

Culturally and Linguistically Responsive Teaching and Learning

Alaska Department of Education and Early Development

Presenter's Full Name, Title

Presenter's Full Name, Title

Date



Module Guide and Tips

Welcome to the Culturally and Linguistically Responsive Teaching and Learning Module! Follow these steps to ensure a smooth and effective learning experience:

1. **Download and open the module** – In case there are Wi-Fi or connectivity issues, save an offline copy of the module and notes.
2. **Download the Notes Document** – This document will guide you through activities throughout the module: [Module 2 Note Catcher](#)
3. **Engage with the Activities** – Whenever you see the yellow star symbol (shown on the right) refer to your notes document to complete the associated activity.



Outcomes

- Define what **Culturally and Linguistically Responsive Teaching and Learning** is and understand its purpose.
- Analyze your personal journey towards culturally and linguistically responsive teaching and learning in your classroom.
- Reflect on the importance of culturally and linguistically responsive teaching and learning as it relates to the AK Social Studies Standards.
- Make connections between student discourse and culturally and linguistically responsive teaching and learning to ensure all students learn at high levels.



Introduction to Module 2

Setting the Stage

Setting the Stage

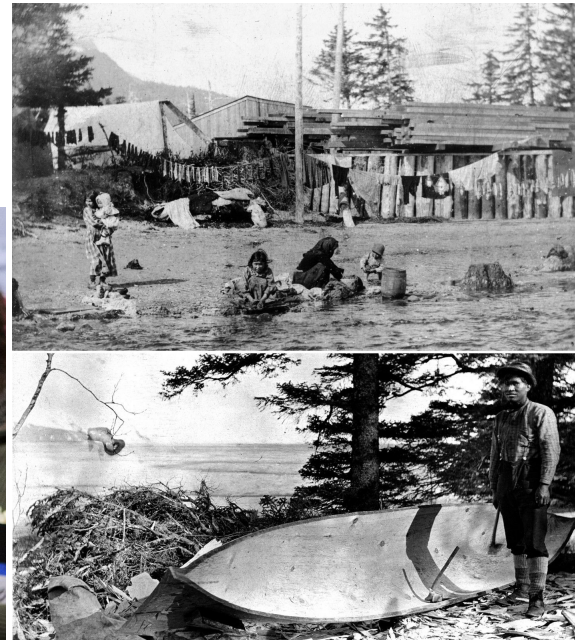
Educators in Alaska should recognize, emphasize, and incorporate Alaska's vast and diverse culture into their everyday teaching practices.



[Photo](#) courtesy of the Anchorage Museum



[Photo](#) by Wayde Carroll, courtesy of the Smithsonian Arctic Studies Center



[Photo](#) courtesy of the Alaska State Library



[Photo](#) by Susan Hubbard, courtesy of Wikimedia Commons

Major Shift in the AK Social Studies Standards

The following module is intended to aid with the implementation of the new Alaska Social Studies Standards, specifically **Shift 2: Incorporating and Honoring Alaska History and Tribal Government**.

1. Thematic Social Studies Content and Skills	2. Incorporate and Honor Alaska History and Tribal Government	3. Understand Social Studies through Inquiry	4. Develop Civic Knowledge, Skills, and Dispositions
Students build deep social studies content knowledge and skills by connecting learning thematically across disciplines.	Students engage with content that reflects their state's diverse communities, cultures, perspectives, and voices across the social studies disciplines.	Students engage in productive struggle by investigating and asking questions grounded in social studies content and skills.	Students consistently develop and engage with civic knowledge, skills, and dispositions to become active and informed citizens.

Recall Shift #2: Incorporating AK History and Tribal Government

2. Incorporate and Honor Alaska History and Tribal Government

Students engage with content that reflects their state's diverse communities, cultures, perspectives, and voices across the social studies disciplines.

Key Message:

Emphasizing the **Alaska context** ensures an excellent education and equitable representation for every student.

Major Shift:

From limited content on Alaska History, Tribal Government, and Indigenous histories *to* intentionally **recognizing and honoring** Alaska's diverse communities, histories, and unique systems of government throughout K-12.

Alaska Standards for Culturally Responsive Schools

Alongside the revised Social Studies Standards, Alaska also has the [Alaska Standards for Culturally Responsive Schools](#) standards which were “developed by Alaska Native educators to provide a way for schools and communities to examine the extent to which they are attending to the educational and cultural well being of the students in their care.” (University of Alaska, Fairbanks).



- These standards serve as a **complement** to, **not as a replacement** for, those adopted by the State of Alaska.
- Cultural standards are outlined for **students, educators, curriculum, school, & communities**.
- The cultural standards should be reviewed and adapted to fit local needs and are not intended to be conclusive.

★ Resource: [Alaska Native Knowledge Network Curriculum Resource](#)

★ Resource: [Standards, Indicators, and Evidences for Evaluating Culturally Responsive Teaching](#)

Philosophy of Culturally and Linguistically Responsive Teaching and Learning

Part 1

“Cultural responsiveness, no matter how you are viewing it now, **begins with you** and where you are in your heart and mind. Before we begin what will be, in effect, a reflective process, I want to make sure that you recognize that you are beginning or have been involved in an ongoing progression to **better serve all your students in a way that validates and affirms who they are culturally and linguistically.**”

-Sharroky Hollie

Pre-Work Anticipation Guide



1.1

Directions: Do you agree or disagree with the following statements?

Agree or Disagree	Statement
	Culturally responsive teaching is meant to help with race relations among educators and students.
	All students can achieve highly when given the opportunity to learn.
	Racial identity and cultural identity are synonymous.
	Socioeconomic status is the most critical factor in student success.

Definition of Culturally and Linguistically Responsive Teaching and Learning

Culturally and Linguistically Responsive Teaching and Learning is an approach that requires teachers to recognize the cultural and linguistic strengths students bring to the classroom and **leverages those strengths** as tools throughout the teaching and learning process. Culturally and Linguistically Responsive Teaching and Learning includes the following 8 competencies:

- Reflect on one's cultural lens
- Recognize and redress bias in the system
- Draw on students' culture to shape curriculum and instruction
- Bring real-world issues into the classroom
- Model high expectations for all students
- Promote respect for student differences
- Collaborate with families and the local community
- Communicate in linguistically and culturally responsive ways

Figure 1 | Eight Competencies for Culturally Responsive Teaching



NEW AMERICA

(Source: [New America](#))

History of Culturally and Linguistically Responsive Teaching and Learning

The definition of culturally responsive teaching and learning has evolved since it was first introduced in 1994.

Description	Citation
Culturally responsive teaching “accommodates the dynamic mix of race, ethnicity, class, gender, region, religion, and family that contributes to every students’ cultural identity”	Wlodkowski and Ginsberg (1994)
Culturally responsive teaching “is a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural and historical references, to impart knowledge, skills, and to change attitudes”	Gloria Ladson Billings (1994)
Culturally responsive pedagogy is “the use of cultural knowledge, prior experiences, frames of references, and performance styles of ethnically diverse students to make learning encounters more relevant to, and effective for them”	Geneva Gay (2000)
In 2012, Sharroky Hollie introduced the concept of culturally and linguistically responsive teaching and learning. Culturally and Linguistically Responsiveness is “the validation and affirmation of the home (Indigenous) culture and home language for the purposes of building and bridging the student to success in the culture of academia and mainstream society”	Sharroky Hollie (2012)

What is Culture?

“Culture is the arts elevated to a set of beliefs.”
– Thomas Wolfe

“Culture is to humans as water is to fish.”
–Wade Nobles

“Culture is a ‘learned behavior’ passed down through family, community, and heritage. Heritage comes in two parts: complexities and intangibles.”

–Hollie, *Culturally and Linguistically Responsive Teaching and Learning: Classroom Practices for Student Success* (2017)

“Culture is organized within an identifiable community or group. This includes the ways that community use language, interact with one another take turns to talk, relate to time and space, and approach learning.”

