MODULE 5: CULTURALLY RESPONSIVE LITERACY

ACADEMY 1: LITERACY FOR WHAT?

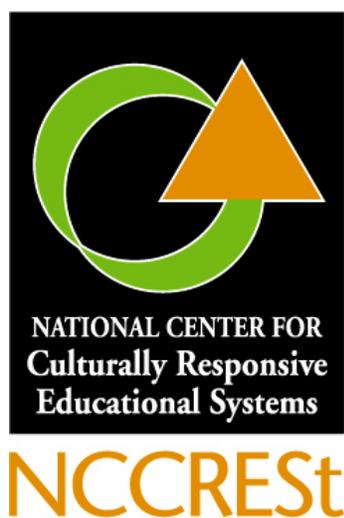**NATIONAL CENTER FOR
Culturally Responsive
Educational Systems**

NCCRESt

Facilitator's Manual

NATIONAL CENTER FOR CULTURALLY RESPONSIVE
EDUCATIONAL SYSTEMS

Facilitator's Manual

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STOP 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 – to find new versions and addenda to this academy.

National Center for Culturally Responsive Educational Systems (NCCRESt)

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.

NCCRESt Professional Learning Modules

The tasks of closing achievement gaps and reducing inappropriate referrals to special education are complex. The challenge is great, but can be achieved if educators throughout our nation and other nations are actively engaging the opportunity to transform education and how we go about the work of teaching and learning in our schools. This module is one of many developed by NCCRESt for the networks of schools engaging their faculty, staff, families, students, and community members in addressing issues of equity in general and special education for students who are culturally and linguistically diverse.

Every module is designed around a particular aspect of school-wide improvement with academies that build knowledge, skills, and practices. The intent is simple: Build a common vision, vocabulary, and skill-set around essential elements of school improvement. 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 on-site coaching between academies.
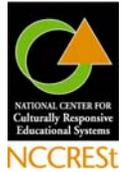
The goal of all professional learning modules is to create a network of skilled and knowledgeable teacher leaders, administrators, community members, and family members who will serve as effective transformational agents of change for culturally responsive practices and systems. Participants are generally teams of educational professionals from schools and districts, selected to advance knowledge and practice related to culturally responsive systems and practices. The modules include:

1 Understanding Culture & Cultural Responsiveness	2 Collaborative Leadership Teams	3 Collection and Use of Evidence	4 Culturally Responsive Response to Intervention Models	5 Culturally Responsive Literacy
Academy 1: Appreciating Culture & Cultural Responsiveness	Academy 1: Fostering Team Leadership	Academy 1: Mining Meaningful Data	Academy 1: Overview of Culturally Responsive Response to Intervention	Academy 1: Literacy for What?
Academy 2: Uncovering Diversity	Academy 2: Engaging Stakeholders in Culturally Responsive Systems	Academy 2: Identifying School-wide Patterns of Student Performance	Academy 2: Using Data to Assess Student Progress & Inform Educational Decisions	Academy 2: CR Literacy Instruction: What does it Look Like in the Classroom?
Academy 3: Spotlighting Issues of Power & Privilege to Create Change	Academy 3: Creating Culturally Responsive Systems	Academy 3: Looking at Student Work to Target Instruction	Academy 3: Ensuring Culturally Responsive Student Supports	Academy 3: Boundary Crossings-Creating Language Experiences in the Classroom for ALL Students

Modules and their corresponding academies 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 socio-cultural histories and experiences that all members of the academies bring to shared learning. Finally, the modules create forums for open discussion to help school and community members think more broadly and systemically about culturally responsive schools and classrooms.

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 outcomes, content, and activities of any professional learning activity must be grounded in the diverse, multicultural context that characterizes most contemporary communities.

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.

Facilitator Note

There are three Facilitator Manuals per Professional Learning Module: one for each of the three academies in every NCCRESt module. 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.

If you have questions or comments about this or any other academy, please contact NCCRESt. We welcome your questions, suggestions, and feedback.

Tips for Facilitating Leadership Academies

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. Notice that each tip is accompanied by an icon. These icons signal specific types of facilitator behavior and you will notice them appearing throughout the academy as symbols for actions, explanations, and notations. We hope that you enjoy facilitating these learning opportunities as much as we have.

TIPS FOR GETTING STARTED:

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 self-assessment 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.

Special Facilitation Tips:

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 a multiplicity of truths and perspectives.

4. Be 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.

Resources:

http://humanresources.about.com/od/managementtips/a/conflict_solue.htm

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

Module 5: Culturally Responsive Literacy
Academy 1: Literacy for What?

Academy Abstract

This academy examines the question "literacy for what?", exploring the relationship between the politics of literacy and learning in the United States and understanding the key shifts needed for teachers to move towards a more culturally responsive literacy model. The academy will help participants make a distinction between a traditional literacy lens versus a culturally responsive literacy lens. This academy serves to position the theoretical foundation for the remaining academies where greater attention is given to specific culturally responsive literacy strategies. It is critical for participants to examine and understand the question of "Literacy for what?" before moving on to the next two academies.
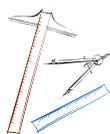
Academy Outcomes

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

- Define literacy.

- Explore the relationship between politics of literacy and learning.

- Examine the question "Literacy for what?" through a culturally responsive lens.

- Define culturally responsive literacy.

- Understand key shifts needed to move towards a more culturally responsive literacy model.

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.

Academy Materials

You should have these materials prior to conducting the Academy:

- FACILITATOR'S MANUAL
- ACADEMY POWERPOINTS and access to a PowerPoint presentation system
- PARTICIPANT HANDOUTS. Handouts contain the Leadership Academy overview and agenda, paper for note-taking, 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
- MARKERS
- TAPE

Participant Handouts

These handouts may be passed out together at the beginning of the academy. They are packaged together as the academy Participant Handouts.

