrimination', and for teachers to use 'cross-cultural teaching strategies and trauma-informed behavioural management'.[13]

Finally, in the national curriculum, the notion of 'student diversity' does not include racial diversity. In Victoria, the *Respectful Relationships* program[14] and the *Safe Schools* program[15] have been rightly applauded for their positive contributions in creating an inclusive learning environment. Even so, the programs do not mention race as a theme or racism as an issue. This is a considerable oversight given the increasing racial diversity of the school population in the State. This Guide will provide teachers with the necessary tools to engage with racially minority students, including those African origin students from refugee backgrounds.

In light of the latest research in the field and drawing on my own study of educational aspirations and experiences of African youth from refugee backgrounds, I have developed the idea of *pedagogy of recognition* to tackle the problem of relational uncertainty in racially diverse classrooms and promote academic engagement and learning outcomes of refugee-background African students.

[7] DOHA (2019).
[8] Victorian Government (2018).
[9] Johnson (2017).
[10] The Australian Human Rights Commission defines racism in terms of "all the *barriers* that prevent people from enjoying *dignity* and *equality* because of their *race*". The full statement can be found here https://humanrights.gov.au/our-work/race-discrimination/what-racism.
[11] Priest et al. (2019).
[12] Victorian Government (2018).
[13] Victorian Government (2018).
[14] Victorian Government (2017).
[15] See https://www.education.vic.gov.au/about/programs/Pages/safeschools.aspx?Redirect=2

WHAT IS PEDAGOGY OF RECOGNITION?

Pedagogy of recognition refers to teaching practices that acknowledge differences in experiences and situations of students from different identity categories, including membership in minority ethnocultural groups. Recognition foregrounds respectful relations and interactions as a vital condition of living and learning together.[16] In school contexts, ensuring genuine equity and inclusion of refugee students necessitates "explicit recognition and valuing of cultural difference".[17]

In the words of Schick, "A recognition-infused pedagogy disturbs settled conceptions of how we relate to ourselves and others".[18] Pedagogy of recognition requires teachers to be tactful,[19] to be curious, open, and sensitive to difference and diversity.

Teachers' work is necessarily interpersonal—it involves human connections and encounters. As Raewyn Connell, one of Australia's renowned educators, noted, "In a society with many regional, ethnic and religious differences, teachers' work in schools is essential for social connection and cohesion".[20]

Pedagogy of recognition emphasises 'relational proficiencies' of teachers that enable them to "create and maintain trustful and respectful interpersonal relationships with students".[21] It encourages educators, within their spheres of influence, to recognise personal, relational, and institutional factors of educational disadvantage. As is elaborated in the following section, pedagogy of recognition rests on five principles:

- Deliberation
- Recognition
- Intercultural understanding
- Tactfulness and trauma sensitivity
- Radical empathy

These five principles are well aligned with the general capabilities of the *Australian Curriculum*, including intercultural understanding and social awareness. Pedagogy of recognition positions the classroom as 'a location of possibility' that allows the teacher to move 'against and beyond boundaries'.[22] The core assumption of pedagogy of recognition is that teachers have the moral obligation to pay attention to the structural roots of educational challenges that students from disadvantaged backgrounds face.

Socially just teaching should recognise various attributes of student diversity beyond those included in the *Australian Curriculum* (namely disability, giftedness, and English as an additional language or dialect). For example, in designing and enacting learning activities, teachers need to appreciate implications of activities for students from ethnocultural minorities and with refugee experiences.

In the context of a whole-school approach to respectful relationships, teachers can make considerable differences through practising pedagogy of recognition, particularly in classrooms where visibly different minority students face racial microaggression.

This is not to say that enacting pedagogy of recognition is an easy task. Teachers can face both time and resource constraints as well as their prejudices. For instance, a recent independent inquiry[23] into the state of the teaching profession in public schools of NSW highlighted the challenge teachers encounter in meeting the expectations and challenges presented in teaching diverse groups of students within the instructional time available. Nevertheless, practising pedagogy of recognition is critical—it supports learning, wellbeing, and active citizenship. Pedagogy of recognition does not take you away from your teaching but supports you to develop positive strategies to embed your teaching.

[16] Fraser (2003).
[17] Keddie (2012, p.206).
[18] Schick (2016, p.33).
[19] van Manen (1991).
[20] See Teachers' Worth at Connell's website: http://www.raewynconnell.net/2021/01/teachers-worth.html
[21] Ljungblad (2019, p.13).
[22] hooks (1994).
[23] Gallop et al., (2021).

FIVE GUIDING PRINCIPLES OF PEDAGOGY OF RECOGNITION

Developed to assist teachers with their efforts to create safe and engaging learning environments for *all*, this section of the Guide presents the five principles of pedagogy of recognition: deliberation, recognition, interculturality, tactfulness, and radical empathy. Each principle is elaborated under *what*, *why*, and *how* questions (for a summary of the principles and strategies, see appendix 1); each principle includes a *case example* that illustrates the point.

1 Deliberate on Your Position and Assumptions

2 Recognise Diversity, Disadvantage and Strength

3 Promote Intercultural Understanding

4 Be Tactful and Trauma Responsive

5 Act with Radical Empathy

1. Deliberate on Your Position and Assumptions

WHAT

We deliberate to bring our own unrecognised biases to the surface. From birth, we are initiated into the values and beliefs of those around us. We mirror our upbringing and socialisation. However, when we work and interact with others who do not share our upbringing and socialisation, we necessarily and often unintentionally evoke these assumptions and stereotypes, which, if left unchallenged, can undermine our efforts to make genuine intercultural connections.