–Villegas & Lucas, *Educating Culturally Responsive Teachers: A Coherent Approach*

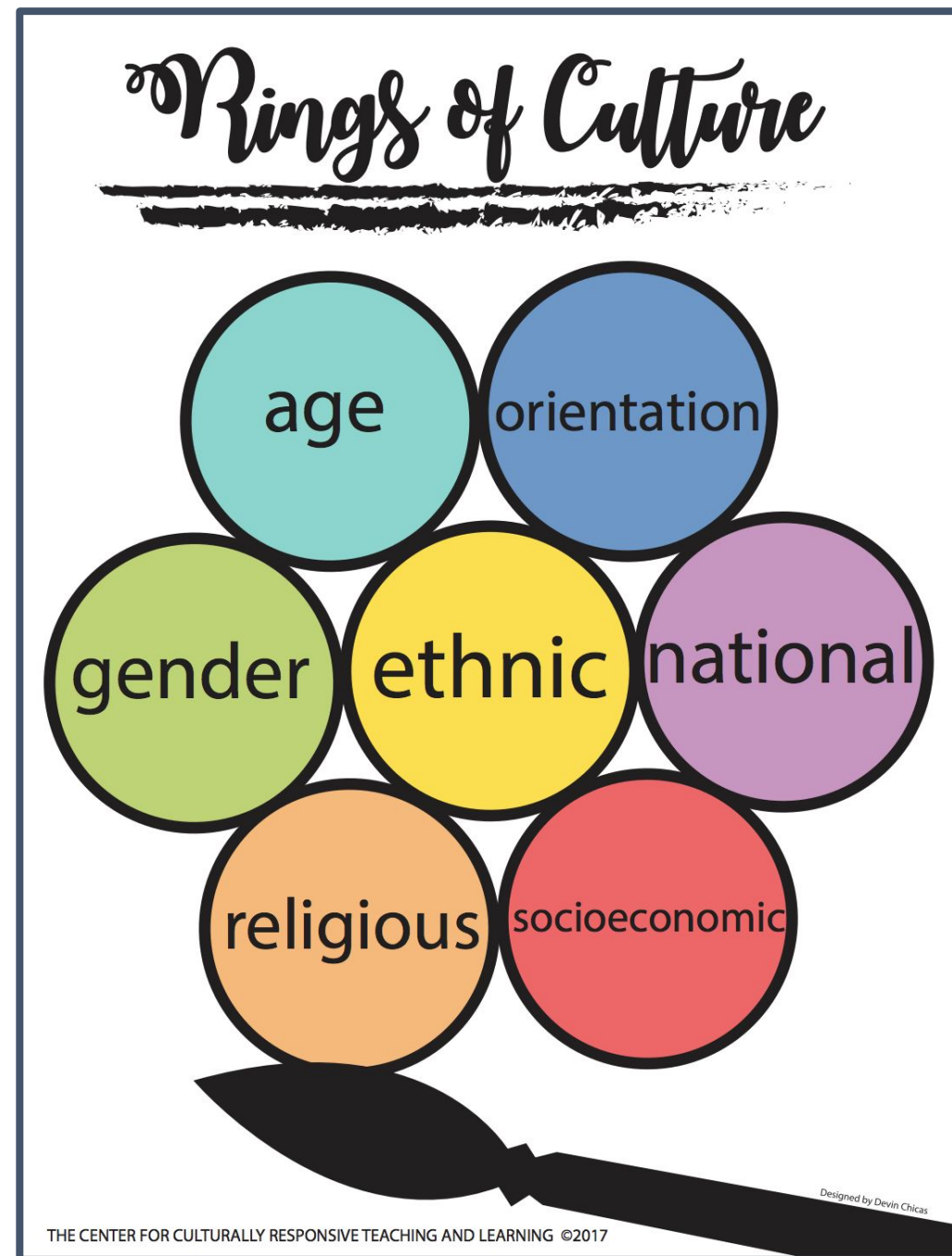
(2002)

Click [here](#) to learn more about avoiding cultural appropriation.

Rings of Culture

Culture is broad and complex. Since there is no focus on race, the rings of culture is the lens for examining diversity. The rings of culture are a composite of who we are culturally. They inform how we see the world, interact with others, and move through daily life.

While race is not ignored, it is the rings of culture that most students will recognize and feel validated by. It is important to consider all the rings of culture people belong to, such as age/youth, gender, religion, class, nationality, and sexuality.



Examples of Elements of Culture

Religion	Holidays	Traditions	Rituals
Language	Hobbies	Clothing	Gender
Sports	Music/Arts	Food/Drink	Education
Beliefs	Age	Ethnicity/Race	Style
Written Information (books, sacred texts)	Unwritten information (sayings, jokes, stories)	Membership in clubs and other groups	Customs and ways of Being

★ Resource: You can use this [Feature of a Culture](#) worksheet in your own classroom.

Cultural Iceberg

1.2



Read: [Why Culture is like an Iceberg](#)
Think back to the **rings of culture** and **elements of culture**.

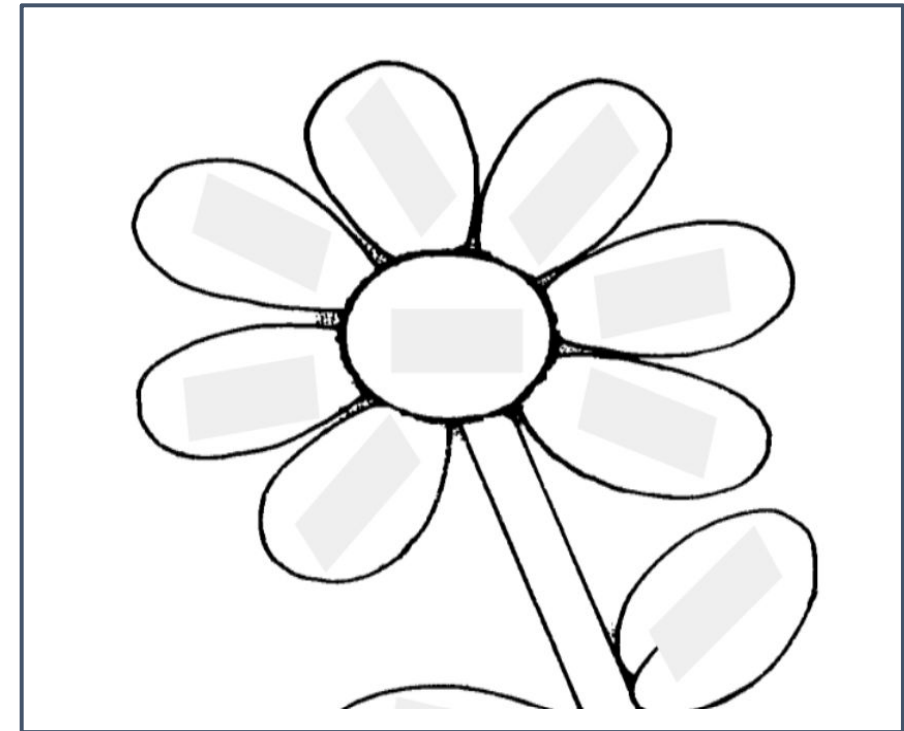
- Provide examples of which elements would be above the iceberg and which would be below.
- Why do you think reflecting on this is important in thinking about your journey toward culturally and linguistically responsive teaching and learning?

Your Own Culture

1.3

We need to be cognizant of our own “rings of culture” and think about why our own cultural identity is important and how this impacts the classroom. Think about the **rings of culture** and the examples of **elements of culture**.

- Identify which elements you most identify with and fill them in on the Rings (petals) of Culture Flower.
- Put the element you most identify with in the middle.
- After thinking about aspects of your own culture, what surprised you?
- Think about the element you selected for the middle. How does that element impact the way you approach social studies instruction in your own classroom?



Culturally and Linguistically Responsive Teaching and Learning in the Classroom

1.4



Think About:

- What are the four general areas of instruction Dr. Hollie mentions?
- What is the purpose of using culturally responsive texts? How does this relate to implementation of social studies standards?
- How can teachers use common classroom engagement strategies in a responsive way?

What is Bias?

Bias is a prejudice in favor of or against one thing, person, or group compared with another usually in a way that's considered to be unfair. Biases may be held by an individual, group, or institution and can have negative or positive consequences. There are two types of biases:

- Conscious bias (also known as explicit bias)
- Unconscious bias (also known as implicit bias)

"We'd like to believe we are open minded, fair, and without bias, but research shows otherwise. This is an important, even if uncomfortable, realization for most of us."

