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Fall 2020 Volume 45 No. 1

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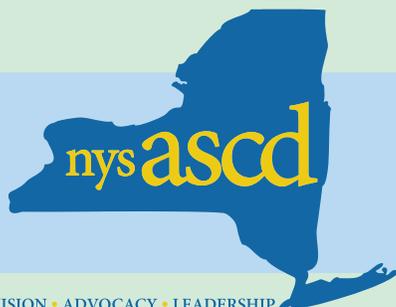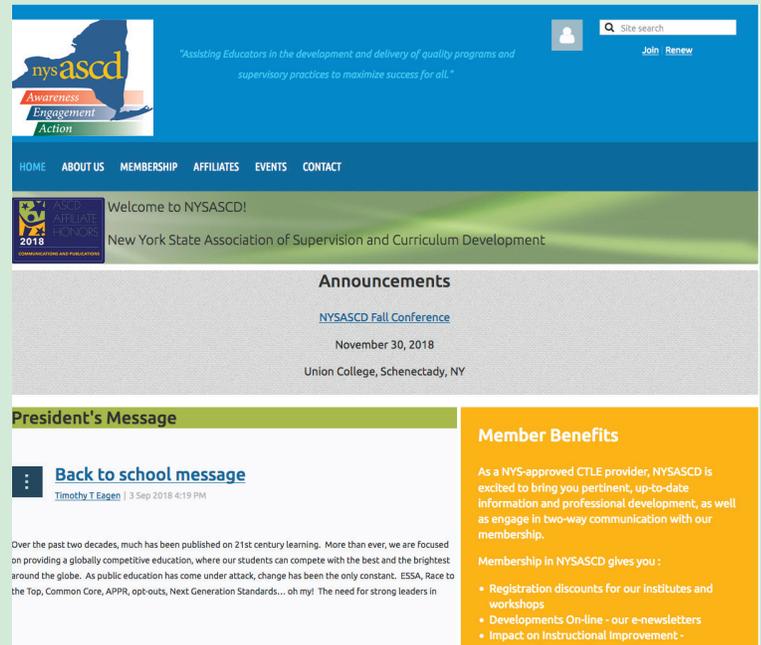
Foreword

Dr. Kim Parker
is the Assistant Director of the Shady Hill Teacher Training Center and a co-founder of #DisruptTexts and #31DaysIBPOC

If we can look at this time of teaching through a pandemic from a different lens, we might allow ourselves permission to refuse to return to "normal." For many Black, Latinx, and other children of color, schools have often been places of torture, that they must endure. However, it doesn't have to be that way again, and for our must vulnerable children and youth, it can't be that way again.

Fortunately, the experts in this volume are showing us how to change and providing valuable insight into what we need to do for the work that awaits. Culturally responsive and sustaining practices are for all children; every single one of them. They demand that we truly know our students, that we work with and for them, and that we use moments like the one we are in to develop their own sociopolitical consciousness. Thankfully, this volume shows us what we need to do, and why we need to listen to the educators within, as we step into a different world.

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Introduction

Dr. LaQuita Outlaw
has worked in school leadership for over a decade. Dr. Outlaw serves as a peer editor for Corwin Press and assists several local organizations with organizing professional development opportunities for educators across Long Island.

In the fall 2019 edition of the ***Impact Journal*** (**http://publications.catstonepress.com/i/1226718-fall-2019-impact**), talented practitioners shared their thoughts and strategies for being culturally responsive. With everything taking place in our world right now, we felt it important to continue the discussion.

This edition of the ***Impact Journal*** has some of the world's most thoughtful leaders sharing their ideas for culturally responsive practices. First we'll read about a framework that provides gauge points for a *Culturally Responsive-Sustaining Education (CR-SE)* by David E. Kirkland, Ph.D. The model invites readers to consider students' cultures as an asset, not a deficit.

When thinking about being responsive in the classroom while in virtual learning environments, Detra Price-Dennis, Ph.D. offers readers four principles that can guide the work. Educators are also asked to consider four questions that can be used when planning lessons that strengthen the teacher's connection to the children being served.

An interview with Cornelius Minor offers a look into the thoughts of an educator who implements culturally responsive practices on a daily basis. His authentic views on how educators

and school leaders include student voice as a way of honoring students' cultures and needs. We can be innovatively responsive practitioners for all of our students.

Nicol R. Howard, Ph.D. and Knikole Taylor continue that conversation with suggestions practitioners can implement to ensure they remain culturally responsive during these difficult times. In the article *Culturally Responsive Pedagogies in Turbulent Times (and Beyond)*, readers look at four practice areas for culturally responsive teaching. The authors also encourage educators to focus on engaging the family.

The journal tilts its focus toward how mathematics educators in a secondary classroom can integrate culturally responsive practices using the framework discussed in the other articles. Carrie L. McDermott, Ed.D. ties it all together for our readers as she delves into the impact of intentional teaching for our Multi-lingual Learners (MLLs).

Remember - It does not matter where you start, any step will move you closer to helping every child experience success. Each of these articles provide an entry point for school leaders and practitioners. What happens from there is up to you! Move forward responsibly!

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Culturally Responsive-Sustaining Education (CR-SE)

Dr. David E. Kirkland

Dr. David E. Kirkland *is the Executive Director of The NYU Metropolitan Center for Research on Equity and The Transformation of Schools, and associate professor of English and Urban Education at NYU's Steinhardt School. He is also an activist and educator, cultural critic and author. Dr. Kirkland earned his PhD from Michigan State University and his JD from the University of Michigan.*

Teaching and learning are political acts. We cannot talk about them without talking about power. Like other systems of power, who is recognized in education is defined by who is seen and heard, and who is seen and heard are too often students who come from "the culture of power" (Delpit, 1988). In her 1988 article **"Silenced Dialogue,"** Lisa Delpit explains, "the rules of the culture of power are a reflection of the rules of the culture of those who have power," who, according to her, "are frequently least aware of—or least willing to acknowledge—its existence" (p. 282). Delpit's solution to the problem of power is fully inadequate. She suggests, "If you are not already a participant in the culture of power, being told explicitly the rules of that culture makes acquiring power easier" (p. 282). If the cult(ure) of power is a problem—the root cause apparatus for maintaining social inequity—then why would we want to directly teach it? Why would we want to perpetuate a system that placates the fundamental idea of very problematic social hierarchies, such as white supremacy and structural racism?

Instead of directly teaching the codes of power, culturally responsive-sustaining education (CR-SE) is about teaching to directly disrupt them. It considers what does it mean to "explicitly teach" non-white students that white cultural practices equal power and learning those practices is a way

of being empowered? From a racial justice lens, Delpit's thesis is deeply problematic for all students, and, for non-white students, it is culturally destructive. By flattening power

educational outcome disparities. The problem is not necessarily what we do not see or hear but what we think we see and hear—thus, the problem lives in our cultural assumptions.

The logic here is that our students should learn the way we teach rather than our teaching the way our students learn.

in the image of the *imagined* or *idealized* (for some) culture, a narrow version of humanity gets baked into teaching and learning—a version that is incomplete, favoring an intersection of Cis, heteronormative, white, abled, mono-lingual English-speaking, monied, and Judeo-Christian—or put simply, privileged—identities. The farther away students are from this identity, the less likely classrooms work for them.

When students do not come packaged the "right" way, too often in education we conclude that we cannot teach them. Instead of adapting education to them culturally, we try to "fix" them. We tell such students that something is wrong with them. We call them lazy, unfocused, misguided. We blame their families, their genders, their socioeconomic circumstances, their cultures, their brains, their bodies, or anything else about them that deviates from the ideal. We fail to see them, and thus we fail them.

Cultural Assumptions

There is clear evidence, however, that our failure to see and hear some students drives

Cultural assumptions are kinds of stereotypes, and "The problem with stereotypes," **Adichie reminds us (2010),** "is not that they are untrue, but that they are incomplete." The dominant assumption we make about Black, Indigenous, and People of Color (BIPOC) students is that there is something wrong with them, especially if their cultural ways of being fail to sequence well with dominant forms of being. When we assume that something is wrong with a student because of our biases, we seek to change them to fit the system rather than changing the system to fit our students. The logic here is that our students should learn the way we teach rather than our teaching the way our students learn. From birth, we have been "conditioned into accepting and not questioning these ideas" (DiAngelo, 2018).