For teachers, deliberation involves carefully considering the lived circumstances others experience before making our pedagogical judgements. Deliberation is an expression of 'pedagogical thoughtfulness'[24]—to deliberate is to accept the effort needed to think beyond one's beliefs and practices.[25] Deliberative pedagogical work in racially diverse classrooms demands a deep awareness of our own identity, one that is not afraid to examine our own biases, prejudice and privilege, while simultaneously seeking to increase our knowledge and understanding of other cultures.

In his widely acclaimed book, *We Can't Teach What We Don't Know*, Gary R. Howard reflects upon what it is like to have been a White teacher in a Black majority school for over a decade. Howard stresses the importance of deliberation on one's position and values, particularly in considering how one has been shaped by myths of superiority associated with Whiteness as a racial marker.[26] Commenting on the importance of improving the learning outcomes of Black students in the US, another White educator cautioned his colleagues that it is wrong to allow "racism-infused misconceptions of *their* cultures to justify *our* failures to create racially just schools."[27]

As teachers, we need to ask difficult questions: Do we see our students from a particular ethnocultural group as educationally lacking, deficient, or inferior compared to their peers from predominant cultural groups? Why are disadvantaged students from ethnic minorities missing out on advanced academic courses? How can we encourage *all* students to engage meaningfully with the curriculum?

WHY

Deliberation is instrumental in unmasking taken-for-granted assumptions and unquestioned beliefs associated with racial and cultural differences. The primary purpose of professional deliberation is to create a space for self-knowledge that frees teachers[28] from what Day refers to as "the burden of unexamined, accumulated practice".[29] Without professional self-knowledge, teachers struggle to work with students who do not hold the same life trajectories or life-chances as themselves. When teachers hold low expectations or deficit views about disadvantaged students, they are more likely to direct their attention to other students. Teacher expectation has also direct implications for student behaviour. As Rosenthal and Jacobson[30] noted in their classic pedagogical work, we often expect how other people might behave; what is often less appreciated is how our expectation might shape their behaviours.

In other words, unquestioned teacher assumptions can reinforce negative student behaviour. For example, research shows that when teachers assume boys are better at maths than girls, the latter group tend to perform poorly in the subject.[31] Likewise, if a teacher believes that Black students are less interested in academic work, they will assume the students are underprepared to succeed in specialist subjects. This will mean these students will be more likely to be academically disengaged and to underperform. To cite Thomas and Thomas's famous line, "If men [*sic*] define situations as real, they are real in their consequences".[32]

Deliberation not only enables us to step back and question our assumptions and prejudicial attitudes but to orientate our attention towards the conditions of inequality in our classrooms. In order to create a culturally safe learning environment for *all* students, including those from ethnoculturally minority groups, educators need to start by reflecting on their prejudice and positions.

The damage of prejudice is evident in the accounts of Selam (see **Case Example 1**). Awareness of one's own prejudice and unwarranted assumptions opens the possibility for empathic relationships with students. It enables us to climb the *empathy wall*. American sociologist Arlie Hochschild defines the empathy wall as "an obstacle to a deep understanding of another person, one that can make us feel indifferent or even hostile to those who hold different beliefs or whose childhood is rooted in different circumstances".[33]

CASE EXAMPLE 1

Selam, 22 years old, completed her secondary school a couple of years ago. She is from a Congolese background. During our conversation, she recounted how a teacher's prejudice and disrespectful treatment affected her:

I felt like the teachers just – they thought we [Africans] were all bad kids, most of the time White people judge us on our skin. As soon as they see a Black person, they automatically think that the person is a criminal, steals things, bad, and all that. [...] I know back in high school, there were some naughty Black kids, but there were also some naughty White kids as well. But teachers pretended not to see the White kids that caused troubles; they mostly focused on the Black kids. So, whenever you go to class, when you're a Black person, teachers just pick on you. I just felt like it's just heartbreaking. [...] It makes you not want to be around them.

[24] van Manen (1991).
[25] Gale & Molla (2015).
[26] Howard (2016, p.6).
[27] Gorski (2019, p.58).
[28] Molla & Nolan (2019).
[29] Day (1999, p.52).
[30] Rosenthal & Jacobon (1968).
[31] Hochschild (2016, p.5).
[32] Walkerdine (1998).
[33] Thomas & Thomas (1929, p.572).

HOW

Critical reflection on one's assumption takes many forms. The following four activities can help enact deliberation:

- Reflect on your own privilege and beliefs. In facilitating learning in racially diverse classrooms, you have to raise difficult and reflective questions: How do I view people from other races? Does my view of people from other races affect my professional practices and personal relations? Does my privilege blur my view of the deprivation, vulnerability, and disengagement of my students? How would I know? Knowing that everyone assumes they are not biased, what evidence could I gather to be sure I am as fair as I believe I am?
- *Be vulnerable in the classroom*. Subjecting one's professional practice and personal beliefs to critical self-examination requires a willingness to be vulnerable and learn from others. As hooks noted, "empowerment cannot happen if we refuse to be vulnerable while encouraging students to take risks".[34] In encouraging students with minority ethnocultural backgrounds to share their experiential knowledge, we should lead by showing we are prepared to take the thoughtful risk required in sharing our own views and assumptions. This may entail stories about our problematic assumptions in relation to other cultures, people, and times. Without this mutual vulnerability, 'engaged pedagogy' is almost impossible.[35]
- *Seize moments of dilemma to reflect on your pedagogic practices*. In being vulnerable in the classroom, we show our willingness to change.[36] We need to invite *all* students (including those from ethnocultural minorities) to comment on our stories, views, and experiences. In an effort to unmask our unquestioned assumptions and beliefs, we probe our ideas about diversity with colleagues. Seizing teachable moments of disjuncture and dilemma can trigger deliberation that can erode unwarranted certainties and problematic assumptions.
- *Beware of doxic racism*. Through gradual socialisation, we form our values, beliefs, and perceptions that dispose our practices. As a product of socialisation and experience, doxic racism refers to take-for-granted and distorted racial assumptions underpinning practice. As critical sociologist Pierre Bourdieu[37] notes, often habitually acquired dispositions tend to "generate practices adjusted to the situation" (p.108). For example, how a White teacher views the aspirations, experiences, opportunities, and outcomes of Black students can be influenced by doxic racial assumptions. None of us lives in a pristine world devoid of ideological orientations and cultural misconceptions. What matters most is that we are aware of how these might mediate our professional practices. When we set learning expectations for our students, we need to beware of the influence of doxic racism, as these are usually expressed as deficit thinking.

