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Culturally Responsive Pedagogy for In-service BC Teachers

By

Nadia Salman, 2018

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Masters of English, Punjab University 2001

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Abstract

This paper explores the tenets of culturally responsive pedagogy in K-12 classrooms, which can accelerate the motivation and engagement of every student in the class. The literature review investigates the perspectives of different scholars on the conceptual definition of Culturally Responsive Pedagogy focusing mainly on the following three dimensions by (Richards, Brown, & Forde, 2007): Instructional dimension, Personal dimension, and Institutional dimension. It is evident that students' knowledge and their ethnic perspectives can facilitate learning by validation of home cultures together with teachers' effective strategies and growth mindset. Educators can merge contemporary knowledge by exploring ethnic ways of acquisition to achieve success.

Supervisory Committee

Dr. Tedd Riecken - Supervisor (Department of Curriculum and Instruction)

Dr. Michelle Wiebe - 2nd Reader (Department of Curriculum and Instruction)

CHAPTER 1

Introduction

What is Culturally Responsive Pedagogy?

This paper explores the significance of in-service teacher training in the area of culturally responsive pedagogy to expedite the motivation and engagement of all learners in a diverse Canadian classroom. Canada's multiculturalism although not a unique phenomenon, puts the teachers under pressure to adjust and respond to the cultural diversity of the students. Recognized as one of the world's major immigrant nations, Canada is an "ethnocultural mosaic" (Chui & Flanders, 2013; Ghosh & Galczynski, 2014). Numerous Canadian studies attest to the challenges faced by the school system in meeting the needs of students who are culturally diverse. In this globally changing world, it is important to acknowledge a mix of cultural influences in today's Canadian classrooms (Miller-Lachmann, 1992).

Culturally responsive pedagogy (CRP) is defined by Lynch, M. (2012, February 13) as a student-centered approach to teaching in which the students' unique cultural strengths are identified and nurtured to promote student achievement and a sense of well-being about the student's cultural place in the world. Curricula can be better positioned to reflect diverse ways of teaching by bridging the gap between demographics, experiences, and cultural values (Ball, 2009). Proponents of CRP argue that recognition of cultural diversity is imperative to meeting the educational needs of ethnically diverse students (Gay, 1995). This recognition includes understanding the cultural characteristics and contributions of different ethnic groups (Gay, 2002). Culturally responsive pedagogy is "good teaching" because it starts with what the learner knows and not what the teacher thinks the learner should know (Ladson-Billings, 1995, Gay, 2002, Hanley & Noblit, 2009). Hollie (2017), stressed on Culturally responsive ways as

everlasting, because he trusted that there will always be students who are in dire need to be recognized and acknowledged by the educators based on their cultural and linguistic differences. Culturally responsive education recognizes, respects, and uses students' identities and backgrounds as meaningful sources (Nieto, 2000) for creating optimal learning environments. Numerous Canadian studies attest to the challenges faced by the school system in meeting the needs of students who are culturally diverse. The high drop-out rate among Black students in Ontario is one example.

Culturally responsive pedagogy (CRP) facilitates and supports the achievement of all students, and it is divided into three dimensions (Richards, Brown, & Forde, 2007).

a. Institutional Dimension

b. Personal Dimension

c. Instructional Dimension

In the Institutional dimension, I have incorporated the need to address cultural diversity within a school with global migration of population on an administrative level.

The Personal dimension covers teacher self-reflection and empathy with consciousness and holistic caring for students.

The Instructional dimension covers the strategies or tools to help students succeed by engaging and transforming them from dependent to independent learners.

History

Multiple terms have been used for the phrase *Culturally Responsive pedagogy* over the past 40 years. Some of these terms are culturally connected, culturally compatible teaching, cultural proficiency, cultural competency, culturally relevant pedagogy, culturally appropriate

teaching (Gay, 2000), Responsive teaching and the list goes on. Scholars have deliberated these designations for a long time, but the prime focus has been on the rights of African American students that emerged from the Civil Rights Movement based on ethnicity, race, and culture. The differences between Culturally responsive pedagogy (CRP), Social justice education and Multicultural education were portrayed by Hammond (2017) in *Culturally responsive teaching and the brain: Promoting authentic engagement and rigour among culturally and linguistically diverse students*. In this book, she has explained that multicultural education claims on celebrating diversity, creating positive social interactions across difference, whereas social justice education focuses on exposing the social-political context that students experience and raising students' consciousness about inequity in an everyday social, environment. Hammond, argues that culturally responsive pedagogy offers to improve the learning capacity of diverse students who have been marginalized educationally and concerns itself with building resilience and academic mindset (2017)

Many aspects that were considered by scholars like Banks, (2004; 2009) investigated the disparities in the academic achievement of low income, minority, and mainstream students that not only referred to the learners in the USA but in other nations as well. The central focus of my research is on the diverse student population with low academic achievement within a Canadian classroom. Discovering new paths, where educators can equip themselves with skills and competencies to connect the teaching material (curriculum) with the cultural referents to minimize the achievement gap no matter from where the student is coming.

My Perspective

Since coming to Canada over a decade ago, my own cultural identity blurred as I attempted to cope with the numerous challenges of adjusting to the Canadian way of living. I realized later that the experiences of my family and I were not unique. Everyone who had come earlier had their own set of challenges, not much different from our own in terms of reconciling with realities of life in Canada, despite the initial warm welcome.

The resources available to prepare for life in Canada paint an unusually rosy picture about living in Canada, and everyone is in for a rude awakening after they arrive here. Both children and adult immigrants face cultural shock: the adults through daily interactions and the children through the school system. Specifically, many Asian immigrants come from strict, traditional, authoritarian regimes, which emphasize the importance of school as a be all, end all gateway to a better life. Canada, on the other hand, utilizes an open publicly funded educational system, which promotes parent involvement in the child's educational life. For many immigrants, this is a foreign concept. Often the opportunity for a better education for their children provides the impetus for immigrating. Therefore, the pressure to succeed in school is tremendous.