— **MAHZARIN BANAJI**

Author, *Blind Spots:
Hidden Biases of Good
People*

Unconscious Bias

“Once lodged in our minds, hidden biases can influence our behavior toward members of particular social groups, but we remain oblivious to their influence. Most people find it hard to believe that their behavior can be guided by mental content of which they are unaware.”

MAHZARIN BANAJI

Author, Blind Spots: Hidden Biases of Good People

Unconscious biases, unlike conscious biases, are the views and opinions that we are unaware of; they are automatically activated and frequently operate outside conscious awareness and affect our everyday behavior and decision making. Our unconscious biases are influenced by our background, culture, context and personal experiences (Equality and Human Rights Commission, 2018).

Biases Affect Everyone



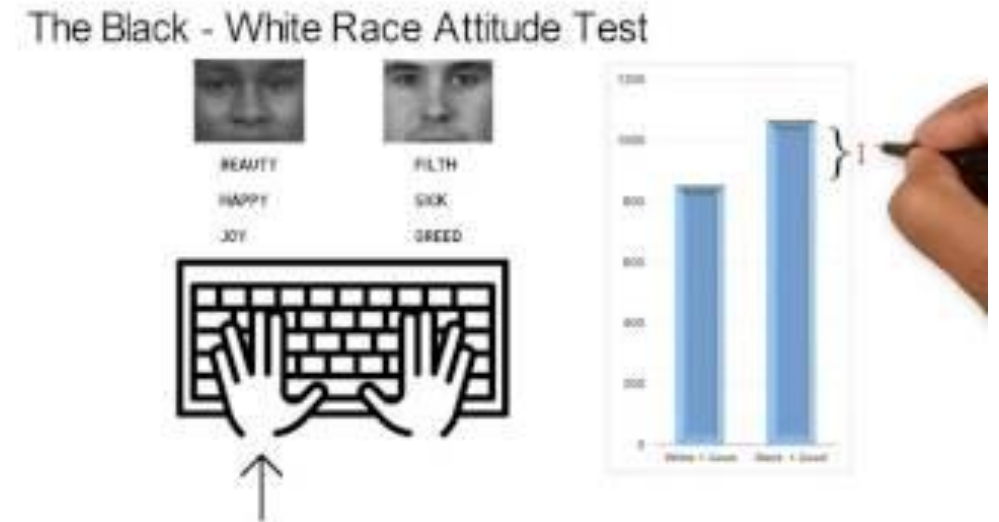
Think About:

- What does the video say is a “result of an unjust system”?
- Everyone has biases- both unconscious and conscious. How will you work to overcome your own biases?
- How does this video help you understand how to overcome biases?

Implicit Association Test

1.6

- In 2011, an instrument ([Implicit Association Test](#)) to assess unconscious bias was developed and has been rigorously tested.
- The IAT measures the strength of associations between concepts (e.g., Black people, LGBTQ people).
- The IAT has been used to explore the impact of unconscious bias on behavior.
- Watch the video BEFORE taking the test.



Apply and Reflect



1.6

Step 1: Reflect on a specific instance where you noticed your implicit biases influencing your teaching decisions or interactions with students.

- How did you address or plan to address this bias, and what strategies could you implement to promote greater awareness and inclusivity in your classroom?

Step 2: Take an Implicit Association Test (IAT) here: [Take a Test](#)

- How did your results from the IAT align with your prior beliefs about your own biases, and how might these findings impact your teaching practices?
- How might your biases influence your interactions with students, particularly in terms of classroom dynamics and student engagement?
- How might these unconscious preferences impact your selection of curricular materials and teaching strategies?

Section 1 Reflection



Directions: Go back to the anticipation guide you completed at the beginning of this section. Did any of your original answers change?

Agree or Disagree	Statement
	Culturally responsive teaching is meant to help with race relations among educators and students.
	All students can achieve highly when given the opportunity to learn.
	Racial identity and cultural identity are synonymous.
	Socioeconomic status is the most critical factor in student success.

Check for Understanding



1. Culture is defined as “deep patterns of values, beliefs, practices and traditions that have been compiled and normalized over a period of time, setting the standard for what is normal and expected.”

- A. True
- B. False

2. Culturally and Linguistically Responsive Teaching and Learning is defined as “an approach that requires teachers to recognize the cultural and linguistic strengths students bring to the classroom and leverages those strengths as tools throughout the teaching and learning process.”

- A. True
- B. False

3. Implicit biases are the negative associations that people knowingly hold.

- A. True
- B. False

Changes in Classroom Practice

Part 2

Guiding Principles



2.1

The Alaska Social Studies Standards **Guiding Principles** were developed prior to the social studies standards being revised and provide a framework by which the standards should be revised. **Content guiding principles** focus on what students should be able to know and do as a result of studying a specific content area, while **structure guiding principles** focus on how the standards should be set up (e.g., learning progressions, grade bands).

Examine the **content guiding principles** on the next slide and think about:

- What is the connection between the guiding principles and culturally and linguistically responsive teaching and learning?
- How do the guiding principles connect to what you learned by listening to “the danger of a single story?”
- Examine your grade level/course standards. Choose 1-2 guiding principles that resonate with you. How are these guiding principles reflected in the standards?

Social Studies Standards Content Guiding Principles

- Standards should advocate cultural awareness and incorporate diverse cultures, multiple perspectives and voices that include Indigenous ways of knowing and local Indigenous cultures.
- Alaska Native culture, history, perspectives, values, and practices should be thoughtfully incorporated throughout the social studies standards and contextualized within a contemporary global indigeneity framework.
- Standards should be grounded in inquiry-based learning opportunities that incorporate various experiential real-world contexts for students (home, classroom, school, community) and utilize Indigenous ways of learning.
- Content standards should employ historical and critical thinking skills, such as knowledge, contextualization, perspective, chronological thinking, synthesis, analysis, research and interpretation, to develop student agency in learning.
- Standards should provide opportunities for cross-curricular connections, such as the relationships among science, technology and society in global and historical contexts, that allow students to explore the development of diverse knowledge.

Social Studies Standards Content Guiding Principles Continued

- Standards should provide students with place-based content, including themes related to geographic location, human engagements with and impacts on the environment, and a nexus of perspectives within a location and historic and contemporary movement.
- Civics content should incorporate different systems of government (local, state, federal, sovereign tribal) and an analysis of politics and procedures in order for students to become meaningfully engaged citizens in a representative democracy.
- Standards should include an economic strand that presents diverse economic systems, including state, federal, sovereign tribal, and unique economies in Alaska, and analyzes the ecological impact of these systems.
- Economic standards should include opportunities to build on students' personal financial literacy and provide them skills and knowledge necessary to make informed decisions relevant to their lives, communities, and economic systems.

Validate-Affirm Build-Bridge

2.2



Think About:

- VABing is an asset based approach to Culturally and Linguistically Responsive Teaching and Learning. How can you build on the assets your students bring to the classroom?
- What are some misconceptions about the students you work with?
- How can you use VABing to implement Culturally and Linguistically Responsive Teaching and Learning in your classroom?

Validate, Affirm, Build, Bridge (VABB)

Validate	The intentional and purposeful legitimization of the home culture and language of the student.
Affirm	The intentional and purposeful effort to reverse the negative stereotypes, images, and representations of marginalized cultures and languages promoted by corporate mainstream media.
Build	Create the connections between the home culture/language and the school culture/language through instruction for success in school and the broader social context.
Bridge	Create opportunities for situational appropriateness that provides the academic and social skills that students will need to have success beyond school culture.

VABB in Action



Practice: Languages in Alaska

2.3



Think About:

- How would sharing a video such as this one contribute to VABB?
- How can sharing about diverse cultures in the classroom make students feel seen and appreciated?

VABB Community Building Strategies

2.4

Now, more than ever, we need to find ways to build community in our classrooms. Every student needs to feel a sense of belonging, that they are connected, accepted, and are a part of a loving and engaging classroom community.

Directions: Examine this [list of community builders](#). Think about a lesson you currently teach. How could you incorporate some of these strategies?



