

## MODULE 2: CULTURALLY RESPONSIVE PEDAGOGY AND PRACTICE

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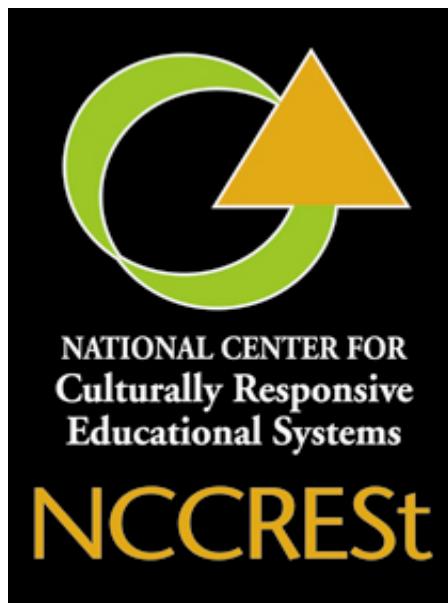
### Academy 1: Understanding Cultural Responsiveness

Version 1.0



# Facilitator's Manual

Building coalitions of students, families, practitioners, policy makers, and researchers around interventions and strategic improvements in practice and policy that are culturally responsive



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## Academy 1: Understanding Cultural Responsiveness

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 We strive to produce the most reliable and current academies possible. Therefore, our academies are updated regularly based on facilitator and participant feedback, on subject-matter expert input, and on up-to-date research. Please check our web site regularly – [www.NCCRESt.org](http://www.NCCRESt.org) – to find new versions and addenda to this academy.

**Module 2: Culturally Responsive Pedagogy and Practice**  
**Academy 1: Understanding Cultural Responsiveness – version 1 (2008)**

## What are Leadership Academies?

A strategy through which NCCRESt supports the creation of networks of skilled and knowledgeable teacher leaders, administrators, community members, and family members to serve as transformational agents of change for culturally responsive practices and systems is through the **Leadership Academy** model of professional learning. In collaboration with schools and local universities, NCCRESt creates these Leadership Academies for pre-service and in-service activities. The approach includes careful consideration of the content for professional learning, application of adult learning principles, and selection of teams from schools and districts that can support their team members' learning and practice. In this way, professional learning builds on converged needs, creates a sense of common purpose, and extends the creativity and skill of practitioners.

All Leadership Academies are based on NCCRESt's assumptions that culturally responsive educational systems:

- Use the valuable knowledge and experience that children and their families bring to school learning.
- Expand students' life opportunities, available choices, and community contributions.
- Construct education for social justice, access, and equity.
- Build on the extraordinary resources that urban communities provide for life-long learning.
- Need individuals, family, organizations, and communities to work together to create future generations of possibility.
- Practice scholarship by creating partnerships for action-based research and inquiry.
- Shape their practice based on evidence of what results in successful learning of each student.
- Foster relationships based on care, respect, and responsibility.
- Produce high achieving students.
- Understand that people learn in different ways throughout their lives.
- Respond with learning opportunities that work.



Academy participants are generally teams of educational professionals from schools and districts, selected to advance knowledge and practice related to culturally responsive systems and practices. Academies are organized into modules that share an overarching theme and are designed to (1) engage adult learners in advancing their knowledge and skills about culturally responsive practices within organizations; (2) build communities of practice in which inquiry and public discourse are cornerstones of continuous improvement in culturally responsive systems; and (3) embody approaches to learning that affirm the sociocultural histories and experiences that all members of the academies bring to shared learning. Finally, the Leadership Academies create forums for open discussion to help school and community members think more broadly and systemically about culturally responsive schools and classrooms.

The best way to implement this module is to bring together building leadership teams from a cluster of schools so that teams can learn from one another and create a practice community that can support innovation. The academies should be offered in sequence, spaced four weeks apart so that some application can occur between sessions, and that there is a plan for coaching on-site between academies. The modules include:





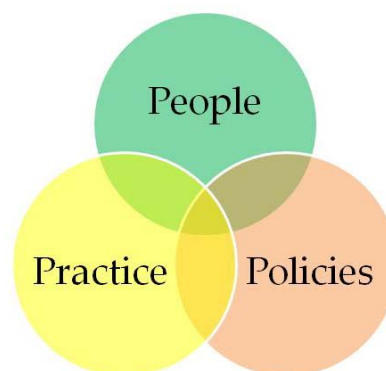
## Professional Learning Principles

NCCRESt has a set of Professional Learning Principles for work with educators who work in practice, policy, and research settings. These principles emerged from a variety of research traditions, particularly those focused on sociocultural perspectives. As a lens for understanding human learning, sociocultural perspectives help us understand the relationship between individual psychological characteristics, identification with and mastery of specific cultural and linguistic heritages, and the contexts in which learning occurs. This perspective offers us a way of understanding the interaction between the tasks or activities that focus learning and the various ways that the tasks may be understood and valued by learners. Finally, the kinds of intellectual and affective tools that learners bring to tasks, or the kinds of tools they may need to develop, are also influenced by the nature of tasks and the learners' own cultural and psychological characteristics. This framework is particularly useful as the United States navigates the increasing cultural and linguistic diversity of our school-age population. Our principles have been influenced by research from the Center for Research on Education, Diversity, and Excellence (CREDE) as well as the National Staff Development Council.

**PRINCIPLE 1:** Professional Learning is focused on improving learning within a diverse, multicultural community. The diverse, multicultural context that characterizes most contemporary communities must be grounded in the outcomes, content, and activities of any professional learning activity.

**PRINCIPLE 2:** Professional Learning engages educators in joint, productive activity through discourse, inquiry, and public practice. Effective professional learning is reached by continuous, collaborative interaction with colleagues through discussion, knowledge development and understanding, and directed inquiry around practice.

**PRINCIPLE 3:** Professional Learning is a facet of daily practice, not a compartmentalized activity. Since professional learning is embedded within practice, it becomes part of daily discourse, shared discussions about student learning and student products, as well as more formalized mentoring and coaching, meetings, study groups, and examination of evidence from inquiry cycles.



**PRINCIPLE 4:** Professional Learning results in improved learning for students who have been marginalized from the academic and social curricula of the US public school system. Professional learning scaffolds teacher learning so that the influence of individual cultural identity and values on individual and systems practices are understood, mediated by expanding professional knowledge of the sociocultural dimensions of learning, and its impact assessed through student involvement and performance in academic and social curricula.

**PRINCIPLE 5:** Professional Learning influences decisions about what is taught and why. Since professional learning is generative, educators' knowledge will expand and become more complex as it develops. It is expected that professional learning will result in examination and improvements to the content and process of instruction for culturally and linguistically diverse learners.

**PRINCIPLE 6:** Professional Learning is focused on the diffusion of professional knowledge to build sustainable educational communities focused on improving learning outcomes for students and their families who are culturally and linguistically diverse. As educators gain knowledge, they also have the responsibility for sharing and mentoring others both in the practice of professional learning and in the expanded knowledge that comes from such activity.



## Tips for Facilitating Leadership Academies



### Facilitator Note

You may be reading this because you are leading the professional learning efforts around this module at your school, district, or educational site. Each Facilitator Manual provides detailed information about every aspect of an academy from the academy outcomes through the academy content and, finally, evaluations. In most cases, you will follow the same process when presenting every academy: (1) Introduction to NCCRESt Academies; (2) Academy Overview; (3) Academy Session; (4) Self-evaluation; and (5) Academy Evaluation.

Please make sure that you prepare for each academy by reviewing all the materials: Facilitator Manual, lecturette presentation, lesson plans, activity handouts, and participant materials. More than likely, there are lots more notes provided for each Academy Session than you may need to present this module effectively. We have covered extensively the content provided in this Academy, so that even someone who is not very familiar with the topic is able to facilitate a community's learning around the topic. If you have questions or comments about this or any other academy, please contact NCCRESt. We welcome your questions, suggestions, and feedback.

Before delving into the flow of the academies, please read through the following tips that can help you and your participants get comfortable and maintain focus on learning and growing. We hope that you enjoy facilitating these learning opportunities as much as we have.



**TIPS FOR GETTING STARTED:** Before participants arrive, set up the room at a comfortable temperature and with table and chair arrangement that is conducive to communication. Introduce the academy facilitators, and provide an overview of NCCRESt and sponsors of the academy. Talk a bit about what a Leadership Academy is, its structure, how it is designed, and present the academy topic and outcomes. Explain the roles the facilitators will play and have participants introduce themselves and briefly tell what they'd like to learn or take away with them at the end of the academy, focusing on what would be useful to them in their practice. This should take no longer than 15 minutes. You are provided with a PowerPoint to lead this introduction.



**TIPS FOR MOVING THINGS ALONG:** Included in the academy is a time schedule for activities—stick to it! Each activity has a built in timer, simply click to the next slide when you finish reading the instructions, the timer will keep you on schedule so you won't have to watch the clock. Try to begin and end on time, and instead of scheduling multiple breaks, invite people to get up to stretch, get a drink or use the bathroom as needed. During discussions, try not to let one person dominate the conversation or go off on tangents that are narrowly focused on their own experiences. To "cut people off" politely, ask others what they think or ask a questions to get the discussion moving in a different direction.



**TIPS FOR MANAGING ACTIVITIES:** Before beginning an activity, briefly review the activity with the group and discuss its purpose. Read through the tasks and look over supporting materials. Ask if there are any questions. If necessary, have each group select a person who will take notes and report to the larger group the outcomes of their discussion or work. While the participants are working in their small groups, circulate from group to group to make sure they are on task and to answer any questions. Be available if a group gets stuck, but don't interfere in the group process unless they need assistance.



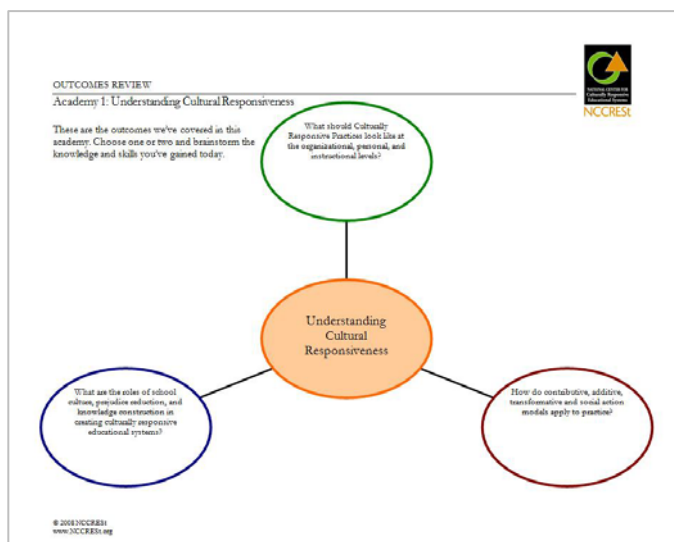
**TIPS FOR LECTURETTES:** Practice timing yourself so you don't run over the allotted period. Copies of the PowerPoint slides and facilitator notes are provided in this manual. Each slide is accompanied by a lecturette icon (as seen on the right), a pause for questions and answers is identified by a question icon (seen below in the "tips for participant questions" section), and a stop sign icon indicates a participant activity.



**TIPS FOR PARTICIPANT QUESTIONS:** Paper is included in the participant materials for note-taking. Urge participants to jot down notes and save their questions for the Q and A periods so the academy does not run over the allotted time.



**TIPS FOR LEAVE-TAKING:** To wrap things up, ask people to take a minute to think about what they learned during the academy. Ask the participants to complete the outcomes review and share their thoughts and any last words. Use the overhead or chart paper to record what they say as a way to highlight new learning and congratulate the group on their hard work. Ask participants to complete the Academy Evaluation before they leave as a way to improve future academies.



**Academy 1 Evaluation**

This evaluation gives NCCREST's module developers a chance to see how the academy is being received and allows them to improve it as needed.

I am a

- General Ed Teacher
- Administrator
- Special Ed Teacher
- Parent
- Paraprofessional
- Other

I am affiliated with a(n):

- Elementary School
- Middle School
- High School

Please let us know how useful you found the topics:

Activity	1	2	3	4	5
Activity 1	Poor				Great
Activity 2	Poor				Great
Activity 3	Poor				Great
Self evaluation	Poor				Great

Three things I learned that made me go ... AHH HAH!

If I were on the next academy team I would ...

As a result of participating in this academy, I am going to ...





## Special Facilitation Tips for Talking About Potentially Emotional Topics:

Facilitating conversations about culture, race, power, and privilege requires a set of skills that may be different from other facilitation/training experiences.

To lead such conversations requires that you, as the facilitator:

1. Have read sufficient background material from the reference list provided in the academy.
2. Have a well developed understanding of your own identity and culture, and be willing to share those experiences with others.
3. Can hold multiple perspectives.
4. Are able to remain objective and not take comments personally (compassionate detachment) and utilize active listening.

These topics often stir up strong emotions and reactions. Be prepared to diffuse and redirect anger or attacks, and support individuals who are struggling with feelings of guilt, shame, anger, sadness, and defensiveness.

Tips for facilitating difficult conversations:

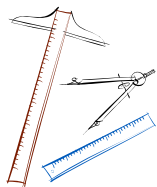
1. Don't ignore a conflict between participants if one arises, for such a situation will not disappear on its own. Invite participants to respectfully share and explore each point of view in order to ensure they are heard.
2. Recognize and acknowledge how the conflict is affecting others in the group. Invite group members to share emotions, thoughts, and solutions.
3. Encourage each member to allow others to be heard in the group.
4. Create a work environment in which healthy conflict is encouraged. Conflicts can enhance discussion by spurring productive discussions and engaging participants emotionally.
5. Set clear expectations about how participants should approach sensitive topics. For example, create a group norm that conflict around ideas and direction is expected and that personal attacks are not tolerated.
6. Reward, recognize, and thank people who are willing to take a stand and support their position.

\*If you think you have some growing you need to do on any of the above items, please spend some time on the following websites before moving on to facilitate the Academy.

Resources:

[http://humanresources.about.com/od/managementtips/a/conflict\\_solve.htm](http://humanresources.about.com/od/managementtips/a/conflict_solve.htm)

<http://humanresources.about.com/cs/conflictresolves/l/aa071002a.htm>



## Academy Materials

You should have these materials prior to conducting the Academy:

- FACILITATOR'S MANUAL
- ACADEMY LECTURETTES and access to a PowerPoint presentation system
- PARTICIPANT HANDOUTS. Handouts are provided as an Appendix and contain the Leadership Academy overview and agenda, activity handouts, self-assessment and academy evaluations and resources. (Handouts can be copied double sided and in black and white).
- NAME TAGS (Make sure you have broad tipped felt pens for name tags so that people write their names in large print that can be read from a distance).
- CHART PAPER
- MARKER
- TAPE
- STICKY NOTES

# Academy 1

## Understanding Cultural Responsiveness

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## Academy Abstract

In this academy we explore what it means to be culturally responsive as it applies to educators and education. In education, cultural responsiveness involves creating equitable opportunities for all students.