My experiences in the Canadian Public-School system as a parent, volunteer and as an active member of a school community, have continued to amaze me. I am touched by the breakfast programs run by parent volunteers at local public schools for kids coming in without having breakfast, as well as the presence of specialist teachers in many schools like ESL, counsellors, and Special Ed teachers to aid students in need of extra help.

Over a decade-long interaction with schools in Ontario and British Columbia, I have witnessed occasional discriminatory behavior of many educators; demonstrating that true acceptance of diverse cultures is still a somewhat distant endeavor. Last year, in a meeting with

one of my daughter's high school teachers, it dawned upon me that even a highly experienced teacher can be tone deaf towards cultural sensitivity. Despite the long-term tradition of the school attracting recent immigrants and refugees, as well as international students, one could be mistaken for assuming that culturally responsive pedagogy should ensure inclusion.

Despite best efforts, some of the teacher's current mindset adversely influences the curriculum in teaching and learning in the classrooms. New learners enter school, influenced by their lived experiences and values to share in the learning spaces. Perhaps it is the teachers' role to understand the nuances of diverse cultures and incorporate them in their curricula to have a more immersive, inclusive and engaged classroom. I believe that now, more than ever, our communities need to hear positive messages about the benefits of cultural diversity and to have a renewed appreciation for the uniqueness of different people. Our awareness and collective knowledge about cultural practices have surely evolved over the years. However, in recent times there has been a reversal of the progress made over the years due to the politics of fear and division.

Lorde's (1986) comment is a perfect reminder of the upside of a multicultural society. "It is not our differences that divide us. It is our inability to recognize, accept, and celebrate those differences" (Our dead behind us: Poems).

BC Curriculum and the Positive, Personal and Cultural Identity Competency

Recently the revised BC curriculum has reiterated the concept of Cultural Identity by formulating a core competency emphasizing the need to address inclusion and multiculturalism in modern BC classrooms (BC, New Curriculum, 2018). It proposes that cultural contexts, personal values, and choices, as well as individual strengths and abilities, are interrelated with

other competencies and that this new competency is imperative to developing better-educated students. It posits that:

“Positive, Personal and Cultural Identity competency is the awareness, understanding, and appreciation of all the facets that contribute to a healthy sense of oneself” (ibid).

Moreover, since the Framework for Diversity in BC Schools has been formulated, its purpose is to enable the existing school system in meeting its obligations under the Constitution Act, the Canadian Charter of Rights and Freedoms, the BC Human Rights Code, the Multiculturalism Act, the Official Languages Act, the Employment Equity Act, and the School Act. These allow schools to create and maintain learning and working environments that are responsive to the diverse social and cultural needs of the communities they serve.

We must remember that the BC curriculum provides educators the freedom to conceive learning spaces in creative ways for learning. Despite all the attention on the classrooms concerning curriculum and methodologies, we still need to find ways to develop the culturally responsive pedagogy which can elevate academic motivation in diverse students. Culturally responsive education also emphasizes the beliefs of teachers in creating the classroom environment which teaches equity and informs teaching (Ladson-Billings, 2001; Gay, 2004). Teachers are continually being challenged to enlighten learners for a future which is not predictable given the evolving technology and happenings all over the world. Educators must innovate, be change agents, and act as educators as well as a learner, to transform the leadership within the system.

I believe that BC classrooms in particular and Canadian classes, in general, need a renewed emphasis on culturally safe learning environments which can help students evolve based on inclusion, social justice, and respect. Despite years of change, our educational system

still reflects the interest of dominant groups that ignore the experiences of those outside the mainstream. Eurocentric ideologies that negate their identities and devalue their cultural capital (Fordham & Ogbu, 1986; Howard, 2001a, 2001b).

Critical reflection is related to Dewey's notion of reflective practice: experiencing, reflecting, and acting upon experience to transform how we perceive ourselves and others. For Dewey (1933), critical reflection is a meaning-making process which is the basis of all teaching and learning. Critical thinking aims to make meaning from the experiences that bring change and awareness to the world and oneself.

While working with students belonging to multiple cultures, I became interested in ways students' cultures are represented through their work and learning environment. It is often observed that people are interacting in a world with different cultures, races, religions, and nations are being consciously or subconsciously oblivious to the perspectives of others. As teachers, I believe it is our responsibility to enable students to think with a high degree of cultural intelligence for successful co-existence, which is inclusive and addresses diverse worldviews. Effective teachers are modifying their classrooms and practices to meet the fullest potential of their students.

Culturally Responsive pedagogy is one way to forge a path forward. By developing a more profound knowledge around students' culture, opportunities for student learning can be increased through using cultural referents relevant to individual students. Students can engage in inquiry according to their interests, and teachers can facilitate in bridging the students' knowledge with experience. Culturally responsive pedagogy, (CRP) is an innovative boundary-spanning approach, Pewewardy and Hammer (2003) assert that CRP is not a formulaic method that teachers follow but rather, "the development of certain dispositions towards learners and a

holistic approach to curriculum and instruction (p.1). A carefully formulated CRP can help inform the students in developing general perspectives for future encounters. Banks, (2001) argues in his typology of curriculum reform that one necessary step in creating a multicultural curriculum is integrating non-mainstream content into the traditional, eurocentric curriculum. It clarifies that connection between student identities and school learning enhances student engagement. , Drs. Hanley and Noblit (2009) define culturally responsive pedagogy as “a comprehensive pedagogy that attends to the needs of the whole child as a learner and as a social being in a multicultural and democratic society, requiring critical thinking and a respect for difference” (p.77).

CHAPTER 2

Research Questions

The following questions have guided the review of the literature.

