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DEVELOPMENT OF SUPPORTIVE LEARNING COMMUNITIES IN MULTICULTURAL AND MULTILINGUAL CLASSROOMS

A MASTER'S THESIS

SUBMITTED TO THE FACULTY

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KATHERINE FILION

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DEVELOPMENT OF SUPPORTIVE LEARNING COMMUNITIES IN MULTICULTURAL AND MULTILINGUAL CLASSROOMS

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APPROVED

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Abstract

Schools are experiencing an increase in diversity – such factors include culture, religion, primary language, race, socioeconomic level, ethnicity, family composition, gender, and previous experience, as well as ability level – of which challenges educators to reanalyze their pedagogical approach to the development of learning communities. A community-based approach to learning is founded in the belief that learning involves the whole person, fostering emotional and intellectual growth due to the development of trusting relationships. This requires teachers to provide a safe, secure and respectful environment with positive and consistent relationships among adults, children, and their peers; where there is collective responsibility within the community, common goals are attainable by all members, as well as healthy social-emotional development for each individual. In order to develop learning communities in linguistically and culturally diverse classroom settings, the cultural and linguistic riches and resources of students, families, and communities must be valued, welcomed, and accepted. Drawing on personal knowledge of other cultures and countries enables everyone to feel involved, responsible and have a shared sense of belonging. Pedagogical approaches to inclusivity, social competence and acceptance are required since cultural and linguistic diversity will continue to rapidly increase and challenge educators.

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CHAPTER I: INTRODUCTION

Cultural and linguistic diversity within schools and learning communities will continue to rapidly increase and challenge educators. This challenge requires us to seek out and work to develop inclusion approaches for students and families, regardless of their culture, religion, primary language, race, socioeconomic level, ethnicity, family composition, gender, and previous experience, as well as ability level. The duty of educators considering increasing diversity is to pursue the reconstruction of our consciousness, attitudes, and behaviours regarding language and cultural minorities to utilize home language and cultures of the students and families as resources through professional development. Replacing deficit perspectives about language and cultural differences, diversity sensitive models can improve communication with students and families of language and cultural minority. In turn this will strengthen our pedagogical approaches and philosophical understandings, allowing our profession as a whole, better advocate for our students.

Increase in Population Diversity

An increase in population diversity pertains to such factors including culture, religion, primary language, race, socioeconomic level, ethnicity, family composition, gender, and previous experience, as well as ability level (Harriott & Martin, 2004; Waddell, 2011). In recent years, statistics from the National Center for Education sites that racial and ethnic populations have changed dramatically within public schools and will continue to shift to a majority non-White population (Waddell, 2011). "In 2001, 61% of school-aged children in the United States were White; this percentage decreased to 56% by 2007 (National Center for Education Statistics, 2010) and it is projected that by

2035 students of color will be the majority" (Waddell, 2011, p. 23). The population of teachers in the United states is 83% White, the majority of whom are from English-only middle-class backgrounds (Waddell, 2011, p. 23).

Increasing cultural and linguistic diversity is a notable challenge for teachers and school leaders and one in which the development of inclusion approaches is vital (Blackledge, 2001; Grant & Wong, 2004; Harriott & Martin, 2004; Kenner et al., 2013; McCarthy et al., 2009; Waddell, 2011). Reconstruction of school leader and teacher consciousness, attitudes, and behaviors regarding language and cultural minorities to utilize home language and cultures of the students and families as resources through professional development is crucial (Blackledge, 2001; Booker, 2008; Busch, 2011; Duff, 2007; Grant & Wong, 2004; Hornberger and Link, 2012; Kenner et al., 2013). Replacing deficit perspectives about language differences and culturally sensitive models can improve communication with students and families of language and cultural minority which in turn strengthens teaching, allowing teachers to better advocate for their students (Antón et al., 2015; Blackledge, 2001; Duff, 2007; Booker, 2008; Grant & Wong, 2004; Kenner et al., 2013).

Language Statistics, Myths, and Mindset Reconstruction

In 2001 in Canada, the population was of 30 million people, 58% of whom claimed English as their first language (L1), 23% French, followed by an assortment of other European and non-European languages. In terms of numbers of native speakers, ranked from highest to lowest, the top five minority language (non-official, non-aboriginal languages), included various dialects of Chinese, Italian, German, Polish and Spanish (Duff, 2007).

In the United States, increasingly restrictive language policies within US schools, particularly within the pervading high-stakes testing atmosphere undermines bilingual education and multilingualism (Hornberger & Link, 2012). Between 1998 and 2008, the English language learner population grew by 51%, from 3.5 million to 5.3 million. Despite these statistics, educational policy under No Child Left Behind does not reflect the large body of research pertaining to the benefits of bilingualism (Hornberger & Link, 2012). Though school populations have become increasingly linguistically diverse, students and families are limited in the possibilities for their educational achievement due to the refusal of acknowledging their resources and skills (Hornberger & Link, 2012). This is occurring despite exemplary bilingual educational models, such as two-way immersion (Hornberger & Link, 2012).

Policy does not solely reflect perspectives of deficit for individuals of language and cultural differences. Principals, faculty, staff and parents often carry the myth that a language deficit will occur when raising a bilingual child (Antón et al., 2015; Michael-Luna, 2013). Strong leadership within the school, is required for the development of policy and practice to meet the needs of minority students (Grant & Wong, 2004). Principals set the tone that can be one of high expectation such that they are firm with the belief that all children can succeed, including those of minority (Grant & Wong, 2004; Michael-Luna, 2013). Faculty and staff working in partnership with parents sharing 'power' in educating minority children is also crucial (Grant & Wong, 2004). The inclusion of minority children and families within school and classroom community is dependent upon understanding that factors such as participants, situation, theme and purpose governs language choice and cultural identity (Lanza & Svendsen, 2007;

Rodriguez-Valls & Torres, 2014). This understanding paired with acknowledging the importance of partnerships that enhance minority child and family migratory essence alongside the consistency and steadiness of a welcoming neighborhood, community, school, district, and county (Lanza & Svendsen, 2007; Rodriguez-Valls & Torres, 2014). By extending and arranging events, and welcoming incidental interactions with the teacher, families are deliberately included as part of the classroom and wider community, thus bringing school and home into synchrony (Scully & Howell, 2008; Whitington & McInnes, 2017).

Community

Community describes the features of social settings that satisfy people's needs for connection and belonging (Ellerbrock & Kiefer, 2010). A community-based approach to learning is founded in the belief that learning involves the whole person, fostering emotional and intellectual growth due to the development of trusting relationships (Ellerbrock & Kiefer, 2010; Wilgus, 2009). It denotes a relation to specific activities in addition to a relation to communities (Wong et al., 2013). By building a safe, secure and respectful environment with positive and consistent relationships among adults, children, and their peers, collective responsibility within the community, common goals attainable by all members, as well as healthy social-emotional development are foundational pieces to functional classroom communities as facilitated by teachers (Marri, 2009; Turner & Kim, 2005; Whitington & McInnes, 2017; Wright et al., 2013).

Administration, faculty, staff, students, and parents contribute to the development of school and classroom community as guided by school ethos. School ethos generally designates a variety of aspects of the school-wide climate including, environment and

relationships between those within it (Grant & Wong, 2004; Manchester & Bragg, 2013). The importance of providing pupils with ethos and culture is such that some do not have features within their home life where the value of educational success is prominent (Manchester & Bragg, 2013). School ethos has the ability to influence and guide the school and classroom communities to be environments of trust that are non-hierarchical, power-shared, with non-judgemental relationships where everyone is valued (Whitington & McInnes, 2017).

Statement of the Thesis Question

Considering the current social trends, statistics, and history regarding the increase of diversity within public schools, educators must re-evaluate their pedagogical approach to the development of our learning communities so as to determine how best we can ensure social competence, inclusion and acceptance. Investing time in community building transcends prescribed learning outcomes since the nurturing and development of a child's mental being, emotional wellness, and individual interests tend to be overlooked by curriculum. By creating classroom communities based on the ideologies of social competence, acceptance, and understanding, we have the ability to potentially transform society. Therefore, we are charged with the heavy responsibility of providing relevant learning experiences that prepare students for their present and future. We must value the cultural and linguistic riches and resources of students, families, and communities. Drawing on personal knowledge of other cultures and countries enables everyone to feel involved, responsible and have a shared sense of belonging. With this knowledge and perspective in hand, this thesis seeks to answer the question: "How is a supportive Learning Community developed in the multicultural and multilingual classroom?"

CHAPTER II: LITERATURE REVIEW

Literature Search Procedures

To locate the literature for this thesis, searches of Academic Search Premier, Caddo Gap Press, CLICsearch, EBSCO MegaFILE, Education Journals, Educator's Reference Complete, ERIC, ILLiad, JSTOR, and ProQuest Education Database were conducted for publications from 1980-2019. This list was narrowed by only reviewing published empirical studies from peer-reviewed journals that focused on learning communities, developing community, multicultural classrooms and multilingual classrooms found in journals that addressed the guiding questions. The key words that were used in these searches included "classroom communities," "multicultural communities," "multilingual communities," and "developing classroom community." The structure of this chapter is to review the literature on building classroom community in four sections in this order: Community; Multilingualism and Multiculturalism; Culturally Responsive Communities; and Suggested Tools for Building Community.