Culturally and Linguistically Responsive Teaching and Learning + Social Studies



In the last section, you learned a lot about culturally and linguistically responsive teaching and learning. Now, we want you to put on your social studies teacher hat and think about the implications of Culturally and Linguistically Responsive Teaching and Learning in social studies.

Read the article [Culturally Responsive Instruction in Social Studies](#) from InquirED. Pay close attention to the connections they make between Culturally and Linguistically Responsive Teaching and Learning and social studies.

Think About:

- What are your biggest takeaways about the unique opportunity in social studies to use Culturally and Linguistically Responsive Teaching and Learning ?
- How did this article build your understanding of the definition and what Culturally and Linguistically Responsive Teaching and Learning might look like in social studies?
- Based on this article, how should social studies instruction look different if you are using Culturally and Linguistically Responsive Teaching and Learning practices?

Social Studies Standards and Culturally and Linguistically Responsive Teaching and Learning



2.6

Examine your grade level/course social studies standards. As you look at them, think about the timeline of inequality you just examined and the competencies mentioned in the definition of Culturally and Linguistically Responsive Teaching and Learning.

Directions: Choose **three** competencies and examine your standards through the lens of those competencies.

1. Reflect on one's cultural lens
2. Recognize and redress bias in the system
3. Draw on students' culture to shape curriculum and instruction
4. Bring real-world issues into the classroom
5. Model high expectations for all students
6. Promote respect for student differences
7. Collaborate with families and the local community
8. Communicate in linguistically and culturally responsive ways

Social Studies Standards and Culturally and Linguistically Responsive Teaching and Learning



Competency (select 3 out of 8 to focus on for this activity)	What does this competency mean in relation to your grade level/course standards?	Why does this competency matter in ensuring all your students receive high quality, responsive instruction?	In what ways can you improve the implementation of this competency in your own classroom?

Culturally and Linguistically Responsive Teaching and Learning and Inquiry

Culturally and Linguistically Responsive Teaching and Learning is not a specific curriculum. It is about using the strengths students come to the classroom with in order to best situate high levels of student learning. Curriculum materials can support culturally and linguistically responsive instruction.

Social studies is uniquely situated to move towards a culturally and linguistically responsive classroom.

- For example, the emphasis on inquiry in the new Alaska Social Studies Standards centers student questioning, investigation of complex topics, and informed action around issues students care about.

Inquiry Anchor Standards

Anchor Standard 1 Develop Questions and Plan Inquiries	• SS.K-2.1.1 Construct a variety of questions about social studies topics with guidance from adults and/or peers. • SS.K-2.1.2 Construct supporting questions to help answer compelling questions with guidance from adults and/or peers.
Anchor Standard 2 Evaluate Sources and Evidence	• SS.K-2.2.1 Interact with a variety of primary and secondary sources. • SS.K-2.2.2 Gather facts from teacher-curated sources to answer questions. • SS.K-2.2.3 Determine whether a source is primarily fact or opinion.
Anchor Standard 3 Develop Claims	• SS.K-2.3.1 With support, identify sources that address a specific topic. • SS.K-2.3.2 With support, classify statements as facts or opinions. • SS.K-2.3.3 With support, identify sources that can be used to support specific opinions.
Anchor Standard 4 Communicate and Critique Conclusions	• SS.K-2.4.1 Respectfully ask and answer questions. • SS.K-2.4.2 Differentiate their own opinion from others. • SS.K-2.4.3 Ask clarifying questions to better understand others' opinions and perspectives. • SS.K-2.4.4 Present explanations using a variety of print, oral, and digital technologies.
Anchor Standard 5 Informed Civic Discourse and Engagement	• SS.K-2.5.1 Identify problems or issues, as well as possible solutions, in classrooms, schools, and/or communities. • SS.K-2.5.2 Participate in deliberative and democratic procedures for classroom problem-solving. • SS.K-2.5.3 Explain ways to individually or collaboratively address local or regional problems or issues.

Culturally and Linguistically Responsive Teaching and Learning and Inquiry Activity



Examine one of the following inquiries from various other states. Choose one based on the grade level you teach.

Think About:

- How do the inquiries incorporate multiple perspectives, especially those of counter narratives?
- Knowing the students you have now, where do you see opportunities you could incorporate VABBin?
- What might be missing to ensure the inquiry is supportive of culturally and linguistically responsive instruction?

[What do the things I wear say about me?](#) (K-2)

[How did the Cherokee resist removal?](#) (3-5)

[How did social class impact the American Revolution?](#) (6-8)

[Who is responsible to the land?](#) (9-12)

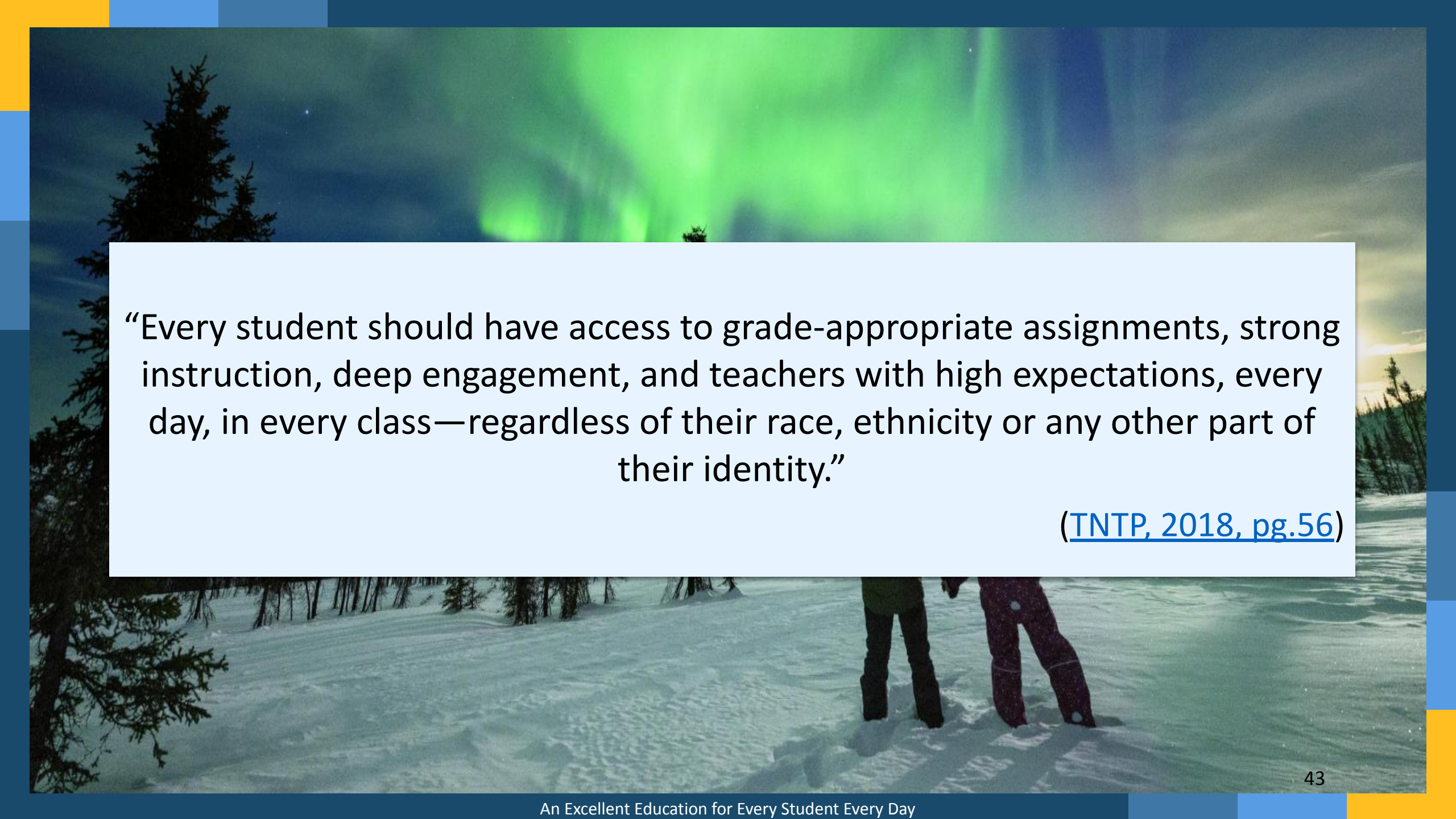
Section 2 Check for Understanding

2.8

1. Which of the following is NOT an element of VABBin?
 - Validate
 - Affirm
 - Belonging
 - Bridge
2. Which of the following is NOT a true statement?
 - Social studies is uniquely situated to help move a classroom towards being more culturally and linguistically responsive.
 - Culturally Responsive Education is a curriculum useful only in diverse classrooms.
 - VABBin can be applied both in in-person classroom settings and in virtual classroom settings.
 - All of the above statements are true.
3. Which of the following is true about Culturally and Linguistically Responsive Teaching and Learning?
 - It is a specific curriculum that is used alone in the classroom
 - It is about leveraging the strengths students come into the classroom with and valuing those strengths
 - It is best situated for culturally and linguistically diverse student and classes
 - All of the above

Implementing with Students

Part 3



“Every student should have access to grade-appropriate assignments, strong instruction, deep engagement, and teachers with high expectations, every day, in every class—regardless of their race, ethnicity or any other part of their identity.”