• Activity handouts

• Copies of the lecturettes

• Resources

• Self Assessment and Academy Evaluation

Introductions and Greetings

Academy Overview

Spend some time introducing yourself, the module sponsors, and the Leadership Academy to the participants. The overview provides you with Leadership Academy background information, this academy's purpose and outcomes, and the agenda. If time allows, ask participants to introduce themselves by letting others know where they are from and their roles and responsibilities within their buildings.

FACILITATOR MATERIALS

Overview PowerPoint
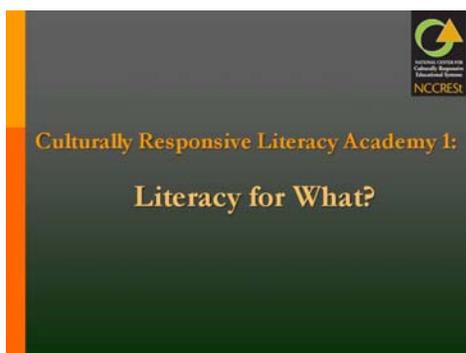
TIME LIMIT

15 minutes

Academy 1:
Literacy for What?

Activity /Lecturette Slides and Facilitator Notes

Slide 1

Culturally Responsive Literacy Academy 1: Literacy for What?

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Literacy for What?

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Slide 2

Introductions

Facilitator and Sponsors

www.nccrest.org

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.

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Leadership Academies

Introduction – Leadership Academies:

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 4

Roles

Roles

Explain the roles the facilitators will play and go over the agenda. 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.
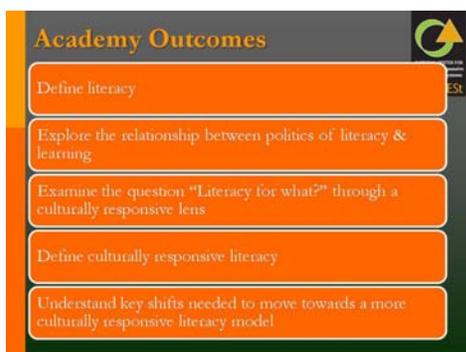
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Agenda

Activity 1	40 minutes
Politics and Literacy	20 minutes
Activity 2	60 minutes
Break	10 minutes
Culturally Responsive Literacy: Literacy for What?:	15 minutes
Activity 3	60 minutes
Outcomes Review	10 minutes

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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 literacy

- Explore the relationship between politics of literacy and learning

- Examine the question "Literacy for what?" through a culturally responsive lens.

- Define culturally responsive literacy

- Understand key shifts needed to move towards a more culturally responsive literacy model.

Activity 1: Warm-up Activity

Facilitator Note: Depending on the size of your audience, you may have groups report out the summary of their discussion (for smaller groups) or just one item from each group (for larger groups).

Directions:
- Individually read and respond to the following questions (5 minutes).
- As a small group discuss each question and your individual responses (20 minutes).
- As a whole group synthesize and compile responses on chart paper (15 minutes).

Guiding Questions:
1) As a teacher, what comes to mind when you hear the term "literacy"? How is it the same or different from reading?

2) Why become literate?

3) What is the goal of literacy development in schools?

4) What approaches or current programs do you use or your school use to promote literacy development?

Facilitator note: You may try to sum up the big ideas generated in the warm-up questions and use it as a transition into this discussion.
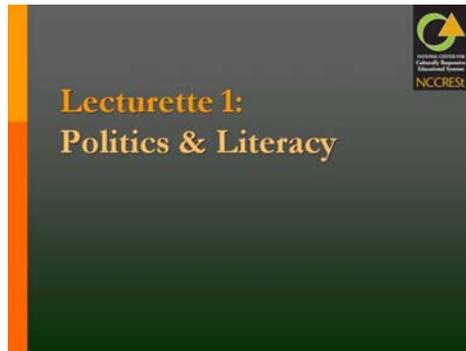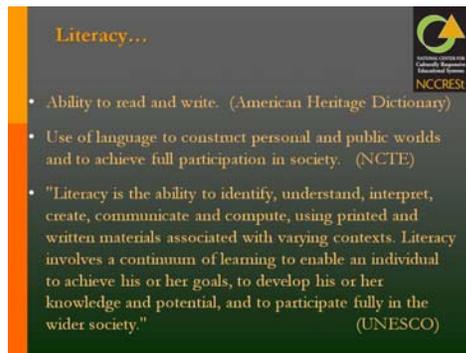
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Lecturette 1: This lecturette reviews the evolution of literacy in the United States and examines the difference between literacy and culturally responsive literacy, using three metaphors developed by Scribner (1984).

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Literacy

This is a small sampling of literacy definitions taken from various sources: 1) a dictionary; 2) the National Council of Teachers of English; and 3) United Nations Educational, Scientific and Cultural Organization. Use these definitions and the participant definitions from the warm-up activity to illustrate the diverse definitions of literacy.

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Old Deluder Satan Act

Politics and literacy, linked early in US history, remain inseparable. One of the first examples of the seemingly benign connections is found in the 1647 Massachusetts "Old Deluder Satan Act," that held: "*It being one chief point of the old deluder, Satan, to keep men from knowledge of the Scriptures…It is therefore ordered that every township in this jurisdiction, after the Lord has increased them by the number of fifty householders, shall forthwith appoint one within this town to teach all such children as shall resort to him to write and read…*"

At this point in US history, a literate population was encouraged for several reasons, including the ability to read and interpret scripture without the need for clerical intervention and the development of an educated policy capable of withstanding political oppression and tyranny.