2. Recognise Diversity, Disadvantage and Strength

WHAT

One of the truisms of pedagogy is that education starts from where our students currently are, not where we might like them to be. Efforts to improve school engagement and learning outcomes of minority students need to start with an understanding of our students' experiences, needs, and aspirations. This is directly linked with one of the professional knowledge areas outlined by the *Australian Professional Standards for Teachers:* "know students and how they learn".[38]

In the classroom, recognising diversity and disadvantage means valuing and positively responding to the identities and experiences of our students. African refugees are highly resilient, aspirant and ambitious.[39] But it is equally important to acknowledge that they arrive here with a level of disadvantage rarely experienced by other cohorts of refugees. For many of our students, forced displacement represents a moment of great change, uncertainty, and vulnerability.

Before they settled in Australia, most of them had spent years in temporary refugee camps. They arrived mostly from non-English speaking countries having experienced years of disrupted educational trajectories, trauma and isolation. They continue to face racial stigma and discrimination. Unsurprisingly, these negative effects of forced displacement have the potential to inhibit their academic engagement and outcomes.

Accounting for life-course trajectories means appreciating intersectional factors of vulnerability and the cumulative educational disadvantage of refugee youth. The notion of intersectionality[40] refers to the way socially constructed categories of identity (e.g. race, ethnicity, gender, and class) interrelate with each other on multiple levels, creating axes of power that reproduce advantage and disadvantage in society.

WHY

Teachers who know their students are more likely to support learning by starting from what the students know and relating instruction back to their students' experiences. In this respect, refugee-background students come to school with their *funds of knowledge*[41] that can enrich the learning experiences of all. Alex's account (in **Case Example 2**) shows that refugee youth do not just overcome the challenge of forced displacement, but they are strengthened by it.

Further, like all migrants, Africans bring their values, language, culture, religion, and experiences with them and thereby enrich the educational environments of Australia. Teachers can integrate those positive attributes to design learning experiences that benefit all students.

For example, integrating lived experiences of African origin students can help those who have never experienced discrimination based on the colour of their skin to learn about the horrors associated with racial prejudice and stigma. Incorporating

[34] hooks (1994, p.15).
[35] hooks (1994).
[36] Molla & Nolan (2019).
[37] Bourdieu (1990).
[38] See https://www.aitsl.edu.au/teach/standards
[39] Molla (2019).
[40] Cho, Crenshaw & McCall (2013).
[41] Gonzalez et al. (2005).

experiences and stories of minorities into the learning process is also instrumental in tackling epistemological injustice that views the knowledge of people from economically under-developed nations as incompatible or invalid. Teachers who tacitly equate difference with deficiency are unlikely to recognise or to make use of the knowledge and experiences of refugee students.

When we fail to recognise the differences in life-course trajectories and educational experiences of our students, harsh applications of disciplinary policy and inequalities in access to a full range of course options available may appear justifiable. When this is the case, educational disadvantage persists.

CASE EXAMPLE 2

Alex, 36 years old, arrived here as a refugee from Ethiopia. He reflects how his difficult life course trajectories have prepared him to succeed in his education and in life:

When I was in Ethiopia, when I was in grade nine, war broke out between Ethiopia and Eritrea. I quit school and joined the Ethiopian army. And I ended up being a prisoner of war.[...] I was in prison for seven years. But to be honest, that experience made me strong. That experience taught me not to give up easily, not to lose hope. Just to keep fighting. And so, I use that determination for my schoolwork as well. When I came here, I set a goal for myself. I said to myself 'I want to be not just a good citizen; I want to be a productive citizen of this great nation.'

HOW

As teachers, we recognise disadvantage and diversity in the classroom in many ways. For example, we should:

- *Make concerted efforts to know our students*. Good pedagogy requires a morally intuitive teacher with "a tactful sensitivity toward the child's subjective states"—one who knows what is the right thing to do in emerging and specific pedagogic contexts.[42] Teachers who endorse pedagogy of recognition ask themselves: How different are the life-course trajectories of my students? Why does Kemal perform poorly in my subject? Why isn't he doing his homework? Why doesn't Seble raise her hand when she clearly knows the answer? Why doesn't Kwame ask questions when he evidently does not understand the topic? Knowing your students may mean intentionally finding out more about what their lives are like beyond the classroom.
- *Avoid homogenising students from minority ethnocultural groups*. Each student is different regardless of their membership in specific social categories, whether these are race or gender. It is important to make sure every student feels noticed and valued. Students know when they are seen (when they are recognised), and that knowledge impacts their engagement at school. We need to transcend cultural differences to understand and reach our students. As critical pedagogists suggest, classrooms should be seen as a social space where teachers and students engage in learning with mutual respect and recognition.
- *Be attentive to racial bias and discrimination*. Negative contextual cues about one's race can be disruptive within and beyond school. In the absence of pedagogical tactfulness that attunes to the language of suspicion and fear, racially minority students might worry that their actions and behaviour will be interpreted in relation to the stereotypes people hold about them as a group. In other words, a 'stereotype threat'[43] interferes with learning and social engagement. As such, in teaching students from diverse racial backgrounds, we need to be attentive to trends within classroom interactions, including group composition for social activities and conversations. For example, do Black student join their non-Black peers for classroom activities and project work? Attentiveness to racial bias in the classroom enables us to understand the salience of race as a factor of disadvantage within the school and beyond. It is also important to avoid derogatory terms that may negatively affect students in our pedagogical practices and curricular material.
- *Take an appreciative stance towards our students*. An appreciative stance underscores the importance of being mindful of background-specific strengths that students acquire through their lived experiences. For instance, it is important to remember that the identity of African students with refugee backgrounds is not heavy with loss but rather hopeful with possibility. African refugee students come to school with unique assets acquired from their life histories. We need to celebrate and deliberately seek out our students' moments of great pride, we need to ask them about their culture, history, and experiences. How else can they feel included, and if they do not feel included, how can they possibly learn? Feeling valued as a contributing member of the class can also be a motivational factor for school engagement.

[42] van Manen (1991, p.124).

[43] Steele (2010).

3. Promote Intercultural Understanding

WHAT

Intercultural understanding is a mandated general capability of the Australian and Victorian curricula.[44] As outlined in the *Australian Curriculum*,[45] students develop intercultural understanding as they learn to value their own cultures and those of others, and to understand how personal, group and national identities are shaped.

Beyond mere appreciation of cultural difference (that can reinforce stereotypes), intercultural understanding is about valuing different cultural perspectives and comprehending how those mediate the way people choose to be and do. Students who have achieved intercultural understanding are more likely to "recognize that their perspective is one of many ways to view the world".[46] Interculturality entails a willingness to adopt the perspective of the cultural other.

Refugee students form their self-concept through *bonding* (with people from one's own cultural community) and *bridging* (ith people who belong to the host society). Promoting interculturality means supporting racially minority students to connect meaningfully and interact with peers from different cultural backgrounds. As educators, we need to commit to *building bridges that connect people* in meaningful ways.

As critical pedagogists note, knowledge is culturally mediated, socially constructed, and historically situated.[47] It is therefore imperative to ensure that learning experiences do not misrepresent or exclude students from specific social groups. Knowledge is power and having one's experience and contributions valued is empowering.

WHY

The latest instalment of the national education framework, *Alice Springs (Mparntwe) Education Declaration*, stresses that, for students to be active and informed members of society, they need to learn to "appreciate and respect Australia's rich social, cultural, religious and linguistic diversity and embrace opportunities to communicate and share knowledge and experiences".[48] Pedagogical practice informed by intercultural understanding is critical for realising this goal.

Limited intercultural understanding means that actions and inactions of students from ethnocultural minority groups can be misinterpreted and go on to cause undesirable consequences. For example, against the backdrop of the 'African crime gangs' moral panic in the public sphere,[49] Black African youth are vulnerable to being judged as dangerous, and prone to violence. Thao's reflection in **Case Example 3** underscores the danger of racial prejudice.

As noted previously, 'stereotype threats'[50] work to inhibit African youth from developing a sense of belonging and contribute to generating an oppositional collective behaviour that distracts them from their academic work. As educators, we have to recognise the discomfort that students endure when they are constantly cast as Others in the classroom. Creating and maintaining supportive and safe learning environments is one of the key professional knowledge areas identified by the *Australian Professional Standards for Teachers*.[51]

Culturally, socially and historically responsive pedagogy is transformative in the sense that it prepares students to effectively navigate their worlds, reflect on their position, and envision alternative futures.

But the reality is far from ideal. A recent national survey shows that one in three students of African descent has experienced racial abuse in schools; and when compared to other student groups, African students are more likely to be put in a lower ability class or group.[52] This needs to be addressed and intercultural competence is one tool we can use to tackle racial stigma.

CASE EXAMPLE 3

Thao, 19 years old, is a recent high school graduate. Her cultural heritage is South Sudanese. Commenting on the danger of racial prejudice, Thao underscores the importance of judging people by their own character rather than their membership in a racial group:

I suppose, every country has good and bad people but here in Australia, the media focuses on Africans as bad actors. Because of that, unfortunately, you are not given a chance to prove who you are before people judge you. People should know that we are not the same, most of us are good people who want equal opportunity and treatment.

HOW

Through interculturality, teachers help students learn the importance of recognising and respecting cultures different from their own. To support intercultural understanding in racially diverse classrooms, we can:

- *Design culturally responsive and respectful learning experiences*. In racially diverse classrooms, you have to demonstrate care and interest towards the cultural backgrounds and narratives of your students. Culturally responsive teaching takes different forms. Primarily, it concerns your ability to appreciate the cultural knowledge that students from diverse groups bring with them to school and your readiness to use that knowledge as a scaffold to connect what your students know to the new content in hand.[53] In facilitating active engagement in the classroom, it is

[44] McCandless et al. (2020a, 2020b)
[45] See ACARA resources here https://australiancurriculum.edu.au/f-10-curriculum/general-capabilities/intercultural-understanding/
[46] Short (2009, p.4).
[47] McLaren (2020). Intercultural thinking underscores that "distinctions of race are not distinctions of merit and dignity" (Delgado [1993]).
[48] COAG (2019, p.8).
[49] Molla (2021b).
[50] Steele (2010).
[51] See https://www.aitsl.edu.au/teach/standards
[52] Priest et al. (2019).
[53] Hammond (2015, p.50).

important to ensure that learning activities do not misrepresent identities or the voices of racially minority students. In the long term, creating culturally inclusive learning environments may necessitate ensuring that teachers better mirror the diversity of the population in school and society.