When I give talks on this, I sometimes use two images to illustrate the point. The first image is of a single fish lying dead in the sand (see Figure 1). The second shows thousands of fish dead in the sand (see Figure 2). After showing the first image, I ask: "What do you see." The audience typically says, "a dead fish,"

Figure 1

Figure 2

In education, these systems have borne unbelievable consequences for BIPOC students: silencings and fears, hatreds of self and others, feelings of inferiority and superiority, entitlement and disentitlement.

concluding that "something is wrong with the fish." After showing the second image, the audience responds quite differently, concluding "something is wrong with the water."

Culturally Responsive-Sustaining Education

Culturally responsive-sustaining (CR-S) education is about curing the water. It is a framework for teaching and learning grounded in a cultural view of learning and human development in which multiple expressions of diversity (e.g., race, social class, gender, language, sexual orientation, nationality, religion, ability) are recognized and regarded as assets. It is the belief that culture is not an addition to but is a critical component of education. It says that culture matters in shaping how people learn.

It also raises awareness of the ways that hierarchies of oppression and exploitation are kinds of inhumane systems that restrict, limit, deny, distort, or destroy individuals' or groups' of people access to their full potential. The acts of these systems include ignorance, exclusion, threats, ridicule, slander, and violence (both symbolic and real). In education, these systems have borne unbelievable consequences for BIPOC students: silencings and fears, hatreds of self and others, feelings of inferiority and superiority, entitlement and disentitlement.

Equity in Education

To achieve equity in education, we must embrace a culturally responsive-sustaining approach, not just through the curriculum, but also in the ways we respond to non-

11

cognitive social and emotional aspects of learning because we now know that greater than 80% of learning deals with things beyond cognition—beyond mental ability, skill, or intellectual capacity. Researchers have created powerful **models** capable of predicting success and failure using Maslow's hierarchy of needs to measure the extent to which a student's non-cognitive basic needs are met. Because of social oppression, these needs become cultural too—matters of privilege and vulnerability. We now know that when these needs are met, we can predict that a student will excel, but if one is left unmet, we can predict that the student will struggle. This should not be surprising because all caring and loving teachers know that it is hard to teach when a student cannot see or a teacher is in competition with a growling stomach, a broken heart, sadness, anxiety, depression, or PTSD. We also know that it is hard to teach when a system seems rigged against particular culture or certain student groups perceive the system or teachers as not caring about them.

Therefore, we must register culture as we consider how and what to teach, how education is organized, who gets to participate, and on what terms. Educators committed to understanding both the concept of culture and the particulars of the many different cultures we encounter can now refocus our lens to viewing students' cultures

not as deficiencies to overcome but as assets that possess vibrant realities and relevant knowledge useful for teaching and learning.

A Bolder View of Education

Last year, when the New York State Education Department (NYSED) released its **framework for CR-SE,** these ideas shaped a vision of education that centers the following:

1. A vision of learning that centers, affirms, respects, and cultivates the assets of our most precious resources in education—our student.

2. A theoretically sound, evidence-based map forward to advancing education for all students that grow out of an understanding of the challenges that we face in education—disparities that articulate themselves along the lines of language, SES, race, ability, gender, housing status, and so on.

3. A message of hope and healing, arresting the commitments of our communities to build capacity through partnerships, where all stakeholders hold important roles and responsibilities for designing education and transforming the lives of our children. This is the basic premise of CR-SE: that we can transform education; however, no one entity can transform education

or sustain our students alone. But working together we can!

4. A bolder view of education that offers a pragmatic set of clearly articulated conditions that ground high-quality education on (a) foundations of culturally and linguistically sustaining environments that are welcoming, affirming, and challenging, but also

education by not ignoring or running from those histories, but by claiming them, confronting them, and dealing with them. At the core of the CR-SE are foundations set on bedrock principles—sociopolitical consciousness and sociocultural responsiveness. These principles are visioned as keys for unlocking the windows of opportunity so that

...we can improve education by not ignoring or running from those [complex] histories, but by claiming them, confronting them, and dealing with them.

supportive; (b) a belief in students equaled by high expectations and rigorous instruction that connect deeply to the lives all our students and lifts them to meet our expectations; (c) equitable curricula and assessment strategies (that is, the provision of knowledge and assessment used to understand and map student learning as opposed to limiting it); (d) a view of educators as a network of professionals who require time for critical reflection, ongoing development and support, mentoring, insightful feedback, and community.

5. A sobering view of the inequities in education as structural consequences of long, deep, and complex histories. It suggests that we can improve

emit the light of change might bend old histories along the slant of the moral universe and closer to justice. In grounding itself in sociopolitical consciousness and sociocultural responsiveness, CR-SE does not only focus on individuals or episodic incidents. It speaks more broadly to institutional realities—streams of policies and practices, collective beliefs and mindsets that are guided by a deep commitment to advancing the best hopes of our democracy with the goal of making education available to all students, regardless (or better yet, because) of their cultural heritage.

Achieving CR-SE will mean extending our education vocabulary to include words

and concepts such as food and nutrition, trauma and healing, safety and security, responsiveness and protective factors, mindfulness and hope, etc. It will mean learning that effective education is not be about fixing broken students but about supporting students who are vulnerable to broken systems. For vulnerable people, education is about preservation. Then CR-SE must be about teaching our children to preserve—preserve our languages and cultures, to tell history on their terms, to preserve it too, to preserve themselves by preserving the congregation of ideas that will make the world better, that will free our bodies and heal our souls..

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DiAngelo, Robin (2018). *White Fragility*, p. 21.

Novelist Chimamanda Adichie tells the story of how she found her authentic cultural voice -- and warns that if we hear only a single story about another person or country, we risk a critical misunderstanding.

Reimagining Culturally Responsive Pedagogy for Online Learning

Dr. Detra Price-Dennis

Dr. Detra Price-Dennis
is an Associate Professor of Education in the Department of Mathematics, Science, and Technology at Teachers College, Columbia University, in the Communications, Media, Learning Technologies, and Design program. Detra serves as Co-Director of the Reimagining Education Online Advanced Certificate Program and is the founding director of #JustLit - a media based project that seeks to provide multimodal resources about literature, media, and social change in education. Her scholarship draws on ethnographic and sociocultural lenses to examine the intersections of literacy education, technology, and curriculum development as a means to identify and amplify equity-oriented pedagogies in K-8 classrooms.

The closing of public schools during the COVID-19 public health crisis has exacerbated structural inequities in K-12 education and disproportionately impacted students in marginalized communities. Over the past few months many educators have thought about how to create culturally responsive pedagogies for remote and online learning. However, many of these educators have not had sufficient professional development about online teaching and are finding it difficult to translate their face-to-face culturally responsive pedagogies across different tools during remote learning. As more K-12 schools become invested in online teaching and learning, while simultaneously supporting curriculum development grounded in culturally responsive pedagogies, we need to consider how educators can move forward in a thoughtful and informed way that centers anti-racist and equity-oriented pedagogies that respond to the emerging needs of their students.

Why focus on culturally responsive pedagogy during this time?

Each year I work with a growing number of practicing or pre-service classroom teachers in my courses who are interested in learning how to engage in culturally responsive teaching. The past twenty weeks these discussions have focused on how to do this work in digital spaces. The questions and concerns educators raise about teaching online often expose how underprepared they feel to develop curricula

that center digital tools (King et al, 2014; Price-Dennis, Fowler-Amato; & Wiebe, 2014) to mediate, disrupt, and reframe harmful narratives about culturally and linguistically diverse students that circulate in our society and impact schooling. The lessons I have learned across these experiences, coupled

(academic and social) navigating. One entry point into this work is culturally responsive instruction. Engaging in culturally responsive teaching requires educators to be invested in the lives and rich cultural practices students and their families engage in every day.

In my research, teachers who engage in culturally responsive education show deep appreciation, recognition, and understanding of the myriad of ways that learned and shared values impact how students and families engage in this world. Then, they work with students and families to make sure the curriculum and their instructional practices honor and sustain those cultural practices by ensuring that students can draw upon those practices or "cultural capital" (Yosso, 2005) to learn.

with the emerging narratives from emergency remote learning, indicate that we can no longer separate conversations in teacher education into two camps: one that only talks about culturally responsive teaching, and another that only talks about online learning. We need a paradigmatic shift that merges these conversations to more fully understand how teachers can move between face-to-face and online instruction. Specifically, we need to understand how issues in our sociopolitical context have merged with the digital landscape that most teachers and students are now spending the majority of their time

What insights from research can support culturally responsive approaches to online teaching?