([TNTP, 2018, pg.56](#))

Culturally Responsive Texts

Literature transforms human experience and reflects it back to us. In that reflection, we can see our own lives and experiences as part of the larger human experience. Reading, then, becomes a means of self-affirmation, and readers often seek themselves in books.

Students need to have their cultural identity affirmed and validated. Students need to have their identity continuously reflected in what they read and see. They also need windows into the identities of others.



Diversity in Children's Books

DIVERSITY IN CHILDREN'S BOOKS 2018

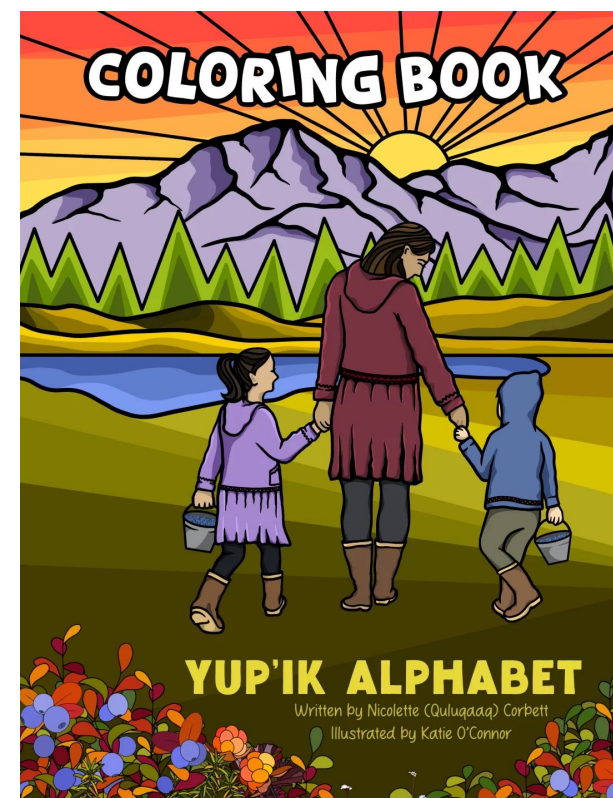
Percentage of books depicting characters from diverse backgrounds based on the 2018 publishing statistics compiled by the Cooperative Children's Book Center, School of Education, University of Wisconsin-Madison:
ccbc.education.wisc.edu/books/pcstats.asp



Illustration by David Huyck, in consultation with Sarah Park Dahlén
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The CCBC inventory includes 3,134 books published in 2018. This graphic would not have been possible without the statistics compiled by the CCBC, and the review and feedback we received from Edith Campbell, Molly Beth Griffin, K. T. Haring, Debbie Reese, Ebony Elizabeth Thomas, and Madeline Tyner. Many thanks.

Article: [These Alaska moms couldn't find a Yup'ik children's book. So they made one themselves : NPR](#)



Evaluating Texts

Culturally Authentic (CA)	Culturally Generic Text (CG)	Culturally Neutral Text (CN)
These texts illuminate the experiences of a particular cultural group, linked to the rings of culture: ethnicity, gender, class, age, religion, nationality, ability, LGBTQ identity. The language, relationships, interactions, behaviors, events, setting, illustrations (if applicable) depict culture below the surface on the “iceberg of culture.” Cultural dynamics are represented authentically and relatable in various ways to the targeted audience.	These texts feature characters of various racial identities and/or cultural groups, but contain few or superficial details (sometimes generalizations/stereotypes) to define them culturally. Although diverse cultural groups appear to be present, they are silent in terms of an authentic voice and experience. They tend to be more “tokenistic” in representation or “multicultural” in intentionality. When it applies to culture, the focus is mainly on superficial elements and weak connections to the rings of culture. Oftentimes, the contents of these texts reinforces mainstream values/themes without any validation and affirmation.	These texts feature characters of a particular racial group, but there is almost nothing offered culturally and when attempted, it is done so in generalizations and stereotypes. Culturally, these texts are bland and typically any racial group can be substituted in and nothing would change with the content.

Assessing Literature for Cultural and Linguistic Responsiveness

3.1

It is important to evaluate all materials you are using to ensure they are appropriate and responsive to **all your students**.

Think about a piece of literature or text you already use in your classroom. This may be a textbook, primary source documents, etc. Select **one text** and use the **Responsive Dots: Assessing Literature for Cultural and Linguistic Responsiveness** (on the next slide) to examine the text.

After you examine the piece of text, think about:

- How culturally responsive was the text? What did you think about this rating?
- Although you only evaluated one text, how did this help you think about the kinds of texts you use with students?
- Why is it so important to use culturally responsive texts with students?

Responsive Dots: Assessing Literature for Cultural and Linguistic Responsiveness*

Directions: Use the chart below to help determine the cultural authenticity of texts you are considering for use in instruction. Fill in the dot next to each question to which you answer yes. The more dots filled in, the more responsive your text.

Title		
Author		
Question	Yes Marks the Dot!	Notes
• Does the text support the literacy skills and assessment for content that you are teaching/introducing/reinforcing?	O	
• Does the text present persons, animals, subjects, or issues in the context of race and diversity?	O	
• Is the content, subject, or point of the text relevant to the experiences, interests, and knowledge of the target audience (your students)?	O	
• Is the text explicitly linked to any of the Rings of Culture?	O	
• Does the text recognize and/or display superficial cultural behaviors with purpose (see the Iceberg Concept of Culture)?	O	
• Is the text from an author, publisher, or source that has proven, reliable, and accurate cultural knowledge? Has the book received awards indicating cultural relevance/validation?	O	
• Does the text recognize or display shallow and/or deep cultural behaviors with purpose (see the Iceberg Concept of Culture)?	O	
• Is the context (setting, situation, and/or environment) authentically culturally based?	O	
• Is home language authentically represented in the text?	O	
• Does the text validate and affirm cultural and linguistic behaviors explicitly?	O	

How culturally responsive is the text? (Circle/Highlight One)
7-10 dots = Culturally Authentic 4-6 dots = Culturally Generic 1-3 dots = Culturally Neutral

Additional Resources: Diversity in Literature

- [Assessing whole curriculum](#)
- [Assessing a selection of books](#)
- [We Need Diverse Books](#)
- [Lee and Low Books](#)
- [Diverse Book Finder](#)
- [Disability in KidLit](#)
- [The Brown Bookshelf](#)
- [Diversity in YA](#)
- [Latinx in Kid Lit](#)
- [Book Dragon](#)
- [Teacher Created Materials](#)
- [Alaska Native Language Arts K-3 Reading](#)
- [Spanish Playground](#)
- [American Indians in Children's Literature](#)
- [Multicultural Children's Book Day](#)
- [Kid World Citizen](#)
- [Social Justice Books](#)
- [Hijabi Librarians](#)
- [Vamos a Leer](#)

Student Discourse and Civics

When students are allowed to speak and to write their truth, they begin the process of introspection, inquiry, and critical thinking.

—Jyothi Bathina, PhD

Importance of Incorporating Civics into the Classroom

Civics education equips students with the tools necessary for meaningful participation in society, fostering a culture of engaged and informed citizens.