- *Create a safe learning environment*. Teachers who are committed to promoting intercultural understanding seek to create a sense of safety and trust for all students. A safe learning environment is a classroom where teachers and students feel comfortable discussing controversial issues and where 'polite silences and hidden resentments'[54] are exposed through respectful and empathetic dialogue. A safe learning environment is built by setting clear expectations about the importance of respect, open-mindedness, and critical engagement. A learning culture is built by nurturing positive interpersonal relationships between peers, teachers, and support staff in the wider school community.
- *Encourage students to step out of their comfort zone*. Help students to share the perspectives of others. Once a safe learning environment has been established, you can create a disjuncture by intentionally and carefully triggering stereotypic views of students about the cultural values and beliefs of other groups. When carefully managed, this can lead to deliberative dialogue, intercultural communications, and collaborative problem-solving. Too often we learn about others through misinformation, myths and stereotypes acquired from family and friends; later, these received ideas, beliefs and assumptions are reinforced through institutional practices. Without deliberation, students are prone to uncritically accept and reproduce their assigned place in the social hierarchy and so too unfortunately continue to live according to those received values. They have to be encouraged to deliberate on their beliefs and assumptions.
- *Guide reflective discussions in the classroom*. Triggering deliberation is not enough; meaningful learning is dialogical,[55] and teachers need to guide the process. Facilitating dialogical reflection starts with asking difficult and practical questions that invite students to reassess their assumptions and consider alternative views. Critical pedagogical engagement with real-world issues enables students to think through the challenges they face within and outside school; it enables them to learn the importance of considering multiple perspectives in making a judgement. To put it differently, through dialogical reflections, students develop a critical orientation of their position in society.

4. Be Tactful and Trauma Responsive

WHAT

Deepening our self-knowledge, recognition of diversity, and intercultural understanding prepare us to be tactful. Tactfulness is linked with pedagogical thoughtfulness. In his book *The Tact of Teaching*, Canadian educator Max van Manen suggests: "To exercise tact means to see a situation calling for sensitivity, to understand the meaning of what is seen, to sense the significance of this situation, to know how and what to do, and to actually do something right".[56]

A tactful teacher is attentive to the needs and conditions of others; they are responsive to emerging and subtle causes of vulnerability. Tactful pedagogy is trauma-responsive. It recognises that experiences of forced displacement, violence, humiliation, and abuse have pervasive psychosocial, physical, and developmental impacts that negatively affect learning.

Trauma responsive pedagogy rests on a caring orientation, a disposition to being attuned to each student's experience and situation. Author of *In an Unspoken Voice* and renowned stress scientist Peter A. Levine says: "trauma is neither a disease nor a disorder, but rather an injury caused by fright, helplessness and loss that can be healed by engaging our innate capacity to self-regulate high states of arousal and intense emotions".[57] Trauma sensitive teaching is cognisant of the complex ways in which people experience violence and abuse and it works towards rebuilding connections, restoring a sense of safety, nurturing feelings of hope, and ensuring wellbeing. Tactful teaching rests on critical compassion.

WHY

Tactful teachers recognise how traumatic experiences in childhood can negatively affect academic engagement and interpersonal relations of the youth.[58] But recognising the conditions of refugee students is only a starting point. To achieve meaningful learning, relationships matter.

Tactful pedagogy sees positive interactions between students and teachers as a critical condition for emotional wellbeing, school engagement, and learning. A racially aware, tactful teacher makes sure that visibly different minority students feel comfortable, valued, and respected. While tact relies on feelings, it is governed by insight.[59] As such, tactful teachers use the body language and verbal expressions of students as clues to their personal thoughts and feelings.

Although refugee-background students are not the only student population to have experienced trauma, the prevalence of emotional stress within this group of students is often noted by teachers, counsellors, and school administrators.[60]

Trauma sensitive pedagogy enables teachers to interpret the deeper significance of students' emotional responses such as anger, joy, and hostility. For example, in racially diverse classrooms that consist of students from refugee backgrounds, trauma-sensitive teachers are more likely to see how disruptive

[54] Vandeyar (2021).
[55] Freire (1973).
[56] van Manen (1991).
[57] Levine (2010, p.46).
[58] Crosby (2015).
[59] van Manen (1991).
[60] Molla (2019, 2021a).

student behaviours can be linked with the experience of violence in the past and racism in the present. Trauma-sensitive teaching creates feelings of safety for all students. It requires interpersonal skills, reinforced with pedagogic sensitivity.

As Dodo's account in **Case Example 4** suggests, less tactful teachers tend to overlook unique challenges and traumatic experiences of students from refugee backgrounds.