Community

Community is a key aspect of success within schools of all different kinds, in all different places of the world. This term describes the features of social settings that satisfy people's needs for connection and belonging (Ellerbrock & Kiefer, 2010). A community-based approach to learning is founded in the belief that learning involves the whole person. It denotes a relation to specific activities in addition to a relation to communities (Wong, Remin, Love, Aldren, Ralph, & Cook, 2013). Wong et al. (2013) discuss ways in which learning experiences can be enriched in the attempt to building classroom community. Wong et al. (2013) hold the perspective that learning entails

becoming a full participant, a member, and a certain kind of person, not only the involvement of oneself in activities, to perform new tasks, and master new understandings – the latter being focused upon predominantly. The article is an analysis of the learning and reflections of six professors that gathered as a community of scholars for the common purpose of enriching student learning experience via community in the classroom. Wong et al. (2013) result in three unifying elements of a pedagogical community. The first being partnership between professor-student, of which devotes itself to the practice of teaching and learning toward a common goal (Wong et al., 2013). In this partnership, participants possess a diversity of gifts that they uniquely contribute to teaching and learning. The second element states that mutual engagement does not denote homogeneous participants, on the contrary, mutual engagement across unique and diverse individuals creates relationships (Wong et al., 2013). When in community, there is the connotation of peaceful coexistence, mutual support, or interpersonal allegiance, although tension and conflict does occur. Finally, the third unifying factor of a pedagogical community is the desire to sustain a mutually beneficial relationship as participants work towards a common goal leads to a desire for mutual accountability (Wong et al., 2013). This accountability is what makes participants feel dedicated or undedicated to what they are doing, what is happening to them and around them, and whether or not they attempt, neglect or refuse to engage in teaching and learning experiences (Wong et al., 2013). Wong et al. (2013) conclude that community is established when relationships between diverse individuals work towards a common goal and commit themselves to mutual accountability, both professor and student. Though difficulty can be faced when barriers such as cultural differences, doctrinal commitments,

personal preferences, diverse educational experience, facility in English, and resistance to community are present, students and faculty discover that difference can actually enhance community (Wong et al., 2013).

Layers of School Community

Within educational institutions, there are layers of community development that begin with administration, moving down through teachers, students, and parents. Facilitation begins with determining the school ethos as headed, directed and modeled by the administration – as some campus's include three levels of education, including elementary, middle, and secondary – then, enacted at the classroom level by the teacher that is responsible for the growth of the individuals within their care. While the ethos of the school typically remains similar from year to year, it is the task of the teacher to facilitate the development of their classroom community with individuals that are indeed different year in, year out. While some structures, routines, and rituals may remain the same, different ways to navigate social interaction, identification of communal goals, boundaries, and solutions will be required. In order to do so, the classroom teacher is tasked with the responsibility of not only delivering the required curriculum but enabling the whole of each student to flourish by taking care of their entire being. The pupils of each classroom community have inherent value through their enrichment of the classroom community due to their diversity of language and culture. These are aspects that teachers must acknowledge, respect and use as valued resources in our growing heterogenous societies. This transcends prescribed learning outcomes by nurturing the development of a person's mental being, emotional wellness, and individual interests. By

tending to these areas of growth that are usually not acknowledged within curriculum standards, the ability to facilitate the building of a community filled with diverse members becomes more fluid as individuals begin to work together and support one another towards common goals as dictated by the community they are participating in and creating. If the school ethos includes parents, then, there is the added responsibility of the classroom teacher and administration to engage parents in participating, contributing to and valuing the community their children are influencing.

School ethos. A school's ethos can be associated with terms such as 'climate' or 'culture'. Such terms are significant points of debate since the 1980s, they have been described as remaining ill-defined or perhaps conveniently vague terms (Manchester & Bragg, 2013). Regardless, school ethos generally designates a variety of aspects of the school-wide climate including, environment and relationships between those within it (Grant & Wong, 2004; Manchester & Bragg, 2013).

Manchester and Bragg (2013) seek to argue that rooted in current debates about school ethos and research methods are specific spatial imaginaries. Over a 3-year period, Manchester and Bragg (2013) explore how a school communities creative arts practices configured and reconfigured sociospatial relations, while taking their reader on a journey around Delaunay, an English multicultural primary school in the midlands of the United Kingdom. Two-hundred-and-thirty pupils aged from 3 to 11 attended the school at the time of their research when the population was diverse and highly transient with more than 20 different languages spoken by pupils (Manchester & Bragg, 2013). Manchester and Bragg's (2013) methods adopted a variety of creative approaches: 'mapping' out

cultural inventories of spaces in the school; metaphorical thinking exercises; and photo voice activities, so as to aid in expanding the imagined boundaries whilst taking account of the visual, auditory, representational, and spatial features of school. Their results show that "understanding schools more dynamically, as microcosms of the wider society and/or as potentially creating "third spaces," produces more socially just educational practices" (Manchester & Bragg, 2013, p. 825). Though, doing so requires more challenging and theorized research methods and accounts (Manchester & Bragg, 2013). Manchester and Bragg (2013) concluded that the institutions commitment to not only school ethos, but also to valuing the contribution to learning each member of the school's community made were central to cohesiveness within the community.

The importance of providing pupils with ethos and culture is such that some do not have features within their home life where the value of educational success is prominent (Manchester & Bragg, 2013). The first step for schools to address educational inequality is through the creation of an ethos and culture. Manchester and Bragg (2013) note that some may only see ethos as a means for learning alone, however, it is stressed that placing importance on emotional, social and relational aspects of education increase creativity in a schools' provision. Additionally, valuing and tapping into the cultural riches and resources of students, families, and communities, where drawing on personal knowledge of other cultures and countries enables everyone to feel involved and responsible (Manchester & Bragg, 2013; Grant & Wong, 2004). It is crucial to acknowledge that learning extends across persons, resources, and places, so as to recognize the importance and value of each person's contribution within the ethos and culture of the school (Grant & Wong, 2004; Manchester & Bragg, 2013).

Principal as community leader. The responsibility of leadership, role modeling, and ethos is designated to that of administration, particularly the principal/principals. This role requires these elements as a means to model what is expected and appropriate, as well as the boundaries and goals of the school community for not only pupils, but also for the adults in their care, including faculty and guardians. This leadership affects all avenues of the school and can determine whether or not the faculty engage in community, the student-body as a whole engages in community, and the extent to which families are incorporated into school community. While each of these entities has power of choice with regards to engaging within the community, it is within the principal's role as leader to determine the parameters surrounding the inclusion that each of these groups is welcomed to.

Grant and Wong (2004) sought to determine what elements of leadership are present within schools that are successful at embracing linguistic diversity. In order to do so, two multilingual/multicultural school communities of which have 10 and 30 different spoken languages and dialects as well as children who practice different cultural and religious traditions where such success was made, were analyzed. Grant and Wong (2004) focus on the essential responsibility school principals are charged with in providing leadership for the shaping and sustaining of partnerships among parents, communities, and schools. This is done so in a predominantly qualitative method as a collaborative university-school based research project, where the approach was situated, interpretive, and dialogic. Interviews with school administrators, teachers, and parent liaison staff were both formal and informal. The results of Grant and Wong's (2004) study are that professional training is required in helping teachers and staff utilize the

home language and cultures of the students as resources, parental involvement must be redefined, and the promotion of linguistic diversity so as to ensure institutional policies support inclusion. In conclusion, Grant and Wong (2004) determine that strong leadership, particularly from principals, is required for the development of policy and practice to meet the needs of language minority students. Faculty and staff working in partnership with parents sharing 'power' in educating language minority children is also crucial (Grant & Wong, 2004).

Principals set the tone that can be one of high expectation such that they are firm with the belief that all children can succeed, including those of cultural and linguistic difference to the mode of instruction (Grant & Wong, 2004; Michael-Luna, 2013). Such good leadership is crucial and must be in place in order to support the efforts of children, parents, faculty, and other participants (Grant & Wong, 2004). The attributes for good principals can be identified by three interlocking, yet distinct domains: integrity, responsibility, and affect (Grant & Wong, 2004). Good principals are effective at advocating for change and do so through a variety of means including articulating feelings of caring about their students, parents, and the community (Grant & Wong, 2004). They do so by acknowledging the importance of building and forging relationships within the community, not only with faculty and pupils, but also by forging partnerships with parents and within the communities of their students (Grant & Wong, 2004). Principals in partnership with the community in their care must use "strategies that enhance understanding, allow opportunity for practice, incorporate systematic assessment, offer staff development, and encourage community involvement" (Grant & Wong, 2004, p. 20).

The role of the teacher in community development. The frontline of community development begins and ends with the teacher. They are in direct contact with students and guardians on a daily basis and have the power to make the learning environment one of care, welcome, communication, and acceptance. Teachers have the ability if they so choose, to recognize the value of diversity, particularly of language and culture. Pupils with different languages to the one of mainstream instruction may or may not carry different culture, alternately, those with the same L1 as the language of instruction may or may not also have differing culture. One does not necessarily beget the other. It is a delicate balance to ensuring each individual within the teacher's care is valued, that their culture is welcome, and that their mother tongue does not indicate their level of success. It is necessary for the teacher to set a tone that is of high expectation with the firm belief that language and cultural minority children can succeed. Building a safe, secure and respectful environment with positive and consistent relationships among adults, children, and their peers, collective responsibility within the community, common goals attainable by all members, as well as healthy social-emotional development are foundational pieces to functional classroom communities as facilitated by teachers (Marri, 2009; Turner & Kim, 2005; Whitington & McInnes, 2017; Wright, Diener & Kemp, 2013). Below, the following studies give their findings regarding the role of teacher with regards to community building. Separately, under the heading "Suggested Tools for Community Building", the actual means through which teachers can work towards building community will be provided.

In the exploration of the creation of citizens, Marri (2009) looks at the lessons in relationships, personal growth, and community within one social studies classroom at the

secondary level. The study examined how one social studies teacher used curriculum and pedagogy to help racially/ethnically diverse students from low socioeconomic backgrounds build community. Data was collected as a part of a larger study on three skilled social studies teachers and Classroom-based Multicultural Democratic Education. Twenty-five observation sessions lasting 50 minutes each took place during a four-week unit of study. The teacher was interviewed three times: start, mid-point, and conclusion of each observation. In addition, teacher-generated materials were collected and analyzed through line-by-line inductive coding. Marri (2009) determined that implementing multicultural democratic education is difficult and that the development of community and transformative disciplinary content used to accomplish this goal comes at the expense of mainstream content and skills.