In my research, teachers who engage in culturally responsive education show deep appreciation, recognition, and understanding of the myriad of ways that learned and shared values impact how students and families engage in this world. Then, they work with students and families to make sure the curriculum and their instructional practices honor and sustain those cultural practices by ensuring that students can draw upon those

practices or "cultural capital" (Yosso, 2005) to learn. Literacy research that focuses on race, culture, technology, and curriculum development offers insight about how to engage students in academic learning from different cultural, racial, and linguistic backgrounds (Garcia, Mirra, Morrell, Martinez, & Scorza, 2015; Kinloch, Burkhard, & Penn, 2017; Price-Dennis, 2016). When educators align their instructional decisions with findings from this literature, as well as paradigms such as Black Feminist Thought (Collins, 2002) and Critical Race Theory in Education (Ladson-Billings & Tate, 2006), they are working towards enacting anti-racists pedagogies as a way to counter structural and educational inequities students from marginalized communities experience in schools. This type of pedagogical activism positions teachers as having the capacity to honor students lived experiences, home languages, literacies, and cultural practices. But how do the findings across this research align with what we know about online teaching?

Scholarship about teaching with technology in teacher education has its origins in computing and technology (Papert, 1971). Fast forward several decades later and many educators are still grappling with similar issues related to integrating technology into the classroom (Collier, Foley, Moguel & Barnard, 2013; Hundley & Holbrook, 2013)

that have now been compounded by a lack of preparation for teaching online (Shepherd, Bolliger, Dousay, & Persichitte, 2016). Prior to our nationwide pivot to emergency remote teaching, online learning (OL) or blended learning (BL) technology integration was expanding in K-12 education (Graham, 2013). School districts around the country were increasing their budgets to provide technological tools, infrastructure, and professional development about integrating technology in the classroom for face-to-face (F2F) instruction.

Research by Horn & Staker (2014) and Brodersen & Melluzzo (2017) found the majority of teacher-student interactions were rooted in traditional face-to-face pedagogies with little to no technological integration. Therefore, when K-12 educators quickly moved to "online teaching", many did so without conceptual and practical tools to guide their work with students (Lewis & Garrett Dikkers, 2016; Riel, Lawless, & Brown, 2016). In a review of literature focused on OL competencies (Pulham & Graham, 2018), the following concepts emerged as salient themes: flexibility, personalized pedagogy, pacing, instructional design, mastery-learning, learning management systems (LMS), curriculum choice, assessment, and learning styles. This list of concepts addresses macro topics related to curriculum, instruction, mastery learning, and assessment, but fails to

take up race, culture, language, or any identity markers that could impact how teachers and students are experiencing teaching and learning online. As such, we need to consider what elements across both bodies of work could inform how educators approach culturally responsive online learning. There are 5 practices that can support how educators engage in meaningful culturally responsive teaching online.

Critical Self-Work

Critical self-work provides an entry point into teaching face-to-face or online. It requires educators to know who they are, what they believe in, why they teach, and how issues of racism, classism, linguicism, patriarchy, homophobia, and other systemic oppressive forces impact that work they do with students and families. This element requires reflection and action each day to ensure that what informs the decision you make about what students learn, how students learn, what resources they can use to learn, and how you communicate to them about their potential as learners is coming from a place of hope, joy, and critical intellectualism that does not re-traumatize students who are experiencing oppressive conditions in our society. Critical self-work invites educators to be clear about their role in naming, interrupting, reproducing, and working to dismantle inequities in our society. Engaging in critical self-work is a first and necessary step in the

process of building authentic relationships with students and families. Educators who engage in critical self-work take issue with how culturally and linguistically diverse students are under-represented in G&T programs, over represented in special education; labeled as struggling or at-risk; over-reported and surveilled for behavior issues and use their pedagogy as a space of protest against those conditions. This type of self-work requires educators to ask how deficit perspectives about culturally and linguistically diverse students impact their practice. Before educators can create community, provide instructional rigor, or promote critical consciousness (Ladson-Billings, 1995), they need to understand their role in the system and ask, *what am I willing to do to make sure students from marginalized communities will be successful in my class and school community?*

Co-Construct and Sustain Authentic Relationships

Culturally responsive teaching online requires knowing our students and building community with them and their families in authentic ways that value their knowledge and experience. Many educators use ice-breakers, scavenger hunts, bingo games, and other interactive tools to help students learn about each other at the beginning of the school year. These same tools are very helpful when teaching online, but need to be

sustained when remote learning is in place. Using interactive surveys, creating family math and science nights on Zoom, holding reading conferences on the phone, creating a YouTube welcome video, or making a TikTok FAQ sheet are a few ways educators can maintain a digital presence and promote community dialogue when class time is over. Teaching in this way often means making adjustments to assignments to support learning that occurs in the home in ways that can inform learning that is mediated by the screen. Co-constructing community with students means showing up and caring for students in ways that center their needs.

Engage the Sociopolitical Context

Another element of culturally responsive teaching is using the world to inform our curriculum. In practice this means being responsive to current events and developing curricula based on those events in ways that spark critical inquiry among our students. When educators foreground the sociopolitical context, they are being responsive to the ways culture circulates in our society. Specifically, this practice creates

space in the curriculum to attend to power relations and how those create hierarchies that undergird systemic inequalities in our society. If the curriculum we create with students is steeped in the sociopolitical context, it will be responsive to the ways students navigate social constructions or race, class, and gendered identities as members of diverse communities and learners in our schools. For example, in a fifth-grade classroom in Austin, Texas the classroom teacher used **Blendspace** (digital platform used to curate interactive lessons and content) to engage students in a discussion about Black
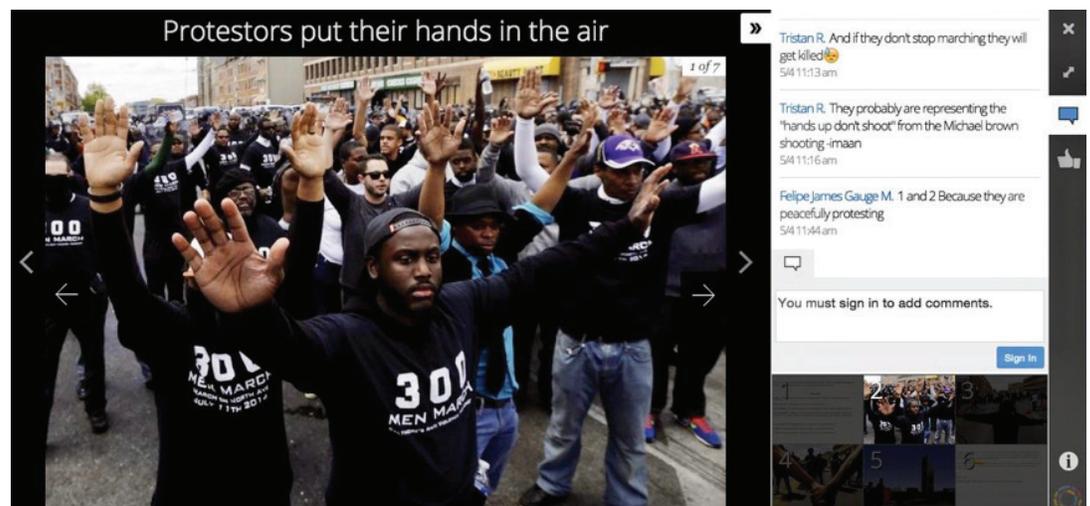

Figure 1: Photo story from Blendspace about protests for #BLM.

Lives Matter through photos from marches around the country (see Figure 1).