CASE EXAMPLE 4

Dodo, 26 years old, came to Australia as a teenager with his Sudanese refugee parents. He spent his formative years in challenging circumstances and completed high school a couple of years ago. He recounted what he sees as key challenges in the Australian school system:

As a refugee, you face a language barrier. The education system is also different. In high school, teachers expect you to do much but, as a refugee, you don't get much help at home. The teachers give you tasks to do; if you don't follow, they just say, 'yeah, he is not interested'. They don't see the main problem. [...] Also, behaviour or how you go with other students and what you do is another challenge. For refugees, when you come from a war zone, your mind commands you just to fight. That needs to be considered, I think.

HOW

Promoting learning in racially diverse classrooms demands tactful and trauma-sensitive pedagogy, and to this end, one should:

- *Be attentive to alienation and estrangement*. Due to a past event-related distress or current situations of stress and discomfort, African students from refugee backgrounds may isolate themselves socially and academically. In working with these students, it is important to be patient and open to their personal experience. Use of body language and verbal expressions as clues to their thoughts and feelings. For example, with tactfulness and a trauma-sensitive pedagogical orientation, you will have informed responses you will be able to use towards a student who otherwise appears to talk back in a taunting and disrespectful manner.
- *Establish trustful relationships*. Learning is relational. Being a tactful teacher means establishing trust within demanding but supportive relationships; it means showing a willingness and readiness to respond to the hidden scars students bring with them into the classroom and preparedness to recognise the risk these students face when confronting stories of their suffering. Respectful relations start by recognising the positive attributes of each student to foster hopeful narratives about their being and belonging. Respectful relationships promote mutual understanding. The Program for International Student Assessment (PISA)[61] shows that students who establish positive relationships with their teachers display a greater sense of belonging at school.
- *Listen with intent and without judgement*. In your effort to establish trustful relations with your students, postpone judgement and show a genuine desire to understand the lived experiences, beliefs, aspirations, and concerns of your students, especially those from refugee backgrounds and/or from minority ethnocultural groups. As an empathic listener, you must be willing to take a risk and go 'beyond the security of the known'.[62] The aim is to enable students to speak in their voices. Active listening reflects respect and readiness for meaningful engagement. Teachers who put aside their personal assumptions and listen intently with sincerity and curiosity are well-positioned to understand the inner worlds of their students. Tactful teaching neither patronises nor pathologises students from disadvantaged backgrounds.
- *Avoid deficit thinking toward disadvantaged students*. Difference is not a deficit. Teachers who work in ethnoculturally diverse classrooms should refrain from culturally or racially conditioned assumptions about the likely academic performance of their students. As a tactful teacher, you are expected to be committed to *all* students achieving the highest possible learning outcomes. Holding high expectations for all students means refraining from dumbing down the curriculum for specific students. Students can rise to the expectations set for them when they are provided with the appropriate level and forms of support—when every student has an equal chance of winning.[63] In essence, the success of your most disadvantaged students proves the success of your teaching.

[61] OECD (2019).
[62] Veck (2009).
[63] Molla (2021a).

5. Act with Radical Empathy

WHAT

Teaching is an empathic act. It rests upon an ethic of care and concern for all students. At the core of the ethic of care is the expectation that some people are more vulnerable than others and that non-vulnerable members of society should afford extra support to the disadvantaged.[64]

For teachers, acting with empathy means imaginatively stepping into their students' perspective—attending to how students' life-course trajectories and socio-cultural backgrounds might inform their learning and interactions within the classroom. In the words of Israeli teacher educator Yehudith Weinberger, teacher empathy is "anchored in direct action and proactivity towards others, (and) seeks to do what is best for the student".[65] Empathic teachers teach with a strong belief that *anyone can learn*.

Radical empathy combines perspective-taking and a commitment to doing good for the disadvantaged. It is an act of "putting in the work to educate oneself and to listen with a humble heart to understand another's experience from their perspective".[66] Radical empathy stems from a genuine knowledge about the pain of others as they perceive it and a commitment to taking responsible action. To use van Manen's words,[67] empathic pedagogy combines the teacher's 'active hope in the face of prevailing crises' with 'the moral fiber to stand up for something'.

Without radical empathy, differences or limitations in cultural knowledge can mean teachers misrecognise or misunderstand the actions and needs of the disadvantaged, including Black African students from refugee backgrounds.

WHY

Pedagogical empathy supports meaningful learning. Empathy reduces prejudice and misconceptions against racially minority groups. In so doing, it fosters trusting relationships and interactions. In other words, teacher empathy tackles alienation within the classroom.

Tactfulness and radical empathy of teachers make possible socially just teaching.[68] As Weinberger argues, "Empathy allows all the voices in the class to be expressed and heard, by postponing judgment and helping to create a safe arena for the experience of tolerant and respectful discourse".[69]

When Black students face racial microaggressions in and outside school, they tend to alienate themselves and "often sit in classes feeling hostile, estranged, refusing to participate".[70] Pervasive racial microaggressions pose the risk of re-uprooting resettled refugees.

Teachers enacting radical empathy seek to understand what their students have been through and how their experiences and life-course trajectories might place barriers in the way of their learning and engagement in the classroom. Beyond just extending sympathy, radical empathy involves a *commitment* to changing undesirable conditions of others (see Abol's story in **Case Example 5**).

Empathic teaching constitutes 'pedagogy of compassion'[71] in the sense that it (a) makes concerted efforts to understand the perspectives and experiences of the students, (b) aims at transforming students' sense of disaffection and alienation, and (c) is committed to instilling hope and creating feelings of belonging.