Communities of care are explored by Ellerbrock & Kiefer (2010) in their qualitative case study where they analyzed how one large high school created a community of care for its ninth-grade students. During the 2006-2007 school year, data was collected through observations, individual interviews, and focus group interviews of 1 female teacher and 9 of her students. A community of care can be defined as a “place where students and teachers care about and support each other, where individuals’ needs are satisfied within a group setting, and where members feel a sense of belonging and identification with the group” (Ellerbrock & Kiefer, 2010, p. 396). Ellerbrock and Kiefer (2010) deduce that it is the teacher’s responsibility to not only create such communities, but to also help students learn how to care. Mutuality and connection are attributes of caring that are integrated parts of reciprocated relationships alongside understanding the responses to action in their terms and context (Ellerbrock & Kiefer, 2010; Wilgus, 2009).

Connections between people require the understanding that action and inaction affects others positively or negatively and that hurt and suffering is a result that can occur to others or oneself of which can be prevented, are parts of caring communities that teachers are charged with constructing (Wilgus, 2009).

Teachers are the bridge between school and the individual student as they "provide the socioemotional support that students need to be successful in school and enhance their feelings of school belonging" (Ellerbrock & Kiefer, 2010, p. 394). When such an environment is established, the fostering of student emotional and intellectual growth occurs due to the development of trusting relationships (Ellerbrock & Kiefer, 2010; Wilgus, 2009). Those teachers that were able to build such relationships appeared to exhibit developmentally responsive traits which lead to positive teacher-student relationships of which beget the promotion of care (Ellerbrock & Kiefer, 2010). The ability for teachers to consciously care is crucial for the basic developmental and psychological needs of students (Ellerbrock & Kiefer, 2010). Therefore, Ellerbrock and Kiefer (2010) conclude that in the creation of a caring community, teachers play a central role. By holding and communicating positive beliefs about students whilst establishing supportive teacher-student relationships, this role is fulfilled (Ellerbrock & Kiefer, 2010).

Negotiating class, family, community and culture models for moral reasoning behaviors of male early childhood teachers in New York City was the purpose of Wilgus' (2009) study. Over a 30-month period, research data was collected in two different early childhood settings. This was completed via classroom observation and open-ended interviews with teachers and administrators. For a minimum of one hour, once per week,

teachers were observed as they performed their typical classroom activities. In addition, teachers were interviewed individually at the beginning, middle and end of the study for 45 minutes to two hours, depending on the amount of material that was volunteered by the interviewee. Wilgus (2009) found that there are several factors which have been neglected by models for moral reasoning: individual socio-economic background, family history, community and culture. Wilgus (2009) concludes that for morality of care, two types of resolution are sought: restoring relationships or the connections between people; and, through the activities of care, guaranteeing that good will come to others or to prevent hurt and suffering for others or oneself.

Taking the time to deliberately develop and continually develop classroom community makes a noticeable difference in the learning and growth of students. At the very least, valuing students through active participation or observation helps develop community in the classroom (Wright et al., 2013). While sometimes overlooked or deemed disruptive, providing children with the opportunity to talk to their peers about the activity at hand and to collaborate to build on one another's ideas is a simple and useful community building strategy (Wright et al., 2013). Furthermore, allowing students to use their L1 in discussion with peers about the activity being engaged in not only builds a sense of belonging, acceptance, and community, but it also develops normative expressions of bilingualism so as to support all children's multilingual repertoires across the various contexts in which they learn. Often, bilingual or multilingual students feel ashamed or at a disadvantage due to their L1 not matching the language of instruction. Rather than continuing this, children's biliteracy potential can be optimized by teachers and parents working in partnership to transform a multitude of opportunities. A

triangulation – teacher, guardian, student – of support and dedication to the child's wholistic development encompassed around families' cultural values, practices, and bilingual aspirations for their children involves all the elements that are necessary for an individual to feel confident in engaging within community building in heterogenous classrooms. By tending to the individual and ensuring that they feel valued, "a classroom community provides each child with space to develop specific capabilities and to experience a sense of inner balance and wholeness in a community with others" (David & Capraro, 2001, p. 81).

Wright, Diener, and Kemp (2013) explore storytelling dramas as not only an opportunity but direct strategy that can be used to build community. The study was qualitative in nature as the trio interpretively analyzed 20 videotaped storytelling drama sessions. Within which, there were approximately 100 stories as told by children in one preschool classroom over a 6-month period. Within each piece of footage, the sessions were analyzed for patterns and themes that may represent community building. Wright et al. (2013) deduced that there were four major themes that emerged from the data, of which aligned with community building: individual roles, group membership, inclusion and relationship building. In addition, the trio determined that there are several prosocial behaviours through peer social interaction. "These skills include learning to negotiate and problem solve, being an active participant, resolving conflicts, paying attention to others, respecting others, and feeling a sense of responsibility to the group" (Wright et al., 2013, p. 198). Finally, Wright et al. (2013) cite that foundational for developing a classroom community is consistency, positivity, and caring relationships.

Arguably, establishing and enhancing the community in the classroom is a necessity for learning to occur (Kent & Simpson, 2012). There are certain elements required from a teacher's facilitation of a group of individuals for an atmosphere of community to be birthed, whereby each member has a sense of connection to, being valued by, and having influence with their peers and teacher (Kent & Simpson, 2012). Firstly, it must be noted, that there is not a one-size-fits-all approach to building community in a classroom, this holds true regardless of its members being culturally and linguistically heterogenous or homogenous. Rather, teachers are required to tailor community building strategies to the individuals in their care (Turner & Kim, 2005). While strategies will differ, the ideals and foundational principles remain the same. These being: creating a climate of mutual respect to help students build positive relationships and how to support each other emotionally (Blooms, 1986; David & Capraro, 2001; Gamoran et al., 2004; Marri, 2009; Turner & Kim, 2005; Whitington & McInnes, 2017); building trust with children and modelling emotional self-regulation (David & Capraro, 2001; Whitington & McInnes, 2017); teaching social skills (Blooms, 1986; David & Capraro, 2001; Gamoran et al., 2004; Marri, 2009; Whitington & McInnes, 2017); involving parents (David & Capraro, 2001; Rodriguez-Valls & Torres, 2014; Scully & Howell, 2008; Whitington & McInnes, 2017); reflecting on community learning; fostering collective responsibility; and achieving important collective goals for all community members (Blooms, 1986; David & Capraro, 2001;Turner & Kim, 2005; Whitington & McInnes, 2017).

Turner and Kim's (2005) qualitative research initially collected extensive ethnographic data documenting pedagogical strategies and classroom practices employed

by two participant teachers (including observational field notes, audiotapes, and selected videotapes of class sessions, and student work samples). Reanalysis demonstrated a coded system to determine various community-building strategies (Turner & Kim, 2005). Turner and Kim's (2005) analysis revealed four practices both teachers used to build literacy communities in their multicultural and multilingual classrooms: building relationships amongst community members, fostering collective responsibility within the community, promoting ownership of literacy for all community members, and reflecting on community learning. Although these community-building practices were similar across both cases, Turner and Kim (2005) found that each teacher enacted them differently. Teachers developed particular strategies that reinforced the literacy communities based on their students' educational and social strengths and needs (Turner & Kim, 2005). Turner and Kim (2005) very directly addressed that while community-building practices were similar across both cases, they were enacted differently. Turner and Kim (2005) clearly state that there is no one-size-fits-all approach to building literacy communities in multicultural and multilingual classrooms. The four practices suggested are to be reinforced within literacy communities based on their students' educational and social strengths and needs (Turner & Kim, 2005).

Notably, the dynamics between teacher and students make or break community development. Kent and Simpson (2012) determined that in order to achieve this, learning is reciprocal between teachers and students in a classroom community. Rather than functioning in a hierarchical manner, community is developed when there is a movement away from "doing things TO students to doing things FOR students" (David & Capraro, 2001, p. 81). This means that students who feel belonging to a group also have power in

decision making as well as freedom of choices (David & Capraro, 2001). In order for students to grow ethically, socially, and academically, it is the responsibility of the teacher to cultivate a classroom community whereby this can be achieved (Kent & Simpson, 2012).

At the heart of much contest, is how community can be built in heterogeneous environments. David and Capraro's (2001) qualitative study discusses challenges teachers face while teaching in diverse settings. In particular, David and Capraro (2001) suggest that subject specific strategies are needed across the curriculum after reviewing and analyzing data of 15 different research studies. David and Capraro (2001) determine that strategies differ depending on subject matter: in language arts, developing oral communication skills and students' prior knowledge in reading and writing; in mathematics, metacognitive questions of new concepts. The importance and benefits of establishing classroom community allows for individuals to have a space in which to develop, along with feeling the wholeness in a community (David & Capraro, 2001). David and Capraro (2001) conclude that the incorporation of subject specific strategies becomes possible when classroom community is established.

The role of students in community. In the development of communities, students play a pivotal role. This occurs when the adults that facilitate their growth include, value, and communicate each participating members' responsibility within the community. Without individuals feeling safe, respected, and able to positively affect the happenings within their community, they will not feel a part of a whole pursuing and supporting one another towards a common goal/goals. Though the teacher is responsible

to facilitate, mediate, and provide the environment through which community can flourish, the responsibility of students must also be examined so as to determine how they affect the creation of classroom community. For students, particularly the young adolescent, success in the school classroom requires a shared sense of community to exist (Kent & Simpson, 2012). A shared sense of community exists when students feel connected to, valued by, and have influence with their peers and teacher (Kent & Simpson, 2012).