Understanding Civics

Civics education provides foundational knowledge of government, democracy, and civic responsibilities. Students learn concepts like rights, laws, and community engagement.



Productive Student Discourse

Teaching respectful communication, promoting active listening, and encouraging diverse viewpoints helps students navigate disagreements constructively and build their critical thinking skills, essential for civic participation.



Taking Informed Action

“Students take **Informed Action** when they use the key findings from a sustained investigation of content to design and implement an action that impacts the world in a meaningful way” ([InquirED](#)). It includes making decisions or participating in activities (such as voting, advocacy, and community service) based on evidence, reasoning, and understanding of civic responsibilities.

What Kind of Citizen?

In Joe Kahne and Joe Westheimer’s research article, [*What Kind of Citizen?*](#) they discussed the three descriptions of the “good citizen” — personally responsible, participatory, and justice-oriented citizens — and what these might look like for students to foster authentic civic action.

Many schools foster the *personally responsible citizen* through **Character Counts** and community service initiatives.

- Students are given opportunities to be personally responsible as an individual by recycling, donating items to the school food drive, or donating blood to name a few examples.

Other schools go a step further and foster *participatory citizenship*.

- Students have opportunities to be active members of civil society through clubs or class efforts and engage with their school and local communities by organizing collective efforts.
- These are the students who run the blood drive, receive and deliver items from the holiday food drive, and collect and sort the recycling from classrooms.

Justice-oriented citizenship is rare, but powerful.

- As part of civic inquiry around essential questions in the classroom, students critically analyze problems to identify “root causes,” as well as seek out and address areas of injustice to effect systemic change.
- In the midst of a food drive, students take a step back and ask, “Why are people hungry in our community? What civic action can we take to address the root causes of hunger?”

Activity: What Kind of Citizen?


 3.2

Using the paradigm outlined in [What Kind of Citizen?](#) by Joe Kahne and Joel Westheimer, look at the three descriptions of “good citizen” and what this might look like for your students.

Think About:

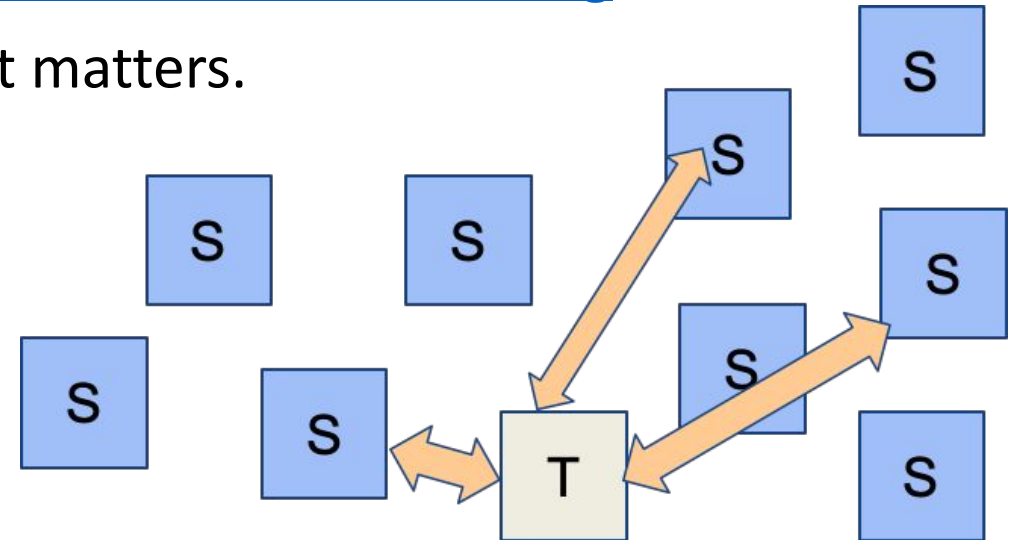
- What are the implications of this work for Culturally and Linguistically Responsive Teaching and Learning and social studies?
- What is the connection between the Lens of Multicultural Education work and this?

Type of Citizen	Personally Responsible	Participatory	Justice-Oriented
Description	• Character Counts • Be responsible for your actions (work hard, pay taxes) • Volunteers	• An active member of groups within civil society • Organizes efforts • Knows how local government agencies work	• Critically analyzes problems to seek out “root causes” • Seeks out and addresses areas of injustice • Knows how to affect systemic change.
Example Actions	• Donate to the holiday food drive • Give to the blood drive	• Organize and manage the holiday food drive and food drive	• Use inquiry to take informed action of the root causes of hunger or local blood shortages to promote sustainable change.

Student Discourse

One of the six proven practices of civic education is: Incorporate discussion of current local, national, and international issues and events in the classroom, particularly those that young people view as important to their lives. Student discourse around issues that matter to students, and our larger democracy, is critical. Read page 10-11 of [Six Proven Practices for Effective Civic Learning](#) to learn more about this particular practice and why it matters.

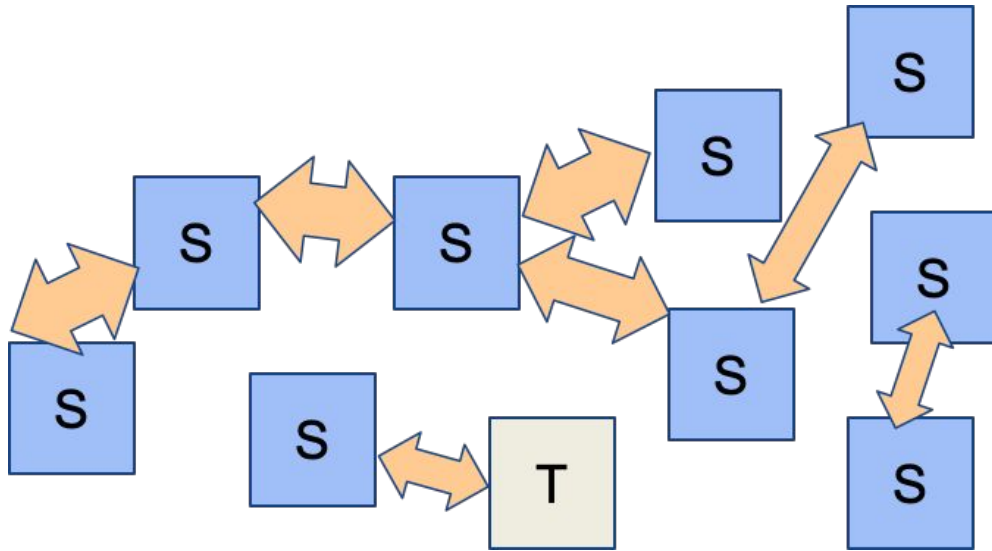
Often discussions in a classroom look like this:



Student Discourse

3.3

But it should look more like this:



*Note: This is a tool for science, but is very applicable to social studies and the kinds of activities you can do to promote student discourse.

Examine the [Talk Activities Flowchart](#).^{*} This flowchart can help you think about different talk activities to try out for different pedagogical goals. The **dark purple bubbles** are clickable and will take you to protocols for trying out each of these strategies.

Think About:

- How are these two approaches different?
- What is the teaching doing differently in each approach?
- What are the students doing differently in each approach?

Student Discourse Activity 1

3.4

Read: [How can I foster curiosity and learning in my classroom? Through talk!](#)

Note: Although this is a science example, this information is very applicable to social studies.

Think About:

- How often do students in your class or school get to talk deeply through their ideas?
- Are students truly listening to and responding to each other in conversation? Or are they simply trying to guess the right answer?
- Think about your students from culturally and linguistically diverse backgrounds. How are you using VABing techniques to engage them in discourse? (Remember the iceberg of culture and deep patterns of culture and language that play roles in joining into classroom discussion for students.)

Socratic Seminars

3.5

Socratic Seminars are one structured way to set up discussions in a social studies classroom. Read background about how Socratic Seminars work [here](#).