## Academy Outcomes

As a result of the activities and information shared at this Leadership Academy, module participants will:

- Define the Dimensions of Culturally Responsive Education
- Recognize what Culturally Responsive Practices look like at the organizational, personal, and instructional levels
- Identify the role of school culture, prejudice reduction, and knowledge construction in creating culturally responsive educational systems
- Develop an understanding of contributive, additive, transformative, and social action models as they apply to practice

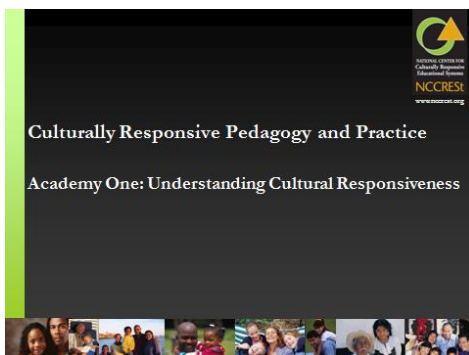
## Academy Agenda

Review the agenda, noting the structure of the academy (lecture, activities, question-answer period, break time, assessment), and process for answering participant questions.

<b>INTRODUCTIONS, GREETINGS, &amp; WARM-UP</b> .....	15 MINUTES
<b>OPENING ACTIVITY: GROUND RULES</b> .....	15 MINUTES
<b>LECTURETTE 1: DIMENSIONS OF CULTURALLY RESPONSIVE EDUCATION</b> .....	30 MINUTES
<b>ACTIVITY: WHAT DO YOU ALREADY DO?</b> .....	15 MINUTES
<b>LECTURETTE 2: THE INSTITUTIONAL, PERSONAL, AND INSTRUCTIONAL DIMENSIONS OF CULTURALLY RESPONSIVE PEDAGOGY</b> .....	25 MINUTES
<b>BREAK</b> .....	10 MINUTES
<b>DISCUSSION POINT</b> .....	10 MINUTES
<b>LECTURETTE 3: TRANSFORMING OURSELVES AND OUR EDUCATIONAL SYSTEMS : BECOMING A CULTURALLY RESPONSIVE TEACHER</b> .....	15 MINUTES
<b>ACTIVITY: VIGNETTES</b> .....	25 MINUTES
<b>THINGS TO REMEMBER</b> .....	5 MINUTES
<b>LEAVE-TAKING &amp; FEEDBACK</b> .....	30 MINUTES



Slide 1



## Culturally Responsive Pedagogy and Practice: Academy 1: Understanding Cultural Responsivity:

In this academy we explore cultural responsiveness as it applies to educators and education. In education, cultural responsivity involves creating equitable opportunities for all students.



Slide 2



## Introduction – Facilitators, Sponsors, and NCCREST:

Introduction: Introduce the academy facilitators (your position and background, and co-facilitators, if any) and the school or district that is sponsoring the academy.

The National Center for Culturally Responsive Educational Systems (NCCREST) is funded by the Office of Special Education Programs at the U.S.

Department of Education. The mission of NCCREST is to close the achievement gap between students from culturally and linguistically diverse backgrounds and their peers, and to reduce inappropriate referrals to special education.

As a result of the work of NCCREST, we expect to see an increase in the use of prevention and early intervention strategies, a decrease in inappropriate referrals to special education, and an increase in the number of schools using effective literacy and behavioral interventions for students who are culturally and linguistically diverse.

As part of our work, we link existing general education reform networks with special education networks. We also synthesize existing research into products that are made accessible in both print and electronic versions. These publications support the efforts of professionals, families, researchers, advocacy organizations and others involved in the work to create culturally responsive, inclusive school communities.



Slide 3



## Introduction – Participants:

Have participants introduce themselves and briefly tell what they'd like to learn or take away with them at the end of the Academy, focusing on what would be useful to them in their practice.

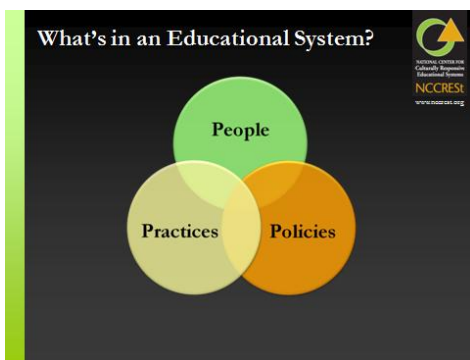


**Facilitator Note:** It is important to get a sense of who is in the room- but not to spend too much time on introductions. Think

about your audience- the number of participants, how well they know each other, how much time you have- then choose how you will have participants introduce themselves to the whole group.



Slide 4



### What's in an Educational System?

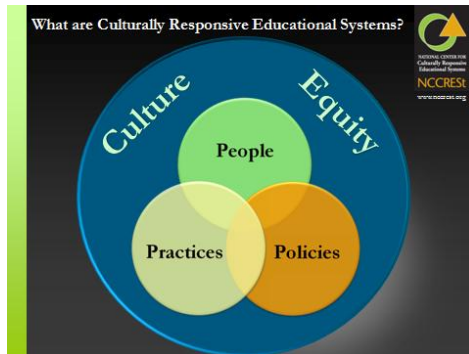
Before you can act systemically, you need to know what aspects of a system you need to involve. NCCRESt has developed a conceptual framework for understanding culturally responsive educational systems that identifies three key elements that comprise an educational system: the people, the practices, and the policies.

**People** are key since educational systems are created to educate people, infants, children, adolescents, and adults. Educational systems employ people. Teachers and other school practitioners work together to create effective learning communities for the students they serve. School leaders and other administrators help to keep the system flowing so that students enter; progress and graduate, and teachers and other personnel are recruited, hired, coached, evaluated and retired in a constantly flowing process.

**Policies** help to guide the people side of the work. They are created to maintain the learning process and reduce the amount of effort expended on activities other than learning, like getting supplies to the classroom, deciding which students are assigned to which teachers, and making sure that there are enough books, desks, classrooms and buildings to house all the students. Policies help parents and students know what to expect, what is expected from them and how the school calendar will flow from the time that school opens until the end of the school year.

**Practices** are what people do. They include simple things like how students are greeted at the beginning of the year to how reading is taught in the classroom to how assessment occurs. While policies regulate the spheres in which people operate, much of daily practice is up to the people who do the work: students and school practitioners alike. Practices also include how teachers interact with one another, their supervisors, and the building leadership. The practices of administrators at central administration affect the lives of school personnel and the choices they make to involve themselves in decision-making.

When we talk about making a system culturally responsive, we mean that people, policies, and practices need to be assessed in terms of the degree to which they permit or impede culturally responsive action.



## What are Culturally Responsive Educational Systems?

Culturally responsive educational systems are grounded in the belief that we live in a society where specific groups of people are afforded privileges that are not accessible to other groups. By privileging some over others, a class structure is created in which the advantaged have more access to high quality education and later, more job opportunities in high status careers. This leads to socio-economic stratification and the development of majority/minority polarity. We can turn the tide on this institutionalized situation by building systems that are responsive to cultural difference and seek to include rather than exclude difference.

Students who come from culturally and linguistically diverse backgrounds can excel in academic endeavors if their culture, language, heritage, and experiences are valued and used to facilitate their learning and development. These systems are concerned with instilling caring ethics in the professionals that serve diverse students, support the use of curricula with ethnic and cultural diversity content, encourage the use of communication strategies that build on students' cultures, and nurture the creation of school cultures that are concerned with deliberate and participatory discourse practices. Moreover, culturally responsive educational systems create spaces for teacher reflection, inquiry, and mutual support around issues of cultural differences.



**Leadership Academies:** NCCRESt helps educators develop leadership skills for culturally responsive practice through leadership academies.

The academies are designed to be used by local researchers and professional developers who are invested in collaborating with schools. The goal of this collaboration is to build more culturally responsive schools that successfully educate students from diverse cultural and linguistic backgrounds. The approach includes careful consideration of the content for professional development, adult learning principles, and selection of teams from schools and districts that can support their colleagues' learning and practice. In this way, professional development can build on converged needs, create a sense of common purpose and extend the creativity and skill of practitioners. NCCRESt specifically works with school districts and state education agencies to build information systems that help leadership teams focus on goals for instructional, curricular, and cultural improvement. NCCRESt also works toward empowering action research agendas among school professionals.



Slide 7

## Roles

Explain the roles the facilitators will play. Have participants introduce themselves and briefly tell what they'd like to learn or take away with them at the end of the Academy, focusing on what would be useful to them in their practice.



Slide 8

## Outcomes

As a result of this academy, participants learn skills and acquire information to support them in their practice. These outcomes provide a glimpse of the academy topics. You may wish to run through these outcomes quickly, or give the participants a brief preview of the lessons as you talk about each outcome. These are the outcomes for this academy:

- Define the Dimensions of Culturally Responsive Education
- Recognize what Culturally Responsive Practices look like at the organizational, personal, and instructional levels
- Identify the role of school culture, prejudice reduction, and knowledge construction in creating culturally responsive educational systems
- Develop an understanding of contributive, additive, transformative, and social action models as they apply to practice



Slide 9

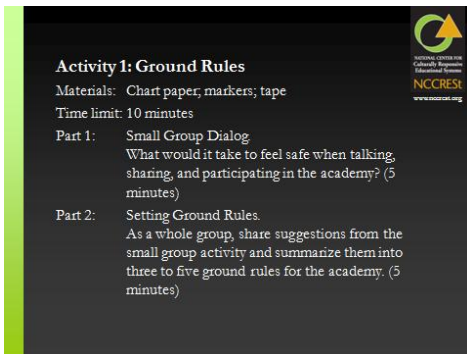
## Agenda

Academy Overview.....	15 mins
Opening Activity: Ground Rules.....	15 mins
Lecturette 1: Dimensions of Culturally Responsive Education.....	30 mins
Activity: What Do You Already Do?.....	15 mins
Lecturette 2: The Institutional, Personal, and Instructional Dimensions of Culturally Responsive Pedagogy.....	25 mins
Activity: Discussion Point.....	10 mins
Lecturette 3: Transforming Ourselves and our Systems: Becoming a Culturally Responsive Teacher.....	15 mins
Activity: Vignettes.....	25 mins
Things to Remember.....	5 mins
Outcomes Review.....	10 mins





Slides  
10-21



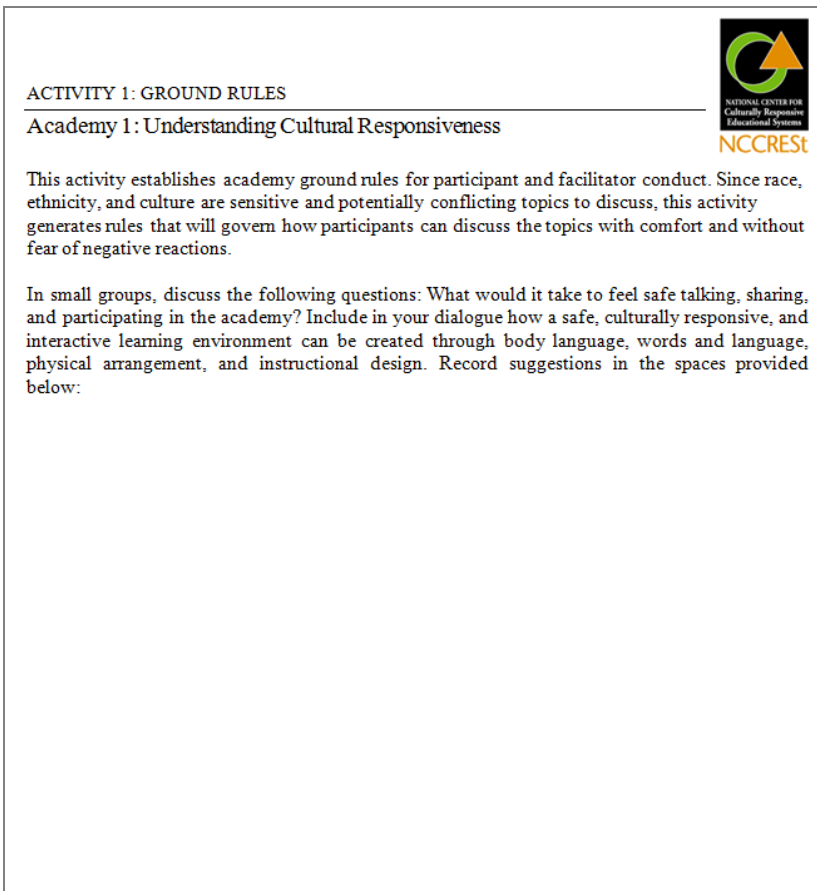
**Activity 1: Ground Rules**  
 Materials: Chart paper; markers; tape  
 Time limit: 10 minutes  
 Part 1: Small Group Dialog  
 What would it take to feel safe when talking, sharing, and participating in the academy? (5 minutes)  
 Part 2: Setting Ground Rules.  
 As a whole group, share suggestions from the small group activity and summarize them into three to five ground rules for the academy. (5 minutes)

### Activity 1: Ground Rules



Facilitator Note: If this is the first time participants have done a culture module with the group, they should start with the activity on ground rules. The ground rules activity is provided below. If, however, the participants have already experienced the culture module, simply remind them of the ground rules they already set and move on to the 1st activity for this academy. For

this activity, you will find a copy of the handout in the Participant Handouts. It looks like this:



**ACTIVITY 1: GROUND RULES**  
 Academy 1: Understanding Cultural Responsiveness

This activity establishes academy ground rules for participant and facilitator conduct. Since race, ethnicity, and culture are sensitive and potentially conflicting topics to discuss, this activity generates rules that will govern how participants can discuss the topics with comfort and without fear of negative reactions.

In small groups, discuss the following questions: What would it take to feel safe talking, sharing, and participating in the academy? Include in your dialogue how a safe, culturally responsive, and interactive learning environment can be created through body language, words and language, physical arrangement, and instructional design. Record suggestions in the spaces provided below:

This activity has a built in timer: simply click to the next slide when you finish reading the instructions, the timer will keep you on schedule so you won't have to watch the clock. Allow 5 minutes to explain this activity, and 10 minutes to complete the activity.