Kent and Simpson (2012) work together to determine how literature can establish and enhance the young adolescent in classroom community. Kent and Simpson (2012) do so by dissecting a lesson given by one fifth grade teacher to her class containing 14 males and 10 female students in a diverse classroom consisting of Caucasian (13), African American (6), Asian (3), and Indian (2) students, using carefully selected literature for the young adolescent that can be used to make a significant difference in the classroom community. The results show that the use of literature written for the young adolescent is a powerful tool that can aid in providing an avenue for students to be personally heard, known and respected through meaningful conversation (Kent & Simpson, 2012). Kent and Simpson (2012) assert that by carefully selecting adolescent literature, a foundation of trust can be established allowing students to demonstrate "care and concern for each other, their environment, and ultimately for their learning" (p. 28). The ability for this to occur is rooted in the classroom community harnessing and respecting the groups' cultures, values, and rules (Kent & Simpson, 2012). Having clear communal expectations, focusing on the behaviour rather than the person, modeling appropriate body language and voice tone, and respecting community members as you

would like to be respected and treated are conclusions the pair delivered with regards to fostering community and the students' role (Kent & Simpson, 2012).

Lash (2008) underwent a naturalistic, interpretive 5-month study in a public-school morning kindergarten focusing on children's social development and creation of peer culture. Peer culture for children can be identified by the construction and sharing of "a set of common activities or routines, artifacts, values, concerns, and attitudes" (Lash, 2008, p. 33). As children interact with one another in facilitation by an adult, they create peer culture. One where the participants experience a shared sense of belonging, of which is necessary to foster a classroom community (Lash, 2008). Lash observed the classroom for 3 hours in length, two mornings per week, for a total of 108 hours. Lash (2008) determines that a strong community is formed through the negotiation of rules, understanding, and constructing of knowledge. While the voice of the child is not apparent nor overt in curriculum, they are present and resilient in the classroom (Lash, 2008). The formation and incorporation of peer culture supports the children's social learning and overall growth (Lash, 2008).

Fostering classroom community comes with the understanding that the student is an active participant. The student knows that they are respected and that "their everyday lives were valued and seen as a resource, providing a starting point for the work, materially – the objects they provided – and in terms of their existing knowledge and experiences, for instance by drawing on children's personal knowledge of other cultures and countries." (Manchester & Bragg, 2013, p. 822). By doing so, is to ensure that everyone feels involved, heard and responsible (Kent & Simpson, 2012; Manchester &

Bragg, 2013; Moreno, 2015; Wright et al., 2013), but more broadly, the acknowledgement that learning is distributed across persons, resources, and places, not contained within individual minds (Manchester & Bragg, 2013). Additionally, when members of a community "care about and support one another, actively participate in and have influence over the group's activities and decisions, feel a sense of belonging and identification with the group, and have common norms, goals and values" (Ellerbrock & Kiefer, 2010, p. 394), students develop trusting relationships which in turn fosters their emotional and intellectual growth.

Increased opportunity for students to work together collaboratively fosters a community of understanding and inclusion. This is such that responsibility and accountability to the group is distributed to every person in the community, including the teacher (Wright et al., 2013). In other words, the community has set goals together and is dedicated to working with one another and in support of one another to achieve those determined goals. Effective teachers provide equal access to learning by working with their community to achieve important collective goals for all community members and that the collective goal of understanding is the key motivator driving the community forward (Pressick-Kilborn, 2009; Turner & Kim, 2005). Doing so requires community members to build relationships, foster collective responsibility within the community, promote ownership of action for all community members, and the reflection on community learning (Pressick-Kilborn, 2009; Turner & Kim, 2005).

Parental inclusion. Building relationships, partnerships and networks with the school's parental body is crucial to school and classroom community. Doing so with

linguistically and culturally diverse parents can be challenging but worthwhile because they are key to supporting their children toward success. Maximizing the amount of positive interactions with students, parents, and faculty throughout the school transforms the environment into a community (David & Capraro, 2001).

Rodriguez-Valls and Torres (2014) propose "ways in which we might capitalize upon existing affiliations in order to develop cohesive partnerships that would better educate both migrant students and the host communities" (p. 34) including skills, competencies, and identities. Success and empowerment require the effort and collaboration/partnership among educational agencies of which must extend their networks and expertise to meet the needs of the migrant families and their children. Rodriguez-Valls and Torres (2014) review and analyze 37 articles pertaining to their research question. Through which they provide recommendations that note the importance of socialization above anonymization and communication above instrumentation, and most importantly empowerment and collaboration above antagonism. To ensure social competence and acceptance, schools must develop the multilingual, multicultural school atmosphere with the funds of knowledge and resources migrant students and families possess (Rodriguez-Valls & Torres, 2014). Rodriguez-Valls and Torres (2014) give two recommendations to do so: firstly, schools must embrace the assets migrant families have; and secondly, classroom activities should be tailored around the needs and goals for academic success and language competency. Rodriguez-Valls and Torres (2014) conclude by stating that the inclusion of migrant families is dependent upon partnerships enhancing their migratory essence paired with the consistency and steadiness of a welcoming neighborhood, community, school,

district, and county. Migrant families have valuable assets, recourses, and information that can be shared resulting in permanence and strength.

Building partnerships with parents helps to create linguistically and culturally appropriate support for young students and their families. Linguistically and culturally diverse parents have valuable knowledge that can be used as a resource in order to benefit their children as well as the community as a whole. Michael-Luna (2013) completed a 24-month ethnographic case study exploring what information linguistically diverse families hold about their children's language development and use, as well as how this information can support teachers; understand formal and informal assessment data; as well as create linguistically appropriate support for young bilinguals. Research was drawn from a dual language (Italian-English) preschool providing education for ages 2.8 years to 6 years of age in a major metropolitan area. The families that participated in the study were primarily immigrants, bilingual and middle class. Michael-Luna (2013) notes that teachers often feel frustrated at their lack of knowledge about how best to support their multilingual students' language, socio-emotional and cognitive development (David & Capraro, 2001). Understanding these areas is a necessity for creating effective and relevant instruction and community. Michael-Luna's (2013) findings indicate that families held bilingualism as a value, yet many were cautious at how bilingual development affected their child's social interactions and language development. Often, parents and teachers carry the myth that a language deficit will occur when raising a bilingual child (Antón et al., 2015; Michael-Luna, 2013). It is then crucial that teachers and administrators use parent questions and concerns as a starting point for discussions about appropriate bilingual development. With regard to the current culture of

assessment, parents should be given a voice since they and the home environment have significant influence over a child's academic success (Michael-Luna, 2013). In conclusion, Michael-Luna (2013) provides four key findings: parents can be careful observers of their children's language development; parents can supply information on language support at home; parents are critical of the current assessment system; and parents want/need to understand language development of their children. Partnerships between schools and guardians are required for the success of our youth; however, it is in the hands of the school to extend welcome and information as well as be receptive to and value the diversity of language and culture of the families and children participating in school community.

Classroom communities are places where there is power to create environments of trust that are non-hierarchical, power-shared, non-judgemental relationships where everyone is valued (Whitington & McInnes, 2017). Such communities, as described by Whitington and McInnes (2017), also includes parents, "providing a non-threatening pathway between home and school" (p. 23). Whitington and McInnes (2017) introduce the idea of the 'classroom community' through their study and participation of nineteen out of 28 children from a Year 2/3 classroom aged six-to-eight-years-old in their project, The Wellbeing Classroom. The classroom teacher as well as an outreach worker also gave consent to participate. They examined how the concept of 'classroom community' informed the actions of the adults involved, resulting in six key elements of the employed approach (Whitington & McInnes, 2017). These elements were: adoption of a community-based mindset; developing individual trusting relationships amongst the children, teacher and outreach worker; explicitly and systematically teaching an ongoing

social and emotional skill learning program; providing expertise and support for the teacher from the broader community; fostering working relationships with parents; involving the whole school in an extended social and emotional learning program in order for a whole site culture to develop (Whitington & McInnes, 2017). Whitington and McInnes (2017) determined the necessity of parental inclusion for a community approach to be tangible. They suggest that by extending and arranging evening events, and welcoming incidental interactions with the teacher, parents are deliberately included as part of the classroom and wider community, thus bringing school and parents into synchrony (Scully & Howell, 2008; Whitington & McInnes, 2017).

Scully and Howell (2008) work together to showcase their range of rituals and traditions used to create classroom community for children, teachers, and parents. The study was conducted within one lead teacher's classroom over their tenure in a preschool class and a teacher educator and parent of two children who attended preschool there. Their purpose is to share the events occurring which develops community so as to encourage other teachers to create their own rituals and traditions in their classrooms. The study explored the various rituals and traditional events that are held each year within the classroom community as well as additional events that occur with the changing student-body, parental participation, languages and cultures. Child care centers and schools have become the new neighborhood which fill the long-established need for learning old traditions and new rituals for many families (Scully & Howell, 2008). Scully and Howell (2008) state that schools can provide stability and a sense of togetherness when they are comprised of personal and peculiar rituals, customs, and celebrations which help create and sustain community (Scully & Howell, 2008). It is

important to not only help students understand and participate, but also to have parents do the very same. This is so that classrooms develop traditions and rituals that reflect the diverse members of the community through communicating and involving parents and children (Scully & Howell, 2008). By inviting parents to lead events that are culturally relevant to them, there is a sharing of knowledge and culture leading to understanding and community. Scully and Howell (2008) conclude that as children spend more time away from their parents and in schools, their memories can begin to become separate from their parents. Instead, "when programs invite parents to become part of the community by participating in the traditions and rituals of the classroom, shared memories are built, ones that can last a lifetime" (Scully & Howell, 2008, p. 264).

Multilingualism and Multiculturalism

Creating community in heterogenous classrooms can require certain knowledge, perspective, and an openness to be receptive to learning of another's, or in most cases, many peoples' language requirements and cultural appropriateness. The underlying aspects of community development do not change, however, mindset and an openness to welcoming difference are areas that need to be receptive. Becoming a learner and developing partnerships with different educational agencies, parental liaisons, greater community organizations, and simply using the wealth of knowledge each student arrives with as a resource are essential to successfully facilitating classroom community when language and culture differ from that of a school's mainstream means of instruction. A teacher's ability to create a productive, engaging learning community is dependent on their ability to value and integrate or exclude an individual's language and culture, their

prior knowledge and skills, of which are crucial resources and an educational right of the individual to retain.