Another example comes from a fourth and fifth grade classroom in the Bronx. The students engaged in critical discussions about power, citizenship, and racism through political cartoons that examined state

sanctioned violence and deportation (See Figure 2). Although the example in Figure 2 took place inside the classroom, it can be adapted to for a synchronous discussion on Zoom or an asynchronous discussion using a platform like **Voicethread.** Educators have many options for resources to use in the classroom as mechanisms for learning content and to mediate learning, which should not re-inscribe white supremacy, nor should it function as a site of racial trauma (Jones, 2020) for students and families.
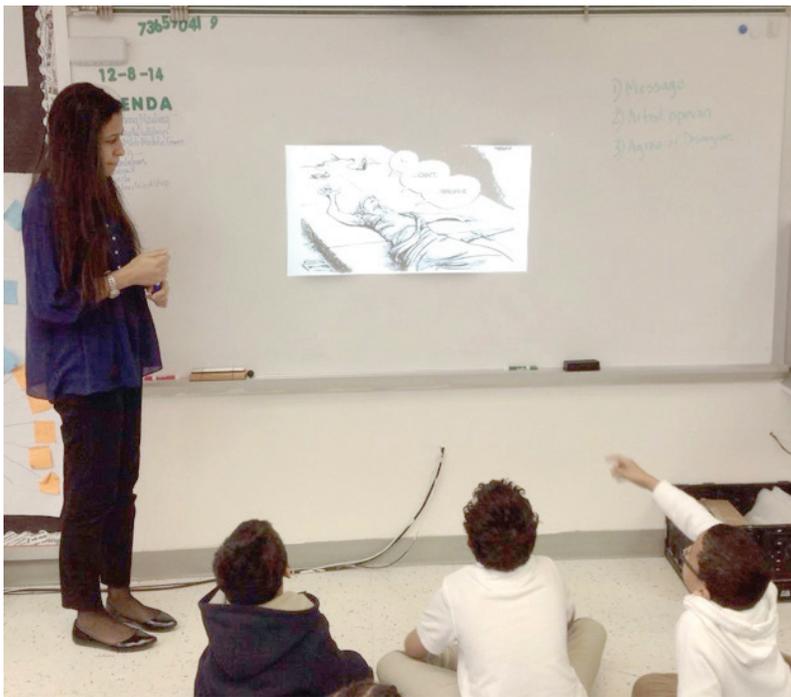
Figure 2: Class discussion about political cartoon focused on Eric Gardner.

Leverage Multimodal Tools for Production

Effective online teaching should foster multimodal learning experiences for students that create an outlet for inquiry and media production to show what they are learning. The benefits of multimodal media production

informed by digital literacies in classroom spaces are well documented (Roswell & Walsh, 2011; Vasudevan, 2014). Pedagogy informed by multimodal media production opens up space for students to engage in imaginative play that sparks connections between the content they are learning and the changes they wish to create in their community. Media production with digital tools positions students as active learners who can contribute content to a wider audience about topics that matter to them. This stands in stark contrast to keeping technology locked in a cart or used as a reward for "good" behavior. To engage in this type of teaching educators need opportunities to reimagine essentials classroom practices (i.e. community meeting, read aloud, guiding reading) for synchronous or asynchronous platforms in a manner that encourages students to make use of a variety of tools. Pivoting to online learning could include elements of multimodal storytelling (i.e. **Adobe Spark**; iMovie), experimenting with animation (i.e. **Powtoon**; **Toontastic**), gamification (i.e. Bingo; **Kahoot**); emulation (i.e. Twitter hashtags; Buzz Feed quizzes); or simulation (i.e. virtual debate; maker space) as shown. (see Figures 3-5 on the following page).

Questions to Guide Your Practice

The four elements shared above can serve as a guide for how we approach the logistics
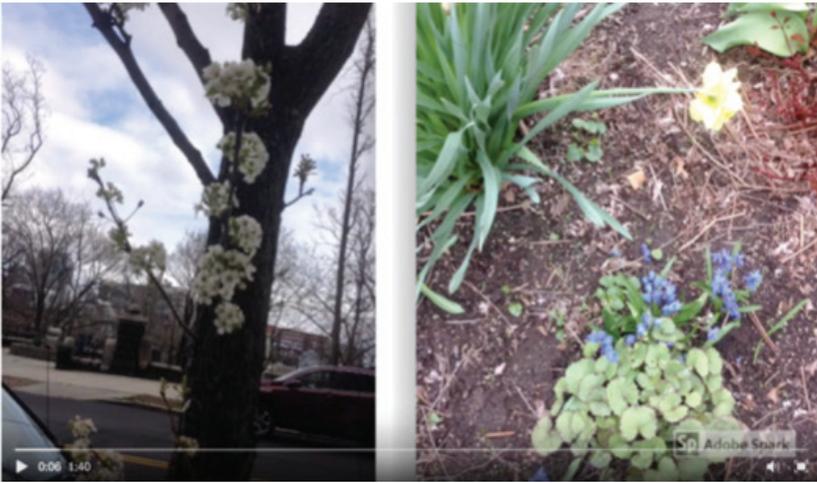
Figure 3: Digital Story using Adobe Spark about the signs of nature

I HAVE FOUND THAT DOING BREAKOUT ROOMS AND WORKING TOGETHER IN SMALL GROUPS ON ASSIGNMENTS IS ONE WAY THAT I HAVE BEEN ABLE TO STAY IN TOUCH WITH MY CLASSMATES.

Figure 4: Animation from Powtoon about meeting the needs of students during remote learning

This interactive presentation contains audio narrations, videos, links to resources, and clickable links to external resources. Please go through all the slides and come back to this page when you are done looking at any externally linked resources.

Figure 5: Virtual Debate in Detra's asynchronous course

of developing a culturally responsive approach to online teaching and learning. However, there are important questions we should ask ourselves as we move forward with this work:

1. What tools are available to support online culturally responsive teaching and learning?

2. How can I support students to develop critical inquiries about topics that matter to them?

3. How will my students be engaged in multimodal media production to share what they learn for different audiences?

4. How do the lessons I teach honor the cultural and linguistic practices and community-based knowledge my students bring to school?

5. How do the lessons I teach provide options for social action and entry points for my students to "make good trouble"?

Our students need space to play, practice, and experiment with

ideas for a variety of audiences about topics that matter to them. Underlying all of these elements is an approach to online teaching that is grounded in the sociopolitical context and responsive to students racial, cultural, ethnic, and linguistic backgrounds. This type of online teaching accounts for intersecting identity markers, and work towards equity-oriented approaches to instruction that are rooted in justice.

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Culturally Responsive Practices with Cornelius Minor
Interview conducted on March 19, 2020

IMPACT Journal

Cornelius Minor is an educator in Brooklyn who works with teachers and school leaders, to support equitable literacy reform. He authored the book, We Got This, which explores how to embed equity in our everyday choices—specifically in the choice to really listen to kids. He has partnered with The Teachers College Reading and Writing Project, The New York City Department of Education, The International Literacy Association, and Lesley University's Center for Reading Recovery and Literacy Collaborative. He has established The Minor Collective, with his wife Kass Minor, to foster sustainable change in schools.

Cornelius Minor is an educator who works with practitioners across the nation to support equity in education. His book, *We Got This,* is a practical guide for school teachers and leaders on creating more inclusive practices. Minor has been featured in several media, including: Education Week, Teaching Tolerance Magazine, and has been a featured speaker all over the world. *Impact Journal* had a chance to talk with Minor about implementing culturally responsive practices in classrooms. Excerpts from the interview are featured below. A link to the entire audio interview may be found at the end of this article.
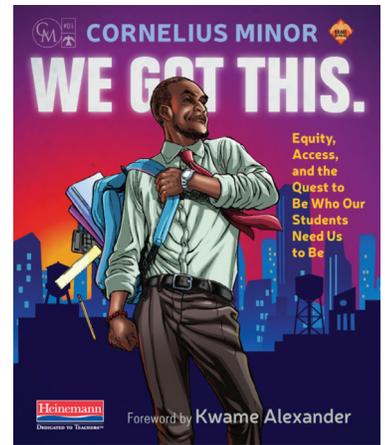
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Impact Journal

Thank you so much for agreeing to share your thoughts about culturally responsive practices. You're a true practitioner and we appreciate your time.

Cornelius Minor

Thank you for having me.

IJ

Where would you like to begin?