However, throughout our history there are numerous examples of how literacy was used to constrain the life choices of some groups of people for specific political results including:

- Restrictions on girls and woman resulting in a ladies' curricula,

- Denial of access to specific skills and/or content knowledge for some (i.e. girls, African Americans, Hispanics, etc.)

- Creation of Slave Codes in the southern US penalized anyone who taught slaves to read and write or punished slaves for becoming literate.

Literacy and politics have worked together as barriers for many people of color, the poor and females throughout our country's history. From the onset, reading has been politicized to support the status quo and deny access to non-mainstream groups (Willis & Harris, 2000).

Slide 10
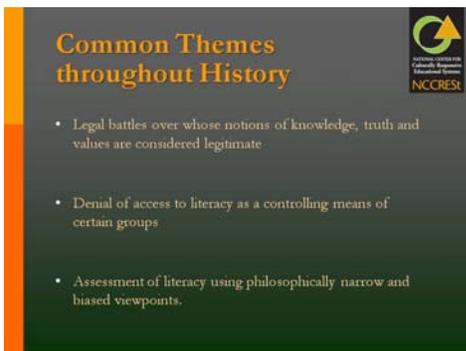
Common Themes throughout History

- Legal and customary battles over whose notions of knowledge, truth and values are considered legitimate;

- Denial of access to literacy as a means of controlling certain groups; and

- The creation of a means of assessing literacy that supports philosophically narrow and biased (race, class, and gender) viewpoints.

Key point: "Literacy learning and teaching has never been ideologically neutral or culturally unbiased. It has been a series of related political acts of ideological domination and conformity draped under a thin veil of paternalism. Through political acts, powerful elites have pressed others to adopt their points of view and disregard all others." (Willis & Harris, p. 78)

The following activity illustrates how literacy learning in schools is based on a Western tradition of formal education.

Activity 2: Analysis of Standardized Test Questions

Part I: Read each of the passages below and answer the corresponding questions.

Comprehension Passage and Tasks in the British Tradition
English Language Exam for the West African School Certificate (WASC)

Read the following passage carefully and answer the questions on it.

Orchids are flowers that are highly regarded and very expensive in some parts of the world, whereas they grow wild and are rarely noticed in other places. They are found in their greatest variety and abundance in tropical climates.

There are two main categories of orchid: ground orchids, which are the common type in temperate regions; and epiphytic orchids, which grow on trees and are usually found in the tropics. Although these epiphytes grow on trees, they do not derive nourishment from them. The plants often have large solid swellings of the stem in which water and nutritive materials are stored. They derive this moisture from the air by aerial roots.

More than 3000 species are in cultivation but there are many thousands of hybrids, which have been developed by cross-fertilization by horticulturalists all over the world. The orchid has developed a prestige of its own, which is not only due to its fragile beauty, but also to its scarcity value, and to the fact that its cultivation is somewhat specialized.

1. Explain the word **hybrid** in one sentence.

2. Give an alternative word that would fit in the place of **derive.**

3. Why are orchids expensive in some parts of the world?

4. Explain the grammatical function of the clause 'Although these epiphytes grow on trees.'

5. What word in the passage tells you that the roots of epiphytic orchids do not reach the ground?

Comprehension Passage and Tasks in the U.S. Tradition
The University of Michigan's Examination for the Certificate of Proficiency in English, a test used with nonnative speakers throughout the world

Until recently only glasses or contact lenses were available for the correction of myopia, a vision defect in which objects can be seen distinctly only when very close to the eyes. In 1978, a surgical technique known as radial keratotomy, also termed radial K, was touted as a possible "cure" for nearsightedness. Since its introduction, however, radial K has been the subject of controversy and intense scrutiny.

In this procedure a diamond blade is used to make 8 to 16 cuts that radiate out from the center of the cornea of the eye like the spokes of a wheel. The resulting flattened curvature of the cornea decreases myopia. While close to 50% of patients achieve 29/40 vision on standard eye charts without glasses, the later side effects aren't fully known. The surgery itself involves certain risks, such as corneal perforations, which occur in about one in 600 eyes and which require stitches. Errant incisions can cause blindness and the need for corneal transplants; even tiny holes invite infection. Radial K patients' most common disappointment is that their vision isn't perfect. Some vision is overcorrected, some in under corrected and sometimes the outcome is one eye each way.

The risks of radial K are real and considerable but at the same time many patients are satisfied with the results. Some experts predict that as more operations are performed surgeons will improve their technique and complications will be reduced; furthermore, they say that future radial K will be automated using a computer attached to a robotic arm with the diamond blade being replaced by a laser. Other experts counter that improving technique won't help much because the concept itself of cutting the cornea is a bad one, fraught with inherent problems. Though it may become more widespread and routine in the future, at present radial K is not the method of choice for correcting nearsightedness.

1. The term radial keratotomy refers to…
   a) a new type of contact lens.
   b) a type of corrective surgery.
   c) a diamond blade used in eye surgery.
   d) a technique used in corneal transplants.

2. The passage states that half the radial K patients…
   a) have partially corrected vision.
   b) have perfect vision.
   c) lose vision in one eye.
   d) require corneal transplants.

3. According to the passage, some experts predict that in the future radial K will
   a) not require the cutting of the cornea.
   b) produce perfect vision.
   c) use computer and laser technology.
   d) become obsolete.

4. The chief disappointment of radial K patients is that…
    a) their vision isn't the same in both eyes.
    b) they must undergo surgery.
    c) their vision isn't overcorrected.
    d) they do not achieve perfect vision.