Facilitator Materials: Chart paper; markers; tape

Participant Materials\*: Ground Rules

Time Limit: 15 minutes

**Purpose:** This activity establishes academy ground rules for participant and facilitator conduct. Since race, ethnicity, and culture are sensitive and potentially conflicting topics to discuss, this activity generates rules that will govern how participants can discuss the topics with comfort and without fear of negative reactions.

#### Part 1 – Dialoging

Provide 5 minutes for this part of the activity.

In small groups, participants discuss the following questions (found on handout): What would it take to feel safe talking, sharing, and participating in the academy? Include in your dialogue how a safe, culturally responsive, and interactive learning environment can be created through body language, words and language, physical arrangement, and instructional design.

#### Part 2 – Setting Ground Rules (Starts on Slide 16)

Provide 5 minutes for this part of the activity.

As a whole group, share suggestions from small group activity and summarize them into three to five ground rules for the academy. List the rules on a chart paper and hang on a wall to remind participants of the ground rules for participating in the academy.



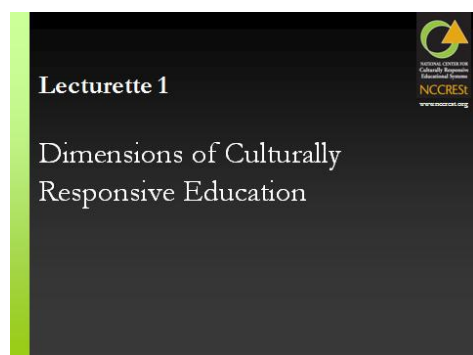
**Facilitator Note:** “Respect” holds different meanings for different people. Make sure to explain this to the group. If needed, a brief discussion may help clarify opinions and beliefs surrounding respect.

Some ideas that you may find are:

- Confidentiality
- Create a safe environment
- Listen respectfully
- Use “I” statements
- You have a right to express your opinion point of view
- Time- don’t hog the floor
- There are no stupid questions



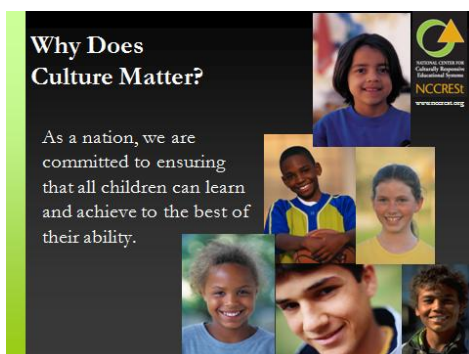
Slide 22



### Lecturette 1: Dimensions of Culturally Responsive Education




Slide 23



**Why Does Culture Matter?**

As a nation, we are committed to ensuring that all children can learn and achieve to the best of their ability.

 **Facilitator Note:** This slide and the next are meant to serve as a brief review of the ideas of race, ethnicity, culture and cultural responsiveness. If you need more information on these topics, or activities for the group to participate in, see our Understanding Culture Module.

**Why Does Culture Matter?**

As educators, we are committed to ensuring that all children can learn and achieve to the best of their ability. Often, misunderstandings about the role of culture in behavior, communication, and learning lead to assumptions about the abilities of children to be successful in school. An awareness and understanding of the role of culture in the classroom, and the different values and behaviors that may accompany culture can remove unintentional barriers to a child’s success.



Slide 24



**What is Cultural Responsiveness?**


**What is Cultural Responsiveness?**

“Cultural responsiveness is the ability to learn from and relate respectfully with people of your own culture as well as those from other cultures. It includes adjusting your own and your organization’s behaviors based on what you learn. Cultural responsiveness is not something you master once and then forget... cultural responsiveness is not about trying to change others to be more like you. It is

about cultivating an open attitude and new skills in yourself. Cultural responsiveness involves exploring and honoring your own culture, while at the same time learning about and honoring other people’s cultures.”

Excerpted from *Empowering Skills for Family Workers: The Comprehensive Curriculum of the New York State Family Development Credential (1996)*. Christiann Dean. New York: Cornell Empowering Families Project.

Race, ethnicity, and culture are often used to categorize people and it is important to know how to use them when talking about an individual’s identity. The importance lies in the fact all three concepts are flexible. There are parental, social, and political expectations placed upon us even before we are born, but we become individuals when we choose our cultural attachments and identify with ethnic and racial groups.

 **Facilitator Note:** Allow 10 minutes for this lesson on cultural responsiveness, race, culture, and ethnicity.

**Race:** Race is a political concept. It is the arbitrary division of humans according to their physical traits and characteristics.

As an example, we can consider the concept of race, which is commonly defined as a biological fact, with specific genetic characteristics. The Human Genome Project (<http://www.nhgri.nih.gov/10001772>) has shown that there is truly no such thing as race- all individuals in our world have similar DNA, and there are no specific genetic markers attributable to any one race of people. Race is a political and social construction, with historical significance as it has been used to justify the enslavement, extermination, and marginalization of specific groups of people. For example, in the late 1700s and early 1800s, the “one drop of blood” rule was used to increase the slave population. According to this rule, if a person had one drop of “black blood,” he or she was considered eligible for slavery. Indigenous Americans, African Americans, poor immigrants, and non-English speakers all have stories to tell about their experiences with discrimination based solely on assumptions made about them because of their supposed membership in these groups.

**Ethnicity:** Ethnicity is a complex idea that is defined differently in different nations. In some places, ethnicity is used to describe ancestry, in others religion, language, caste, or tribal group. We identify ethnicity as a strong sense of belonging that can only be determined by the individual, not assigned by outsiders. Examples of ethnicity are belonging to a religion, belonging to a race, and belonging to a particular national group. Cultural characteristics are the essential attributes of an ethnic group. Aleuts, White Anglo-Saxon Protestants, Appalachians, and Irish Americans are examples of ethnic groups. Individual members of an ethnic group vary considerably in the extent to which they identify with the group. Some individuals have a very strong identity with their particular ethnic group, whereas other members of the group have a weak identification with it.

Identification with an ethnic group should come from the individual - not from society as a whole. As we think about the history of immigration in the United States, we should be aware that everyone in the country comes from an “ethnic group”, and yet we only require individuals who are not white to check an ethnicity box for demographic purposes.

How many generations must a family live in the U.S. to simply be identified as a U.S. citizen? Who gets to choose what ethnicity an individual identifies with? Why is the ethnic background of each citizen not valued? During World War II, citizens of the United States who had ancestors from Japan were broadly defined as Japanese by the government, deemed to be a threat to national security, and relocated to holding camps. Many of those relocated did not identify themselves as Japanese - they self identified as U.S. citizens.

**Culture:** Often, culture is thought of as the foods, music, clothing, and holidays a group of people share but it is actually much larger than just those visible traditions. Culture is a combination of thoughts, feelings, attitudes, beliefs, values, and behavior patterns that are shared by racial, ethnic, religious, or social groups of people. Culture refers not only to those that we are born into (racial or ethnic groups), but also those that we choose to belong to, such as religious or social groups.

Culture is not static; it is dynamic. We often move between cultures. A person may grow up on a rural farm, but choose to live in an urban environment. Similarly, one might grow up in a poor family, but become more affluent as an adult and interact with others who are also more affluent. Another cultural shift occurs when children grow up in families in which gender roles are pre-determined, but enter the workforce

and adjust their ideas about what are acceptable roles for men and women. Similarly, many young adults are exposed to different political beliefs and values as they move through college, and change their views from those with which they were raised. These are only some examples of the many cultural shifts that occur. These shifts are notable because the contexts in which people find themselves create the opportunity for changes in values, feelings, beliefs and behaviors. Individuals who “shift” cultures often find themselves adopting new customs while retaining elements of their previous cultural experiences.

Culture is broader than race and ethnicity. Gender, class, physical and mental abilities, religious and spiritual beliefs, sexual orientation, age and other factors influence our cultural orientations. Since individuals are a complex weave of many cultural influences, it is impossible to define any person by a single cultural label. Further, cultural histories are filtered by experience and psychological characteristics making each person unique. The United States has historically focused on the use of race as the most significant cultural identifier, a narrow definition of an individual that does not allow for individual identity development and the influences around diversity or cultural responsiveness has had a tendency to focus on “checklists” that attempt to describe how a particular group of people will act or what they will value. This method of defining individuals in relation to a single group does not account for within group differences, the fluid nature of identity development, or the multiple contributing factors that make up an individual’s cultural identity. It also leads to negative stereotyping in that all members of a racial or ethnic group are presumed to hold a static set of beliefs and values. As an example, many people believe that African-Americans are a distinct racial and cultural group that all hold similar values and have common characteristics.

Many factors contribute to the formation of each individual’s cultural identity.



Slide 25

**What Does it Mean to be Culturally Responsive?**

“Cultural responsiveness is the ability to learn from and relate respectfully with people of your own culture as well as those from other cultures.”




### What does it Mean to be Culturally Responsive?

Villegas (1991) elaborates:

A culturally responsive pedagogy builds on the premise that how people are expected to go about learning may differ across cultures...Cultural differences present both challenges and opportunities for teachers. To maximize learning opportunities, teachers must gain


knowledge of the cultures represented in their classrooms, then translate this knowledge into instructional practice. (p. 13)

Bartolomé (1995) proposes that culturally responsive pedagogy alone is not enough to mediate the effect of historical inequity on involuntary minorities. Bartolomé emphasizes that methods by themselves do not suffice to advance the learning of involuntary minorities. She advocates what she calls “humanizing pedagogy,” in which a teacher “values the students’ background knowledge, culture, and life experiences and creates contexts in which power is shared by students and teachers” (p. 55).



### Conceptual Frameworks of Cultural Responsiveness

1. Banks: dimensions of culturally responsive education
2. Little: dimensions of culturally responsive pedagogy
3. Villegas & Lucas: characteristics of culturally responsive teachers
4. Culturally responsive pedagogy
5. Banks: levels of knowledge construction

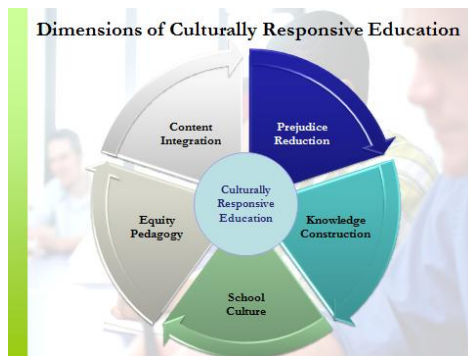


## Conceptual Frameworks of Cultural Responsiveness

In this academy we will explore a variety of conceptual frameworks that are useful in understanding what it means to be culturally responsive. We will explore:

1. Banks' dimensions of culturally responsive education, which focuses on what happens in school buildings,
2. Little's dimensions of culturally responsive pedagogy which applies not only to buildings but to educational systems,
3. Villegas and Lucas characteristics of culturally responsive teachers,
4. Culturally responsive pedagogy,
5. Banks' levels of knowledge construction.

Taken together, these conceptual frameworks will provide participants with a broad understanding of the literature and theories that inform culturally responsive practices.



## Dimensions of Culturally Responsive Education

James Banks, Cultural Diversity and Education, 2006

These five dimensions form the bases of the three academies in this module on culturally responsive pedagogy and practice. In this first academy, we will develop a foundation for thinking about culturally responsive pedagogy and practice by focusing on school culture, prejudice reduction, and knowledge construction. Then, academy two will look in depth at instructional practices based in the idea of equity pedagogy. Academy three will focus on the idea of content integration through curriculum review and redesign.



Slide 28



**School Culture**

- School Leadership
- Organization
- Community Involvement

### Dimensions of Culturally Responsive Education: School Culture

This dimension is about examining the school culture to determine if it fosters or hinders educational equity. In this area, we focus on ideas of school leadership, organization, and community involvement.



Slide 29



**Prejudice Reduction**

- Adults take active role
- Uncover and address stereotypes and biases
- Discussions on identity and society

### Dimensions of Culturally Responsive Education: Prejudice Reduction

Prejudice reduction is about adults taking on an active role in understanding and assisting students to understand the racial attitudes and strategies that influence their beliefs about themselves and others. This can be as simple as making sure that stereotypes and biases are uncovered and not reinforced, and as complex as discussion of identity and society. In this academy, we will focus on the idea of personal reflection and changes to reduce prejudice and develop the characteristics of culturally responsive teachers/school personnel.



Slide 30



**Knowledge Construction**

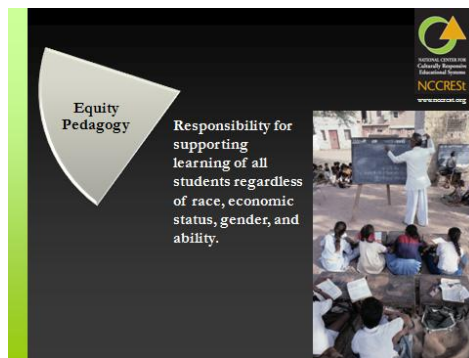
- What counts?
- Influence of socio-cultural histories

### Dimensions of Culturally Responsive Education: Knowledge Construction

Teachers need to assist students in developing an understanding of how knowledge is constructed, and upon which cultural assumptions, frames of reference, perspectives, and biases contribute to our understanding of what counts as knowledge. When teachers use the knowledge construction process in the classroom, students begin to see how the socio cultural histories of groups based on race, ethnicity, social class, and other groups influence the construction of knowledge.

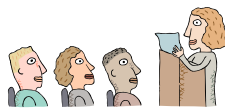


Slide 31



### Dimensions of Culturally Responsive Education: Equity Pedagogy

Teachers who are committed to an equity-pedagogy adjust their teaching to reflect and carry out their belief that they are responsible for the academic achievement of all students, regardless of race, economic status, gender, or ability. This will be addressed in depth in Academy 2, with a focus on instructional practices that support and equity pedagogy.



Slide 32

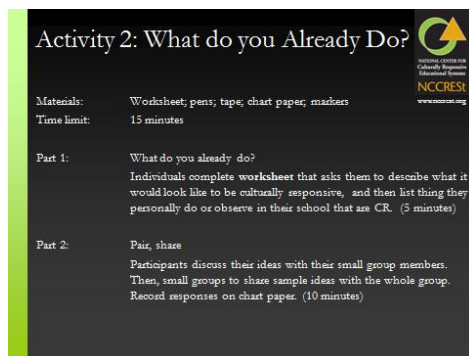


### Dimensions of Culturally Responsive Education: Content Integration

Content Integration is the extent to which practitioners ensure that all content is infused with examples and histories from a wide range of cultural groups. Every subject area and discipline has developed based on the varying work of different cultural groups- from the ancient Egyptians in astrology, to the Mayans in numerology. This will be the focus of academy three, in which we will discuss how to assess and revise curricula to infuse a wide range of people and experiences.