CASE EXAMPLE 5

Abol, 23 years old, is a university student with South Sudanese background. She reflected on how one radically empathetic teacher transformed her educational life:

We arrived here as refugees when I was a primary school student. When I started my Year 7, I struggled with my reading and spelling. I really worked hard but I struggled. Luckily, I had one really good teacher. Once she knew that I was really committed to my education, she said: 'look, I can help you if you can come to class early and stay an hour after class'. I said yes. I agreed. So, during those before -and after-school sessions, she taught me lessons from Year 6 so I could catch up. That really helped me. At the end of the year, I caught up and that set me up well to finish high school as well. She was a good teacher.

HOW

Teacher empathy is a form of professional disposition that makes possible culturally responsive and socially engaged teaching.[72] It involves a genuine effort to get to know the Other and then to take appropriate actions to provide a welcoming learning environment. In practising radical empathy, we:

- *Ask our students about their situations and experiences*. It is widely accepted that social relations affect academic engagement, and outside-school experiences and factors directly interact with the inside-school activities of students. For example, when African origin students face racial stigma from their non-Black peers, they are likely to be disinterested in collaborative learning. Likewise, students from dysfunctional families or who have escaped traumatic refugee experiences might find it difficult to concentrate in the classroom. Sometimes gaining access to such personal struggles merely involves directly asking students why they are behaving in a certain way.
- *Encourage empathetic engagement with troubled knowledge*. In a diverse classroom that includes refugee-background African students, we need to create a safe space where troubled knowledge can be shared and discussed. Here troubled knowledge refers to "the knowledge of a traumatized past such as the profound feelings of loss, shame, resentment, or defeat

[64] Noddings (2013) and Tronto (1993).
[65] Weinberger (2017, p.192).
[66] Wilkerson (2020, p.231). Wilkerson adds, "Radical empathy is not about you and what you think you would do in a situation you have never been in and perhaps never will. It is the kindred connection from a place of deep knowing that opens your spirit to the pain of another as they perceive it" (ePub)
[67] van Manen (1991, p.8).
[68] Gale et al. (2017).
[69] Weinberger (2017, p.194).
[70] hooks (1994, p.189).
[71] Vandeyar (2021).
[72] Warren (2013).

that one carries from his or her participation in a traumatized community".[73] By recounting their lived experiences in a safe learning environment, refugee-background minority students can remind their peers and teachers about not only what makes them different but also what they have in common—their shared dreams as well as their frustrations with life.

- *Detect and respond to racial microaggressions in the classroom*. In teaching racially diverse classrooms, it is critical to remain attentive to seemingly minute verbal and nonverbal snubs, derogatory messages, and racial prejudices that target visibly different minority students. Words can wound;[74] racial stigmatisation and verbal assaults can terrorise and humiliate Black students. This is especially true against the backdrop of the 'African gangs' narrative in the media. We must be vigilant in observing the group dynamics and microaggressions in our classroom. Downplaying the significance of racial incidents only reinforces the problem. Do not hesitate to tackle incidents of racial abuse quickly and unequivocally. As with all forms of bullying, the racial microaggression instances that a teacher sees are likely to be the tip of the iceberg.
- *Aim to empower your students*. Learning activities should present concrete possibilities to empower students, and as teachers, we can play a critical role in helping them realise this goal. Students are empowered to the extent they can confidently and independently make decisions. Call minority students by name and ask them what they are passionate about and relate the learning tasks with what they value. Problem-based learning activities create an ideal condition to engage students and to allow them to guide their learning. For African students from refugee backgrounds, empowerment is also associated with being equipped with accurate and critical orientation that helps them make sense of their aspirations, opportunities and experiences. The students can then use the new orientation as a coping strategy to deal with challenges and as resources for realising their dreams.

[73] Zembylas (2013, p.177)

[74] Delgado (1993).

IN CLOSING

Black African refugees enter an already racially charged settler society where First Peoples of the land live with legacies of dispossession and discrimination. As a result, Black Africans are often anchored to pre-existing racial frames. Without intentional acts of recognition and mutual respect, they are likely to remain subjects of racial Othering, which, in turn, undermines our core societal values of fairness and freedom.

Pedagogy of recognition supports intercultural understanding as a mandated general capability of the Australian and Victorian curricula. It is also well aligned with the national multicultural political project: under Australia's and Victoria's multicultural policy statements, ethnic and cultural minorities are entitled and encouraged to maintain their own culture while sharing the common values of respect, freedom, and fairness. In a truly egalitarian social arrangement, individuals are judged by the content of their character rather than their skin pigmentation, ethnic origin, cultural background, or religious affiliation.

Pedagogy of recognition is a call for teachers to recognise and respond to disadvantage and diversity. In the face of racial discrimination in society and in the absence of pertinent interventions to foster school belonging, Black African youth may develop 'attitudinal dissonance'[75] that results in academic disengagement, leading to poor performance. Developing empathic classrooms demands that you imagine how it feels to be constantly judged by the colour of your skin; how the unjustified fear of others constantly places you in danger.[76]

Pedagogy of recognition creates a safe and trusting learning environment that allows *all* students to share their stories and experiential knowledge; it values the contributions and life-trajectories of students from disadvantaged minority ethnocultural backgrounds. Pedagogy of recognition acknowledges that learning experiences that include only 'majoritarian stories' silence the voices of minorities and run the risk of naturalising unjust advantage and disadvantage in society.

Pedagogy of recognition requires teachers to adopt a rebellious attitude to denounce injustice. It demands a shift in focus from fixing students towards addressing structural and relational disadvantages that push Black students into the shadows where they are only seen when *they cause trouble*. Equity in opportunities should include widening disadvantaged students' access to academically challenging curricula and providing them with enabling courses and other forms of support.