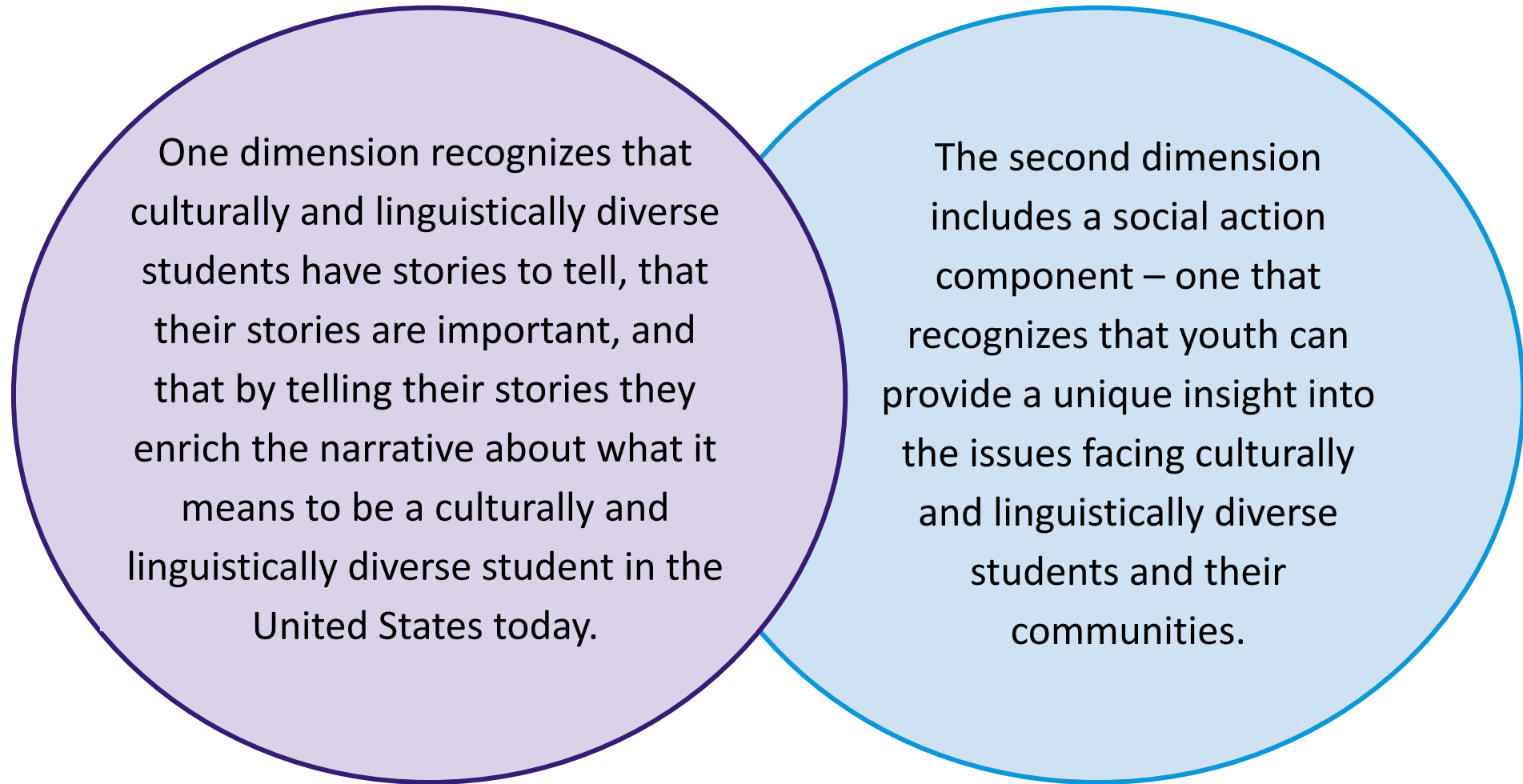


Think About:

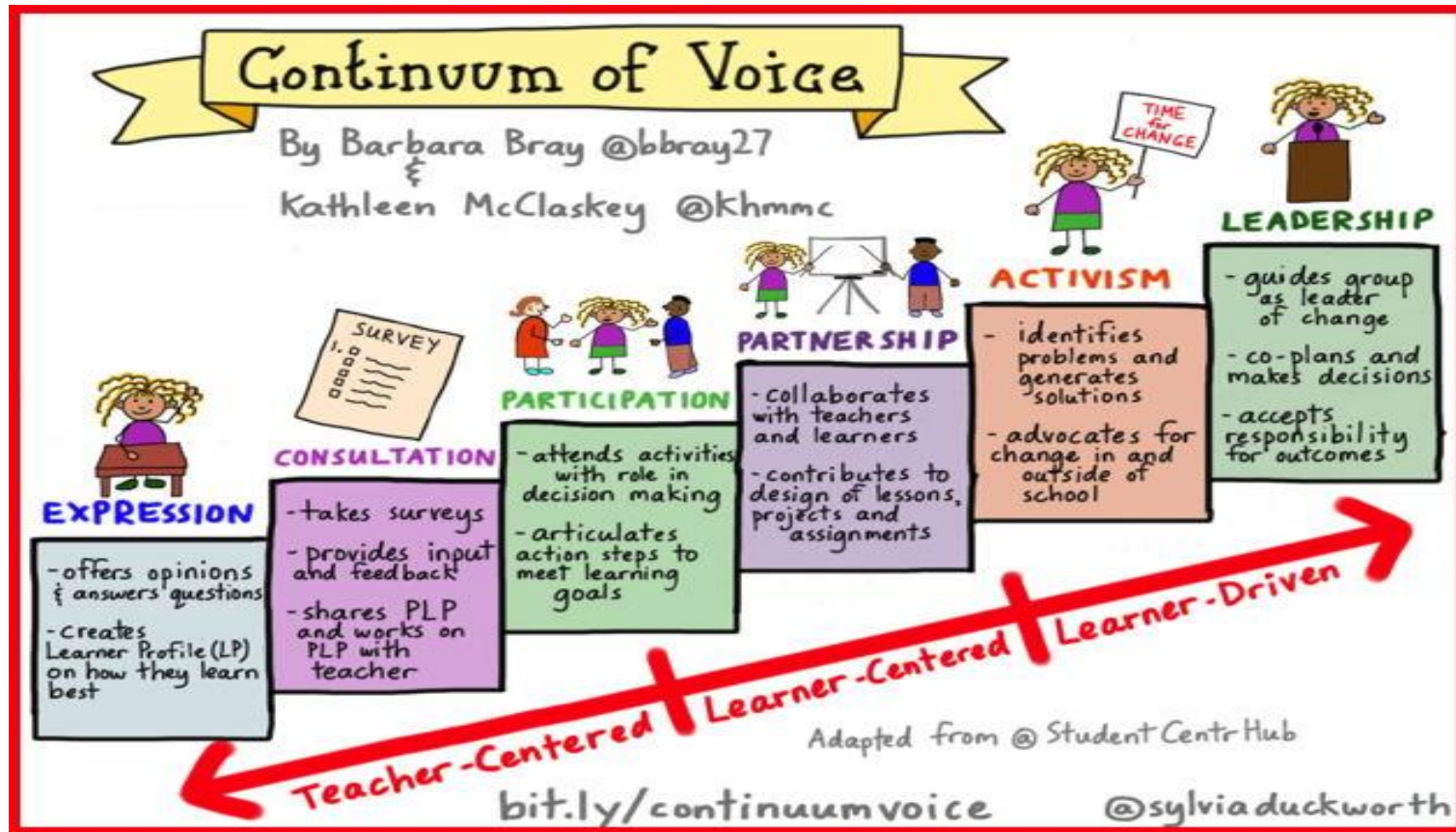
- How does the teacher set up the Socratic Seminar so it has the greatest likelihood of going well?
- How does Socratic Seminar support what we know about the science of learning?
- Why is scaffolding so important when introducing a discussion strategy?
- Where did you see examples of VABbing in the video?

Student Voice

Youth voice has **two dimensions**. Building in purposeful opportunities for student discourse is just one way to build in student voice and agency.



Student Voice and Agency



For culturally and linguistically diverse students, **agency can include:**

- participating in collection development, policy, and programming decisions
- influencing class topics, activities, and final products
- sharing their ideas about problems that exist in their schools, libraries, and communities and offering potential solutions
- collaborating with other youth, adults, and elders to engage in taking action

Student Discourse Lesson Plan Activity



3.6

Choose one of the following lesson plans. As you look over the lesson plans annotate where you see examples of opportunities for student discourse and then note any missed opportunities for student discourse. If there are missed opportunities for student discourse, think about which strategies you would use.