Slide 33-44




**Activity 2: What do you Already Do?**

**Materials:** Worksheet; pens; tape; chart paper; markers  
**Time limit:** 15 minutes

**Part 1:** What do you already do?  
 Individuals complete worksheet that asks them to describe what it would look like to be culturally responsive, and then list thing they personally do or observe in their school that are CR. (5 minutes)

**Part 2:** Pair, share  
 Participants discuss their ideas with their small group members. Then, small groups to share sample ideas with the whole group. Record responses on chart paper. (10 minutes)

### Activity 2: What do you Already Do?



**Facilitator Note:** For the following activity, break participants into small groups of 3-5 individuals. The worksheet for this activity can be found in the participant handouts. You should allow 15 minutes for this activity. Materials: Worksheet; pens; tape; chart paper; markers

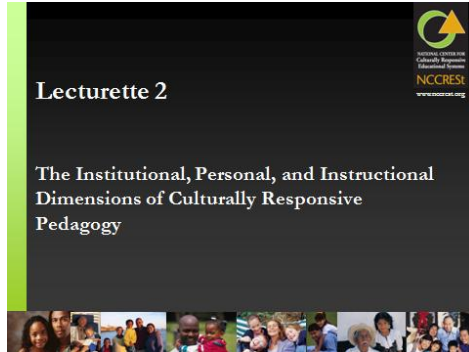
**Part 1: What do you already do?** Individuals complete worksheet that asks them to describe what it would look like to be culturally responsive and list things they personally do or observe in their school that are CR. (5 minutes)

**Part 2: Pair, share.** (Starts on Slide 39.) Ask participants to discuss their ideas with their small group members. Then, invite small groups to share sample ideas with the whole group. Record their responses on chart paper (10 minutes).





Slide 45



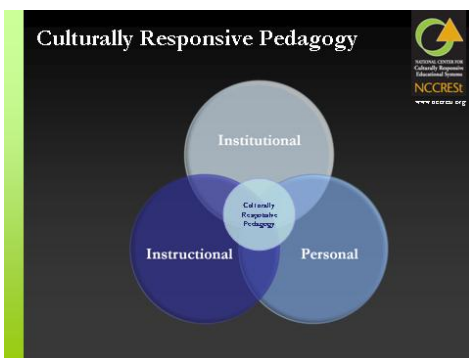
Lecturette 2

The Institutional, Personal, and Instructional Dimensions of Culturally Responsive Pedagogy

## Lecturette 2: The Institutional, Personal, and Instructional Dimensions of Culturally Responsive Pedagogy



Slide 46



## Culturally Responsive Pedagogy

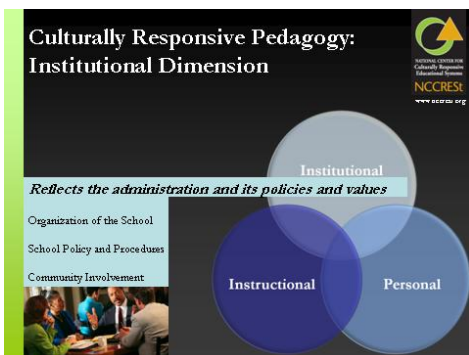
Culturally responsive pedagogy facilitates and supports the achievement of all students. In a culturally responsive classroom, effective teaching and learning occur in a culturally-supported, learner-centered context, whereby the strengths students bring to school are identified, nurtured, and utilized to promote student achievement. Culturally responsive

pedagogy comprises three dimensions: (a) *institutional*, (b) *personal*, and (c) *instructional*. All three dimensions significantly interact in the teaching and learning process and are critical to understanding the effectiveness of culturally responsive pedagogy.

**This information comes from, and more information on this topic can be found in NCCREST's Practitioner Brief entitled *Addressing Diversity in Schools*.**



Slide 47



Culturally Responsive Pedagogy:  
Institutional Dimension

Reflects the administration and its policies and values

- Organization of the School
- School Policy and Procedures
- Community Involvement

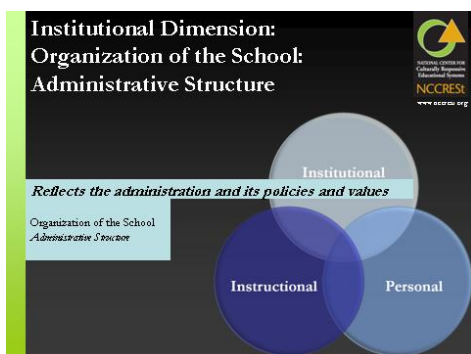
The diagram shows the same three overlapping circles (Institutional, Instructional, Personal) as in Slide 46, with the Institutional circle highlighted in light blue.

## Culturally Responsive Pedagogy: Institutional Dimension

The institutional dimension reflects the administration and its policies and values.

The educational system is the institution that provides the physical and political structure for schools. To make the institution more culturally responsive, reforms must occur in at least three specific areas (Little, 1999):

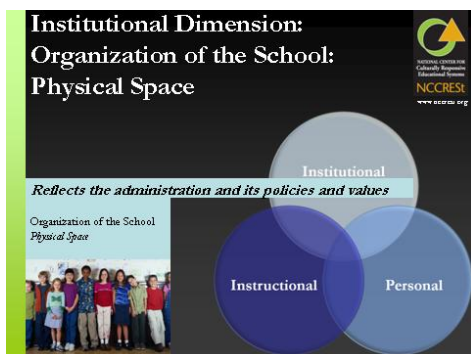
- Organization of the School
- School Policy and Procedures
- Community Involvement



### **Institutional Dimension: Organization of the School: Administrative Structure**

This includes the administrative structure and the way it relates to diversity. Think about how your school or district is organized in terms of leadership and decision making. Does one person or small group of people make all the decisions? Is leadership shared? Often, schools are organized in ways that support the dominant cultural ideas of leadership-

that someone is in charge, and must make decisions related to all aspects of the school. This person might obtain input from others, but has the ultimate authority and responsibility for decision making. In this model, diverse perspectives will only be included if that leader specifically seeks them out. Members from minority or marginalized groups may not feel empowered to raise issues or insert their viewpoint. A culturally responsive administrative structure would be one in which leadership is distributed and all voices are included in all decisions.



### **Institutional Dimension: Organization of the School: Physical Space**

This includes the administrative structure and the way it relates to the use of physical space in planning schools and arranging classrooms. The organization of physical space for a culturally responsive environment is both simple and complex. On a basic level, it means ensuring that the environmental print in classrooms and

hallways represents a wide range of diverse students- on posters, pictures, in terms of language used, holidays celebrated, and other visual cues that can either serve to show students that they are part of school, or that they are not. It is also apparent in the ways that schools allocate space. Do all students have access to all parts of the building? Or, are classrooms effectively segregated in terms of all the AP or gifted classes in one location, and all the special education and “lower level” classrooms in another area? Are students with special education needs included in the general education classrooms or only in specials? Which classes have the most space and resources, and who is in those classrooms? Is the school a welcoming place, where adults greet students, where student success is showcased, in terms of awards, recognitions, and outstanding work? Are the ideals and values of the school prominent? Finally, are classrooms set up in ways that encourage differentiation of instruction to meet the diverse learning styles in every room? Are there areas in which students can work quietly and independently, in small groups, and in large groups? Can students move around the room?



Slide 50



**Institutional Dimension:  
School Policy and Procedures**

*Reflects the administration and its policies and values*

School Policy and Procedures

- Educative
- Informative
- Equitable
- Emancipatory
- Accessible
- Discursive
- Tools-Based
- Evidence-Based
- Collaborative

**Institutional**

**Instructional**

**Personal**

NCCREST  
www.nccrest.org

## Institutional Dimension: School Policies and Procedures

This refers to those policies and practices that impact on the delivery of services to students from diverse backgrounds.

### Examining Policies:

Creating policy that will transform schools and classrooms into culturally responsive milieus requires understandings of

institutional processes and factors that can enable or constrain minorities' performance in various school contexts. While different constituencies affect policy at different levels of the system, policies continue to be set at each of these levels.

The critical features of effective and sustainable policies include the **educative** function of policy. That is, that policies constrain some kinds of activities and sanction others because of fundamental beliefs about the individual rights of human beings. Policies should be developed in such a way that they educate the people that will be affected by the policy. This includes student policies.

Second, effective policy **informs**. That is, it names the issue or problem that the policy is intended to effect. Consider IDEA (the Individuals with Disabilities Education Act), when it was first passed, it provided evidence about the number of students with disabilities who were prevented from attending school (about 6 million students) as a foundation for the necessity of the law.

Policies need to be **equitable**. That is, they need to ensure that the impact of the policy will be equitable across groups of people so that no one group will benefit at the expense of another group.

Policies should **emancipate**. That is, that they should provide greater levels of autonomy and decision-making for the people impacted.

Finally, policies should ensure **access** – access to goods and services that are available to everyone, rather than a particular, advantaged group.

### Examining Practice:

**Discourse** that creates a space for people to explore their ideas, their emotions and their relationships opens up the possibility for changes in attitudes, values, and beliefs. Without the opportunity to explore issues, policies can be mandated and complied with, but the potential for sustainability is fragile. Discourse is the glue that brings people together to explore new tools, examine the effects of their daily work, and collaborate to build better futures.

**Tools:** People need tools to do their work. In schools and classrooms, these tools can be teaching techniques, curriculum materials, microchip technologies, assessment strategies or any of a number of instructional approaches and curricular standards and materials that support the education of students. Tools that people use guide and influence practice decisions. Having access to a data projector and a computer may mean that a teacher will choose demonstration over reading primary texts to teach a

particular concept. Without access to these kinds of tools, the teacher may not even consider the use of demonstration as a teaching technique. Tools shape choice. In NCCRESt we have three important tools that can shape the kind of practice that goes on in classrooms: early intervention in general education, positive behavior supports, and literacy instruction. These tools, like others that teachers and other school practitioners can access, must stand the test of evidence.

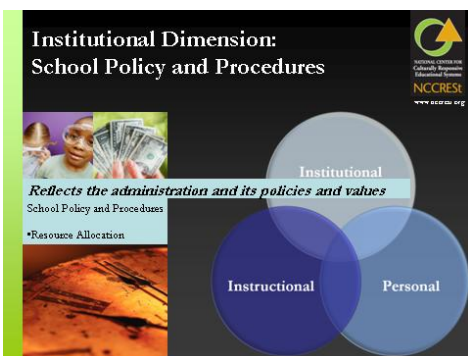
That is, is there **evidence** that these particular tools produce results for students with a variety of learning backgrounds, approaches, languages and intellectual abilities? In addition, teachers themselves need to be conscious of the kinds of evidence that they are gathering daily that tell them the degree to which students are flourishing academically, intellectually, emotionally, and socially in their classrooms.

Finally, practice cannot be examined well without **collaboration** among peers, healthy tensions that are expressed and valued about what works for students.

For those of you who are administrators, policy makers or researchers, in the audience, your practices can also be examined using these same principles: discourse, tools, evidence, and collaboration. Consider how you might engage with your colleagues in similar reviews of your own practices.



Slide 51



### Institutional Dimension: School Policy and Procedures

A particular concern is the impact of school policies and procedures on the allocation of resources. As Sonia Nieto (1999, 2002/2003) noted, we must ask the difficult questions: Where are the best teachers assigned? Which students get to take advanced courses? Where and for what purposes are resources allocated? We

must critically examine the educational system's relationship to its diverse constituents. Not only must changes occur institutionally, but personally and instructionally as well.



Slide 52



### Institutional Dimension: Community Involvement

Community involvement—This is concerned with the institutional approach to community involvement in which families and communities are expected to find ways to become involved in the school, rather than the school seeking connections with families and communities.

#### Engaging People:

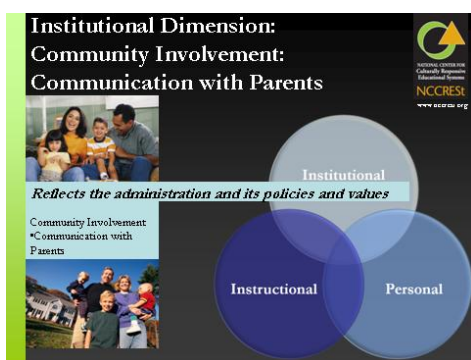
Systemic change happens through the agency of people. Only people act. They use

tools and are influenced by policies but it is people themselves who act. No transformation can occur without the explicit involvement of people. People engage in change as a result of ongoing discussion or discourse that helps to uncover issues that may not be apparent on the surface of daily life. For this kind of activity to occur, three elements are necessary:

- (1) Presence. People need to be invited to come together. One of the biggest mistakes that happens at the beginning of any systemic reform effort is forgetting to make sure that people from different layers of the system are brought together.
- (2) Participation. Because of the habits and patterns that are established over time, in any group there are members who are more vocal, more influential, and more powerful than others. There are many reasons for this phenomenon but for the time being, it is just important to acknowledge that these patterns of interaction occur. Unless something is done consciously at the beginning of a cycle of systemic change, these patterns will continue even though there are good will attempts to change the current paradigm. When people show up but for time honored reasons do not feel as if they are invited to speak or participate in the change process, they will withdraw and watch on the periphery. This often means that the very people that need to be part of the transformation are not able to participate in building the change. So, be conscious about using new approaches to engaging everyone and ensuring their participation.
- (3) Emancipation. Investing in People means that we are also investing in removing barriers to their own choice making. Emancipatory investments are unpredictable because we do not know what participants may choose to do but by creating the possibility for their own learning (rather than imposing what we know best), we build a future for sustainable change because more people become invested in making choices and contributing to outcomes.



Slide 53



### Institutional Dimension: Community Involvement: Communication with Parents

In order to honor and promote the students' culture, it is helpful to familiarize oneself with each child's family and home life. Parents can serve as an excellent resource for learning more about students' experiences and cultural lenses. Lois Moll had done interesting work in developing the idea of "Funds of Knowledge", which

is based in the idea that all students and their families bring rich resources to the table- it is the job of school personnel to discover those resources, and to use them as a base for building student strengths.



### Institutional Practices that Improve Culturally Responsive Systems

- “Culture of Inquiry”
- Collaborative environment
- Staff resources
- Learning opportunities
- Values, beliefs and norms
- Leadership styles

### Institutional Practices that Improve Culturally Responsive Systems

Provide organization members with opportunities to consume and create new knowledge, by embracing a “culture of inquiry.” Active work as scholars allows them to address problems or questions through the systematic study of teaching and learning.

Promote a collaborative environment, by providing time for teams to share read and think together about what they are doing and how it improves cultural practice

Encourage and organize the use of staff resources to gather and develop knowledge about culturally responsive practices, inside and outside the organization.