Harnessing linguistic diversity

Increasing cultural and linguistic diversity is a notable challenge for teachers and school leaders, regardless of the strength of established parental involvement (Blackledge, 2001; Harriott & Martin, 2004; Kenner, Ruby, Gregory, Volk & Long, 2013; Grant & Wong, 2004, Waddell, 2011). This can be due to language barrier, the lack of familiarity with educational expectations of the host country, and the difference in the view of student/parental role and the school's role in educating children (Blackledge, 2001; Booker, 2008; Grant & Wong, 2004). Not only is there a barrier for families, mainstream teachers are often unaware or unsure of how to draw on their pupils' linguistic knowledge in the curriculum (Kenner et al., 2013; Grant & Wong, 2004). Regardless of the parents' economic status, language background, level of education, or familiarity with school procedures and policies, schools must be committed to working with all families (Grant & Wong, 2004). This requires more than simply providing a translator, rather, it is to encourage involvement of multilingual and multicultural families within the community so as to promote academic success for minority children. Professional development of faculty and staff to utilize home language and cultures of the students as resources is essential (Blackledge, 2001; Busch, 2011; Duff, 2007; Kenner et al., 2013; Grant & Wong, 2004). Such training promotes understanding of teachers and staff being knowledgeable about which languages and dialects spoken at home, being aware of schooling expectations in specific contexts outside of their mainstream norm,

being aware of how racism affects both parents and children and being conscious of the vulnerability of the working parents who live at or below poverty level (Grant & Wong, 2004). Reconstruction of school leader and teacher consciousness, attitudes, and behaviors regarding language and cultural minorities through professional development is key (Blackledge, 2001; Busch, 2011; Duff, 2007; Booker, 2008; Grant & Wong, 2004). Replacing deficit perspectives about language differences and culturally sensitive models can improve communication with students and families of language and cultural minority which in turn strengthens teaching, allowing teachers to better advocate for their students (Antón, Thierry, & Duñabeitia, 2015; Blackledge, 2001; Duff, 2007; Kenner et al., 2013; Booker, 2008; Grant & Wong, 2004). Key to identifying the needs of families, forging relationships with multilingual communities, and making use of the cultural riches and resources of families and communities is parental involvement (Blackledge, 2001; Grant & Wong, 2004; Kenner et al., 2013).

Kenner et al. (2013) sought to determine the ways in which complementary-mainstream teacher partnerships can develop pedagogies to enhance children's learning in both settings. The two-year critical action research project partnered teachers from two East London primary schools and Bengali, Somali, or Russian contemporary schools in the same neighborhoods (Kenner et al., 2013). The methodology accounted for differential power positions of teachers from mainstream and complementary sectors. Audio-recorded interviews with teachers, field notes during visits and planning sessions, video-recorded lessons, and samples of children's work were collected and analyzed qualitatively, identifying patterns and coding for themes. While significant setbacks are often encountered when educators seek to introduce a multilingual and multicultural

approach, devising a multilingual syncretic curriculum in mainstream school contributing to children's education and promotes agency of students, families, and faculty is an undeniable possibility, and one that should be pursued (Kenner et al., 2013). Kenner et al. (2013) demonstrate that there is a key role played by complementary teachers in bringing learning power from community settings into the mainstream (2013). In particular, Kenner et al. (2013) note that if children's worlds are to truly interconnect to the overall benefit of their learning, mutual respect and equal support between both sectors is vital.

Valuing an individual's linguistic resources. School populations are becoming increasingly diverse (Harriott & Martin, 2004; Waddell, 2011). Hornberger and Link (2012) determine that within such linguistically diverse school populations, the refusal to acknowledge and value the language resources of students and their families limits their potential and possibility for educational achievements. Hornberger and Link (2012) seek to determine that the welcoming of translanguaging in classrooms is not only necessary, but a desirable educational practice (Antón et al., 2015; Busch, 2011; Duff, 2007; Hornberger & Link, 2012). Hornberger and Link (2012) do so by drawing on ethnographic data from two different educational contexts: a Mexican-heritage first-grader in Pennsylvania moving fluidly between Spanish and English throughout her day; students in a bilingual BA program in Contemporary English and Multilingual Studies at the University of Limpopo in South Africa, freely translanguaging in Sepedi and English. The results clearly show that an individuals' biliteracy develops continually in response to the contextual demands placed on them and that it is enhanced when they have recourse to all their existing skills and not only those in the second language (Antón et

al., 2015; Busche, 2011; Duff, 2007; Hornberger & Link, 2012). Hornberger and Link (2012) deduce that their study shows the glaring needs of schools to support ethnic minorities by "offering new spaces to be exploited for innovative programs, curricula, and practices that recognize, value, and build on the communicative repertoires and translanguaging practices of students, their families, and communities" (Hornberger & Link, 2012, p. 239).

Often positioned as linguistically and culturally deficient, multilinguals and multiculturals' knowledge and talents often go unused and disregarded (Blackledge, 2001). Due to this, participation and engagement in classroom community is challenging since they feel pressure towards official-language-assimilation – particularly Anglo-assimilation – rather than bilingualism and multilingualism leading to a loss of L1 or language shift (Busch, 2011; Duff, 2007). The creation of community is based in principle of valuing individuals, their prior knowledge, their opinion and experience. By either deliberately or unknowingly disregarding their linguistic and cultural resources, schools and teachers do a disservice to their students of which they are responsible for caring for and developing (Busch, 2011; Duff, 2007). "Different forms of multilingual education – also taking into account non-dominant languages – is increasingly seen as a necessary right for all learners as it represents a resource on the individual and the societal level encompassing intellectual, cultural, economic, social, civic and human rights dimensions" (Busch, 2011, p. 544).

Duff (2007) sought to determine the myths, realities and possibilities of multilingualism in Canadian schools. Duff (2007) works to review the political,

theoretical, and demographic contexts that justify the support of the learning of additional languages in society and schools. Results show that bilingualism and multilingualism for children, adults, and society are advantageous cognitively, socially, and linguistically (Duff, 2007). Investing time and energy in maintaining and increasing knowledge of home languages and literacy practices benefits additional language acquisition at school (Busch, 2011; Duff, 2007). The challenge that teachers as well as students face, concerns how to make connections with students "in order to validate their social, cultural, or linguistic identities without inadvertently positioning them in ways they do not want to be positioned" (Duff, 2007, p. 159). Meaning, without placing individuals in the deficient position of 'other'. The integration or exclusion from the learning communities all students aspire to be full participants in, is based on the ways in which schools and educators "embrace and build upon students' prior knowledge, their creativity, their collaborative problem-solving skills, their potential for mastering and manipulating multiple, multilingual semiotic tools, and their desire for inclusion and integration in productive, engaging learning communities" (Duff, 2007, p. 149).

Current understandings about the learning of language is that of an interaction process in which learners draw upon all of their linguistic resources, of which was updated from the monolingual paradigm where the perspective was one where learners become confused by too many languages resulting in the strategy of neatly separating language (Antón, Thierry, & Duñabeitia, 2015; Busch, 2011). Busch (2011) seeks to determine trends and practices in innovative multilingual education in Europe. Orientations and most recent orientations in research on multilingual education and current language policies are analyzed followed by the multiplicity of models and

functions for multilingual education in Busch's (2011) study. Busch (2011) provides results in the form of four different policy orientations: facilitating the transition to the dominant language; providing early access to a high prestige foreign language (mainly English); supporting individual (and collective) language maintenance and literacy acquisition; and fostering bi- and multilingualism for all learners; and three types of structured language distribution practices: in time-based models, two, sometimes three languages of teaching and learning alternate on a regular basis; the person-based models function according to the one-person-one language principle (team-teaching sequences alternate); and in subject-based models to the principle of Content and Language Integrated Learning is employed such that a subject is experienced in alternate languages (Busch, 2011). Busch (2011) concludes that regardless of the different models with their various implications, it is pertinent to determine what will work best for the learners and the resources and expectations they as well as their families carry. School environments should be flexible so as to accommodate the macro and micro linguistic changes within the school and classroom communities (Busch, 2011).

Ethnic minority student experience. Within Booker's (2008) study focusing on the role of instructors and peers in establishing classroom community, the experience of the ethnic minority student was apparent in the author's results, though seemingly unexpected. Booker (2008) completed this study using a modified version of the College and University Community Inventory (CUCI) and a collection of data from 171 undergraduate students from four classes on campus, three of which were housed in the education department, the other was in the history department, at a large public research university in Southeastern United States. Data was entered into a statistical software

program where descriptive statistics were run for demographic categories, such as major, age, and gender. Observational components were not included, though, Booker (2008) determines that more research with formal observation is necessary to shed light on individual perception of belongingness to classroom community, especially considering the role of faculty and peer interaction. Evidence showed that for certain demographic groups of students, in particular, first year and ethnic minority students, academic and social integration can be perplexing (Booker, 2008). The classroom proved to be a source of stress or discomfort due to indifference or ambiguous expectations from teachers (Booker, 2008). Oppositely, supportive environments tend to increase student effort and engagement. Those of which have a strong sense of classroom belonging, where there are mutually respectful relationships between classmates, where students are welcome to voice opinion, collaborate, and use study groups (Booker, 2008).