In putting forward the above principles, I do not assume that it would be easy for teachers to enact these strategies. Teachers are expected to do more with limited time and resources, all in the context of fast-paced policy changes and increased curricular demands. But I am an optimist; with the right support and professional commitment to making a difference, teachers can do good for *all*.

[75] Ogbu (2003).

[76] Oprah's conversation with the author of Caste (Isabel Wilkerson) highlights undesirable consequences of what Claude Steele refers to as racial *stereotype threat*. The conversation can be accessed at https://www.apple.com/tv-pr/news/2020/10/oprah-winfrey-hosts-conversations-around-caste-the-origins-of-our-discontents-by-isabel-wilkerson-exclusively-on-apple-tv/

APPENDIX 1. ELEMENTS OF PEDAGOGY OF RECOGNITION

Guiding Principles	Analytical Questions		
	What	**Why**	**How**
Deliberation	Critical reflection on one's own professional practice.	Deliberation builds self-knowledge and improves practice.	• Reflect on your own privilege and beliefs • Be vulnerable in the classroom • Seize moments of dilemma • Beware of doxic racism
Recognition	Valuing and positively responding to identities and experiences of students from ethnoculturally minority groups.	Recognition empowers minority students and nurtures confidence that enables learning.	• Make concerted efforts to know your students • Avoid homogenising minority students • Be attentive to racial bias and discrimination • Take an appreciative stance towards your students
Intercultural understanding	Mutual understanding of cultural difference and its role in shaping how people become who they are.	Intercultural understanding contributes to creating a safe learning environment that invites dialogical and collaborative learning.	• Design culturally responsive and respectful learning experiences • Create a safe learning environment • Encourage students to step out of their comfort zone • Guide reflective discussions in the classroom
Tactfulness and trauma sensitivity	Attentiveness to deeper and complex causes of emotional, cognitive, and physical responses of students at a specific time and in a given context. Trauma-sensitive teaching recognises difficult experiences and works towards rebuilding students' sense of safety and connectedness.	Tactfulness enables teachers to understand unstated and invisible factors of student engagement.	• Be attentive to alienation and estrangement • Establish trustful relationships • Listen with intent and without judgement • Avoid deficit thinking
Radical empathy	A professional disposition that combines perspective-taking and a commitment to doing good.	Empathetic relationships nurture trust, student engagement, and learning.	• Ask your students about their situations and experiences • Encourage empathetic engagement with 'troubled knowledge' • Detect and handle racial microaggression • Aim at empowering your students

APPENDIX 2. GLOSSARY

Deliberation: Effortful thinking about teaching practices with a focus on one's own values as well as the content and process of learning experiences of students.

Dialogic reflections: Classroom discussion guided by questions associated with lived experiences and moments of dissonance, with the aim of engaging with other viewpoints and achieving a more balanced view of the matter in question.

Doxic racism: Taken-for-granted and distorted racial assumptions and associated antagonism.

Integration: A social process whereby newcomers fully participate in the socio-economic, political, cultural, and educational lives of the host society without shedding their own identities and traditions.

Interculturality: Valuing interactions of diverse cultures and a commitment to shared cultural understandings through dialogue and mutual respect.

Migrant: A person who has voluntarily left their country or place of residence to live in a host country permanently.

Multiculturalism: A political position that attaches positive values to cultural pluralism; a political strategy for managing cultural diversity in society.

Othering: Processes and practices that engender marginality along the lines of such group identities as race, ethnicity, nationality, religion, gender, class and political affiliation; saying 'you're not one of us' through words and actions.

Racial stigmatization: An act of viewing the racially Other as inherently deficient, dangerous and undesirable.

Radical pedagogical empathy: A readiness to deeply understand the needs and conditions of another person in a crisis and a commitment to taking action to change their conditions. It is an expanded form of teacher responsibility.

Recognition: Valuing the identities and experiences of students from ethnoculturally minority groups and positively responding to specific academic needs of disadvantaged students.

Refugee: A person who is forcibly displaced and is resettled outside the country of their nationality.

Tactful teaching: Thoughtful teaching that is attentive to emerging needs and conditions of students.

Troubled knowledge: Knowledge of distressed past, including the profound feelings of loss, shame, resentment, or defeat that one carries from his or her participation in a traumatised community.

Trauma responsive pedagogy: Teaching practices that recognise and respond to student traumatic experience and its implications for learning and interactions.

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ACKNOWLEDGEMENTS

The research that informed this Guide was fully supported by the Australian Government through the Australian Research Council's Discovery Early Career Researcher Award (DECRA) funding scheme (project number: DE190100193). Even so, the views expressed herein are those of the author and are not necessarily those of the Australian Government or Australian Research Council.

I am thankful to all interview participants for their time and insightful accounts and to the Victorian Department of Education and Training for granting me permission to access public secondary schools in the State.

I am also greatly indebted to my colleagues Dr Trevor McCandless, Prof Andrea Nolan, Dr Ben Whitburn, A/Prof Tim Corcoran, Prof Julianne Moss, Dr Rebecca Cairns, Dr Kerri Garrard, Dr Lucinda McKnight, Dr Michiko Weinmann, Scott Lascelles, and Betty Vassiliadis for their valuable feedback on earlier versions of the Guide.

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Should you have any questions or comments on the Guide, please feel free to contact me at t.mekonnen@deakin.edu.au.

Recommended citation:
Molla, T. (2021). *Advancing Learning in Racially Diverse Classrooms: A Guide for Educators of African Students with Refugee Backgrounds*. Research for Educational Impact/School of Education, Deakin University.