- a. Why do we need Culturally Responsive Pedagogy (CRP) in our schools? (**Institutional**)
- b. How do teachers' personal or professional experiences factor into their self-efficacy when working with students of diverse backgrounds? (**Personal**)
- c. What are some culturally responsive approaches that teachers can use in the classrooms to improve students' overall performance? (**Instructional**)

Research Pathways

To locate the literature to guide my paper, I used the University of Victoria library databases using keywords like cultural safety, culturally responsive education, culturally relevant pedagogy, culturally responsive teaching, rethinking curriculum and student engagement. It provided me with numerous samples of scholarly articles, peer-reviewed articles, qualitative and quantitative studies, as well as book chapters. I have used 25 articles, peer-reviewed empirical studies and book chapters to answer my questions. The participants of all studies were educators, pre-service teachers, classroom teachers, administrators and trainers who were asked questions surrounding the concepts of culturally responsive pedagogy. I used literature from as far back as the last twenty years to get historical insights.

Limitations of the Literature

The majority of the research on culturally responsive pedagogy has been reported in the United States which is a context that differs from today's Canadian classroom in terms of student

diversity. Canadian classes, in addition to local Canadian students, represent indigenous children, immigrants, refugees, and asylum seekers who have come to Canada for a better life. I also found that most of the American scholars have talked about social justice, educational equity, and student empowerment in their school system as the research focused on the rights of African American students in the United States public school system.

Culturally responsive research studies generally focus on homogeneous, and often predominantly black classrooms (Morrison, Robbins, & Rose, 2008). There is very little evidence of how culturally relevant teaching relates to outcomes for diverse classes, for other students of color, for white students and Indigenous students. I found many articles focusing more on the competencies, skills, and knowledge required by pre-service teachers to tackle the diverse population, but not many articles for in-service teacher training, to adopt new ways of merging curriculum with culture.

Much of the extant research defines, outlines, describes and investigates the term Culturally Relevant Pedagogy (CRP) (e.g. Ladson-Billings 1995; Nieto 1999, 2000; Sleeter and Grant 1994; Zeichner et al. 1998) rather than providing empirical research for what does, does not, and could work in K-12 classrooms or teacher education processes (Lowenstein 2009; Zeichner 1999). One of the gaps I found in the research is information provided in these studies reflects only teachers who are teaching in similar environments; the applicability to heterogeneous environments is limited. Pardon, Waxman and Riveria have posited that teachers should use the students' home cultural experience as a foundation upon which to develop knowledge and skills; and the content learned in this way is perhaps more significant to the students and facilitates the transfer of what is learned in school to real-life situations (2002).

This aspect has been put to test by Hollie (2017) and Hammond (2014) in their teacher training programs while they have also incorporated the work done by Banks, Gay and Ladson Billings (2004, 2013 & 2008) on CRP.

Literature Review

Institutional Dimension

The Necessity to Address Cultural Diversity in Schools and Culturally Responsive Pedagogy.

Over the past few decades, the number of students representing diverse cultures and associated languages has increased significantly (Hoover, Baca, & Klingner, 2016). As more and more students from different backgrounds populate 21st-century classrooms and efforts mount to identify effective methods to teach these students, the need for pedagogical approaches that are culturally responsive intensifies (Richard, Brown & Forde, 2007).

Culture, as defined by Bullivant (1993) is a group's program for survival in an adaptation to its environment. Culture is comprised of "beliefs, norms, assumptions, knowledge, values, or sets of practice that are shared and form a system" (Rapport and Overing, 2000). People in the same culture translate symbols, artifacts, and behaviors in the same way (Banks, 2004). Every culture with its distinct features carries differences and similarities out of the dominant culture. People do not necessarily share the same beliefs norms ideas and custom so a single system of education cannot work for everyone. Here educators can play their part to dig more around the "deep culture" (Hammond, 2014) of the learners in their classes. Deep culture is made up of tacit knowledge and assumptions that govern our world views and also governs how we learn new information (Hammond, 2014). Educators focus more on the surface culture which is comprised of food, dress, music and holidays because that creates less anxiety in person or group.

In Canada, students from all over the world are bringing in different cultures and tons of knowledge. The ways of accessing the previous information and relating to the curricula are vital for teachers to get the best out of their learners. Educationists need to calibrate curriculum in

ways that can help diverse students grasp the concepts concerning their cultural beliefs. Efficient teaching for culturally diverse learners is a composite of cultural understandings, interrelated behaviors, actions, and reactions that are planned and intuitive. Teachers who are successful in meeting specific objectives with culturally diverse populations have acquired some identifiable competencies that, when employed in context, enhance their effectiveness. We as educators should not separate the culturally responsive teaching from “regular” teaching as Ladson-Billings (1995) has said that culturally responsive teaching is “just good teaching” (page).

The term culturally relevant pedagogy coined by (Ladson-Billings, 1995) was primarily concerned with practical ways to improve teacher education to produce new generations of teachers who would bring an appreciation of African American students in urban schools. Billings (1994) selected eight teachers who were connected to students, families, and communities. They were thoughtful, inspiring teachers and through them, she discovered the underlying framework of the work, which could benefit teachers from other areas. Billings (date) recognized three domains: students must 1) experience academic success, 2) develop or maintain contact and competence with their primary cultural heritage, and 3) learn how to critique, challenge, and transform inequities, injustices, oppressions, exploitations, power, and privilege. The notion of connecting students with their prior experiences and cultural knowledge is dominant in the literature of Culturally responsive pedagogy. A limitation here though is that the research is highlighting the African American population in the USA, as opposed to multicultural students in Canada.

Geneva Gay analyzed her definition drafted in 1972 that, “...[Educators] must accept the existence of cultural pluralism in this country (USA) and respect differences without equating them with inferiorities or tolerating them with an air of condescension” (p. 35).

In her later articles, she defined the culturally responsive pedagogy as “using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective for them” (Gay, 2010c, p. 31). Teachers can embrace inclusion by acknowledging students’ culture and identities within their classrooms, besides the effort of educational programs, adding a cultural aspect to the present curriculum. Some teachers adoption of a ‘one size fits all’ pedagogy caters to only the mainstream culture.

In her earlier work Gay had said “believe that good teaching is transcendent; it is identical for all students and under all circumstances....all students to have the same experiences in schools” (Gay, 2000, p. 21); which the likes of Saint-Hilaire countered by proposing that Culturally relevant pedagogy should help close the gaps between students and teachers, students and students, students and curriculum (Saint-Hilaire, 2014).