- [Lesson Plan- Everyone's a Helper](#), K-5
- [Lesson Plan- Teaching 'The New Jim Crow'](#) 6-12

What the Research Says

Studies have found that youth improved academically when teachers constructed their classrooms in ways that valued youth voices.	(Mitra, 2004; Oldfather, 1995; Rudduck & Flutter, 2000)
Increasing student voices in schools helps to re engage alienated youth, provide them with a strong sense of their abilities, and build their awareness that they can make change.	(Oldfather, 1995)
● Agency can act as a source of social capital for culturally and linguistically diverse students, leading to further educational, employment, and enrichment opportunities. ● Increasing student voice improves students' understanding of how they learn.	(Johnston & Nicholls, 1995; Mitra, 2004).
Youth voice initiatives helps youth learn academic language, build leadership skills, gain confidence, and develop a sense of social responsibility	(Morrell, 2004, 2006)
● Students report valuing their schools and their education more when their teachers heard their voices and honored them. ● The development of youth voice instills in culturally and linguistically diverse students the belief that they can transform themselves and institutions. ● Agency can act as a source of social capital for culturally and linguistically diverse students, leading to further educational, employment, and enrichment opportunities.	(Mitra, 2004)

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Student Voice and Agency: Example 1



In August of 2015, the Anchorage Museum and Smithsonian Arctic Studies Center hosted a program to provide Anchorage-area teenagers with an opportunity for creative, athletic expression through skateboarding. Led by New York-based activist Jim Murphy (Lenni Lenape), students received a skateboard kit and designed decks inspired by Alaska Native objects from the Smithsonian collections in the Living Our Cultures exhibition and from the Anchorage Museum collections. They also learned how to assemble the kit parts and joined in a public skate jam with their new skateboard.

Source: [Smithsonian Arctic Studies Center in Alaska](#)

Student Voice and Agency: Example 2



As an 11-year old, Marley Dias was frustrated at the lack of books that showed characters like her. She decided to start a campaign that collected books with black girls as the main characters. Not only has she collected over 9,000 books which she has donated to communities, but she has also developed the [1000 Black Girl Books Resource Guide](#) to help youth, educators, and librarians find those books. She toured the country talking to educators, legislators, and others about how to increase the pipeline of diverse books.

Section 3 Check for Understanding

3.7

1. What is the definition of a justice-oriented citizen?
 - An active member of groups within civil society.
 - Someone who is responsible and actively volunteers in their community.
 - Someone who critically analyzes problems in society to seek out “root causes.”
2. Sharroky Hollie defines culturally responsive texts as culturally authentic. Which of the following is NOT true about culturally authentic texts?
 - They are linked to the rings of culture.
 - They depict culture below the surface of the “iceberg of culture.”
 - Any racial group can be substituted in and nothing would change with the content.
3. There’s a lot of research about the power of student voice and agency. Which of the following is NOT true about student voice and agency?
 - Youth improved academically when teachers constructed their classrooms in ways that valued youth voices.
 - Students reported valuing their schools less when teachers listened to and honored their voices.
 - Youth voice initiatives help youth learn academic language, build leadership skills, gain confidence and develop a sense of social responsibility.

Closing

Part 4

Optional: Every Kid Needs a Champion



Culturally and Linguistically Responsive Teaching and Learning Pillars



Examine the statements under each pathway. Check which statements you now feel more prepared for AFTER viewing this module.

Change Your Perspective	
	Recognize your self-identity
	Know your biases
	Get inspired by multicultural education, critical pedagogy, and action research
	Rethink the role and design of schools
	Understand the role of surface, shallow, and deep culture.

Three Pathways



Examine the statements under each pathway. Check which statements you feel more prepared for AFTER viewing this module.

Transform Leadership and Teaching Practices	
	Know and seek strong collaboration with your students’ families and communities.
	Affirm cultural and linguistic diversity in ALL content areas
	Help students relate academic learning to their home culture
	Master skills for teaching culturally diverse students
	Influence and help other colleagues to practice Cultural and Linguistic Responsiveness

Questions for Reflection

1. Where am I in my journey to cultural and linguistic responsiveness?
2. What are the inequities (disproportionality) in my school, my classroom?
3. Up to this point, I have defined cultural responsiveness as...?
4. What might get in the way of me using VABB with a student/family/colleague?
5. What are my top five biases, ignorances, prejudices, and misunderstandings?
6. How culturally connected am I to the cultures of students?

Additional Resources

Additional Resources-General

- [Culturally and Linguistically Responsive Guidance Handbook](#)
- [Indigenous Education Curriculum Review](#)
- [Digital History- Voices](#)
- [Learning for Justice](#)
- [Anti-Defamation League](#)
- [Facing History and Ourselves](#)
- [Multicultural Pavilion](#)
- [Teaching for Change](#)
- [Densho](#)
- [Zinn Education Project](#)
- [Talking About Race](#)
- [Untold](#)
- [EduDream](#)
- [Culturally Responsive Education: Evidence to Influence Practice](#)
- [What Does it Mean to Affirm Diversity](#)

Additional Resources-Videos

- [Interview with Dr. Hollie Sharroky](#)
- [Interview with James A. Banks- Founder of Multicultural Education](#)
- [Why Culturally and Linguistically Responsive Teaching and Learning Matters in Social Studies](#)

Additional Resources-Student Books

- <https://www.responsivereads.com>
- <https://socialjusticebooks.org/>
- <https://wtpsite.com/>
- <https://diversebookfinder.org/>

Additional Resources-Teacher Books

- [A New Canon: Designing Culturally Sustaining Humanities Curriculum](#) by Evan C. Gutierrez
- [Cultivating Genius: An Equity Framework for Culturally and Historically Responsive Literacy](#) by Gholdy Muhammad
- [Courageous Conversations About Race](#) by Glenn E. Singleton
- [Culturally Responsive Teaching and the Brain](#) by Zaretta Hammond
- [Culturally Sustaining Pedagogies](#) edited by Django Paris and H. Samy Alim
- [Culturally Proficient Leadership](#) by Delores B. Lindsey, Randall B. Lindsey, Eloise K. Terrell , Dr. Raymond D. Terrell
- [Culturally and Linguistically Responsive Teaching and Learning – Classroom Practices for Student Success, Grades K-12](#) by Sharroky Hollie
- [Beyond Heroes and Holidays: A Practical Guide to K 12 Anti-Racist, Multicultural Education and Staff Development](#) by Enid Lee (Author and Editor)
- [Other People's Children: Cultural Conflict in the Classroom](#) by Lisa Delpit
- [We Can't Teach what We Don't Know: White Teachers, Multiracial Schools](#) by Gary R. Howard

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Answers: Check for Understanding



1. Culture is defined as “deep patterns of values, beliefs, practices and traditions that have been compiled and normalized over a period of time, setting the standard for what is normal and expected.”
2. Culturally and Linguistically Responsive Teaching and Learning is defined as “an approach that requires teachers to recognize the cultural and linguistic strengths students bring to the classroom and leverages those strengths as tools throughout the teaching and learning process.”
3. Implicit biases are the negative associations that people knowingly hold.

A. True

B. False

A. True

B. False

A. True

B. False

Section 2 Answer Key



1. Which of the following is NOT an element of VABBin?
 - Validate
 - Affirm
 - **Belonging**
 - Bridge
2. Which of the following is NOT a true statement?
 - Social studies is uniquely situated to help move a classroom towards being more culturally and linguistically responsive.
 - **Culturally Responsive Education is a curriculum useful only in diverse classrooms.**
 - VABBin can be applied both in in-person classroom settings and in virtual classroom settings.
 - All of the above statements are true.
3. Which of the following is true about Culturally and Linguistically Responsive Teaching and Learning?
 - It is a specific curriculum that is used alone in the classroom
 - **It is about leveraging the strengths students come into the classroom with and valuing those strengths**
 - It is best situated for culturally and linguistically diverse student and classes
 - All of the above.

Section 3 Answer Key

3.7

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