CM

The first question I want to tackle is literally - *What is culturally responsive education?* I always like to frame any discussion that I have on this topic and really, those who laid the framework for it. So we're thinking about **Dr. Gloria Ladson Billings.** We're thinking about **Dr. Django Paris.** When they talk about culturally responsive, culturally sustaining education what they talk about often and what they return to often is education that is truly student and community relevant.

I think often when we think about the history of education, specifically of American education, [it] is that American education was not liberatory. When we think about how it started, specifically for women, specifically [for] people of color, specifically for [our] LGBTQIA brothers and sisters, Education was a colony report. When you think about the indigenous people and how they were sent to school in order to divorce them from their culture...so that they could become more like white people. And so often, this was violent. So when we think about the history of what school has been for so many groups of people, it has not centered who they are. It's been all about being male; it has been all about being relatively monied; it is all about being cisgender heterosexual white. And so, really, to go to the definition that I'm actually going

to [focus the tempering] on centered students. specifically my students of color; specifically my disabled students; specifically my gay, lesbian, bisexual, transgender students; specifically my students who come from poor homes; [and] specifically my students who speak more than one language at home.

And so what does that tempering mean? So for me, when I think about it, in practice, of course there's fear but when I think about that in practice every day for me it means three things: It means first **I have to listen to students.** I cannot center students or their community if I'm acting on what I think is best for them. I have to really actively listen and think about students and communities and what they want for themselves, what their aspirations are, what their dreams are. And then I have to marry those things to my content.

So listening to students first is, kind of, you know, a key component in educationally sustaining culturally responsive liberatory. The second thing is, after listening to kids. **I have to think about ways that I act [on those things] not just personally but institutionally.** So [thinking about] how does the policies of the school; how do the practices of the school; how do the traditions and the customs of the school - how do those things fall in line with what students and their communities have to be with who they are.

And so, acting on what I hear, again, not just personally but institutionally. And then the third part is **constant reflection.** I can't possibly know everything there is to know about every culture, so I always have to be studying. I always have to be in reflection. Were my practices received? What outcomes

consistently ignore the evidence, when they bring it to our attention.

So step one for me is assuming that what kids are saying is true. I know that sounds really silly and low level, but there are so many times when kids will be like I don't like school

And so when a kid says that they're not having a good experience, that doesn't mean forever. That means right now; in this moment. And so, what can I do right now in this moment to be responsive to this? I think yet again, accepting what kids say is true.

did I see? Did kids learn what they needed to learn? And so for me, being culturally responsive in a very practical way. Those are the three things you'll see [in my classroom]. You'll see a cycle of active listening, of me acting in very evident institutional ways based on what I hear, and then me in reflection with students.

IJ

Thank you and so when you think about acting on what they heard, are there any particular practices that come up often when the children have shared what they need?

CM

Well one of the things that we do [is] consistently ignore students like they don't know what they're talking about. We

and then we'll say back to them, 'oh, you don't mean that.' It's a fairly critical point. Right. When I think about adults, often they'll say well I tried so hard in my class. And I did this and I did that and for the kids to say they don't like school. That's not true. Multiple truths can coexist.

So I can try really hard. I can do everything within my power to make school a powerful place for kids, and it can be powerful for me and it can be powerful for some of the kids but multiple truths coexist. Right? So there could be a kid that it's not powerful for. I think, first taking what kids say as true understanding that truth is an actual and that truth changes over time. And so when a kid says that they're not having a good experience,

that doesn't mean forever. That means right now, in this moment. And so, what can I do right now in this moment to be responsive to this? I think yet again, accepting what kids say is true.

And then also being willing to do the work to change. Kids will often come and they'll say things like, "Oh well this book didn't really meet my needs," or "This writing assignment doesn't really match what I've done in the past" and teachers will say "Well this is what I've always done, and so we can't change it, this is just how it is." And so being flexible and willing to change—that is a huge part of being culturally responsive. I'm reminded of a young man who suffered with anxiety in my classroom, two years ago now. We were doing this project, a biography project. And at the end of the biography project the children were going to have to present in front of the class. So each kid was going to sign up for a three minute time slot to present in front of the class, and he had done all his research, and he had put together his biography project. He came to me, I think three days, before the presentation and he was just like "my anxiety is out of control. I've done all my research; I've done all my writing, but every time I go to practice my speech I start shaking [and] I start crying. I don't know if I can get up in front of the class and give this presentation."

I listened to him and I was like, "You know what, I'm not gonna make you do that. You came to me, you brought your research, you brought your visual aids, you know, I have your note cards. I can see that you practiced, but I can tell that your anxiety is really bothering you." So I excused him from the project. The other 31 kids, they all presented.

That afternoon, some of the other teachers were arguing about how it wasn't fair that one kid didn't present. It's unfair because he got a good grade and all the other kids who took the trouble to get up in front of the class and present they also got the same grade. It's not fair. And one of the things that we need to get over is this idea of fair being equal. I'm not going to make a person who struggles with anxiety get in front of a room and speak.

We thought about other ways for him to do it. So he made a YouTube video and he was able to present his content that way. Actively hear[ing] kids is culturally responsive. We can think about what are the best approaches to the individual student and those approaches can extend cultures…and so I've really been thinking about when kids show up and they speak their truth, we need to listen.

And so I think that's an example. At the beginning of the year, I go over all the supplies: so you need a spiral notebook, you need a binder. I did my beginning of the year teacher thing. He came to me, just casually, and said "You know, Mr. Minor, I'm not gonna use the spiral notebook because I'm

left handed and the spiral notebook hurts my hand and so I'm gonna use the other notebook instead." I found myself being like, "No, because you need the same notebook as everybody else." I had to catch myself. Does it

implicit actions and decisions. And so, the decision to move forward with everybody giving a presentation in front of the class is an implicitly able-ist decision, where for the kids who suffer with anxiety in a very real

So much of what we do is about compliance and control and not really about proficiency.

really matter that he has the same notebook as everybody else? But so many teachers engage in that fight, right? We're having a stupid fight about a notebook. I don't care about the notebook; I just care that the kid becomes a writer…[I had to] ask myself, are you really listening to the student, or are you just following suit with the tradition that you've always followed suit with?

So I've really been even questioning my own practice. Am I doing this thing because it's what's good for kids or am I just doing this thing because it's what I've done for 18 years.

IJ
What a great question to consistently ask. What sort of questions would you suggest in addition to the one you just shared that teachres ask of themselves, or any district leader ask [him/herself]?

CM
Much of the classroom-based racism or sexism or homophobia that we experience is not in people's attitudes—it's in people's

way, that leaves them unable to succeed in class. I would never fail a kid, because [he/she] couldn't walk. And so why am I failing any kids because of their social disability. So I think the first question is asking, you know, **what are the habits and routines and structures that exist in this class?** And do they even need to exist? So my routine of making sure that all 32 of the kids have the same spiral notebook and they wrote their name in the upper left hand side—I've been doing it for 18 years [and it] doesn't really need to exist. So many little fights are had over those things. And so I think it's really kind of getting over our teacher egos. So much of what we do is about compliance and control and not really about proficiency.

IJ
And what would be an indication to either a district leader or classroom teacher that a particular practice does not need to exist?

CM
I think for me, I always want to ask the question, what is the outcome here? And so,

29

I'm even thinking about another student I was working with. We were working on literary essays and all the kids are reading these literary essays, and he didn't get his essay done. You know you always got one or seven that you're pleading with to get it done. He didn't get his essay done. But he had one of those grandmothers. His grandmother was like "You will get this thing done." His grandmother brought him to school after school. [When] he was with me, one of the things that I realized when I was working with him was that his fine motor was just like all messed up. I went back and read his IEP and was like oh he does have fine motor issues. Wow.

And so I called his grandmother and said, "Look I'm sorry. I didn't realize that your son has fine motor issues, and holding a pen and writing a five-six page essay is a hardship for him. You know, my apologies. I had been on him this whole time about writing this essay

The point here is not that you hold a pen and write an essay. The point here is that you form a claim and support your claim with reasonable evidence…So often, the assignment gets in the way of the actual outcome.

IJ

Are there any resources or videos that you yourself have seen or would suggest that would allow someone to examine for implicit action bias?