Make effective use of everyone’s time, responsibilities and materials to provide learning opportunities about culturally responsive practices in daily work.

Embrace organizational values, beliefs and norms that support culturally responsive professional communities.

Adopt leadership styles that allow collaborative work at the different administrative levels.



### Discussion Point

What do the following three areas of the institutional dimension look like in your district? Building? Classroom?

- Organization of the School
- School Policy and Procedures
- Community Involvement

### Discussion Point



**Facilitator Note:** There are many possible ways to meet the outcome of this activity, which is to help participants understand and identify the institutional dimension of culturally responsive practices in their setting. Dependent upon the size of the group and amount of time you have available, you might

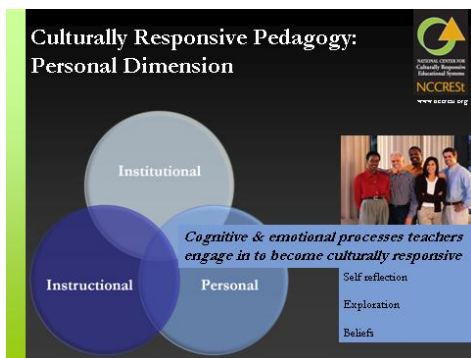
1. **Have participants answer the questions individually, then share in small groups;**
2. **Have participants do a think/pair/share with a partner;**
3. **Have participants discuss this topic in small groups, then report out;**
4. **Do this set of questions as a whole group activity, in which participants can make their comments to the whole group, with someone recording on chart paper;**
5. **Assign different dimensions to different groups to discuss and share out (jigsaw).**

What do the following three areas of the institutional dimension look like in your district? Building? Classroom?

- Organization of the School
- School Policy and Procedures
- Community Involvement



Slide 56

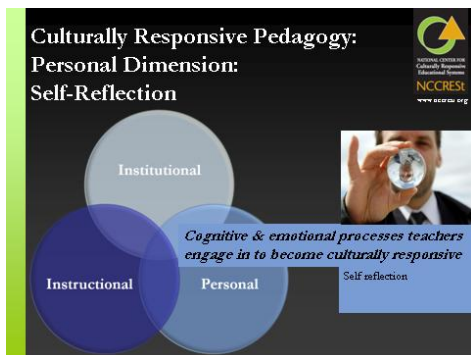


### Culturally Responsive Pedagogy: Personal Dimension

The personal dimension of culturally responsive pedagogy refers to the cognitive and emotional processes teachers must engage in to become culturally responsive.



Slide 57

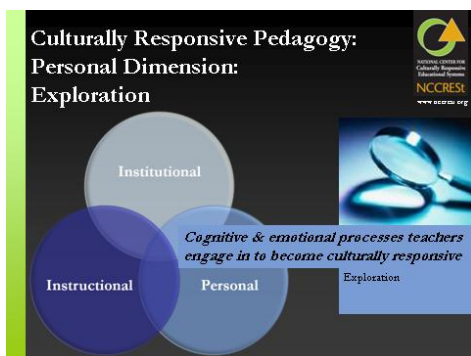


### Culturally Responsive Pedagogy: Personal Dimension: Self-Reflection

Teacher self-reflection is an important part of the personal dimension. By honestly examining their attitudes and beliefs about themselves and others, teachers begin to discover why they are who they are, and can confront biases that have influenced their value system (Villegas & Lucas, 2002). Because teachers' values impact relationships with students and their families, teachers must reconcile negative feelings towards any cultural, language, or ethnic group. Often teachers are resistant to the notion that their values might reflect prejudices or even racism towards certain groups. When teachers are able to rid themselves of such biases, they help to create an atmosphere of trust and acceptance for students and their families, resulting in greater opportunity for student success.



Slide 58

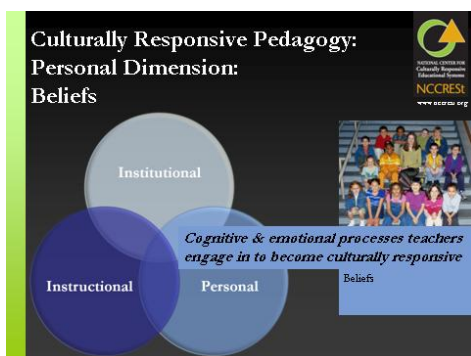


### Culturally Responsive Pedagogy: Personal Dimension: Exploration

Another important aspect of the personal dimension is exploration. It is crucial that teachers explore their personal histories and experiences, as well as the history and current experiences of their students and families. With knowledge comes understanding of self and others, and greater appreciation of differences. When teachers are unbiased in their instruction and knowledgeable about themselves and their students, they can better respond to the needs of *all* their students.



Slide 59



### Culturally Responsive Pedagogy: Personal Dimension: Beliefs

Value cultural diversity as well as cultural similarities, holding respect for the unique characteristics of each individual, and acknowledging the similarities we all share as well.

Believe in the relevance of learning about and valuing customs, traditions and beliefs they are unfamiliar with, in order to better understand and appreciate cultural diversity.

understand and appreciate cultural diversity.

See themselves as agents of change, assuming the role and responsibility of providing students with empowering instruction, being committed to the political nature of their work.

Are aware of the influence that cultural knowledge children bring to school has on their way of thinking, behaving, being and learning.

Are interested in knowing about the lives of their students and getting to know more about students' experiences outside school.

Value students' cultural and linguistic knowledge and skills, using them as resources for moving ahead, instead of focusing on differences or deficiencies

Hold high professional and personal expectations for others.

Treat others as competent, and assume their success.

Encourage others to develop a broader and critical consciousness about social inequalities and the status quo.

Facilitate going beyond the constrained ways of knowing, and a single version of truth.

Build bridges between everyday experiences and new ideas



Encourage individuals to apply cultural knowledge in their work

Support professional learning so that it becomes a contextualized and meaningful experience.

Lead in multidimensional ways that surface beliefs, feelings and factual information in teaching practices.



Slide 60

**Specific Activities to Develop the Personal Dimension**  
(from Gay, 2002; Villegas & Lucas, 2002)

- Engage in reflective thinking and writing.
- Explore personal and family histories.
- Acknowledge membership in different groups.
- Learn about the history and experiences of diverse groups.
- Visit students' families and communities.
- Visit or read about successful teachers in diverse settings.
- Develop an appreciation of diversity.
- Participate in reforming the institution.

Personal

### Specific Activities to develop the Personal Dimension

(Gay, 2002; Villegas & Lucas, 2002)

**1) Engage in reflective thinking and writing.** Teachers must reflect on their actions and interactions as they try to discern the personal motivations that govern their behaviors. Understanding the factors that contribute to certain behaviors (e.g., racism, ethnocentrism) is

the first step toward changing these behaviors. This process is facilitated by autobiographical and reflective writing, usually in a journal.

**2) Explore personal and family histories.** Teachers need to explore their early experiences and familial events that have contributed to their understanding of themselves as racial or nonracial beings. As part of this process, teachers can conduct informal interviews of family members (e.g., parents, grandparents) about their beliefs and experiences regarding different groups in society. The information shared can enlighten teachers about the roots of their own views. When teachers come to terms with the historical shaping of their values, teachers can better relate to other individuals.

**3) Acknowledge membership in different groups.** Teachers must recognize and acknowledge their affiliation with various groups in society, and the advantages and disadvantages of belonging to each group. For example, for white female teachers, membership in the white middle-class group affords certain privileges in society; at the same time being a female presents many challenges in a male-dominated world. Moreover, teachers need to assess how belonging to one group influences how one relates to and views other groups.

**4) Learn about the history and experiences of diverse groups.** It is important that teachers learn about the lives and experiences of other groups in order to understand how different historical experiences have shaped attitudes and perspectives of various groups. Further, by learning about other groups, teachers begin to see differences between their own values and those of other groups. To learn about the histories of diverse groups, particularly from their perspectives, teachers can read literature written by those particular groups as well as personally interact with members of those groups.

**5) Visit students' families and communities.** It is important that teachers get to know their students' families and communities by actually going into the students' home environments. This allows teachers to relate to their students as more than just

“bodies” in the classroom but also as social and cultural beings connected to a complex social and cultural network. Moreover, by becoming familiar with students’ home lives, teachers gain insight into the influences on the students’ attitudes and behaviors. Additionally, teachers can use the families and communities as resources (e.g., classroom helpers or speakers) that will contribute to the educational growth of the students.

**6) Visit or read about successful teachers in diverse settings.** Teachers need to learn about successful approaches to educating children from diverse backgrounds. By actually visiting classrooms of successful teachers of children from diverse backgrounds and/or reading authentic accounts of such success, teachers can gain exemplary models for developing their own skills.

**7) Develop an appreciation of diversity.** To be effective in a diverse classroom, teachers must have an appreciation of diversity. They must view difference as the “norm” in society and reject notions that any one group is more competent than another. This entails developing respect for differences, and the willingness to teach from this perspective. Moreover, there must be an acknowledgment that the teachers’ views of the world are not the only views.

**8) Participate in reforming the institution.** The educational system has historically fostered the achievement of one segment of the school population by establishing culturally biased standards and values. The monocultural values of schools have promoted biases in curriculum development and instructional practices that have been detrimental to the achievement of students from culturally and linguistically diverse backgrounds. Teachers need to participate in reforming the educational system so that it becomes inclusive. As the direct link between the institution and the students, teachers are in a pivotal position to facilitate change. By continuing a traditional “conform-or-fail” approach to instruction, teachers perpetuate a monocultural institution. By questioning traditional policies and practices, and by becoming culturally responsive in instruction, teachers work toward changing the institution.



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### Discussion Point

What would the personal dimension look like in your district? Building? Classroom? Turn to a partner and discuss your ideas.



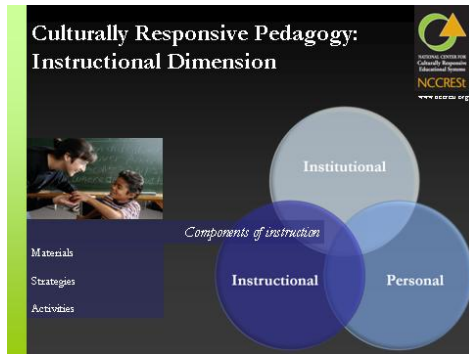
### Discussion Point

What would the personal dimension look like in your district? Building? Classroom?

Have participants turn to a partner and discuss their ideas.



Slide 62



### Culturally Responsive Pedagogy: Instructional Dimension

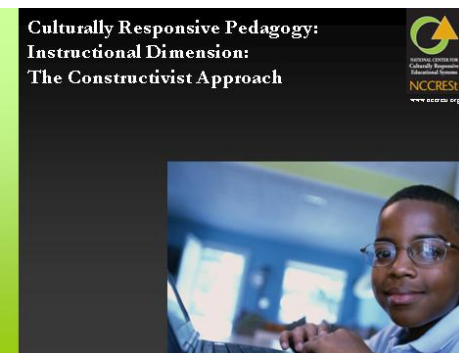
The instructional dimension of culturally responsive pedagogy includes materials, strategies, and activities that form the basis of instruction.

When the tools of instruction (i.e., books, teaching methods, and activities) are incompatible with, or worse marginalize, the students' cultural experiences, a

disconnect with school is likely (Irvine, 1992). For some students this rejection of school may take the form of simply underachieving; for others, rejection could range from not performing at all to dropping out of school completely. Culturally responsive pedagogy recognizes and utilizes the students' culture and language in instruction, and ultimately respects the students' personal and community identities.



Slide 63



### Culturally Responsive Pedagogy: Instructional Dimension: The Constructivist Approach

The Constructivist instructional approach to learning encourages learners to construct knowledge using their strengths, both personal and cultural. It emphasizes the unique strengths of each learner, and contends that each student has the capacity to succeed in scholastic endeavors.

Becoming Culturally Responsive Educators (Villegas & Lucas, 2002).



Slide 64



**Specific Activities for Culturally Responsive Instruction**

- 1) Acknowledge students' differences as well as their commonalities.
- 2) Validate students' cultural identity in classroom practices and instructional materials.
- 3) Educate students about the diversity of the world around them.
- 4) Promote equity and mutual respect among students.
- 5) Assess students' ability and achievement validly.
- 6) Foster a positive interrelationship among students, their families, the community, and school.
- 7) Motivate students to become active participants in their learning.
- 8) Encourage students to think critically.
- 9) Challenge students to strive for excellence as defined by their potential.
- 10) Assist students in becoming socially and politically conscious.

### Specific Activities for Culturally Responsive Instruction

(Banks & Banks, 2004; Gay, 2000; Ladson-Billings, 1994; Nieto, 1999)

**1) Acknowledge students' differences as well as their commonalities.** While it is important for teachers to note the shared values and practices of their students, it is equally incumbent that teachers recognize the individual

differences of students. Certainly, culture and language may contribute to behaviors and attitudes exhibited by students. For example, some cultures forbid children to engage in direct eye contact with adults; thus, when these children refuse to look at the teacher, they are not being defiant but practicing their culture. However, for teachers to ascribe particular characteristics to a student solely because of his/ her ethnic or racial group demonstrates just as much prejudice as expecting all students to conform to mainstream cultural practices. Moreover, because each student is unique,

learning needs will be different. Recognizing these distinctions enhances the ability of the teacher to address the individual needs of the students. The key is to respond to each student based on his/her identified strengths and weaknesses, and not on preconceived notions about the student's group affiliation.

**2) Validate students' cultural identity in classroom practices and instructional materials.** Teachers should, to the extent possible, use textbooks, design bulletin boards, and implement classroom activities culturally supportive of their students. When the school-assigned textbooks and other instructional materials perpetuate stereotypes (e.g., African Americans portrayed as athletes) or fail to adequately represent diverse groups (e.g., books containing no images or perspectives of Native Americans, Latinos(as), and other non-Anglo Saxons), teachers must supplement instruction with resources rich in diversity and sensitive in portrayal of individuals from different backgrounds. By utilizing images and practices familiar to students, teachers can capitalize on the strengths students bring to school. The more students experience familiar practices in instruction and are allowed to think differently, the greater the feeling of inclusion and the higher the probability of success. For example, in some communities, members work together in a supportive manner to accomplish many tasks in their daily lives. Reflecting these home practices in an instructional approach, such as the use of cooperative learning (Putnam, 1998), increases the likelihood of success for these students.