5. The author's attitude towards the use of radial K in the future is…
    a) very worried.
    b) enthusiastic.
    c) suspicious.
    d) neutral.

PART II: In small groups, discuss the following analysis/reflection questions.

1. What are the differences between the British tradition and United States tradition in reading comprehension assessment?

2. What are the similarities between the British and United States traditions in assessing reading comprehension?

3. What assumptions regarding literacy underlie Western educational practice, as represented in these two assessment examples?

4. What are the implications of these literacy assumptions for students in your classroom or school that are from culturally, linguistically, or economically diverse backgrounds?

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Lecturette 2

Literacy for what?

The debate on the "best" way to teach reading has been raging for decades. Almost annually, you hear of new techniques and strategies followed by a reprise of alleged tried-and-true methods. Some of the techniques involve expensive and intensive one-on-one instruction. Others merely require enough copies of particular sets of books. However, rarely does the debate ask the question, "Why become literate?" The answer to this question may seem so obvious that it is pointless to ask. In today's highly complex, technological society one needs to be literate. But for what purpose(s) (Ladson-Billings, 1992)?

NOTE: Be aware that the largest proportion of our population in the United States and developing countries do not necessarily participate in the same technological society that Ladson-Billings refers to.

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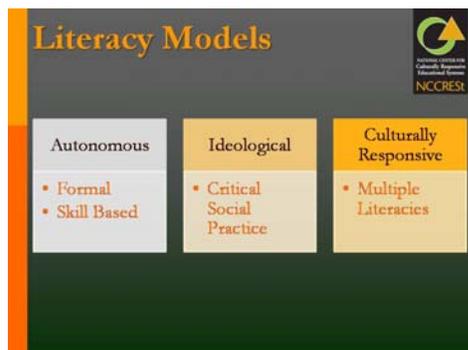
Literacy Models

Historically, schools have been successful in marginalizing students through literacy practices. In recent years with legislative mandates such as NCLB and IDEA schools must address these inequities, but have still been unsuccessful in bringing students who have been marginalized by our society and schools (racial and ethnic minority, non-native English speakers, and poor or working class families) to the same levels of literacy achievement as their mainstream peers, resulting in a literacy gap. The gap is evident in the results of reading and writing tests administered by the National Assessment of Education Progress (NAEP) and in the standardized test scores obtained by states (e.g. Colorado State Assessment Program). These tests reflect the autonomous model of literacy (Street, 1995).

Autonomous Model – Views literacy as part of the forward march of civilization, associated with economic progress, social mobility and individual liberty. In this model, literacy is something that can be measured by standardized tests where the results accurately reflect students' cognitive skills in reading and writing. This model assumes a formal, constraining approach to accomplished form of literacy, dominant in western academic circles, as the only desirable form, what Delpit (1986) termed the codes of the culture of

power, such as standard American English. By reducing literacy to a "neutral" set of reading and writing skills, literacy is defined apart from social context and becomes, then, a "content to be taught through authority structures whereby pupils learned the proper roles and identities they were to carry into the wider world" (Street, p. 118). The context-neutral literacy model assumes that there is one clear form or standard literacy and everyone must strive for that. African-American and Latino students, currently labeled as "at risk" or "inner city," are particularly targeted for these skills-oriented pedagogues held as exemplary practices by "back-to-basics" advocates.

- In schools with high proportions of students of diverse backgrounds, there is a tendency for literacy and other subjects to be operationally defined in terms of basic skills rather than higher level or critical thinking (Darling-Hammond, 1995). Teachers who work with struggling readers tend to engage them in round-robin oral reading, while instruction in comprehension and opportunities to read extended texts are minimal. This pattern is evident in the instruction given to the lowest reading groups and in remedial reading classes, as well as in reading lessons given to second-language learners (Au & Raphael, 2000).

- In the previous activity both sets of questions are examples of the autonomous literacy model

  - Each passage depends on no cues other than linguistic cues

  - Each passage represents no intentions other than those represented in the text

  - When tasks call for a statement of the author's purpose, the target response is either a recycled version of an explicit statement of intent or a summary of the passage's content.

  - The meaning of each passage is presumed to be precisely that represented by the sentence meaning; the "very words" of the passage

Ideological Model – Views literacy as a socio-cultural practice; it is not a single entity comprising cognitive skills. Literacy measured by achievement tests is but one among several literacies that students are learning. Students of diverse backgrounds often appear highly literate and accomplished when literacies other than those of the school are considered. Proponents of this model suggest that the achievement gap tells us little about students' literacy broadly defined, because standardized test measure one, not multiple forms of literacies. From this perspective, the achievement gap is more an indicator of schools' difficulty in providing students of diverse backgrounds with adequate opportunities to acquire mainstream literacy skills.

In Street's ideological model, literacy is conceptualized as a critical social practice that makes explicit underlying assumptions and power relations inherent in conceptions of literacy as social process. In other words, literacy is more than acquiring content but, in addition, locates reading and writing in the social and linguistic practices that give them meaning. This requires a shift from small "r" reading and small "w" writing to big "R" and big "W". Small "r" and "w" refer to "learning, knowledge, performance, or interaction where the focus is on the design features of written language (Gee, 1998, p. 5). On the other hand, Big "R" and "W" refer to "any specific social practice or activity in which reading and writing are involved together with distinctive meanings, values, attitudes, ways of acting, interacting using oral language and other symbol systems that these practices or activities recruit or require," in other words, using reading and writing for real purposes.