Native American educator Pewewardy (1993), asserts that one of the reasons Indian children experience difficulty in schools is that educators traditionally have attempted to insert culture into education, instead of inserting education into the culture, which causes problems for a diverse population. Cochran-Smith (1991), supported Pewewardy’s belief that culturally responsive teaching uses the child's culture to build a bridge to success in school achievement. This bridging of gaps requires cultural literacy that needs attention in native educators who are dealing with non- native students. Hollie (2015), maintains the idea of validating and affirming the cultural context of diverse students and later building and bridging on cultural facets can accomplish the goals. The disconnections experienced by students between home and school environment can be curtailed by incorporating culture as a vehicle of learning to achieve student engagement and to reduce achievement gaps. The schools' ability to impart knowledge of

cultural socialization can foster open-mindedness and tolerance into the students' future roles. Today's classrooms require teachers to educate students varying in culture, language, abilities, and many other characteristics (Gollnick & Chinn, 2002).

For students, the kinds of behaviors required in school (e.g., sitting in one's seat and only speaking when called on) contrast with their home's cultural and linguistic practices (Richard, Brown & Forde, 2007). Questioning a teacher was always frowned upon due to traditional notions of respect towards authority figures throughout my schooling. It was ingrained in me, and I struggled to adapt to the classroom environments here. I held myself back during class discussions/group work due to the deep cultural programming I had been subjected to during my childhood. Allen and Boykin highlight the need for educators to increase student success by bridging this discontinuity between home and school (1992). It is vital for teachers to acknowledge and focus more on the shared values and practices of their students, it is equally incumbent that teachers recognize the individual differences of students (Banks & Banks, 2004; Gay, 2000; Ladson-Billings, 1994; Nieto, 1999). The students' behaviors also vary due to their culture and language. For example, in my culture, it is not considered appropriate for children to make eye contact with adults out of respect. This behavior displayed in a class by the students will be interpreted in an entirely different way if the teacher is culturally unaware. Some research has shown that where the students and teachers share the same culture, learning is enhanced (McCarty & Watahomigie, 1999; Erickson & Mohatt, 1982). I found the research more pertinent to natives and black American students in the United States.

Ladson-Billings (1995) posits that the goal of culturally relevant teaching is not to have students achieve and acquire the norms of the dominant culture. Culturally relevant pedagogy

must develop in students a sense of cultural competence, a “dynamic or synergistic relationship between home/community culture and school culture” (Ladson-Billings, 1995, p. 467).

Culturally Responsive Pedagogy can help elevate student engagement and motivation by bridging content with their cultural assets to achieve success.

Personal Dimension

Teacher Personal Self Reflection and Empathy.

Teachers dealing with the ever-changing citizenry in classrooms, need to acquire the knowledge, disposition, pedagogical skills and competencies to impart knowledge to diverse students. Howard, (2001) addressed the demographic divide; teachers must face the reality that they will come in contact with students whose culture, ethnic, linguistic and social class backgrounds will differ from their own. Howard, (2003) has identified, the significance of “critical reflection of one’s identity, as a person, and as an active professional It is a process of improving practice, rethinking philosophies, and becoming effective teachers for today's ever-changing student population” (p. 201). In the Canadian context, where students are coming from various backgrounds, it is humanly impossible for educators to learn about all the cultures in the class, instead; they need to focus on the ways of learning, each student adopts, and tries to merge the new knowledge to stretch the thinking and approaches of understanding. This needs a lot of training and building of relationships so that a student is ready to trust the teacher and can blend in the new ways by retaining their individuality. It has been suggested by Hollie (2017) that as educators recognizing the process of knowing in our current position will keep us centered and focus on the overall goal: better academic outcomes of all students and cultural selves in the context of (academia) and mainstream culture.

By honestly examining their own attitudes and beliefs about themselves and others, teachers begin to discover why they are who they are and can confront biases that have influenced their value system (Villegas & Lucas, 2002). Teacher self-reflection around their own beliefs and prejudices plays an important role in how they integrate teaching aids representing all the cultures. Teachers must redefine their roles as facilitators of knowledge for culturally and linguistically diverse students (Wu, Glover, & Williams, 2017).

According to Gay, (2000) culturally responsive pedagogy, is more validating and affirming when taught through the strengths of students. Here, I would refer to Dewey (1933), who talked about the value of reflection in education. He took reflection as a problem-solving technique where experiences are scaffolded to critically analyze the cognitive processes. Hammond (2017) reported that culturally responsive pedagogy centers around the affective and cognitive aspects of teaching and learning. She also analyzed that in order to get from point A (our vision) to point B, the reward of closing learning gaps, opportunity gaps and ultimately achievement gaps, we have to roll up our sleeves to do the hard work of building learning partnerships with students and families. We should rethink and redesign instruction to be more culturally responsive in authentic ways.

Nieto (1999) posits that "the way students are thought about and treated by society and consequently by the schools they attend and the educators who teach them is fundamental in creating academic success or failure" (p. 1). Teachers need to explore their early experiences and familial events that have contributed to their understanding of themselves as racial or nonracial beings (Gay, 2002; Villegas & Lucas, 2002). Reflection is described as a continuous process, and we need to rethink our actions regularly to modify them according to the situations (Schön 1987).

Warren, (2018) proposed that empathy has been found to improve classroom teachers' capacity to (re)act or respond to youth in ways that produce evidence of culturally responsive pedagogy. Merriam Webster defines empathy as:

The action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner.

Several educators and multicultural scholars have come to this conclusion that empathy is important for achieving evidence of culturally responsive pedagogy in their interactions with youth and families of colour (Dolby, 2012; McAllister & Irvine, 2002). I believe that a teacher has to be empathetic by design and capable of building and maintaining the relationships with the students in order to create a friendly class climate.