CM

There are a few; none are perfectly attuned to the work that we're doing in school. So I'm working on developing some myself. I think so much of what we talk about is when people talk about school-based racism. When people talk about school-based sexism, people are talking about "Is this person nice or not" and I don't think that's it. We subscribe unquestioningly to so many practices that marginalize students. We subscribe

…we have these curriculums, where everybody who is failing is a black boy. That don't mean it's a problem with black boys. That means there's a problem with the curriculum.

and I didn't realize that. I'll tell you what, like he is going to take the essay and use software. So that he can get this essay done." His grandmother was like, "No I want him to do what everybody else does." I had to explain to her, "Well, he is doing it." What's the point?

unquestionably to so many practices that have racist outcomes. One of the things that I've often said is if there was a curriculum at school or some practices at school and all the kids who have green eyes failed, we would not run around blaming the kids with green eyes.

We would change the curriculum. But we don't do that for black kids. We don't do that for poor kids. You know? We don't do that for disabled kids. So again, when everybody is failing, something ain't wrong with the fish— something's wrong with the water. And so we have these curriculums, where everybody who is failing is a black boy. That don't mean it's a problem with black boys. That means there's a problem with the curriculum.

IJ

Assessments reflect what you value. In designing assessments, what should a classroom teacher look for if he/she is trying to ensure... or what should an administrator look for in a teacher's assessment when they're trying to... check that he/she is culturally responsive?

CM

I think the administrator should look for multiple opportunities because we know that kids can't show up and just do a thing once. Doing a thing once doesn't mean you've mastered it. Doing the thing once means that you can follow directions. And so many of our assessments are really judgments of "Can you follow directions?" I would say, for every assessment that we give to kids, how many opportunities does the kid have to do the thing before the assessment is given? And so that's one of the first things.

And then, of those opportunities, were they all the same, or did the kid have the chance to do it verbally? Did the kid have a chance to do it using art? Did he have a chance to do it using movement? Did a kid have a chance to do it through writing? If the only way that I measure your success is by running.... The point is to get from point A to point B. So if the only way that I measure you is by running and you got there by walking, or if you got there by flying, I've eliminated your opportunity. So if the only way that I measured it was through running, I have privileged the people who run well.

IJ

And so if someone wanted to better examine assessments that are done well, is there any resource that you would suggest that they take a look at?

CM

Dr. David Kirkland, at the **Metro Center.** They've got a **scorecard for social relevant curriculum,** and it's my favorite tool.

IJ

Awesome. Is there anything that you feel [is useful] for those who are in leadership positions? Is there any last word that you would want to leave them with or something that you would suggest in doing this work? Because it's hard. And there are a lot of challenges that come, not just from individual classroom teachers, but from your collective group of colleagues as well.

CM

I think there's a real crisis of leadership right now. Unfortunately, the people who are most compliant and good at following instruction, become leaders. And if we want change, we're not going to get to change by being compliant and following instruction. The way that you get change is by innovation. Innovation means that you have to take an active departure from

to change the grading policy. The way it was set up—if you turn in all your homework, if you raise your hand, if you were never late to class—you would pass. There were kids who could not read well, but were passing, because they can turn in their homework. They can raise their hand and weren't late to class… I don't want to fail a kid, but I want a way to authentically communicate to parents what

> *The way that you get change is by innovation. Innovation means that you have to take an active departure from what the rest of the culture is doing.*

what the rest of the culture is doing. And a lot of today's leaders, and I'll speak quite candidly here, are too cowardly to do that. Like really step away from what the crowd is doing, and could do something that powerfully serves students, involves a level of social risk that I'm afraid too many people aren't willing to do.

IJ

You are so right. So then what suggestions would you have for those who want to [innovate], but don't surround themselves with like-minded people.

CM

I've really had to learn to stand by myself, you know, and it hasn't always been easy you know and I think that's one of the things I try to articulate. And it's really lonely. You know people will come around… I wanted

their kids are doing. Even parents would be like, "My kid turned in all the homework and so he should get 100." I'm like "Oh, no, this is reading class, and if you don't read, you can't pass reading class. You can't pass swim class when you don't swim. You don't pass reading class when you don't read."

And I wanted to make a more relevant grading system and I was outcast for years. Then, people were like, "Oh, he was on to something." These are the [things] that I write in my book. When I was doing it in my classroom, I was unpopular. But then after some years people were like "Oh it worked." Then you become popular, right? And so I think what's happening in a lot of leadership right now, is people aren't willing to endure that unpopular phase in the name of kids.

And so I think that sometimes there won't be like-minded people around that you know, and sometimes they're gonna be some people who complain. I remember I went to a meeting, not too long ago, and I heard somebody say, under their breath, "There he goes again. Every time he in a meeting he have to bring up [that] again." And it doesn't feel good to be that guy. You want to be liked... I've decided that being respected and having integrity, for me, is better than being liked.

IJ

Sounds like there's this sort of self belief system that you have to be willing to hold on to with the adversity coming at you. In order to know that the greater good of what you believe in for kids will eventually come to pass.

CM

Yes and I go back to Dr. King and "Letter from a Birmingham Jail." He talks about that definition. And it's my favorite thing. I read it almost every month. One of the things that he says is that what a lot of people want is actually a negative. If keeping the peace requires people who have been oppressed to be silent about their pains, then that's not peace. Dr. King was really clear about it. He was like—the people who are most oppositional to the movement are not clan members. They are moderates who insist on keeping the peace.

You know, I'm an English teacher so we have to define words and so I try to never be disrespectful. Always respectful. It's what I tell people about my leadership, and the insightful leaders—we define terms. So this thing that you're suggesting to me has a history and that thing is called segregation. Let me be clear about this thing that you're suggesting.

IJ

So being very clear: is it important [to have] sort of brave leadership or, you know, culturally responsive leadership, because you have to be willing to be insightful and confront belief systems that keep what *was*, going.

CM

You can have your belief system; but I always tell people, whatever belief system you got at home, when you come to this public school that serves the public good... I tell people I'm American. I believe in the Constitution which says that all people are entitled to this. And so any attempt to limit access to other people is unconstitutional and unAmerican. I tell people all the time—so you go to my office and try to be unAmerican—not today.

IJ

And again, thank you.

(Transcribed by **https://otter.ai**)

Culturally Responsive Pedagogies in Turbulent Times (and Beyond)

Dr. Nicol R. Howard and Knikole Taylor

Nicol R. Howard, Ph.D. *is currently an assistant professor and program coordinator in the School of Education (Department of Teaching and Learning) at the University of Redlands. Nicol has served as an educator in various capacities over the past 20 years.*

Nicol's concern for certain inequities in education and her research projects have led to publications in several educational journals. She has also written for ISTE, Edutopia, and Corwin Connect. She has co-authored several books and She is the recent recipient of ISTE's Making IT Happen Award and an Outstanding Faculty Award in Service at the University of Redlands.

"To teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin" (hooks, 1994, p.13).

The learning process should be one that engages everyone, including teachers and students. According to bell hooks (1994), an engaged teacher and an engaged student exist in a classroom where education is a practice of freedom and excitement stimulates intellectual and academic growth. Reciprocity and respect are paramount to maintaining such a democratic space whereby students have a voice in their own learning and teachers affirm their students' self-actualization, while actively committing to their own. Similarly, culturally responsive teaching calls for an awareness of self and a democratic space for student learning. As teachers consider culturally responsive teaching practices and how to adopt them in their classrooms, Hammond (2015) identifies four practice areas for culturally responsive teaching.

1. **Awareness** - Culturally responsive teachers develop their own sociopolitical consciousness and an awareness of how systems award privileges to some. Educators should know how their own lens of culture affects their individual and collective views of students and how these views impact their practices.

2. **Learning Partnerships** - The second practice focuses on building trust with students to reimagine the relationship between student and teacher as a partnership for education. Culturally responsive teachers are aware of the fact that the human brain is wired for connection, and they work to form authentic relationships with students.

3. **Information Processing** - Connecting new academic knowledge with authentic opportunities to make cultural connections allows teachers to become the "conduit that helps students process what they are learning" (Hammond, 2015, p. 19).

4. **Community Building** - The culturally responsive teacher works to create a space that is mutually inclusive and integrates cultural elements. Environments that feel safe both mentally and socially allow learners to take risks because they feel they belong and are fully supported.