Culturally Responsive Literacy Model - Bridges the gap between the Autonomous and Ideological models, using instructional approaches that utilize the strength of the multiple literacies students bring to the classroom to develop their basic literacy skills. It is the kind of teaching that uses the students' culture as the basis for helping students understand themselves and others, structure social interactions, and conceptualize knowledge (Ladson-Billings, 1992).

Slide 13

Students Perspectives on Culturally Responsive Literacy

1. Validating – Using the following characteristics to improve teaching involves consideration to the classroom environment, literature in the classroom (multiple ethnic perspectives and genres), math instruction in everyday life concepts, and a variety of sensory opportunities.

   • Acknowledges the legitimacy of the cultural heritages of different ethnic groups, both as legacies that affect students' dispositions, attitude, and approaches to learning AND as worthy content to be taught in the formal curriculum.

   • Builds bridges of meaningfulness between home and school experiences as well as between academic abstractions and lived sociocultural realities.

   • Uses a wide variety of instructional strategies connected to different learning styles.

- Teaches students to know and praise their own and each others' cultural heritages.

- Incorporates multicultural information, resources, and materials in all subjects and skills routinely taught in schools (Gay, p. 29).

2. Comprehensive –

- Teaches the whole child – develops intellectual, social, emotional, and political learning by connecting to students' cultural experiences and literacies to impart knowledge, skills, and attitudes.

- Recognizes not only the importance of academic achievement, but also of maintaining cultural identity and heritage.

3. Multidimensional –

- CR literacy instruction involves many things: curriculum content, learning context, classroom climate, student-teacher relationships, instructional techniques, and performance assessments.

4. Empowering –

- Student-centered – the learning process is negotiated, requiring leadership by the teacher, and mutual teacher-student authority

- Approaches individual growth as an active, cooperative, and social process.

- "Relates personal growth to public life, to develop strong skills, academic knowledge, habits of inquiry, and critical curiosity about society, power, inequality, and change" (Shor, 1992, pp. 15-16).

5. Transformative –

- Helps "students to develop the knowledge, skills, and values needed to become social critics who can make reflective decisions and implement their decisions in effective personal, social, political, and economic action" (Banks, 1991, p. 131).

- Respects the cultures and experiences of various groups and uses them as resources for teaching and learning.

- Appreciates existing strengths and accomplishments of all students and develops them further.

- Example: Verbal creativity and story-telling, unique in social interactions of some cultures, is acknowledged as a gift and contribution and used to teach writing skills.

6. Emancipatory – Liberating

- Guides students in understanding that no single version of "truth" is total and permanent.

- Does not solely prescribe to mainstream ways of knowing. Teachers make authentic knowledge about different ethnic groups accessible to students.

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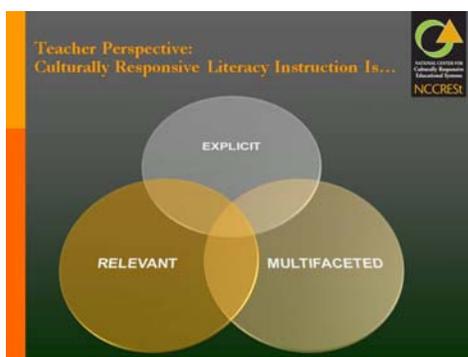
Teacher Perspectives on Culturally Responsive Literacy Instruction

A culturally responsive literacy model utilizes instructional practices that are explicit, relevant, and multifaceted. A culturally responsive literacy model bridges the gap between the Autonomous and Ideological models, using instructional approaches that utilize the strength of the multiple literacies students bring to the classroom to develop their basic literacy skills (essayist skills). It is the kind of teaching that uses the students' culture as the basis for helping students understand themselves and others, structure social interactions, and conceptualize knowledge (Ladson-Billings, 1992).

1. Relevant - using the cultural knowledge, prior experiences, and performance styles of diverse students to make learning more appropriate and effective for them; teaching to and through the strengths of students (Gay, 2000).

2. Multifaceted - goal is to develop a variety of literacies in students so they can critically examine the society in which they live and to work for social change (Ladson-Billings, 1992).
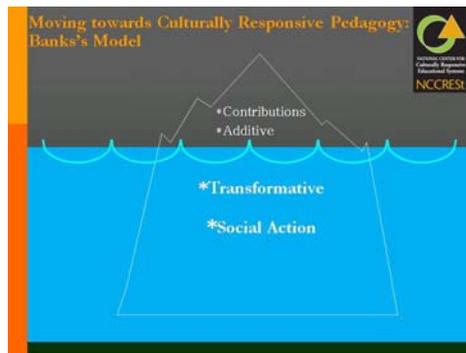
Literacies:

- Language-based
- Mathematical
- Scientific
- Historical
- Cultural
- Political

- Economic

- Artistic

- Musical

- Social

3. Explicit – includes explicit instruction in basic literacy skills needed for full participation in the culture of power (Delpit, 1988).

Slide 15

Moving Towards Culturally Responsive Pedagogy: J. Bank's Model (Banks, 1991).

Moving towards a culturally responsive pedagogy requires that teachers use different teaching styles to meet the diverse needs of students. For example, culturally responsive pedagogy has to do with the physics teacher not so much adding content about women physicists and African American physicists, but rather the physics teacher changing the way she teaches physics, so that girls and African Americans can learn physics. Culturally responsive pedagogy has to do with the physics teacher modifying the way he or she teaches physics in order to enable Mexican American students to learn it more effectively.

Banks suggests that teachers need to do three things and teach students to do these three things: to know, to care, and to act. In order to bring about reform and to bring about self-transformation, we need knowledge. We cannot do it in ignorance. But knowledge is not enough. Teachers also have to care. Look at what happened in Germany—one of the most knowledgeable societies in the world in the 1940s, and yet 6 million were killed in the Holocaust. So just knowing is not enough. We also need to care. Finally, we need to act. As Jane Addams, the first American woman to be awarded the Noble Peace Prize said, "Action indeed is the sole medium of expression for ethics." Only through knowing, caring, and acting can we can help transform ourselves and help transform the world.