Empathy is something human beings engage in ordinarily (Decety & Lamm, 2006). It is the vehicle for adopting the cultural points of view of diverse youth and families that lead to new knowledge that informs a teacher's professional decision-making in practice (Warren, 2018). Empathy is inherent in the student-teacher interaction puzzle that connects what a teacher knows or thinks about students and families to what they do when negotiating appropriate responses to students' needs. It is also an important part of when the teacher is arranging learning experiences for students. Empathy is applied in professional teaching with the acquisition of new knowledge and expansion of previous knowledge. Empathy positions teachers to make a decision in practice which facilitates the cultural competency and academic excellence in students from diverse backgrounds. Educators playing a significant role in shaping the future generation, need to craft their self with competencies and knowledge to keep up with globally changing learners. Thus, it is evident from the literature, that culturally responsive teaching compels us to deconstruct our own cultural identity, which is personal and can begin by an individual engaging in reflection, as

a process. While implementing culturally responsive practices in the classroom, teachers need to be aware of whether they are using their lenses of privilege and identity or considering their students' cultural attitudes. Learning is not culturally neutral, and it will be a challenge to implement a CRP that helps students to understand the curriculum in ways that will allow them to succeed and transfer their learning to many situations (McCallum, 2017).

Instructional Dimension

Culturally Responsive Approaches of Award-Winning Teachers to Improve Student Performance.

Culturally relevant teaching is a powerful tool for increasing student engagement and for reducing achievement gaps (Byrd, 2016). The research to inculcate culture within classroom routines is explored through the case studies of exemplary classrooms and endorsed practices by award-winning teachers. Henriksen and Mishra (2015) affirm that award-winning teachers foster creative practices, intellectual risk-taking, real-world learning approaches, and cross-disciplinary teaching practices. Culturally responsive pedagogy is “good teaching” because it starts with what the learner knows and not what the teacher thinks the learner should know (Ladson-Billings, 1995, Gay, 2002, Hanley & Noblit, 2009).

Acknowledging the cultural identities of diverse learners and introducing a culturally relevant point of view within the curriculum enriches students' perspectives. At the same time, educators working with diverse students in their classes are distinct, so one cannot frame a specific culturally responsive pedagogy framework for teachers around the world. Ladson-Billings (2006) declares:

“Even if we could tell you how to do it, I would not want us to show you how to do it....You would probably do exactly what I told you to do without any deep thought or critical analysis. You would do what I said regardless of the students in the classroom, their ages, their abilities, and their need... (p.174).”

I firmly believe that self-awareness plays a vital role in the teachers’ part to redefine their methodology accordingly. (Gay, 2013; Ladson-Billings, 1995a) mention that at the classroom level, teachers’ pedagogical beliefs and practices offer a powerful avenue through which inclusive environments can be created and facilitated (Gay, 2013; Ladson-Billings, 1995a). Delpit (1995) identifies that teachers who respect cultural differences are more apt to believe that students from non-dominant groups are capable learners, even when these children enter school with ways of thinking, talking, and behaving that differ from the dominant cultural norms. Hollins (1993) highlights the need for teachers to make adjustments in instruction and curriculum to facilitate students' understanding of their history, life experiences, perceptions, and life goals.

Banks (1993) conceptualized four approaches used to integrate “ethnic content” into elementary and high school curricula. Level 1, the Contributions Approach, focused on heroes/heroines, holidays, and food. Level 2, the Additive Approach, included content, concepts, and other additions to curricula without changing the underlying structure. In Level 3, the Transformational Approach, changes were made to the curricula which represented perspectives of diverse ethnic and cultural groups. Level 4, the Action Approach, empowered students to make decisions about important personal, social, and civic problems and take action to help solve them (Banks, & McGee Banks, 2001). According to Hammond (2015), culture operates on three levels, a surface level which constitutes food, dress, music and holidays. A shallow level, which is the unspoken rules around social interactions such as courtesy, attitudes towards elders, personal space between people and nonverbal communication. Last is a deep culture, which is

made up of tacit knowledge and unconscious assumptions that govern our worldviews. It also tells us how we learn new information. The revisiting of curriculum, pedagogy, and assessment helps the most seasoned teachers to adapt their instruction for maximizing student achievements. Billings, (1994) claimed that culturally relevant teaching instills political consciousness in students, so teachers need to be mindful how their actions can contribute to the development of a consciousness which is socially and culturally relevant.

When teaching transpires, it builds bridges between students' pre-existing knowledge and the new teaching materials. Thus, teachers not only should know the subject matter but also should understand their students. Billings (1994) posits that teachers who are aware of students' hobbies or interests outside the school will try to tie in the children's interests, strengths and ideas into their teaching to motivate learning. Culturally responsive teaching suggests that students of colour possess deeply rooted funds of knowledge (Moll, Amanti, Neff, & Gonzales, 1992).

Hollins (1993) examined four seminal studies to create a knowledge base to identify teacher behaviors or actions that can boost the learning of diverse students. According to the analysis of the reviewed literature, she suggested that there are seven specific competencies for teaching diverse populations: (a) communicating with diverse learners, (b) knowing subject and students, (c) reflective teaching, (d) identifying resources, (e) creating a supportive context, (f) developing interpersonal relationships, and (g) promoting learner performance. These studies revealed some of the behaviors of teachers which can be copied by others, though there were no formulas in identifying the culturally responsive competencies. Gay (2002b) expanded these competencies to include: (a) developing a cultural diversity knowledgebase, (b) designing culturally relevant curricula, (c) demonstrating cultural caring, (d) building a learning

community, (e) establishing cross-cultural communications, and (f) establishing cultural congruity in classroom instruction. All the competencies mentioned above cannot be learned in a day but, they can be achieved by expanding our knowledge through reading books, making connections, revisiting and adjusting curriculum and flexibility in our mindsets.

Rychly and Graves (2012) outline four characteristics of culturally responsive teachers, who are consistently cited by scholars of the framework. First, teachers are caring and empathetic, or relentless in their efforts to ensure the success of culturally diverse students. Second, culturally responsive teachers are reflective of their attitudes and beliefs about other cultures. Third, they need to be reflective of their cultural frames of reference, and fourth, they need to be knowledgeable about different cultures. They enunciated that “teachers should develop a trained ear for hearing their thinking about their students’ cultural characteristics and self-check that they are not allowing unsubstantiated stereotypes to guide their thinking” (p. 48).