Scientific evidence suggests benefits of multilingual instruction. Antón, Thierry, and Duñabeitia (2015) seek to determine if mixing languages during learning is a detriment to children developmentally. Through use of scientific method, they test and compare the acquiring of new concepts using a process in which two languages are mixed versus a purely monolingual method. Antón et al. (2015) conduct two experiments for native balanced bilingual speakers of Basque and Spanish: adults; and children. By associating two different features to novel objects, new concepts were learnt (Antón et al., 2015). Half of the participants completed the learning process in a multilingual context, while the other half completed the learning phase in a monolingual context. Direct and indirect indicators of concept consolidation were taken to measure learning (Antón et al., 2015). Antón et al. (2015) determine that there was no evidence in favour

of the non-mixing method upon comparison of the results of the two groups. Therefore, there was no scientific support nor evidence for the educational premise of the one-subject-one-language rule (Antón et al., 2015). In different contexts such as school and parenting, bilingualism has long been feared and considered a delaying factor in child development (Antón et al., 2015; Michael-Luna, 2013). Contrary to this stance, it can be deduced from Antón et al.'s (2015) research that holding a position of strict monolingualism practices in learning communities is not beneficial. Rather, being immersed in a bilingual learning context is potentially beneficial instead of detrimental to the learning community (Antón et al., 2015).

Language and identity. It is commonly assumed that language, particularly the first language or mother tongue, "is an integral part of collective identities, such as national, ethnic or cultural identities, and that maintenance of language across generations is a key factor to the maintenance of such identities" (Lanza & Svendsen, 2007, p. 275). Lanza and Svendsen (2007) discuss language ideologies and the relationship between language and identity by using a triangulation of methods involving participant observation, ethnographic interviewing, and a questionnaire. The questionnaire for first and intermediate generation Filipinos living in Oslo, was used as a basis for interviews of which mapped language choice patterns and social networks (Lanza & Svendsen, 2007). Data from 48 Filipinos with a focus on 23 of these speakers who had children under the age of 18, was complemented with data from an in-depth language socialization study of five children and their parents (Lanza & Svendsen, 2007). Lanza and Svendsen (2007) determine that language and identity are complementary sources of explanation for language choice and language maintenance. There is an

assumption that the language of the migrant group/family should be transmitted to subsequent generations in order to maintain cultural or ethnic identity (Lanza & Svendsen, 2007). While this is sometimes true, there is actually a fluctuation of identity and language, dependent on situation and context. Factors such as participants, situation, theme and purpose of the conversation governs language choice (Lanza & Svendsen, 2007). Likewise, identity constructions are also dependent on context, where the choice is not primarily denotative (Lanza & Svendsen, 2007). Learning communities provide context and rules of which govern what is appropriate, welcome, and valued. The school ethos pertaining to multilingualism and multiculturalism affect how an individual perceives themselves, their social networks, and inclusion or exclusion in the community.

Challenging existing relations of power in society by redefining relations between majority-culture schools and minority-culture communities allows schools to have the power to be sites of social and cultural transformation rather than reproduction (Blackledge, 2001). Often, in minority-group settings, language and culture differences are seen as a deficit, thus, when a dominant society views features of a group's cultural identity negatively, the group may incorporate a negative view of itself (Blackledge, 2001). Such deficit perspectives from the majority-group can work to pressure minorities to conform to the values and behaviours of the dominant-culture society (Blackledge, 2001). Furthermore, majority-culture teachers may make assumptions from an ethnocentric, monocultural perspective of their minority-group students regarding behaviours and beliefs (Blackledge, 2001). "In fact, behaviours and beliefs related to learning are not only likely to alter within and between cultural groups, but also to interact in complex ways with aspects of social identities such as gender, culture, class

and race" (Blackledge, 2001, p. 294). When a teacher is unaware of these differences, and instead assumes conformity, they are putting at risk the maintenance and transmission of cultural traditions and identities (Blackledge, 2001). Furthermore, minority-groups resisting conformity to the majority-culture might mean putting their children's academic success at risk (Blackledge, 2001). Placing minority-groups into a situation where they must make an impossible and detrimental choice closes doors geared towards building learning communities. Instead, when schools decide to be transformative, building on existing language, cultural, and literacy resources of the home, there are little need for such decisions to be made (Blackledge, 2001). However, there is a high probability of some amount of conformity from minority-groups as they feel that in order for their children to become successful "it will be necessary for them to learn and play by the rules of a culture which is skewed in favour of the white middle class" (Blackledge, 2001, p. 296).

Blackledge (2001) works to prove that current government policy for teaching literacy in schools in England "is part of a broader ideology of homogeneity which is visible in other dominant-culture institutions" (p. 291). Blackledge (2001) does so through analysis and review of 46 articles and policies. The first portion of Blackledge's (2001) work outlines the monolingual ideology evident in education and outside of education, where English is predominantly favoured. Blackledge (2001) suggests that while this has become predominant, it is not inevitable and can be altered. His results determine that schools need not be sites of social and cultural reproduction, rather they can become sites of transformation. "Schools can and do make a difference, and when they adopt policies and practices which challenge discriminatory ideologies, they can

begin to reverse the relations of power which often prevail between minority and majority groups" (Blackledge, 2001, p. 309). Schools are charged with the responsibility of interacting with families of all groups – majority and minority – in order to engage their homes and communities in understanding linguistic practices and structures. This opens the door towards making minority practices visible at the school site. Children as well as families, including those who speak languages other than English, must and need to feel confident about learning and contributing to their child's learning (Blackledge, 2001). Squarely, it is the responsibility of the teacher, even when resistance is felt, to make the effort to involve parents, to welcome them, involve them, and change deficit perspectives to one of valuing difference. In doing so, the sharing of linguistic and cultural resources provides everyone in the school and classroom community with a richness, depth, social competence, and acceptance.

Culturally Responsive Community

An increase in population diversity pertains to such factors including culture, religion, primary language, race, socioeconomic level, ethnicity, family composition, gender, and previous experience, as well as ability level (Harriott & Martin, 2004; Waddell, 2011). Waddell (2011) asserts that "[t]he racial/ethnic populations in public schools have changed dramatically in recent years and will continue to shift to a majority non-White population (National Center for Education Statistics, 2010). In 2001, 61% of school-aged children in the United States were White; this percentage decreased to 56% by 2007 (National Center for Education Statistics, 2010) and it is projected that by 2035 students of color will be the majority" (p. 23). "Yet, the population of teachers in the

United States is 83% White (National Center for Education Statistics, 2011), the majority of whom are from middle class English-only backgrounds" (Waddell, 2011, p. 23).

To face the challenges of diversity, teachers must balance curriculum demands as well as the pertinent need to address social competence and acceptance (Harriott & Martin, 2004; Waddell, 2011). Harriott and Martin (2004) work together to determine what culturally responsive actions teachers can take to promote social competence and acceptance. Without doing so can result in social rejection due to feelings of isolation and loneliness which then become the ramifications teachers must face (Harriott & Martin, 2004). Therefore, Harriott and Martin (2004) deduce that it is necessary to take time to create a supportive classroom community where students accept each other's differences and support each other's learning. The study was completed in a fourth-grade classroom where observations were completed of the classroom teacher worked towards building social competence and acceptance through a variety of culturally responsive activities. The students from the small rural district in her care were predominantly homogeneous apart from one student that is Hispanic and has Down syndrome. The classroom teacher used methods focusing on language/communication to promote and model social competence and friendship by engaging her learning community in the following skills: introducing self and others, participating in group activities, inviting others to play or work together, asking for a favor, exchanging ideas, offering to help, giving and accepting compliments, apologizing, forgiving, smiling and laughing with peers, and appreciating and sharing a sense of humor (Harriott & Martin, 2004). Results from Harriott & Martin's (2004) study shows that creating a classroom community is reliant on developing care and acceptance between individuals (Waddell, 2011).

Promoting social competence and acceptance where students are interested in others, cooperation and simple acts of kindness builds community that fosters interdependence. Harriott and Martin (2004) determine that it is the teacher's responsibility to understand the individuals in their care and then move forward with strategies that build community through interdependence, understanding, care, and inclusivity of the diversity present (Harriott & Martin, 2004; Waddell, 2011).

Training for diversity. Preparing teachers for the continual increase of diversity in classrooms is a challenge that must be confronted. McCarthy, Rezai-Rashti, and Teasley (2009) collectively work to make sense of the changes occurring in 21st-century society, focusing on the implications of these developments for the approaches to diversity and inclusion in education. McCarthy et al. (2009) do so by identifying various markers of diversity (immigration trends in popular culture and the mass media, the significant demographic changes within urban classrooms in North America) through the review of and analysis of five chapters of text which demand attention to the need for increased readings of the classroom and in-school encounters between teachers and students. McCarthy et al. (2009) determine that in the school setting, it is most important to review student experience and the type of encounters that are internally produced and rendered. McCarthy et al. (2009) find that the markers require a necessary response from educators being challenged by this 'new' heterogeneity in schooling (McCarthy et al., 2009). McCarthy et al. (2009) conclude by determining that the matter of diversity needs to be revisited and systematically explored. The term diversity seems to be taken for granted therefore requiring a rethinking of what diversity is, particularly in terms of how the critique of mainstream curriculum approaches occur (McCarthy et al., 2009). The

development of diversity and inclusion approaches in education are key, particularly since the addressment of diversity in the school environment and classroom remains underdeveloped (McCarthy et al., 2009).

While there is an underdevelopment of how to address diversity, there is evidence of acknowledgement within teacher education programs. One of which is explored by Waddell (2011) in a study where the purpose was to determine the impact of cultural immersion on the perceptions of teacher education candidates. The focus group of the article is one, select education program that responded to the call from literature by redesigning their teacher preparation specifically for urban schools (Waddell, 2011). 33 teacher education candidates during the summer and fall semesters of 2009-2010, provided data a minimum of 8 times each. The data was acquired through course reflections submitted throughout the experience. The data was organized, manage, and analyzed through inductive analysis with an open coding approach. Results showed five findings: learning can be optimized by creating opportunities for teacher candidates to cross borders and step out of their comfort zones; carefully designed non-school experiences have an significant impact on the preparation of urban teachers; such experiences that promote diversity, equity, and global perspectives are needed; experiences with urban communities, families and students are rich and relevant for preparing urban teachers; and teacher candidates gained insight of themselves and others while engaging with urban communities, families and students upon reflection of their roles in urban schools (Waddell, 2011). Waddell (2011) clearly states at the end of the study that further research is needed so as determine the impact of cultural immersion experiences on teacher and student learning. The expansion of cultural immersion

experiences "will contribute to strengthening the efforts of teacher preparation programs to produce candidates who possess the knowledge, skills, and dispositions essential to ensuring positive outcomes for all children" (Waddell, 2011, p. 34).