**3) Educate students about the diversity of the world around them.** As the "village" in which students live becomes more global, they are challenged to interact with people from various backgrounds. When students are ignorant about the differences of other groups, there is a greater probability of conflicts. Particularly in the classroom where student diversity is increasing, students need the skills to relate to each other positively, regardless of cultural and linguistic differences. Teachers need to provide students with learning opportunities (e.g., have students interview individuals from other cultures; link students to email pals from other communities and cultures) so that they might become more culturally knowledgeable and competent when encountering others who are different. Furthermore, students will develop an appreciation for other groups when they learn of the contributions of different peoples to the advancement of the human race. A word of caution, this requires active research and planning by teachers so that cultural stereotypes are not inadvertently reinforced.

**4) Promote equity and mutual respect among students.** In a classroom of diverse cultures, languages, and abilities, it is imperative that all students feel fairly treated and respected. When students are subjected to unfair discrimination because of their differences, the results can be feelings of unworthiness, frustration, or anger, often resulting in low achievement. Teachers need to establish and maintain standards of behavior that require respectful treatment of all in the classroom. Teachers can be role models, demonstrating fairness and reminding students that difference is normal. Further, teachers need to monitor what types of behaviors and communication styles are rewarded and praised. Oftentimes these behaviors and ways of communicating are aligned with cultural practices. Care must be taken so as not to penalize a student's behavior just because of a cultural difference.

**5) Assess students' ability and achievement validly.** The assessment of students' abilities and achievement must be as accurate and complete as possible if effective instructional programming is to occur. This can only be accomplished when the

assessment instruments and procedures are valid for the population being assessed. In today's schools students possess differences in culture and language that might predispose them to different communication practices and even different test-taking skills. Hence, assessment instruments should be varied and suited to the population being tested. When this does not occur, invalid judgments about students' abilities or achievement are likely to result. Further, tests that are not sensitive to students' cultural and linguistic background will often merely indicate what the students don't know (about the mainstream culture and language) and very little about what they do. Thus, the opportunity to build on what students do know is lost.

**6) Foster a positive interrelationship among students, their families, the community, and school.** When students come to school they bring knowledge shaped by their families and community; they return home with new knowledge fostered by the school and its practitioners. Students' performance in school will likely be affected by the ability of the teacher to negotiate this home-community-school relationship effectively. When teachers tap into the resources of the community by inviting parents and other community members into the classroom as respected partners in the teaching-learning process, this interrelationship is positively reinforced. To further strengthen their bond with the students and their community, teachers might even participate in community events where possible. Moreover, everyone benefits when there is evidence of mutual respect and value for the contributions all can make to educating the whole student.

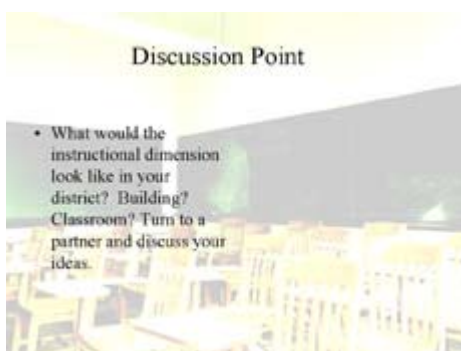
**7) Motivate students to become active participants in their learning.** Culturally responsive teachers encourage students to become active learners who regulate their own learning through reflection and evaluation. Students who are actively engaged in their learning ask questions rather than accept information uncritically. They self-regulate the development of their knowledge by setting goals, evaluating their performance, utilizing feedback, and tailoring their strategies. For example, by examining his or her learning patterns, a student may come to realize that reviewing materials with visual aids enhances retention, or that studying with a partner helps to process the information better. It is important, therefore, that teachers structure a classroom environment conducive to inquiry-based learning, one that allows students to pose questions to themselves, to each other, and to the teacher.

**8) Encourage students to think critically.** A major goal of teaching is to help students become independent thinkers so that they might learn to make responsible decisions. Critical thinking requires students to analyze (i.e., examine constituent parts or elements) and synthesize (i.e., collect and summarize) information, and to view situations from multiple perspectives. When teachers provide opportunities for students to engage in this kind of reasoning, students learn how to think "outside the box." More important, these students learn to think for themselves. These students are less likely to accept stereotypes and to formulate opinions based on ignorance. To foster these skills, teachers might devise "what if" scenarios, requiring students to think about specific situations from different viewpoints.

**9) Challenge students to strive for excellence as defined by their potential.** All students have the potential to learn, regardless of their cultural or linguistic background, ability or disability. Many students often stop trying because of a history of failure. Others, disenchanted with a low-level or irrelevant curriculum, work just enough to get by. Teachers have a responsibility to continually motivate all students by reminding them that they are capable and by providing them with a challenging

and meaningful curriculum. Low teacher expectations will yield low student performance. It is important to engage students in activities that demonstrate how much they can learn when provided with appropriate assistance. As students progress, teachers need to continually “raise the bar,” giving students just the right amount of assistance to take them one step higher, thereby helping students to strive for their potential.

**10) Assist students in becoming socially and politically conscious.** Teachers must prepare students to participate meaningfully and responsibly not only in the classroom but also in society. Meaningful and responsible participation requires everyone to critically examine societal policies and practices, and to work to correct injustices that exist. Students must be taught that if the world is to be a better place where everyone is treated fairly, then they have to work to make it so. This is their responsibility as citizens of their country and inhabitants of the earth. To foster this consciousness, teachers might have students write group or individual letters to politicians and newspaper editors voicing their concerns about specific social issues; or students might participate in food or clothing drives to help people less fortunate.

### Discussion Point

What would the instructional dimension look like in your district? Building? Classroom?



**Facilitator Note:** Have participants turn to a partner and discuss their ideas.




### Lecturette 3: Transforming Ourselves and Our Educational Systems: Becoming a Culturally Responsive Teacher



Slide 67



## What are the Characteristics of a Culturally Responsive Teacher?

Villegas and Lucas (2002) encourage teacher educators to critically examine their programs and systematically interweave six salient characteristics throughout the coursework, learning experiences, and fieldwork of prospective teachers. These characteristics will better prepare culturally responsive teachers to work successfully in culturally and linguistically diverse classrooms.

Below is a brief description of the six characteristics.\*

1. *Sociocultural consciousness* means understanding that one's way of thinking, behaving, and being is influenced by race, ethnicity, social class, and language. Therefore, prospective teachers must critically examine their own sociocultural identities and the inequalities between schools and society that support institutionalized discrimination to maintain a privileged society based on social class and skin color. Teacher candidates must inspect and confront any negative attitudes they might have toward cultural groups.
2. *An affirming attitude toward students from culturally diverse backgrounds* significantly impacts their learning, belief in self, and overall academic performance. By respecting cultural differences and adding education related to the culture of the students, programs become inclusive.
3. *Commitment and skills to act as agents of change* enable the prospective teacher to confront barriers/obstacles to change, and develop skills for collaboration. As agents of change, teachers assist schools in becoming more equitable over time.
4. *Constructivist views of learning* contend that all students are capable of learning, and teachers must provide scaffolds between what students already know through their experiences and what they need to learn. Constructivist teaching promotes critical thinking, problem solving, collaboration, and the recognition of multiple perspectives.
5. *Learning about students' past experiences, home and community culture, and world both in and outside of school* helps build relationships and increase the prospective teachers' use of these experiences in the context of teaching and learning.
6. *Culturally responsive teaching strategies* support the constructivist view of knowledge, teaching, and learning. As teachers assist students to construct knowledge, build on their personal and cultural strengths, and examine the curriculum from multiple perspectives, an inclusive classroom environment is created.

\*Villegas, A. M. & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education*, 53 (1), 20-32.



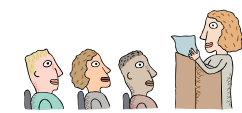
**Facilitator note:**

Hold a brief whole-group discussion about this myth.

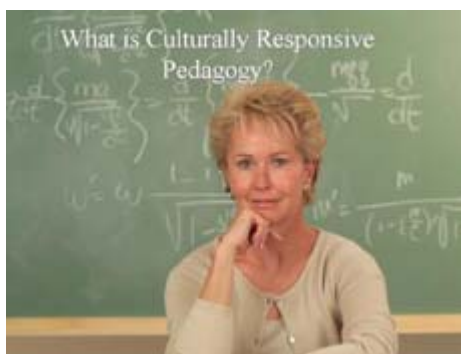
Myth: We are a true meritocracy.

You may get this idea from the group:

This is a myth. If we believe that the talented are chosen and moved ahead on the basis of their achievement, then the disproportionality of students of color in assessment achievement gaps (shown on previous slide), and in being identified with severe learning and behavior disabilities would not happen. Instead, it is far more common for children of color to fall behind in school or drop out of school than their white peers. When we stop believing in this myth and start believing in the reality of disproportionality and become more culturally responsive educators, then we will affect change and improve the learning and lives of students of color.



Slide 68



**What is Culturally Responsive Pedagogy?**

What do we mean by culturally responsive pedagogy?

Pedagogy is the art, science, and profession of teaching. *Culturally responsive* pedagogy is educating students while keeping in mind every student's history, culture, and identity.

Previously we established how to become a culturally responsive teacher by providing tips for self-improvement and teaching techniques. Gorski & Covert\* provide these six conditions for how the culturally responsive educational curriculum and setting must support students.

1. Every student must have an equal opportunity to achieve her or his full potential.
2. Every student must be prepared to competently participate in an increasingly intercultural society.
3. Teachers must be prepared to effectively facilitate learning for every student, no matter how culturally different or similar from her or himself.
4. Schools must be active participants in ending oppression of all types, first by ending oppression within their own walls, then by producing socially and critically active and aware students.
5. Education must become more fully student-centered and inclusive of the voices and experiences of the students.
6. Educators, activists, and others must take a more active role in reexamining all educational practices and how they affect the learning of all students: testing methods, teaching approaches, evaluation and assessment, school



psychology and counseling, educational materials and textbooks, etc.

\*Gorski, P. & Covert, B. (2000). Multicultural pavilion: Defining multicultural education.



**Equity and Opportunity: Profoundly Multicultural Questions**  
*Sonia M. Nieto, Educational Leadership, Volume 60 Number 4, December 2002/January 2003, Pages 6-10*

**“It is easier to adopt a multicultural reader than to assure all children learn to read, to have a concert of ethnic music than to give all children instruments.” Sonia Nieto**

We must address the deeply ingrained inequities of today's schools by asking difficult questions related to equity and access.

Educators must ask themselves profoundly multicultural questions, that is, troubling questions about equity, access, and fair play—questions that examine the sociopolitical context of education and school policies and practices. Who is taking calculus and other academically challenging courses? Are programs for students who are bilingual or in special education placed in the basement or in classrooms farthest away from the school entrance? Who is teaching the children—for example, why aren't highly qualified teachers teaching children in low-income districts? How much are children worth—do we value some children over others? Until we confront these broader issues and do something about them, we will be only partially successful in educating young people for the challenging future.

Besides focusing on matters of culture and identity, educators also need to ask troubling questions that often go unanswered or even unasked. The answers tell us a great deal about what we value because the questions are about equity, access, and social justice in education.



**Transforming Ourselves and our Systems: Becoming Culturally Responsive**

Level 1- Contributions Approach

Level 2- Additive Approach

Level 3- Transformation Approach

Level 4- Social Action Approach

From Cultural Diversity and Education, James Banks, 2006

Approaches to culturally responsive knowledge construction can be placed on a continuum from factual and peripheral to transformative and active.

Level 1- Contributions Approach: Heroes and Holidays approach. Content focusing on specific ethnic groups is limited to holidays and celebrations (Cinco de Mayo, MLK Jr. Day). Content structure, focus, etc. are unchanged

Level 2- Additive Approach: Ethnic content is added to the curriculum in the form of books or units. Remainder of the curriculum's content, focus, and structure are unchanged.

Level 3- Transformation Approach: Enables students to view problems and issues through different ethnic lenses. Viewpoints of different ethnic groups are considered and built into the curriculum

Level 4- Social Action Approach: Encourages students to understand and appreciate the viewpoints of others, as well as to take be an agent of change.



**Facilitator Note:** Depending upon time constraints, have participants refer back to the list they generated in the first activity and determine which category each falls into at the end of the next four slides. Then, from the second activity, think about what each of these levels would look like at the personal, institutional, and practice level, considering that that this is only an intro to the more detailed practice and curriculum conversation.



Slide 71



### ***Contributions Approach***

#### *Level 1: Contributions*

Do the texts and instructional activities represent diversity in terms of everyday, real life activities of various groups, and are these groups and issues seen as integral to the society?

The curriculum structure, goals and characteristics reflect mainstream

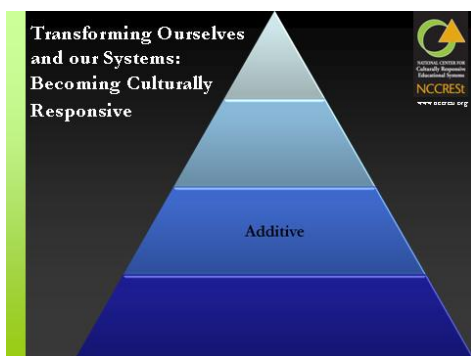
constructions of knowledge. Ethnic heroes and their contributions are noted. Ethnic holidays and themes are incorporated into the curriculum to acknowledge ethnic holidays and celebrations.

Books, bulletin boards, videos and other teaching materials are chosen because they portray people from multiple cultural, racial, ethnic, religious, and language groups in a variety of roles interacting across stereotypical lines.

Teachers infuse their curriculum with opportunities for students to explore questions of fairness and equity as they relate to classroom practices such as grouping, rule setting, consequences for conduct, and grading. The teacher mediates these discussions by encouraging students to take the perspective of others.



Slide 72



### ***Additive Approach***

#### *Level 2: Additive*

Are the texts and instructional activities integral to the curriculum or is it structured as an add-on to an essentially monocultural curriculum?

Teachers consistently reference the multicultural nature of their teaching tools, noting the contributions and accomplishments of distinguished

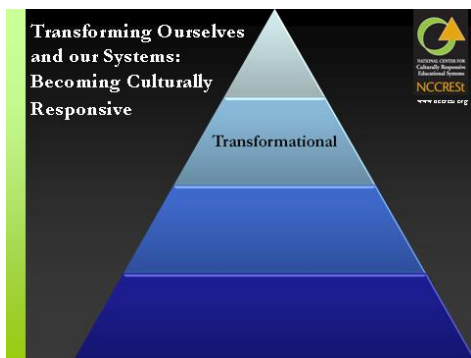
individuals from a variety of cultural, racial, ethnic, and linguistic backgrounds.