Many educators believe that effective teaching encompasses sound pedagogy and understanding of content. However, as Howard (1999) stated, "we cannot teach what we do not know." This statement also applies to who we teach. We are unable to teach students we do not know. Learning to implement culturally responsive teaching is not intuitive. According to Zaretta Hammond, it can feel as unnatural as learning

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Learning to implement culturally responsive teaching is not intuitive.

to pat your head and rub your stomach. In an **interview with Jennfer Gonzalez,** Hammond shared four misconceptions to support educators with refining their own understanding.

1. Culturally responsive teaching is the same as multicultural or social justice education.

2. Culturally responsive teaching must start with addressing implicit bias.

3. Culturally responsive teaching is all about building relationships and self-esteem.

4. Culturally responsive teaching is about choosing the right strategies.

Contrary to the above misconceptions, culturally responsive teaching concerns itself with the cognitive development of students with the support of equity-focused educators. A key point to remember is that culturally responsive teaching requires an awareness of students' cultural learning styles, so it is critical that teachers take the time to truly get to know their students.

Ideally the 2019-2020 academic year began with educators applying culturally responsive teaching practices. Even if they first began to understand the nuances of culturally responsive teaching mid-school year, it is never too late to make important

equity-centered instructional shifts. Never in our wildest imagination could we have expected the unprecedented disruption of schooling due to the COVID-19 pandemic forcing **widespread school closures.** As school doors closed to combat the virus, district superintendents were faced with difficult decisions that would have an impact on students, teachers, staff, and families. Quickly the priority became addressing the need for (and challenge of) designing and implementing instructional support plans. COVID-19 plunged all educators into the world of online teaching and learning. Meeting the needs of all students, especially those who are marginalized, should be a top priority of all educators as we teach through the COVID-19 pandemic. With a few adjustments for online learning, Hammond's framework lends itself to virtual classroom spaces. The tenets of awareness, learning partnerships, information processing, and community building look different in online learning communities, but remain at the heart of culturally responsive teaching. For example, students' experiences in relationship to COVID-19 are not assumed to be linear and are not ignored. In fact, students and teachers may collectively study the challenges and racial inequities that reflect their lived experiences. All students, regardless of their lived experiences, seem more engaged in their learning when it pertains directly to them.

An awareness of how you view students will frame your expectations of all students. Acknowledging the vulnerability of students and respecting their home space builds and contexts that families bring to learning". Although CR-S family engagement is not a new approach for advancing learning and equity, how it looks in practice will vary for

...CR-S family engagement is most authentic when " rooted in a deep knowledge and appreciation for the rich social and cultural identities, assets, habits and contexts that families bring to learning".

upon the trust that is needed for culturally responsive pedagogy. There are many ways educators can use online learning space to provide an opportunity to build trust and strengthen relationships with students. Providing time and space during classroom meetings to check in on students to see what they need, along with asking for feedback about online lessons and activities, are mutually beneficial for both the students and the teacher. Additionally, authentic parent and family partnerships can possibly be maintained through virtual community building activities. The practice of engaging parents and families is commonly called **culturally responsive-sustaining (CR-S) family engagement.** According to NYU Steinhardt (2020), CR-S family engagement is most authentic when " rooted in a deep knowledge and appreciation for the rich social and cultural identities, assets, habits

each school district. Below are a few conceptual examples offered by NYU Steinhardt:

Conduct multilingual surveys using various distribution strategies (online forms, phone, email, social media) to assess families' concerns and needs

- Use various methods of communication

- Prioritize personal outreach that encourages reciprocal communication

- Engage families before major decisions are made

- Engage educators and staff in making calls to families throughout the day

- Establish feedback loops for administrators to maintain a clear sense of the gaps

- Get to know families' knowledge-base and networks to support learning and to build community

- Organize remote or distance Parent Associate meetings

- Connect with community organizations and leaders weekly

- Translate all major communications

- Recruit a cadre of multilingual allies to support with a multilingual hotline

- Develop a series of videos offering guidance for families

- Conduct online professional learning on CR-S family engagement for educators and administrators

- Center families who have traditionally been marginalized

Whether in turbulent times or not, culturally relevant teaching and CR-S family engagement are beneficial for all key stakeholders. Both call for districts and schools to prioritize building and maintaining relationships between students, educators, and families.

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Culturally Responsive Teaching in a Secondary, Integrated Mathematics Class

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Overview

Shifting populations throughout American schools, the influx of immigration of school-age children, and the systemic racism ingrained throughout our society continues to plague education and drive the need for more cultural competence in pedagogies aimed to update curriculum and instructional practices. According to Bransford, Darling-Hammond, & LaPage (2005), asset-based approaches embedded in meaningful curriculum builds the capacity of educators to positively impact student learning, and overall achievement, by recognizing the contributions and strengths of individuals including those who have been historically underrepresented. Cultural competence can no longer be a curricular extension but rather must be a curricular expansion in which diversity

is embraced and multicultural knowledge and perspectives are embedded in a wide variety of instructional techniques, resources, and materials in all classrooms. Equity is not a choice, it is "as an intentional collective professional responsibility" (Aguirre, 2017, p. 128) to enhance and build relationships between school leaders, educators, students, families, and communities that affirm, value, and use cultural identities to embrace individuality. Educators need to not only encourage students to succeed but also open the door for a more inclusive system where all students feel included, respected, and heard.

New York State has initiated a process to address this void in our school system as the public is demanding more equitable academic opportunities and outcomes for all students through the **Culturally Responsive-Sustaining (CR-S) Framework** (NYSED, 2019). The CR-S Framework was developed in 2019 and is grounded in Gloria Ladson-Billings' culturally relevant pedagogy (1995). This framework was used as a tool to investigate integrated co-taught secondary mathematics in New York. The goal of this framework is to help stakeholders collaboratively work toward:

> *student-centered learning environments that affirm cultural identities; foster positive academic outcomes; develop students' abilities to connect across lines of difference; elevate historically*

marginalized voices; empower students as agents of social change; and contribute to individual student engagement, learning, growth, and achievement through the cultivation of critical thinking. (NYSED, 2019, p. 7)

The CR-S Framework is comprised of four components; a positive and safe learning environment; high expectations for challenging instruction; curriculum and instruction for diverse learners; and ongoing professional community learning and development.

Math and Multi-lingual Learners (MLLs)

There is a misconception that mathematics is a universal language. In truth, it is not. If educators generalize the term mathematics and consider what comes to mind when the term is used, they think of numbers, operations, rules, solutions, etc. One might also consider the idea and value of in-school and out-of-school mathematical concepts. Students, especially MLLs often get stuck in the language of mathematics far beyond just vocabulary. Mathematical terms are often abstract, polysemous, ambiguous, and idiomatic which may make comprehension more difficult for all students, including MLLs. According to Molina (2012), there are two major issues associated with mathematics, (1) language and symbolism, and (2) mathematical content and how it is taught.

When educators consider symbolism in mathematics, how one interprets information is fundamental to understanding it. The complexity of how things are presented in mathematics varies and although something seems like a simple concept, the way it is taught, explained, and or represented makes it far more complex and conceptually confusing. Students need to have access to the math and make sense of it to use it. Mathematics teachers need to clearly understand their own mathematical knowledge and what depths of knowledge are acceptable for students to learn and understand concepts. Mathematics in the United States is often focused on students knowing how to do something ie. solve a problem or equation, not necessarily understanding the mathematical concepts to answer the what and why of the equation, often leading to students having a lack of general understanding. To help students develop mathematical literacy and deeper conceptual knowledge, basic concepts need to be understood in conjunction with building relationships and connections through an understanding of language and symbols.

It is also important to consider that not all mathematics are taught the same throughout the world. In some countries, Algebraic math is not taught until the end of high school while it is not taught at all in other places. Some cultures focus on the rote aspects while others on the problem-solving techniques. It is important to have a clear understanding of your learners, their experiences, and comfort with various mathematic concepts.

Methods

A team of researchers with expertise in pedagogy and instructional practices, mathematics, language acquisition, and cultural competence, used the New York State CR-S Framework as a lens to conduct this case study on secondary integrated mathematic classes throughout New York State. Please note, the term integrated in this study refers to a co-teaching team classroom model where one teacher was certified in mathematics and the other in English to speakers of other languages (ESOL). The goal of this research was to investigate (a) the ways in which the CR-S framework (NYSED, 2019) approaches to content instruction is evidenced in integrated, co-taught secondary mathematics courses to support ELs' conceptual understanding of core content, and (b) the roles and responsibilities the study participants assumed and the instructional practices they implemented in co-taught secondary mathematics courses to successfully integrate language and content instruction.