Suggested Tools for Building Community

It is necessary to identify suggestions as per how to go about building a functional, caring, learning community. While there are many recommendations that follow, it is most important to note that all authors do so with the advice that one method does not fit all. Development of authentic lessons as tailored for the needs of the community are the strategies students welcome most (Kent & Simpson, 2012). Most importantly, a teacher must understand her role in community building as being an observer, learner, participant, and facilitator. That their role is reciprocal, meaning, that they must engage in activity, model, and maintain as well as guide their students toward communal goals, responsibilities, and agreements. The teacher is charged with the responsibility of pursuing curriculum content as well as encouraging personal growth, whereby prior knowledge, language, culture and skill are regarded with respect and as resources, not deficits. Furthermore, moving away from a hierarchical system, participants, students, teachers, and guardians feel valued, respected, that their opinion matters, and they have the ability to affect/influence the group.

The creation of a safe environment from which community can be built relies on boundaries, cooperation, trust, problem-solving, and challenge (Maher, 2005). Maher (2005) determines that community cannot be grown in a vacuum, rather, it is dynamic and needs models and tools to help it prosper. Maher's (2005) purpose is to determine

which practices are beneficial for using adventure to create community. Maher (2005) does so by reviewing to books, *Changing the Message: A Handbook for Experiential Prevention* and *Journey Toward the Caring Classroom*. The tools presented through his analysis that enable community to grow are: full value contract, challenge by choice, and goal setting. Maher (2005) concludes that the development of classroom community is a journey which begin with an attitude and continues through hard work.

Community building tools for additional language learning. Within an afterschool-tutoring program serving students acquiring Italian as an additional language, photography was the mode through which community and language learning was built. Danzak (2015) describes and evaluates an 8-week photography workshop, FotoLab, conducted in Italy. There were 17 participants were aged 8-17 from 9 countries as co-facilitated by three international educator-researches. The purpose of FotoLab was to promote self-expression, collaboration, and visual literacy (Danzak, 2015). There were many difficulties during the 8-week program due to individuals citing ‘racism’ from fellow students, though, when questioned about what ‘racist’ action occurred, generally no response was provided except to describe that a disagreement had occurred. Thus, “diversity among the participants, the students’ racial, ethnic, or cultural background did not emerge specifically as a reason for conflict” (Danzak, 2015, p. 66), rather, conflict occurred due to challenges in practicing respect and active listening. Due to conflict continually manifesting, co-facilitators determined the necessity of engaging students in collectively determining a set of community agreements: listen attentively when someone is speaking; be polite, courteous, and nice; respect students and facilitators; and, come to an agreement to work together as a team (Danzak, 2015). Adjustments also had to be

made about collaborative learning as many students were hesitant to work with one another. Though there was continued turbulence, FotoLab was deduced to be an engaging means for multicultural students in collaborative experiences to relate, share, and learn (Danzak, 2015). It is notable to observe that collaboration and community does not occur without communal boundaries, tools, guidelines, and respect.

Community building tools for literacy. Throughout the research, literacy has been a means of discussing as well as determining a means through which community can be established as well as fractured (Blooms, 1986; Kent & Simpson, 2012). This is because reading and writing are inherently social processes involving language which signals membership and participation within a community. Regardless of the type of community, members are expected to use language that is consistent with the community, including reading and writing (Blooms, 1986). "To do otherwise would signal that one was not a member of that community" (Blooms, 1986, p. 71-72). Blooms (1986) seeks to establish the importance of literacy in relation to the building of classroom. Blooms (1986) states "all classrooms can be viewed as literate communities in the sense that all involve the use of reading and writing to shape and maintain the community as well as to accomplish classroom community goals" (p. 72). Blooms dissects mock participation of a male student in a seventh-grade academic class and procedural display from a transcript of a ninth-grade class. Results showed that as community members interact with each other, they work to "accomplish community of personal goals, they use language, including reading and writing, in ways familiar to each other and in ways consistent with their other cultural doings but in ways that may be unfamiliar to people outside their community" (Blooms, 1986, p. 72). Blooms (1986) concludes that each literacy activity,

the nature of them should be linked to the inherent goals, structure, and history of the classroom community. Such activities can be used to build or rebuild the classroom community. "Educators must consider the inherent and implied goals, social structure, and history of the classroom community and how classroom literacy relates to those goals, structure, and history" (Blooms, 1986, p. 75).

In a low socio-economic neighborhood, at an elementary school along the United States and Mexican border serving nearly 1,300 students, Moreno (2015) conducts her research through her own experience of working with students at the school for six years. The purpose is to share how the author uses multicultural education to impact student learning and develop critical thinking skills. Moreno (2015) credits the achievements of her students to the cultivation of a multicultural classroom community based on social justice philosophies and critical pedagogy. To do so, the routine of daily reading with students has proven to be a time where the classroom community could come together to share their voices and perspectives (Moreno, 2015). Literature is deliberately selected to connect with students' lives in addition to challenging their thinking about what they know. First, students are engaged in conversation that have foundations in conceptual understanding before moving into the procedural. Moreno (2015) concludes that engaging the classroom community in a discourse that questions mainstream knowledge and how humans relate to one another challenges the teacher as well as students to grow and build acceptance all while developing community.

Community building tools for mathematics. The purpose of Gamoran Sherin, Prentice, and Louis's (2004) study focuses on the relationship between 'Fostering a

Community of Learners' (FCL) and the teaching of mathematics. A hallmark of FCL is the 'jigsawability' of content. This is that students conduct research to become experts in their portion, they are then organized into 'jigsaw groups' comprising of experts in several areas. Students must then work together, share their knowledge, and cooperate towards completing a required task. Thus, community in this manner, is built upon four conditions for learning: activity, reflection, collaboration, and community. The learner must be an active agent in the learning process and must be able to reflect on their learning for effective learning to occur. Additionally, learning is interdependent whereby learners must be able to work tougher the support one another's learning within a community that nurtures such opportunities (Gamoran Sherin et al., 2004). Collaboration between a middle-school mathematics teacher and two researchers at Stanford University over a two-year period produced data collected through videotapes of the instruction and through discussions of these videotapes with the teacher. Gamoran Sherin et al. (2004) determine that the teacher's implementation of FCL with mathematics required three shifts: the teacher developed a new perspective of mathematics that emphasized the importance of having students learn both mathematical concepts and process; the teacher developed a new understanding of the role of the teacher in mathematics- education reform; and the teacher modified his understanding of FCL, coming to believe that a discourse community would be the basis for FCL pedagogy in a mathematics classroom (Gamoran Sherin et al., 2004). Gamoran Sherin et al. (2004) conclude that it is not enough to provide appropriate activities to build community, rather, the necessity for the teacher to promote students' learning as they engage in the activities is paramount. This followed by discussion in which the teacher "needed to both elicit comments from

students, and to decide how to pursue these comments with the class" (Gamoran Sherin et al., 2004, p. 229). Thus, the teacher is an active participant, guiding and facilitating, listening and discussing, making decisions regarding activities and materials that further promote student interest and learning as a community.

Community building tools for science. Pressick-Kilborn (2009) sought to determine ways in which a learning community can be fostered in the primary science classroom. Participants of the study were the students in one female teacher's primary classroom in 1998 at Meriden Junior Girls School, Strathfield. Observations and comments over the course a single unit of study were analyzed alongside literature. Active involvement in small group work was focused on so as to determine the enhancement of a learning community. The following features were used: groups completing different tasks relating to a central topic; students planning work; groups taking responsibility, and; discussing their ideas with the guidance and input of the teacher as required (Pressick-Kilborn, 2009). The author determined that the community's collective goal of understanding was an important feature and key motivator driving students' activities (Pressick-Kilborn, 2009). Increasing students' responsibility as well as their involvement as legitimate participants in the community of learning were decisive factors for developing the community. Pessick-Kilborn (2009) also notes the teacher referring to herself as a 'co-learner' and an 'active guide' in the students' learning.

CHAPTER III: DISCUSSION AND SUMMARY

Summary of Literature

Community describes the features of social settings that satisfy people's needs for connection and belonging (Ellerbrock & Kiefer, 2010). A community-based approach to learning is founded in the belief that learning involves the whole person, fostering emotional and intellectual growth due to the development of trusting relationships (Ellerbrock & Kiefer, 2010; Wilgus, 2009). It denotes a relation to specific activities in addition to a relation to communities (Wong et al., 2013). By building a safe, secure and respectful environment with positive and consistent relationships among adults, children, and their peers, collective responsibility within the community, common goals attainable by all members, as well as healthy social-emotional development are foundational pieces to functional classroom communities as facilitated by teachers (Marri, 2009; Turner & Kim, 2005; Whitington & McInnes, 2017; Wright et al., 2013).

The importance and benefits of establishing classroom community allows for individuals to have a space in which to develop, along with feeling the wholeness in a community (David & Capraro, 2001). While the strategies will differ, the ideals and foundational principles remain the same. These being: creating a climate of mutual respect to help students build positive relationships and how to support each other emotionally (Blooms, 1986; David & Capraro, 2001; Gamoran et al., 2004; Marri, 2009; Pressick-Kilborn, 2009; Turner & Kim, 2005; Whitington & McInnes, 2017), building trust with children and modelling emotional self-regulation (David & Capraro, 2001; Whitington & McInnes, 2017), teaching social skills (Blooms, 1986; David & Capraro, 2001; Gamoran et al., 2004; Marri, 2009; Whitington & McInnes, 2017), involving

parents (David & Capraro, 2001; Rodriguez-Valls & Torres, 2014; Scully & Howell, 2008; Whitington & McInnes, 2017), reflecting on community learning, fostering collective responsibility and achieving important collective goals for all community members (Blooms, 1986; Danzak, 2015; David & Capraro, 2001; Pressick-Kilborn, 2009; Turner & Kim, 2005; Whitington & McInnes, 2017).