In addition to acknowledging heroes and holidays, concepts, themes, authors, and perspectives from a variety of ethnic and cultural groups are added to the curriculum without changing its basic structure and assumption. For example, in this approach, the Westward Expansion curricula is taught from the perspective of the westward movement of hunters, trappers, pioneers, and the advent of the industrial age and its impact on harnessing the resources of the western U.S. Concepts and themes that explore the impact of expansion on American Indians is a substantial portion of the curriculum but the focus is on the movement west.

Teachers consciously and explicitly alter the conditions for learning such as access to learning materials, opportunities to questions, study, and collaborate. Teachers discuss changes with their students explaining how changes in classroom procedures are designed to ensure that all students have access to learn and opportunities to lead.



Slide 73



### ***Transformational Approach***

#### *Level 3: Transformational*

Do the texts and instructional activities promote or provoke critical questions about the societal status quo? Do they present alternative points of view as equally worth considering?

Teachers consistently provide opportunities for their students to work

together across cultural, racial, ethnic, religious, language, and ability lines. Academic and social opportunities are created throughout the course of each academic year so that students form friendships and mutually supportive connections across cultural, racial, ethnic, religious, and ability groups.

The curricula, including concepts, issues, themes, and problems is taught from several ethnic and cultural perspectives and points of view. Texts and other teaching materials offer multiple perspectives and are told from multiple perspectives. Rather than study the Western Expansion, students explore the history of the West during the 19th century and its impact and outcomes on multiple groups. The emphasis is on

the complexities of diverse cultures and the role of government and other institutions in achieving specific outcomes.

Teachers involve students in making decisions about their classroom culture, ensuring that decisions are made with attention to the consequences for all students. Students study and reflect on the practice of an equity pedagogy, assist in collecting and examining the impact of classroom practice on students in the class and work to ensure equity for all students.

Classroom practices are congruent with the curriculum so that, regardless of the content area, the curricula create opportunities to examine the influence of multiple perspectives and knowledge generation on the content area.



Slide 74



### ***Social Action Approach***

#### *Level 4: Social Action*

Do the texts and instructional activities lead to students' exploration of ways that they can affect social change or contribute to social causes? Does it result in such engagement?

In addition to experiences included in the first three approaches, the curriculum at

this approach level anchors curricular units to understanding, identifying, and reducing prejudice within their peer groups and across the school.

Teachers enact curricula that explore multiple perspectives, ideas, and outcomes. Students are able to develop critical lenses that require analysis, synthesis, and perspective taking within each content area. Teachers assess student outcomes in terms of knowledge, skills, and critical perspectives as well as social advocacy for prejudice reduction and discrimination.

Teachers infuse their curriculum with opportunities for students to explore questions of fairness and equity as they relate to classroom practices such as grouping, rule setting, consequences for conduct, and grading. The teacher mediates these discussions by encouraging students to take the perspective of others.

The curricula include learning experiences and assignments that encourage students to investigate the status quo and to generate actions that combat or improve equity within the school or local community.



Slide 75-77

### **Activity 3: Vignettes**

For the following activity, have participants read each of the three vignettes. The vignettes for this activity can be found in the participant handouts and are pictured below. You should allow 15 minutes for this activity.

### Activity 3: Vignettes

**Materials:** Vignettes; pens; tape; chart paper; markers

**Time limit:** 25 minutes

**Part 1:** Read vignettes and talk about what is happening on the institutional, personal, and practice levels. What might improve each situation? (15 minutes)

**Part 2:** Pair, share  
Ask participants to discuss their ideas with their small group members. Then, invite small groups to share sample ideas with the whole group. Record their responses on chart paper. (10 minutes)

Materials: Vignettes; pens; tape; chart paper; markers

Time limit: 15 minutes

Part 1: Read vignettes and talk about what is happening on the institutional, personal, and practice levels. What might improve each situation?

Part 2: Pair, share

<p><b>RAYNETTE THOMPSON VIGNETTE</b> Academy 1: Understanding Cultural Responsiveness</p> <p>Please read the following vignette and answer the questions as if the child were one of your students. There are no correct answers, the best answers are those that honestly reflect your views.</p> <p><b>Background Information</b> Raynette Thompson is a fifth grade of African American descent. She lives with two younger brothers, grandma and mom. All three siblings attend the same school. One brother is in fourth grade, the other is second. Raynette's mom works at the neighborhood convenience store as a clerk. The grandmother receives monthly disability checks from the State. While Raynette's mom has a high school diploma, Raynette's grandmother did not graduate from high school. Raynette's family lives in a modest, two-bedroom apartment within walking distance of the school. Raynette shares a bedroom with her grandmother. Her mother has the other bedroom while her two boys sleep on a foldaway sofa in the living room. Raynette is a good student with average standardized test scores in reading. Raynette's math scores show strength in numerical reasoning. Raynette's classmates are primarily of African American descent although this has not always been the case at this school. Four years ago, the class would have been primarily European American and middle class. Raynette's current teacher has taught in this building for the past 17 years.</p> <p><b>Current Situation</b> Raynette is experiencing difficulty in her present fifth grade class. Raynette tells her mother often that she doesn't want to go to school. Her mother has encouraged her and her grandmother makes sure that she shows up, on time, every day with her hair done and freshly washed clothes. In a parent-teacher conversation, the teacher indicates that she is dissatisfied with Raynette's effort and participation. The teacher recognizes Raynette's ability and skills and is confused with Raynette's apparent lack of interest in school. The teacher is concerned that Raynette may not perform well on this year's achievement tests. She also recognizes a mother to provide some tutoring at home as her homework. Raynette's grandmother reports that Raynette's brothers are also experiencing a lack of interest and excitement about school. Raynette's teachers are part of a growing number of teachers who recognize that there is a pattern of disinterest among many of the children in this school. Faculty discussions center on this issue and the problems of the community.</p>	<p><b>LUIS GONZALEZ VIGNETTE</b> Academy 1: Understanding Cultural Responsiveness</p> <p>Please read the following vignette and consider what you would do if the child were one of your students. There are no correct answers, the best answers are those that honestly reflect your views.</p> <p><b>Background Information</b> Luis Gonzalez is a Latino boy in the third grade. He lives with his parents and younger brother in a small apartment near the school. His father is a convenience store clerk who makes about \$18,000 a year. His mother has been unemployed for the last two years because "there aren't any jobs in this city." He attended preschool for one year. Luis enrolled in a bilingual education program for two years before he transitioned to his current third grade regular classroom. Teacher reports indicate that he is of average intelligence. Reportedly, he was cooperative and friendly, although he had difficulty grasping basic concepts in kindergarten. According to reports, these learning problems continued throughout the first two grades. In first grade, he was able, for the most part, to keep up with his class after being given assistance with reading. However, he continued to exhibit learning problems in second grade.</p> <p><b>Current Situation</b> Luis is experiencing difficulty in his present third grade class. Although he continues to be well behaved, he is performing below grade level in most areas. He has difficulty turning in or completing class assignments. His teacher reports that he has particular difficulty in reading, being unable to comprehend most written material. His writing skills are below grade level and he is unable to reproduce letters legibly. Although he readily recognizes each letter of the alphabet, he has difficulty both remembering what the letters look like and executing the correct patterns necessary to form each letter. Luis' teacher is undecided about whether to refer him to the school's Child Study Team to consider to special education eligibility assessment.</p>	<p><b>TYRELL VIGNETTE</b> Academy 1: Understanding Cultural Responsiveness</p> <p>Please read the following vignette and answer the questions as if the child were one of your students. There are no correct answers, the best answers are those that honestly reflect your views.</p> <p><b>Background Information</b> Tyrell is a 13 year old student at Central Middle School. He is in eighth grade, and has always made average grades. Lately, he has been skipping most of his classes, ditching school, and being hostile and aggressive towards teachers and students. Tyrell has lived in the neighborhood served by Central his entire life; he currently lives with his father, mother and grandmother, Tyrell. The school does not have any contact information other than the home. Also living in the home are Tyrell's younger sister (age 1) and cousin "Wes" who dropped out of high school and is known to be affiliated with a local gang. Tyrell's mother was diagnosed with breast cancer when he was in the 6th grade, and passed away last year. Tyrell was referred to the counseling center as a result of his behavior in class the eighth grade term before that his behavior creates a danger to himself and others, and cannot continue to spend large portions of class time dealing with his disruptions. Additionally, due to the large amount of classes he has missed, he is falling further and further behind.</p> <p><b>Current Situation</b> The school truancy officer reports that each time Tyrell is missing from class or from school each day, the automated attendance system calls home and leaves a message for the family. Additionally, the officer has sent home three letters informing the family of Tyrell's attendance and behavior issues, but has received no response from anyone. The officer has gone to Tyrell's home on several different occasions, but so far never answers the door. The truancy officer recommends that a truancy action be filed against Tyrell in the juvenile court. The school social worker has met with Tyrell on a couple of occasions, to try and find out what is going on with him. Tyrell is uncooperative during these conversations, responding to questions with smart remarks, or refusing to answer questions at all. The social worker has also participated in discipline hearings when Tyrell has been involved in fights with other students, and thinks that his behavior is out of control. The social worker has called the home several times and left messages, sent a letter home, and stopped by and left a card on the door. There has been no response from the family. The school has a self-contained classroom for students with emotional and behavioral disorders, and the social worker believes that this would be a good placement for Tyrell, as his behavior is out of control and he obviously has no support from his family.</p>
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Ask participants to discuss their ideas with their small group members. Then, invite small groups to share sample ideas with the whole group. Record their responses on chart paper (10 minutes)



### Things to Remember

- Define the Dimensions of Culturally Responsive Education
- Recognize what Culturally Responsive Practices look like at the organizational, personal, and instructional levels
- Identify the role of school culture, prejudice reduction, and knowledge construction in creating culturally responsive educational systems
- Develop an understanding of contributive, additive, transformative, and social action models as they apply to practice

### Things to remember:

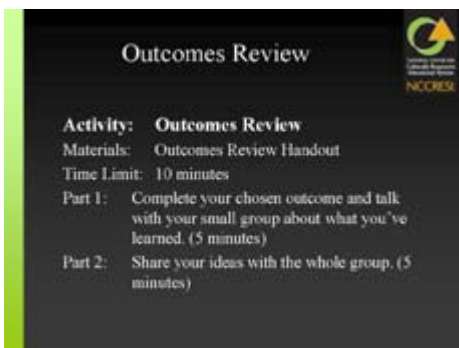
These are the highlights of the academy. Participants should have a good understanding of these outcomes. Briefly run through the list. In the next activity, Outcomes Review, the participants will have the opportunity to explore these in depth.

- Define the Dimensions of Culturally Responsive Education

- Recognize what Culturally Responsive Practices look like at the organizational, personal, and instructional levels
- Identify the role of school culture, prejudice reduction, and knowledge construction in creating culturally responsive educational systems
- Develop an understanding of contributive, additive, transformative, and social action models as they apply to practice



**Facilitator Note:** Allow 5 minutes to highlight the main topics of the academy.

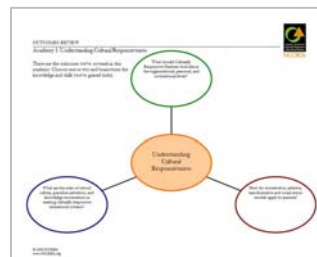



**Outcomes Review**

**Activity:** Outcomes Review  
**Materials:** Outcomes Review Handout  
**Time Limit:** 10 minutes  
**Part 1:** Complete your chosen outcome and talk with your small group about what you've learned. (5 minutes)  
**Part 2:** Share your ideas with the whole group. (5 minutes)

## Outcomes Review

For this activity, you will find a copy of the handout in the Participant Handouts. It looks like this.



This activity has a built in timer: simply click to the next slide when you finish reading the instructions, the timer will keep you on schedule so you won't have to watch the clock.

Facilitator Materials\*: Outcomes Review

Participant Materials\*: Outcomes Review

Time Limit: 10 Minutes

Purpose: The outcomes review provides the participant with a brief way of reflecting on knowledge and skills gained in this academy.

\*Found in Participant Handouts



Facilitator Note: Allow 5 minutes to explain this activity, and 10 minutes to complete the activity (Slides 66 - 70).

Part 1 – Review Academy

Provide 5 minutes for this part of the activity.

Participants use the Outcomes Review handout to work in groups and brainstorm the knowledge and skills they learned in the academy. Groups should focus on one outcome, or at most, two outcomes.

Part 2 – Sharing Results

Provide 5 minutes for this part of the activity.

Bring the whole group together to share the results from the small groups. Since the groups focused on one outcome, take time to have all groups report out and make sure that groups cover the big ideas from the academy.



### Thank you!

Thank the participants for coming, congratulate them on what they've learned, and ask them to fill out the Academy Evaluation as they leave.



## Glossary

**Culture:** A body of learned beliefs, traditions, principles, and guides for behavior that are shared among members of a particular group.

**Cultural racism:** Value systems that support and allow discriminatory actions against racially and ethnoculturally marginalized communities.

**Cultural responsiveness:** The recognition and acknowledgement that society is pluralistic. In addition to the dominant culture, there exist many other cultures based around ethnicity, sexual orientation, geography, religion, gender, and class.

**Cultural sensitivity:** The ability to be open to learning about and accepting of different cultural groups.

**Differentiate Instruction:** To recognize students varying background knowledge, readiness, language, preferences in learning, interests, and to react responsively. Differentiated instruction is a process to approach teaching and learning for students of differing abilities in the same class.

**Discrimination:** Behaviors directed towards people on the basis of their group membership.

**Diversity perspective:** Research that seeks to emphasize a wide range of voices, viewpoints, and experiences, and may seek to include identities of ethnicity, culture, sexuality, gender, age, disability, or a wide range of other perspectives.

**Ethnocentrism:** To judge other cultures by the standards of one's own, and beyond that, to see one's own standards as the true universal and the other culture in a negative way.

**Institutional and structural racism:** Racism that systematically deprives a racially identified group of equal access to a treatment in education, medical care, law, politics, housing, etc.

**Prejudice:** Generalized attitude towards members of a group without adequate prior knowledge, thought, or reason.

**Racism:** A belief that racial differences produce an inherent superiority of a particular race.

**Sexism:** The belief in the inherent superiority of one sex (gender) over the other and thereby the right to dominance.

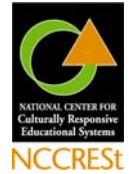
**Social privilege:** A right or immunity granted to or enjoyed by certain people beyond the common advantage of all others.