Banks developed a model to explore and define different approaches to the integration of multicultural content into the curriculum. The model includes four approaches to content integration from easiest to implement and least likely to lead to the goals of multicultural education, to most challenging, and offering the most potential.

These approaches are represented in the iceberg diagram, a visual tool that helps focus our thinking below the surface level of the *contributions* and *additive*

approaches to integrating multicultural content into curriculum, to the patterns, trends, structures and mental models (values, beliefs, assumptions, feelings) that produced our societal structures, so that teachers and students are moved to act in order to effect change in our society. Once a deeper understanding is acquired action and beneficial change is more likely to occur. Moving towards a culturally responsive pedagogy requires teachers to shift their practices by actively involving students in a process of knowledge construction and production. Culturally responsive pedagogy alters the traditional power relationship between teacher and students, assuming a close connection between knowledge and reflective action for social change. The goal is to uncover what's "below the surface" (attitudes, assumptions, beliefs, feelings, knowledge) to inspire transformation and action, visible to ourselves and others to change the world around us.

Approaches: (partially adapted from Mississippi Tool) – The approaches are listed from easiest to implement to most challenging, and offering the most potential. While teachers can utilize all four approaches, the goal is move towards more transformative and social action practices, increasing visibility of teacher and students' involvement in societal change.

1. Contributions – This approach honors the contributions and accomplishments of groups who differ from the traditionally dominant group (usually European Americans) across one or more dimensions (e.g. race, religion). It is based on the premise that all people need to see themselves in ways that move beyond the negative stereotypes that have been placed upon them by society. Materials such as books, bulletin boards, DVDs, and guest speakers can be used to implement this approach.

The contributions approach is placed at the bottom of the iceberg, representing its limitations in effecting visible action. The contributions approach primarily serves to increase students' knowledge about other cultures, as well as providing more opportunity for children from culturally diverse backgrounds to see themselves positively within the curriculum, which reinforces or strengthens their values, beliefs, and feelings. For students within the dominant group (European Americans), the contributions approach could lead to positive changes in their values, beliefs and feelings. However, the contributions approach, because it is often implemented superficially (heroes and holidays) may actually reinforce negative stereotypes.

2. Additive - The additive approach extends the traditional curriculum by adding content about a variety of cultural, racial, ethnic, and linguistic backgrounds. When teachers use the additive approach, heroes and holidays, concepts, themes, authors, and perspectives from a variety of ethnic and cultural groups are actually added to the curriculum without changing its basic structure and assumptions. The added content is told from the perspective of the dominant group without including the perspectives of those groups who

were the targets of oppression.

The additive approach is placed above the contributions approach in the iceberg diagram, still representing a limited pedagogical strategy in effecting visible action. The additive approach still primarily serves to increase students' knowledge about other cultures. Within this approach, students are exposed to different and sometimes opposing viewpoints. However, without attention to alternative perspectives, the additive approach serves to reinforce the dominant group perspective, marginalizing the perspectives of culturally diverse groups and the roles they have played in shaping all aspects of American life. Also, the addition of sensitive topics may result in controversies among different groups in the classroom or community.

Slide 16

Shifting Towards Culturally Responsive Literacy: Changing Definitions

This model shows how literacy instruction can shift from a contributions and additive approach to a transformative and social action approach (Au & Raphael, 2000).

Slide 17

Shifting Literacy Definition: Rewriting the World

"Transforming it [the world] by means of conscious, practical work." (Freire, & Macedo, 1987, p. 25)

Literacy education for preparing students to read, comprehend, and interpret ideas presented through all the literacy artifacts available within today's society, as well as preparing them for successful encounters with future literacy artifacts. As we move from reading the word to rewriting the world, we must recognize the numerous contact points among cultures, with many of the world's languages and ethnicities represented among the students in today's classrooms, and the centrality of multimedia and critical evaluation. (Au & Raphael, 2000)

Opportunities to develop critical literacy are often less available to students of diverse backgrounds than to mainstream students, and opportunities for thoughtful engagement with the full range of society's literacy artifacts are even more limited. The narrowing of the curriculum for these students is a result of naiveté about what constitutes literacy, pressures for students to

obtain high scores on standardized tests, and a belief that students must master basic skills measured by standardized tests before higher level skills can be developed. There is also a misconception that low scores on basic literacy tasks can be equated with low academic aptitude or intelligence.

The narrowing curriculum for students of diverse backgrounds often prevent them from attaining high levels of literacy that would enable them to analyze, critique, and address situations of inequity.

All students need to be taught mainstream power codes and become critical users of language while also having their home and street codes honored. However, it is not enough to just "teach" the mainstream power codes; teachers need to foster ongoing and critical examinations with their students of how particular codes came into power, why linguistic apartheid exists, and how even their own dialectical and slang patterns are often appropriated by the dominant culture.

Examples:

- Have students compose across codes

- Have students make dialectical translations (e.g. writing a Shakespearean soliloquy in street language or a poem written in a marginalized dialect into a privileged dialect), then discuss what gets gained and lost through such translation.

- Have students become ethnographers of language, recording and analyzing the ways language plays out in their lives.