As indicated in this literature review, the ways to teach and work with culturally marginalized students are clearly portrayed. The strategies can be incorporated at two levels; one is to engage student teachers in the reflection process and engage with works of literature around the development of empathy. Many student teachers are gaining experience by working with diverse students. Secondly, is to work with practicing teachers in a system as vast and diverse as education, real leadership on a topic of this nature would have to come from authority figures who were themselves eager to do the reflective work necessary to effect change (Richly & Graves, 2012).

Teachers need to consider alternative methods to increase the learning outcomes of their students. Educators need to become more open to learning and eager to find ways to stay informed, as culture and people are dynamic, and growing knowledgeable about differences

between them is an endless endeavor that lends itself to continuous learning (Richly & Graves, 2012). A study of 13 teachers' practice by Brown, (2004) revealed that many of the "teachers take time out of each day to communicate individually with many students on non-academic matters" (p. 275). Teachers gained insights about students' lives by engaging in social games (Brown, 2003); making home visits beginning early in the school year as well as asking students to write stories about themselves (Powell, 1997). This depicts the teachers' motivation and their passion for teaching as well as the connection with the students.

Morrison, Robins & Rose (2008) found that teachers frequently drew upon the interests of their students in creating classroom activities. The authors also imparted that teachers created opportunities for students to bring their culture into the classroom, allowing students a choice of topics in assignments and drawing on resources outside of the textbook.

Teachers should establish a classroom expectation where all students are expected to participate and employ strategies to encourage the participation of multiple voices in the discussion. Samuel (2018), in his focus group talk with teachers, has recommended strategies such as asking open-ended questions, accountable talk, modeling effective conversations, fishbowl, talking chips, encouraging multiple perspectives, and turn and talk.

According to Sheets, (1995) many teachers gave students a considerable amount of power in the classroom. He further added, at times this power-sharing was in stark contrast to the traditional model of schooling, such as allowing students to call the teacher by the first name. When I was studying in Pakistan, and still to date, it is considered inappropriate to use the (first) name of the teachers. Teachers need to create the environments that are respectful, nurturing and motivating for students to work and display their best academically. Creating a sense of belonging with different activities in the class reflects the teachers' attitude towards inclusion.

Morrison, Robbins, & Rose, (2008) described that classroom pedagogies that address culturally relevant pedagogy are interrelated and complex, just as classrooms are complex sites where teachers regularly negotiate relationships, content, and behaviors. Most of the research, I have studied does not apply to a variety of cultures in a classroom. I am also aware that every child is different and the need to recognize and acknowledge student belonging to diverse cultural groups is another difficult task. Many teachers don't have time to work on the curriculum in cultural ways; instead teachers should collaborate more and should build a relationship with students and their families. Morrison et al. (2008) suggested that educators should get involved in students' communities, and small class sizes will enable them to meet the student's needs; and they should develop a learning environment that has relevance to their students' cultural, social and linguistic experiences.

Conclusion

Culturally relevant pedagogy, an attribute in teaching instruction, is multidimensional and dynamic. Teachers having a sociocultural consciousness and a deep and holistic caring for students, can develop culturally responsive teaching strategies more swiftly. Developing and enacting pedagogies similar to those described in the reviewed research is not an easy job for teachers, but it is a task that teachers must undertake if they wish to help fulfill our society's ideals for equitable education for all (Morrison, Robbins, & Rose 2008). It is critical for teachers to foster and facilitate culturally responsive pedagogies with their students. We need to explore tools and strategies for promoting an inclusive environment that can give voice to all students and encourage equitable access and opportunities. As Kumashiro (2000) argues, "we are not trying to move to a better place; rather, we are just trying to move. The aspect of oppression that

we need to work against is the repetition of sameness... (p. 46). To move to a better place, we have to grapple with traditional barriers, collaborate with colleagues and forge relationships with students, making difficult choices and even sacrifices to support the tedious but achievable task in these trying times.

A lot of research indicated that culturally responsive pedagogy is included in the curriculum of teacher preparation programs following practical experience during the practicums. The inclusion of culturally responsive pedagogy for in-service practicing teachers is still inadequate. Since the research has established connections between culturally competent teachers and positive student outcomes, educators must equip themselves with tools to hear the student voices and create environments which can facilitate cultural responsiveness.

Future Research

I am going to increase my scope by adding Indigenous students for my further research. It is evident from the literature that culturally responsive pedagogy can serve every child but knowing more around Indigenous ways will help teachers to excel diverse learners in indigenous ways. Morrison, Robbins & Rose (2008), posit that enacting a culturally relevant pedagogy remains necessary if teachers genuinely believe that schools should teach all children well.

Further, I would like to carry out a training needs analysis for culturally responsive pedagogy in public schools in Victoria. I am already in touch with Jennifer Beyea at the Ministry of Education to develop a one-day workshop for in-service teachers to develop a consciousness for deep and holistic caring for the students which are prerequisites of culturally responsive pedagogy. My workshop has been scheduled on April 16th 2019.

CHAPTER 3

PROJECT

“Do the best you can until you know better. Then when you know better, do better.” (Maya Angelou)

CULTURALLY RESPONSIVE PEDAGOGY

Workshop Proposal



What is Culturally Responsive Pedagogy (CRP):

“It is an approach that empowers students intellectually, socially, emotionally and politically by using cultural referents to impart knowledge skills and attitudes.” Gloria Ladson Billings

“Culturally Responsive Teaching is reflecting and being willing to listen and change in order to respond positively and constructively.” Zaretta Hammond

As teachers, we usually strive to create environments that can stimulate learning regardless of students’ cultural backgrounds, or the language they speak or the communities they

belong to. CRP proponents claim that its effective deployment enables learners to transform themselves from a dependent to an independent. It aims to design and deploy a curriculum that incorporates multiple perspectives.