Administration, faculty, staff, students, and parents contribute to the development of school and classroom community as guided by school ethos. School ethos generally designates a variety of aspects of the school-wide climate including, environment and relationships between those within it (Grant & Wong, 2004; Manchester & Bragg, 2013). The importance of providing pupils with ethos and culture is such that some do not have features within their home life where the value of educational success is prominent (Manchester & Bragg, 2013). School ethos has the ability to influence and guide the school and classroom communities to be environments of trust that are non-hierarchical, power-shared, with non-judgemental relationships were everyone is valued (Whitington & McInnes, 2017).

Each contributing group within the school has different roles of which affect community development. Principals, faculty, and parents often carry the myth that a language deficit will occur when raising a bilingual child (Antón et al., 2015; Michael-Luna, 2013). Administration and principals set the tone that can be one of high expectation such that they are firm with the belief that all children can succeed, including those of minority (Grant & Wong, 2004; Michael-Luna, 2013). Strong leadership within the school, is required for the development of policy and practice to meet the needs of minority students (Grant & Wong, 2004). Faculty and staff working in partnership with

parents sharing 'power' in educating minority children is also crucial (Grant & Wong, 2004). The inclusion of minority children and families within school and classroom community is dependent upon understanding that factors such as participants, situation, theme and purpose governs language choice and cultural identity, in addition to the existence of partnerships that enhance their migratory essence paired with the consistency and steadiness of a welcoming neighborhood, community, school, district, and county (Lanza & Svendsen, 2007; Rodriguez-Valls & Torres, 2014). By extending and arranging events, and welcoming incidental interactions with the teacher, families are deliberately included as part of the classroom and wider community, thus bringing school and home into synchrony (Scully & Howell, 2008; Whitington & McInnes, 2017).

Teachers carry a depth of responsibility to community building within the classroom that is incredibly dynamic. They must value and tap into the cultural riches and resources of students, families, and communities, where drawing on personal knowledge of other cultures and countries enables everyone to feel involved, responsible and shared sense of belonging, of which is necessary to foster a classroom community (Grant & Wong, 2004; Lash, 2008; Manchester & Bragg, 2013). The creation of a safe environment from which community can be built relies on boundaries, cooperation, trust, problem-solving, and challenge (Maher, 2005). Having clear communal expectations, focusing on the behaviour rather than the person, modeling appropriate body language and voice tone, and respecting community members as you would like to be respected and treated are conclusions the pair delivered with regards to fostering community and the students' role (Kent & Simpson, 2012). By doing so, the teacher ensures that everyone feels involved, heard and responsible (Kent & Simpson, 2012; Manchester &

Bragg, 2013; Moreno, 2015; Wright et al., 2013), but more broadly, the acknowledgement that learning is distributed across persons, resources, and places, not contained within individual minds (Manchester & Bragg, 2013). Effective teachers provide equal access to learning by working with their community to achieve important collective goals for all community members and that the collective goal of understanding is the key motivator driving the community forward (Pressick-Kilborn, 2009; Turner & Kim, 2005). Doing so requires community members to build relationships, foster collective responsibility within the community, promote ownership of action for all community members, and the reflection on community learning (Pressick-Kilborn, 2009; Turner & Kim, 2005). Development of authentic lessons as tailored for the needs of the community are the strategies students welcome most (Kent & Simpson, 2012)

Increasing cultural and linguistic diversity is a notable challenge for teachers and school leaders and one in which the development of inclusion approaches is vital (Blackledge, 2001; Grant & Wong, 2004; Harriott & Martin, 2004; Kenner et al., 2013; McCarthy et al., 2009; Waddell, 2011). Reconstruction of school leader and teacher consciousness, attitudes, and behaviours regarding language and cultural minorities to utilize home language and cultures of the students and families as resources through professional development is crucial (Blackledge, 2001; Booker, 2008; Busch, 2011; Duff, 2007; Hornberger & Link, 2012; Kenner et al., 2013; Grant & Wong, 2004). Replacing deficit perspectives about language differences and culturally sensitive models can improve communication with students and families of language and cultural minority which in turn strengthens teaching, allowing teachers to better advocate for their students

(Antón et al., 2015; Blackledge, 2001; Booker, 2008; Duff, 2007; Grant & Wong, 2004; Kenner et al., 2013).

Limitations of the Research

A variety of search engines were used to collect literature for this thesis using the following key words "classroom communities," "multicultural communities," "multilingual communities," "social and emotional learning (SEL)," and "developing classroom community." These terms were searched within the following databases: Academic Search Premier, Caddo Gap Press, CLICsearch, EBSCO MegaFILE, Education Journals, Educator's Reference Complete, ERIC, ILLiad, JSTOR, and ProQuest Education Database were conducted for publications from 1985-2019. This list was narrowed by only reviewing published empirical studies from peer-reviewed journals that focused on learning communities, social and emotional learning, multicultural classrooms and multilingual classrooms found in journals that addressed the guiding question.

Initially, social and emotional learning (SEL) was a parameter that was to be included in the thesis, however, it was excluded as including this parameter made the scope of the project too large. In addition, a trend was noticed within published empirical studies from peer-reviewed journals regarding SEL in that multilingualism and multiculturalism was not directly addressed, thus, was not pertinent information in relation to answering the guiding question. Though, within some of the publications enlisted in this thesis, SEL was a term and practice that presented itself within the empirical studies.

The research available regarding direct addressment of how teachers can be prepared to facilitate community building in multilingual and multicultural classrooms was limiting. The expansion of diversity and inclusion approaches in education are key, particularly since research addressing diversity in the school environment and classroom remains underdeveloped, though, is improving.

Implications for Future Research

Moving forward in determining how educators can create community in diverse classrooms begins with teacher preparation and training. Research projects centered on creating and analyzing professional development opportunities for teachers in the field is necessary to support educators towards providing environments in which all students and families can flourish. Additionally, teacher education programs should be targeted with research projects focusing on training to aid them in inclusion practices for diversity, social competence and acceptance.

Another recommendation is to engage in more research focused on leaders within schools and how they affect and establish school community. Leadership in schools is traditionally formulated in a hierarchical model. Whereby administration and principals historically lead; faculty, staff, students, and parents follow. Exploring and engaging in research projects where the foundations of community are reflected in the organization of schools and leadership within schools would be an interesting avenue to pursue.

A final recommendation is to engage in studies focused upon the tool's educators can use to facilitate community. While there is definite conclusions can be drawn about what a learning community is, how individuals need and want to feel within a community, how a teacher affects community, as well as additional factors that contribute

to the construction or deconstruction of community; what is lacking is a foundation practices and procedures from which teachers can begin their journey towards building and maintaining learning community. Each learning community is different, and thus, require different experiences, however, it would be beneficial to more deeply explore more specific successful community building pedagogy.

Implications for Professional Application

It is the responsibility of educators to enable the whole child to flourish so as to take care of their entire being. Community building in classrooms is important to invest time in so as to tend to the holistic growth of each child in our care. This transcends prescribed learning outcomes since the nurturing and development of a child's mental being, emotional wellness, and individual interests tend to be overlooked by curriculum. By fostering holistic growth, each student is encouraged to take charge of their learning due to the deep understanding they have of themselves, their peers, and their ability to affect the community they are active participants in. By building a safe, secure and respectful environment with positive and consistent relationships among adults, children, and their peers, collective responsibility within the community, common goals attainable by all members, as well as healthy social-emotional development are foundational pieces to functional classroom communities as facilitated by us.

Holding the belief that every student has the potential to be successful and communicating that to students and families regularly allows them to feel seen, heard, and important. The students in our care represent the future of society. By creating classroom communities based on the ideologies of social competence, acceptance, and understanding, we have the ability to potentially transform society. Therefore, we are

charged with the heavy responsibility of providing them with relevant learning experiences that prepare them for the now and for their future. Each individual has the potential to bring something unique and special to the world. It is within the classroom that the value of each individual is first harnessed in a sphere outside the home. We must value the cultural and linguistic riches and resources of students, families, and communities. Drawing on personal knowledge of other cultures and countries enables everyone to feel involved, responsible and have a shared sense of belonging.

The purpose of determining how to develop community in multilingual and multicultural classrooms is pertinent to teachers on a global scale. The globalization of education and diversity across our continents requires educators at all levels to be conscious of their pedagogical approach to inclusivity, social competence and acceptance.

Cultural and linguistic diversity will continue to rapidly increase and challenge educators. This challenge requires us to seek out and work to develop inclusion approaches for students and families, regardless of their culture, religion, primary language, race, socioeconomic level, ethnicity, family composition, gender, and previous experience, as well as ability level. It is our duty to pursue the reconstruction of our consciousness, attitudes, and behaviours regarding language and cultural minorities to utilize home language and cultures of the students and families as resources through professional development. Replacing deficit perspectives about language and cultural differences, diversity sensitive models can improve communication with students and families of language and cultural minority. In turn this will strengthen our pedagogical

approaches and philosophical understandings, allowing our profession as a whole, better advocate for our students.

Conclusion

In order to develop learning communities in linguistically and culturally diverse classroom settings, the cultural and linguistic riches and resources of students, families, and communities must be valued, welcomed, and accepted. Drawing on personal knowledge of other cultures and countries enables everyone to feel involved, responsible and have a shared sense of belonging. Pedagogical approaches to inclusivity, social competence and acceptance are required since cultural and linguistic diversity will continue to rapidly increase and challenge educators.

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