The researchers conducted site visits, several classroom observations, digitally recorded audio and video interviews with teachers, and text-based artifact collection that included lesson plans, teacher-created

instructional materials, and student work samples. An interview protocol and a self-assessment tool were developed to ensure teachers understood the framework and could reflect on how they specifically believed they were "supporting multilingualism and multiculturalism" (Paris & Alim, 2014, p. 88) in their practice with specific focus on MLLs.

Study

For the purposes of this article, one of the teams in this multi-case study will be the focus. Although the background and vignette are an example of a specific student working with one of the teams, a similar scenario could be evidenced in almost any secondary school in New York State. The data is generalized to maintain anonymity.

Team Spring, worked in a high school with over 1,700 students enrolled and the majority of the population was Hispanic or Latino (almost 50%), followed by Black, White, Asian or Pacific Islander, and Multiracial students. More than half the student body was identified as economically disadvantaged. Of the total student population, MLLs made up approximately 10% (New York State School Report Card Data, 2018-19). The MLLs were identified at all levels of language acquisition and the majority were students with interrupted or inconsistent formal education (SIFE). The team was working together for the first time

in year 1 of a 2-year Algebra course. The mathematics teacher had taught for over 20 years in the school while the ESOL teacher was in their first-year. The integrated algebra class was made up of 26 students, more than half were MLLs.

Julia, a new arrival from El Salvador, was enrolled in a New York high school. She is considered a newcomer, testing on the NYSITELL exam as an entering student who has not attended school in the last three years which also makes her a SIFE. She is sixteen with limited school records and is placed in an integrated Algebra A course, co-taught by a math and an ESOL teacher. Algebra A has been designed to support students with a credit-bearing math course to prepare them to take the Algebra B course which commences with the Algebra Regents Exam in year 2.

Julia's class consisted of 26 students, 14 were MLLs, and the remaining 12 were a mixture of students both receiving and not receiving educational services. For this lesson, students were arranged in pre-selected, heterogeneous groups of four to solve math problems by multiplying polynomials with monomials. The math problems were differentiated through both content and language supports to help students co-construct meaning as they combined like terms without changing variables. Teachers translanguaged (using both English and Spanish) collaboratively throughout the lesson

to encourage student-to-student interactions as they made meaning of the mathematical concepts through language development. Teachers rotated from group to group, praising students for their work and challenging them to forge ahead using appropriate mathematical language as they grappled with linguistically challenging tasks in a safe and rigorous environment.

This team addressed all four parts of the CR-S Framework in support of MLLs developing conceptual understanding of mathematic concepts. The case signified the perspectives and foci of the teachers in their setting and how they addressed each element. The findings show specific elements were more implicitly implemented and observable including a welcoming and affirming environment, rigorous instruction with high expectations, and inclusive curriculum and assessment. We also found the foundation of instruction was grounded in helping MLLs build a strong sense of belonging through a welcoming and affirming learning environment. It was more difficult to evidence how the team's ongoing professional growth enhanced their ability to use students' assets, including their background, cultural knowledge, and linguistic competence to enhance the rigor in an integrated mathematics class. The themes that were prevalent were student-centered learning with strong student to student

interactions, embedded content and language development, and student engagement.

Considerations for Classroom Practice

Teaching is a craft which is improved through self-reflection over time. To encourage teachers to use more asset-based approaches to teaching and learning in their specific content areas, consider asking the following questions at your next faculty meetings:

- How is language (verbal vs. non-verbal) used in instruction and to explain student work?

- How are expectations identified for students, and how will they meet them? What do you consider when developing student expectations?

- How do you create a positive learning environment with a growth mindset for all your learners? In what ways is your growth mindset based on individual students and their ideas and abilities?

- How often do you use different types of language (colloquial speech, idioms, sarcasm, active/passive voice, etc.) with students? How does this impact student involvement and responses?

- What does success mean for you and your individual learners? How do you strategize for success?

- What learning tools do students use in learning so that you can gradually release the learning responsibilities on them?

To go beyond this discussion, use these questions for teachers to delve further into their own practice through self-reflection on their learning and how they may incorporate this into practice.

Table 1: Self-Reflection and Suggestions for Practice in Culturally and Linguistically Diverse Classrooms

Self-Reflection Questions	Suggestions for Practice
How is language (verbal vs. non-verbal) used in instruction and to explain student work?	• Provide written instructions for students to follow along. • Give students the opportunity to reword verbal instructions in their own way to give the rest of the class an opportunity to restate the information as seen through the lens of their peers[AC14] . • Understand the cultures of the students and professionals in the classroom. What hand are you using to hand out papers? What colors are you using for instruction? Are you using intonation or specific speech patterns? These nuances of how teachers unintentionally act may adversely impact student involvement and participation. Know your students.
How are expectations identified for students, and how will they meet them? What do you consider when developing student expectations?	• Present expectations through teacher-led discussion, on paper, and visually giving multiple opportunities for students to make meaning. • Allow time for students to comprehend expectations by discussing them with peers and journaling about it. • Provide student choice and/or input when considering expectations.
How do you create a positive learning environment with a growth mindset for all your learners? In what ways is your growth mindset based on individual students and their ideas and abilities?	• Have a clear understanding of what a positive learning environment means to you. • Provide opportunities for students to discuss and journal about positive learning environments. What have they experienced, or what would they like to experience within the learning environment? • Give students an opportunity to identify, develop, and understand their thoughts and ideas and abilities creatively.

Self-Reflection Questions	Suggestions for Practice
How often do you use different types of language (colloquial speech, idioms, sarcasm, active/passive voice, etc.) with students? How does this impact student involvement and responses?	• Colloquial speech, idioms, and sarcasm are often culturally specific. Things that make sense to you may have no real place in the classroom. They may be culturally irrelevant or condescending. • If you use this type of speech in the class, use it as teachable moments so students have an opportunity to make meaning from these speech patterns. • Honor the process and be open to learning from your students. It is not a one-sided engagement.
What does success mean for you and your individual learners? How do you strategize for success?	• Our idea(s) of success may not mirror that of students. Encourage students to be what they consider successful. • Provide opportunities for students to understand and visualize success in their own environment and culture. • Value the process.
What learning tools do students use in learning so that you can gradually release the learning responsibilities on them?	• Provide opportunities for students to engage and grapple with new and difficult information. • Give students time to process information to make sense of it through their own lens. • Honor the process daily and help students make meaning over time.

Conclusions

It is our responsibility to think about, act, and discuss issues of equity while considering the conditions and the outcomes for more diversified student populations (Gutstein et al., 2005). The rhetoric of our discussions about mathematics have created stigmas of oppression. "We talk about all children having access to quality mathematics education, yet we do not have value in the same way all children's experiences with mathematics, particularly their experiences from their community and home environment" (Aguirre et al., 2017, p.133). What does it mean to have genuine equity for all students in mathematics education?

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- Is a diverse organization with a strong, representative infrastructure and ties to other professional organizations
- Anticipates and responds to needs and issues in a timely manner
- Provides quality, personalized, accessible and affordable professional development services that support research-based programs and practices, particularly in high need areas
- Recognizes a responsibility to identify and communicate the views of members
- Promotes the renewal and recognition of educators
- Supports the development of teachers and leaders, with an emphasis of those new to the profession

GOALS

- NYSASCD will provide research-based quality programs and resources that meet the needs of members
- NYSASCD will ensure that NY's diverse community of learners is reflected in our programs, resources, membership and governance. Diversity will be reflected in the following ways: board members, association members and committees are diverse in terms of gender, age, ethnicity, region of the state, professional position, and years within the position, with the intention of building the capacity of the organizations
- NYSASCD will influence educational policies, practices and resources in order to increase success for all learners
- NYSASCD will create and utilize structures/tools which enable us to be flexible in our actions and responsive to the changing climate and environment within education

PURPOSES

- To improve educational programs and supervisory practices at all levels and in all curricular fields throughout New York State
- To help schools achieve balanced programs so that equal and quality educational opportunities are assured for all students
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