Canada has been known for its multicultural policies, and cultural mosaic has welcomed millions of immigrants from all corners of the globe. Every culture with its distinct features carries differences and similarities out of the dominant culture. People do not necessarily share the same beliefs, norms, ideas and customs so a single system of education cannot work for everyone. Students from all over the world are bringing in different cultures and tons of knowledge in our classes. The ways of accessing that information to connect the personal piece with the curricula are vital for teachers.

Effective teaching for culturally diverse learners is built on a composite of cultural understandings, interrelated behaviors, actions, and reactions that are both planned and intuitive. Teachers who are successful in meeting specific objectives with culturally diverse populations have acquired some identifiable competencies that, when employed in the right context, enhance their effectiveness as teachers.

Learning Outcomes

At the end of the workshop, the participants will be able to

1. Recognize the difference between multicultural education, social justice education, and culturally responsive pedagogy
2. Develop an understanding of elements that focus on improving the learning capacity of diverse students who have been marginalized educationally

3. Elucidate the differences between their own culture and the distinct cultures of the learners in the class.

They are cultivating the academic mindset where the student has to believe that they can excel in the community of learners and feel like part of the inquiry in the environment. Their effort is going to make them move forward.

LOGIC MODEL

INPUT	PROCESS	OUTCOMES
Training Need Analysis	Questionnaire for participants	Design a workshop and develop a two-hour workshop
What is Culturally Responsive Pedagogy (CRP)?	Brainstorming (Draw or write about your thinking around CRP)	Recognize the distinction between Social justice education, Multicultural education, and Culturally Responsive Pedagogy
Understanding the elements that focus on improving the learning capacity of diverse learners	Groupwork	Identify methods that can help students reduce the achievement gap by learning about the brain and capability of any learner.
Components of Academic mindset (competence proceeds confidence) + Cultural Tools	Discussion Examples	Learners believe that they will learn to excel by creating academic environments so students can become independent learners.

Conclusion:

We need to be mindful that this session is not about learning in depth about other cultures, instead it is all about developing strategies for establishing trust with the students and enabling the teachers to have a more inclusive class environment. CRP has been known to help students in boosting the academic performance of students from different cultures. The tools used to compel the learners to be more engaged, and once students are committed to the learning process, it helps them in achieving their personal and academic objectives.

About the Resource Person:

Nadia Salman

Nadia is an internationally experienced teacher and facilitator. She has over ten years of teaching experience as an ESL instructor and Middle School Teacher in the Middle East and Asian University and schools. She is a certified Adult Training and Development Professional and has a Master's in English which she is following up with another Masters in Curriculum and Instruction at the University of Victoria (UVic), Faculty of Education. Her final project is to research on Culturally Responsive Pedagogy as a successful way to minimize the achievement gap in students from diverse backgrounds. Her recent work on an evaluation of Indigenous Training at the Ministry of Children and Family Development along with her poster presentation on Universal Design of Learning has been showcased as one of the key research projects at UVic.

Questionnaire for Training Need Analysis

Q1. As an educator, what are some of your challenges with the diverse students in your classrooms?

Q2. Have you attended any training to facilitate the diverse population in your respective classes?

Q3. What do you mean by Culturally Responsive Pedagogy (CRP)?

Q4. Do you as educators feel that you have ample time to incorporate course content with student identities?

Q5. As an educator, are you reflective of your cultural belief systems which can impact your teaching strategies especially in a diverse student environment?

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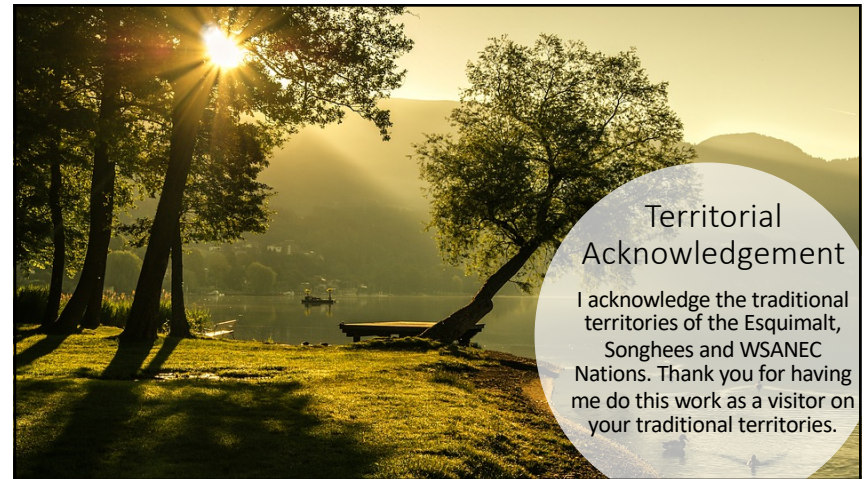
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Culturally Responsive Pedagogy

Nadia Salman MA, Med.



Territorial Acknowledgement

I acknowledge the traditional territories of the Esquimalt, Songhees and WSANEC Nations. Thank you for having me do this work as a visitor on your traditional territories.




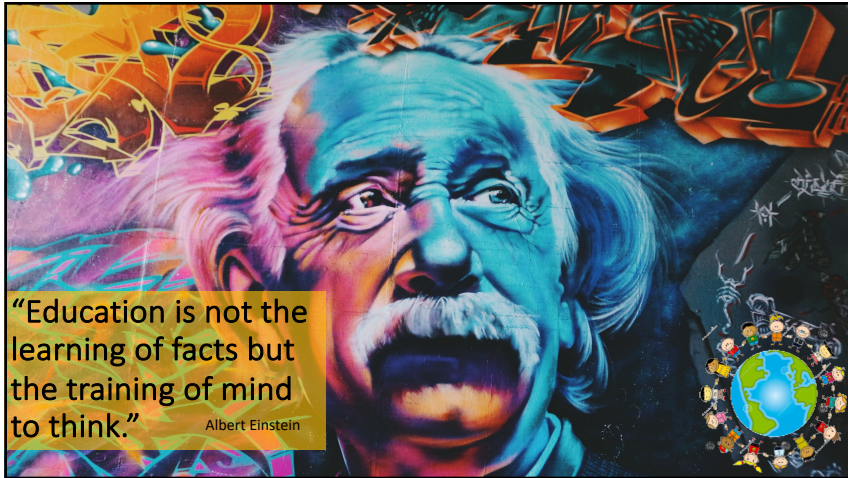
In a group, share your name and an expectation from this workshop

Write the expectation on the sticky note provided.