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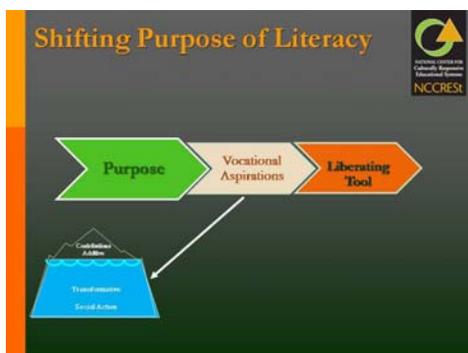
Shifting Purpose of Literacy: Liberating Tool

Rather than attempt to tie students' literacy to vocational aspirations ("You need to learn to read, so you can get a good job"), teachers assert that literacy is a tool of liberation, both personal and cultural. Literacy to engage in the struggle for justice. Students have a right to a wide variety and range of high quality critical educational experiences that help them make informed decisions about their role and participation in language, literacy, and life.

Pedagogy is embedded in the premise of not simply *what* and *how* successful teachers of diverse students achieve success, but also *why* they do it. It is less about "what is *on* the lines and pages than what is *between* the lines and beyond the pages. (Ladson-Billings, 1992, p. 318)

Social justice oriented teachers seek alternative ways to address various forms of official knowledge with their students, especially forms of official knowledge that marginalize certain groups while privileging others. Effective literacy teachers of diverse students envision their classrooms as sites of struggle and transformative action in the service of academic literacy development and social change. Teachers need to expand relevant course materials, activities, methods, and experiences in serving diverse students in the pursuit of equity, achievement, and justice.

NOTE: Freedom Writer's example

<u>Examples</u>

1. Encourage students to develop critical perspectives through community-based research and action projects

2. Increase the shared knowledge based with students, parents, and other local actors; regularly tap into students' socially and academically.

3. Use classroom approaches that empower students socially and academically.

4. Negotiate roles and go beyond teacher-as-expert and student-as-novice.

5. Be explicit with students about your position and their own positions as political agents.

6. Examine and critique popular culture as a voice for different cultural groups. Discuss the ways in which language is used to express feelings. Have students write their own songs or poems for posting on a website.

7. Have learners read autobiographies of children their age and then write their own stories. As a group compare and contrast their stories with the ones they read. Discuss what students have learned about themselves and others.

8. Ask students to examine newspaper articles, television reports, and websites about their cultural group. Do they agree/disagree with the ways the stories are told? What is another way the stories could have been told? Write the other way.
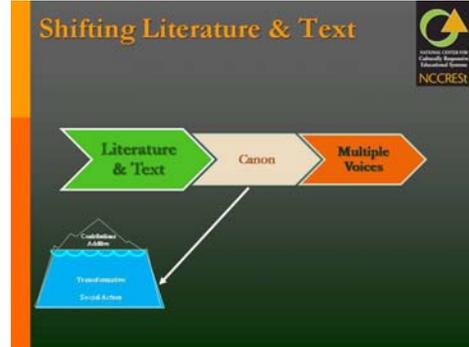
Shifting Literature & Text: Multiple Voices

Students of diverse backgrounds will be more likely to develop and express their opinions in classrooms where the concept of multiple voices is instantiated in a number of ways:

- Multicultural literature – Tradition has dictated that all students should read a canon of great literary works that reflected mainstream cultural values. With the increasing use of multicultural literature, the question has been raised of whether there should be a new literary canon, incorporating key works by diverse authors.

- Literacy Response - What it means to read and respond to literature – the importance of the individual reader's perspective, as well as the social world in which the reading occurs.

- Post-typographic Text – electronic forms of reading and writing are replacing or extending printed ones, leading to profound changes in how we approach reading and writing tasks, how we communicate and disseminate information, and how we think about the teaching and learning of literacy. New literate communities are growing around writers who are contributing members of various hypertext communities (e.g. Blogs, Face Book, My Space, Instant Messaging, etc.). Because hypertexts can be organized in nonhierarchical, nonlinear ways, they can serve as models of conversations in which no one voice or point of view dominates. Electronic text on the Internet gives writers the ability to disseminate their ideas without having to face the obstacles posed by conventional publishing.

In combination, multicultural literature, literary response, and post-typographic text addresses the variation in artifacts that constitute literacy materials in today's society, while emphasizing readers as active participants in constructing meaning and responding personally to what they read. The use of multiple voices eliminates the artificial distinction between school texts and real-world or authentic literature, expanding literature to include a full range of materials that students read, hear, view, and interpret.

The relationship between literature and equity is complex.

1. The use of literature that represents the many cultures that make up our world is crucial, because of student diversity in our schools AND because of the importance of helping students to gain a global perspective. Students should see themselves and others in texts and visual images across a variety of

media, and the study of literature should lead them both to an understanding and an appreciation of their own culture and the cultures of others.

2. A literature-based program must address the needs of struggling readers. For struggling readers, age-appropriate textual interactions have been largely ignored in favor of extended drill and practice using easier-to-read texts. Struggling readers need to work both with texts at their instructional levels and with age-appropriate texts. The use of instructional texts can build fluency in word identification, promote comprehension, and build independence in reading. The use of age-appropriate texts can foster engagement with peers, promote literary response, and develop critical thinking. (Au & Raphael, 2000, p. 182)

Examples

1. Initiate explicit discussions on reading by disclosing your own reading preferences and processes. The discussion may lead to a subsequent discussion on what texts students have read during their K-12 education. Who wrote these texts? Whose texts aren't being read? Does this matter? Why is this problematic?

2. Invite students to bring in culturally relevant texts (e.g. songs, self-written poetry) and ask them to create a glossary for difficult (for the teacher) to understand language. After this experience, the teacher may initiate discussion on being bi-lingual/cultural. In addition, teachers can also bring in texts relevant to the lives of students.