**Stereotype:** Generalized belief about members of a cultural group.





## Resources



Angelo, T.A., & Cross, K.P. (1993) *Classroom Assessment Techniques*, 2nd ed., Jossey-Bass, San Francisco. This handbook offers teachers at all levels how-to advise on classroom assessment, including: what classroom assessment entails and how it works; how to plan, implement, and analyze assessment projects; twelve case studies that detail the real-life classroom experiences of teachers carrying out successful classroom assessment projects; fifty classroom assessment techniques; step-by-step procedures for administering the techniques; and practical advice on how to analyze your data.

Banks, James. (2006) *Cultural Diversity and Education: Foundations, Curriculum, and Teaching*, 5<sup>th</sup> ed., Boston: Allyn and Bacon. This text is designed to help pre-service and in-service educators identify the philosophical and definitional issues related to pluralistic education, derive a clarified philosophical position, design and implement effective teaching strategies that reflect ethnic and cultural diversity, and prepare sound guidelines for multicultural programs and practices. This book describes actions that educators can take to institutionalize educational programs and practices related to ethnic and cultural diversity.

Blumer, I. & Tatum, B. (1999). Creating a community of allies: How one school system attempted to create an active anti racist environment. *International Journal of Leadership In Education*, (2) 3, 255-67. Identifies key elements used in a comprehensive effort to establish anti-racism as a core value in the Newton (Massachusetts) Community School District. A professional-development course on anti-racism and effective classroom practices provided a common language and conceptual framework for moving to actively inclusive practices.

Delpit, L. (2002). *The skin that we speak*. New York: The New Press.

The Skin That We Speak's thirteen essays delve into how speakers of "nonstandard" English —mostly varieties of African-American dialects, or Ebonics —view themselves, how schools have often perpetuated the educational inequities of African American and other children, and how educators can create the best frameworks to honor students' language and identity.

Daniels, H. (2002). *Literature circles: Voice and choice in book clubs and reading groups*. 2<sup>nd</sup> ed., Portland, ME: Stenhouse. Student-led book clubs have become a key ingredient in well-balanced reading programs across the country. In this book Daniels provides an expanded guide to forming, managing, and assessing peer-led book discussion groups. New strategies, structures, tools, and stories are provided that show how to launch and guide literature circles effectively.

Darling-Hammond, L. (1997). *The right to learn: A blueprint for creating schools that work*. San Francisco: Jossey-Bass. In recent years, education has become a battleground upon which different factions have spilled ideological blood over issues such as school vouchers, teacher certification, and standardized testing. In this book, leading educational figure Linda Darling-Hammond weighs in with her own views on progressive education. To create what Darling-Hammond calls "schools that work," she believes teachers must be prepared to collaborate more often and spend more time "teaching for understanding." This means a less programmed curriculum than the one most American schools currently follow, with more time for in-depth interaction between teachers and students, and students and subject matter. Darling-Hammond believes that educational reform starts with allowing teachers to get back to what they do best: teaching.

Fogarty, Robin. (1997). *Brain Compatible Classrooms*. 2nd edition. Arlington Heights: Skylight Professional Development. This book provides insight for linking brain research with the multiple intelligences and emotional intelligence theories. It is a reconceptualization of an earlier work that presented a four-corner framework addressing: setting the climate for thinking, teaching the skills of thinking, structuring the

interaction with thinking, and thinking metacognitively about thinking. It explains how to use direct instruction of skills, graphic organizers, reflection, transfer, assessment, and other interactive, brain-compatible strategies for the classroom.

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. New York: Teachers College Press. This book draws together interesting case studies with a sound theoretical background. In it, Gay introduces a personalized dilemma: Why is it that students of color who are so successful in so many contexts outside school are so unsuccessful at school? She then provides five assertions to answer the question and suggest ways to deal with what she calls the "achievement dilemma."

Goldstein, L. (1999). The relational zone: The role of caring relationships in the co-construction of mind. *American Educational Research Journal*, 36(3), 647-673. Describes the affective, volitional face of the zone of proximal development. Suggests that the interpersonal character of the zone of proximal development closely resembles a caring encounter. Shows links between caring and the notion of the co-construction of knowledge.

Gonzalez, N., Moll, L.D., Floyd-Tennery, M., Rivera, A., Rendon, P., & Amanti, C. (1993). Funds of knowledge for teaching in Latino households. *Urban Education*, 29 (4), 443-470. The conceptualization of working-class Latino students' households as being rich in funds of knowledge has engendered transformative consequences for teachers, parents, students, and researchers. The qualitative study of their own students' households by teachers has unfolded as a viable method for bridging the gap between school and community. Teachers enter the households of two to three of their students as learners of the everyday lived contexts of their students' lives. These are not home visits in the usual sense, as teachers do not attempt to teach the family or to visit for disciplinary reasons. New avenues of communication between school and home have been constructed in a way which fosters mutual trust.

Hollins, E. R. (1996). *Culture in school learning: Revealing the deep meaning*. Mahwah, NJ: Lawrence Erlbaum Associates. This publication presents a process for developing a teaching perspective that embraces the centrality of culture in school learning. The six-part process presented in the book involves objectifying culture, personalizing culture, inquiring about students' cultures and communities, applying knowledge about culture to teaching, formulating theory linking culture and school learning, and transforming professional practice to better meet the needs of students from different cultural and experiential backgrounds. All aspects of the process are interrelated and interdependent. Designed for preservice teachers, the volume is organized to facilitate its use as a textbook. Focus questions at the beginning of each of the eight chapters assist the reader in identifying complex issues to be examined. The discussion in the chapter is not intended to provide complete and final answers to the questions posted, but rather to generate discussion, critical thinking, and further investigation.

Howard, D. R. (1999). *We can't teach what we don't know: White teachers, multiracial schools*. New York: Teachers College Press. With lively stories and compelling analysis, Gary Howard engages his readers on a journey of personal and professional transformation. From his 25 years of experience as a multicultural educator, he looks deeply into the mirror of his own racial identity to discover what it means to be a culturally responsive. Inspired by his extensive travel and collaboration with students and colleagues from many different cultures, *We Can't Teach What We Don't Know* offers a healing vision for the future of education in pluralistic nations.

Kennedy White, K., Zion, S. & Kozleski, E. B. (2005). *Cultural identity and teaching*. Denver, CO: National Institute for Urban School Improvement. Retrieved November 17, 2005 from <http://www.urbanschools.org/pdf/cultural.identity.LETTER.pdf> Teachers bring themselves — their life experiences or histories and their cultures — into the classroom. Experience, culture, and personality are just part of who teachers are and go wherever teachers go — including into their classrooms. To come to this understanding requires that teachers acknowledge and understand their own cultural values and how this impacts their own teaching practice.

Ladson-Billings, G. (1994). *The dreamkeepers*. San Francisco: Jossey-Bass Publishing Co. This book highlights several individuals and programs that have been responsible for improving the academic achievement of African-American students. The author reports on the positive results of culturally conscious education and highlights eight teachers who, though they differ in personal style and methods, share an approach to teaching that strengthens cultural identity.

Ladson-Billings, G. (1995). But that's just good teaching! The case for culturally relevant pedagogy. *Theory into Practice*, 34(3), 159-165. Describes the centrality of culturally relevant pedagogy to academic success for minority students who are poorly served in public schools, discussing linkages between school and culture, examining the theoretical grounding of culturally relevant teaching in the context of a study of successful teachers of black students. Provides examples of culturally relevant teaching practices.

Moll, L.C., Armanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory into Practice*, 31 (2), 132-141. How can committed city teachers boost the literacy skills of their poor, minority students? According to some educational researchers, the answer lies in a more "sociocultural" approach to literacy instruction. One of the leading advocates of this approach is Luis C. Moll, associate professor at the University of Arizona. Moll has been studying bilingual literacy and directing field studies for more than a decade. His findings have made him a strong advocate for minority and bilingual students.

Nieto, S. (1996). *Affirming diversity: The sociopolitical context of multicultural education* (2nd ed.). White Plains, NY: Longman. This book examines the meaning, necessity for, and benefits of multicultural education for students of all backgrounds, providing a conceptual framework and suggestions for implementing multicultural education in today's classrooms. It presents case studies, in the words of students from a variety of backgrounds, about home, school, and community experiences and how they influence school achievement.

Nieto, S. M. (2002). Equity and opportunity: Profoundly Multicultural Questions. *Educational leadership*, 60 (4), 6-10. Educators must ask themselves profoundly multicultural questions, that is, troubling questions about equity, access, and fair play—questions that examine the sociopolitical context of education and school policies and practices. We must address the deeply ingrained inequities of today's schools by asking difficult questions related to equity and access.

Noguera, P. A. (2003). How racial identity affects school performance. *Harvard Education Letter*. Retrieved November 17, 2005, from <http://www.edletter.org/past/issues/2003-ma/noguera.shtml> For many years to come, race will undoubtedly continue to be a significant source of demarcation within the U.S. population. For many of us it will continue to shape where we live, pray, go to school, and socialize. We cannot wish away the existence of race or racism, but we can take steps to lessen the ways in which the categories trap and confine us. As educators who should be committed to helping young people realize their intellectual potential as they make their way toward adulthood, we have a responsibility to help them find ways to expand their notions of identity related to race and, in so doing, help them discover all that they may become.

Tatum, B.D. (1997). *Why are all the black kids sitting together in the cafeteria?* New York: Basic Books. Racism is a system of advantage based on race. And you have to ask yourself, who is advantaged by this system, and who is disadvantaged? In the U.S., it's the white people who are advantaged. This is all about preparing kids for leadership in the 21st century. Everyone pays a price for racism. Racism harms white people as well as people of color, particularly in terms of the rising tide of fear and violence that exist when people don't know how to cross racial boundaries.

Tomlinson, C. A. (2001). *How to differentiate instruction in mixed-ability classrooms*. (2nd Ed.) Alexandria, VA: ASCD. Noting that teachers in mixed-ability classrooms face multiple challenges at every grade level, this

book provides guidance for teachers who are interested in creating learning environments that address the diversity typical of mixed-ability classrooms. The principles and strategies included can help teachers address a variety of learning profiles, interests, and readiness levels. The goal of the book is to help teachers determine what differentiated instruction is, why it is appropriate for all learners, how to begin to plan for it, and how to become comfortable enough with student differences to make school comfortable for each learner. Numerous practical examples assist teachers to use instructional strategies such as curriculum compacting, entry points, graphic organizers, contracts, and portfolios.

Tomlinson, C.A. (2000b). *Differentiation of instruction in the elementary grades*. ERIC Digest. ERIC Clearinghouse on Elementary and Early Childhood Education. In most elementary classrooms, some students struggle with learning, others perform well beyond grade-level expectations, and the rest fit somewhere in between. Within each of these categories of students, individuals also learn in a variety of ways and have different interests. To meet the needs of a diverse student population, many teachers differentiate instruction. This Digest describes differentiated instruction, discusses the reasons for differentiating instruction and what makes the approach successful, and suggests how teachers can start implementing this type of instruction.

Villegas, A. M. (1991). *Culturally responsive pedagogy for the 1990's and beyond*. Washington, DC: ERIC Clearinghouse on Teacher Education. The purpose of this trends and issues paper is to advance the search for creative solutions to the difficulties experienced by minority students and to draw attention to what teachers need to know and do in order to work effectively with a culturally heterogeneous population. Attention is given to the schooling of minority students in general, with an emphasis on the experiences of African Americans, Hispanics, and American Indians.

Villegas, A. M. & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education*, 53 (1), 20-32. To successfully move the field of teacher education beyond the fragmented and superficial treatment of diversity that currently prevails, teacher educators must articulate a vision of teaching and learning in a diverse society and use that vision to systematically guide the infusion of multicultural issues throughout the preservice curriculum. A vision is offered of culturally responsive teachers that can serve as the starting point for conversations among teacher educators in this process.

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes* (M. Cole, V. John-Steiner, S. Scribner, & E. Souberman, Eds. and Trans.). Cambridge, MA: Harvard University. Carefully edited by a group of outstanding Vygotsky scholars, the book presents a unique selection of Vygotsky's important essays. In these essays he outlines a dialectical-materialist theory of cognitive development that anticipates much recent work in American social science. The mind, Vygotsky argues, cannot be understood in isolation from the surrounding society. Man is the only animal who uses tools to alter his own inner world as well as the world around him. From the handkerchief knotted as a simple mnemonic device to the complexities of symbolic language, society provides the individual with technology that can be used to shape the private processes of mind. In *Mind in Society* Vygotsky applies this theoretical framework to the development of perception, attention, memory, language, and play, and he examines its implications for education.

Zion, S., & Kozleski, E. B. (2005). *Understanding culture*. Denver, CO: National Institute for Urban School Improvement. In urban centers, almost two-thirds of the students are neither European-American nor middle-class. Urban students need to be surrounded by adults who live, speak and act with respect for the diversity of heritages and experiences that children bring to school. In this article, authors use anthropological definitions of culture, particularly as they define the elements of culture, and combine that viewpoint with psychological perspectives as we discuss the formation of cultural identity. Finally, the sections on cultural responsiveness rely on research from work in both education and counseling fields related to multiculturalism and relating to other cultures.

## FACILITATOR EVALUATION

### Academy 1: Appreciating Culture and Cultural Responsiveness

Please answer the following questions to let us know how you feel the academy went and to help us improve future academies.

1. What is your profession?
2. What professions were represented by the academy participants?
3. How many participants attended the academy?
4. How long did the academy take to complete?
5. Provided is a list of the activities and lecturettes. Please circle the rating you feel best suits the activity or lecturette. A rating of 1 = very poor, a rating of 5 = excellent.

Activity: Ground Rules

1                      2                      3                      4                      5

Lecturette: Dimensions

1                      2                      3                      4                      5

Activity: What do You Already Do?

1                      2                      3                      4                      5

Lecturette: Institutional Dimension

1                      2                      3                      4                      5

Activity: Discussion Point

1                      2                      3                      4                      5

Lecturette: Personal Dimension

1                      2                      3                      4                      5

Activity: Discussion Point

1                      2                      3                      4                      5

Lecturette : Instructional Dimension

1                      2                      3                      4                      5

Activity : Discussion Point

1                      2                      3                      4                      5

Lecturette : Foundations

1                      2                      3                      4                      5

Activity : Vignettes

1                      2                      3                      4                      5

6. Which parts of the academy went quickly? Were there parts that ran over the time limit? If so, why do you think this occurred?
  
7. How did you learn about the academy? Would you lead another academy?
  
8. Please list suggestions for new topics as well as possible additions or deletions from this module.
  
9. Please list any changes that you feel should be made to the activities or lecturettes of this academy.
  
10. Please write any additional comments you want the module developers to hear.

Thank you for your feedback! Your suggestions will improve experience of future facilitators and academy participants. Please fax this form to the National Center for Culturally Responsive Educational Systems at (480) 965-4942.