Agenda

- Learning Outcomes
- Circle Activity
- CRP
- Q&A



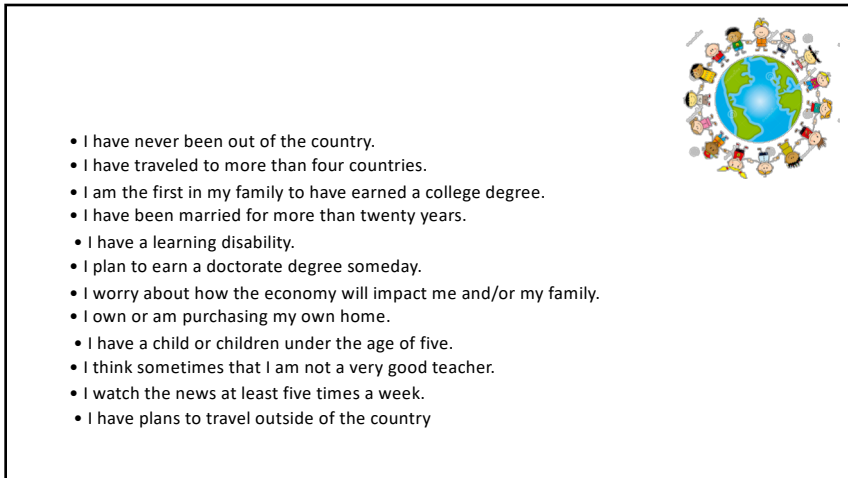


Circle Activity



- I am an only child.
- I have more than three siblings.
- I was raised in a rural area.
- I attended college outside of Victoria .
- I attended college outside of BC
- I have been teaching for less than three years.
- I have been teaching for more than 15 years.
- I am a parent.
- I have a relative who has suffered with some form of cancer
- I have at least one pet.
- I have worked in another profession besides education.
- I have at least one parent who has passed away.

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Common Themes

- Critical Consciousness
- Cultural Competence
- High Academic Expectation





"I really feel energized by this new generation of students. ... People are thinking about schools differently and thinking about learning differently and using new technologies. It's all very energizing."



Culturally Responsive Pedagogy Misconceptions

- Incorporating only racial and ethnic background
- Seasonal or holiday approach
- Not needed in monocultural schools
- Perfect lesson plan or just the right strategy
- Relationships

The journey to Responsiveness


Reduce Disproportionality

More Love

Increase Student Engagement

Fill in the blanks below....

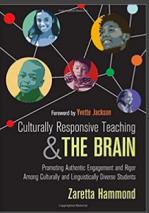
- The rule is you cannot use the same word twice.
- My racial identity is ___ South East Asian
- My national identit(ies) is/are Canadian
- My ethnic identity is ___ brown _____



My Understanding of Culturally Responsive Pedagogy

- Classroom climate and instruction
- Students voice and space
- School climate
- Community connections
- The ways we are engaging and valuing parents and caregivers
- School leadership
- How are we building our knowledge as professionals doing this work ?

Hammond's Perspective



DIMENSIONS OF EQUITY		
MULTICULTURAL EDUCATION	SOCIAL JUSTICE EDUCATION	CULTURALLY RESPONSIVE PEDAGOGY
Focuses on celebrating diversity	Focuses on exposing the social political context that students experience	Focuses on improving the learning capacity of diverse students who have been marginalized educationally
Centers around creating positive social interactions across difference	Centers around raising students' consciousness about inequity in everyday social, environmental, economic, and political aspects of life	Centers around the affective & cognitive aspects of teaching and learning
Concerns itself with exposing privileged students to diverse literature, multiple perspectives, and inclusion in the curriculum as well as help students of color see themselves reflected.	Concerns itself with creating lenses to recognize and interrupt inequitable patterns and practices in society.	Concerns itself with building resilience and academic mindset by pushing back on dominant narratives about people of color.
Social Harmony	Critical Consciousness	Independent Learning

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- Diversity, equity, and cultural responsiveness are interchangeable concepts
- My racial identity dictates my cultural identity
- The goals for culturally responsive teaching are best met at the district level
- Cultural Responsiveness is only for minority students

True or False

Summer Reads!

The image displays four book covers arranged in a 2x2 grid. The top-left cover is 'The Dreamkeepers: Successful Teachers of African American Children' by Gloria Ladson-Billings. The top-right cover is 'Culturally Responsive Teaching: Theory, Research, and Practice' by Geneva Gay, Third Edition. The bottom-left cover is 'Culturally Responsive Teaching & The Brain: Promoting Authentic Engagement and Empowerment in Our Classrooms and Beyond' by Zaretta Hammond. The bottom-right cover is 'Strategies for Culturally Linguistically Responsive Teaching and Learning' by Zaretta Hammond, with a smaller 'Will Lead, Skill Teach' book cover partially visible behind it.

Useful Websites

- www.culturallyresponsive.org
- <https://crtandthebrain.com/>

Dr. Sharroky Hollie
Zaretta Hammond

Gloria Ladson Billing

- <https://www.youtube.com/watch?v=XSE8nxxZN5s>

Practice Everyday in Everyway

The image is a collage of five book covers. From left to right: 'Deculturalization: Strategies for Equity' by John Solorzano; 'Culturally Responsive Teaching: Theory, Research, and Practice' by Geneva Gay; 'Culturally Relevant Pedagogy: Practices, Perspectives, and Possibilities' by Gloria Ladson-Billings; 'Pedagogy of the Oppressed' by Paulo Freire, 30th Anniversary Edition; and 'The Intersection of Cultures' by Kati Spring.