3. Develop units and classroom activities that grow out of and speak to student's interests and cultural backgrounds.

4. Encourage students to research and document life in their homes and communities.

5. Choose texts that reflect the cultural and ethnic diversity of the nation.

6. Incorporate popular culture (e.g. music, film, video, gaming, etc.) into the classroom curriculum.

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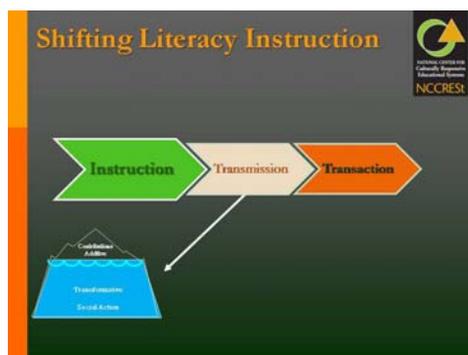
Shifting Literacy Instruction: Transaction

In a social constructivist perspective, the conversation is the metaphor for instruction, with instruction seen as a transaction process between teacher and student. Productive teacher-student and student-student relationships and communication are shaped when students' interest and

involvement in meaningful literacy activities serve as the starting point for instruction. Interest and involvement become more likely when teachers include instruction that makes explicit connections between literacy activities and students' own lives and concerns. Teachers may lead students directly to these connections, or they may guide students to discover connections through independent reading, writing, and talk about text.

Examples:

- Experience-text-relationship approach – teachers ask about students' background experiences related to the theme of the story.

- Independent reading – teachers learn about students' interests and help them locate books related to those interests.

- Help students develop social skills needed in independent reading, including how to approach the teacher or other students for help in finding a suitable book.

- Create community norms to prepare students for leading their own discussions that specify what respect "looks like" in honoring one another's ideas, strategies of eliciting ideas and offering differing viewpoints, and methods for sustaining talk about a single book, as well as making inter-textual connections.

- Emphasize both social skills and literacy skills, related to comprehension and personal response, especially with students of diverse backgrounds who may be unfamiliar with the interactional demands of classroom activities. For example, in the home, some children may be expected to listen respectfully to adults without speaking until the proper response is made clear. Not surprisingly, these children may be reluctant to offer opinions when the teacher asks open-ended questions during discussions. The teacher will need to help children understand that speculation is expected and considered appropriate in a literacy activity.

Slide 21

Quality Literacy Instruction

- Occurs in meaningful contexts
- Actively engages students in meaning construction
- Requires teachers to have a repertoire of instructional strategies
- Entails dynamic and changing conceptions of the roles of teachers and students in instructional encounters

Quality Literacy Instruction

According to a Raphael and Brock (1997) quality literacy instruction…

1. Occurs in meaningful contexts (situated practice)– A transaction approach (constructivist) enables students to understand the functions of the skills, strategies, and dispositions they have been taught. An awareness of these functions enhances students' willingness to

engage in literacy and to view literacy in positive terms.

2. Actively engages students in meaning construction – Students create, select, and carry out activities that allow them to construct their own understandings of literacy. For example, in decoding by analogy or composing from multiple sources.

3. Requires teachers to have a repertoire of instructional strategies – The range of student diversity in classrooms requires teachers have a range of strategies at their command in order to reach every students, rather than teacher-proof programs or generic solutions for issues related to teacher talk and students response.

Overt instruction should include active interventions by the teacher that scaffold learning activities and focus the learner's attention on important features of their experiences and explorations within the community of learners.

4. Entails dynamic and changing conceptions of the roles of teachers and students in instructional encounters – For example, students, not just teachers, may initiate literacy activities. Teachers may teach students to conduct discussions of literature among themselves, instead of continuing to direct such discussions for students. Increasing student-student talk has been shown to promote engagement, response, comprehension, and interpretation of text.

A theme that cuts across all four of these instructional approaches is the valuing of participatory literacy events that both students and teachers find meaningful.

Activity 3: Culturally Responsive Action Steps

Directions: In small groups, explore one CR Literacy shift (Rewriting the World, Liberating Tool, Multiple Voices, and Transaction) in greater detail. Through group dialogue, expand the concept of the shift. Then, share your findings with the whole group.

Facilitator Note: You can decide to allow participants to self-select into groups or create your own groups.

Guiding Questions:

1. What would it "look like" in the classroom?

2. What do teachers need to help them make this shift?

Leave Taking

Part 1: Self Assessment

Facilitator Materials

None

Participant Materials

Self Assessment

Activity Purpose

The self assessment provides the participant with an objective means of evaluating the knowledge and skills gained in this academy.

Activity Time Limit

10 minutes

Facilitator Note

None

Activity

Have participants complete the *Self Assessment*. Remind groups that their assessments will be collected for module assessment purposes and they do not need to put their names on the assessments.

Facilitator Materials

Chart paper, overhead, or presentation slide

Participant Materials

Self Assessment

Activity Purpose

This activity gives participants a chance to compare their evaluation answers.

Facilitator Note

None

Activity Time Limit

10 minutes

Activity

Return to whole group and ask participants to share their responses. Use an overhead or chart paper to record what they say as a way to highlight new learning, and congratulate the group on their hard work.

Participant Materials

Academy Evaluation

Activity Purpose

This activity provides feedback for developers from module participants.

Activity Time Limit

10 minutes

Facilitator Note

Collect the *Academy Evaluations* and return them to the National Center for Culturally Responsive Educational Systems

Activity

Have participants complete the *Academy Evaluation*. This evaluation gives the module developers a chance to see how the academy is being received and allows them to improve it as needed.

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 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.

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

Discrimination: To make a difference in treatment on a basis other than individual character; or, 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

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