MODULE 1: UNDERSTANDING CULTURE AND CULTURAL RESPONSIVENESS

Academy 1: Appreciating Culture and Cultural Responsiveness
NATIONAL CENTER FOR CULTURALLY RESPONSIVE EDUCATIONAL SYSTEMS

Facilitator’s Manual
We strive to produce the most reliable and current academies possible. Therefore, our academies are updated regularly based on facilitator and participant feedback, on subject-matter expert input, and on up-to-date research. You will find the version of this academy on the Table of Contents page. Please check our web site regularly -- www.NCCRESSt.org – to find new versions and addenda to this academy.

Module 1: Understanding Culture and Cultural Responsiveness
Academy Abstract:
In this academy we explore cultural responsivity as it applies to educators and education. In education, cultural responsivity involves creating equitable opportunities for all students.

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

- Review your own cultural beliefs and behaviors so you can broaden your cultural responsivity to other people’s (students’) cultures.
- Understand the impact of culture on individuals and systems- why does it matter
- Develop a diversity perspective- understanding the developmental process of becoming a culturally responsive educator
- Understand the development of a culturally responsive perspective and pedagogy
- Understand what happens when we are NOT culturally responsive

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

<table>
<thead>
<tr>
<th>Activity/Session</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academy Overview</td>
<td>10 minutes</td>
</tr>
<tr>
<td>Activity: Ground Rules</td>
<td>15 minutes</td>
</tr>
<tr>
<td>Lecturette: Race, Ethnicity, and Culture</td>
<td>35 minutes</td>
</tr>
<tr>
<td>Activity: U.S. Census</td>
<td>10 minutes</td>
</tr>
<tr>
<td>Lecturette: Dimensions of Culture</td>
<td>15 minutes</td>
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<tr>
<td>Questions</td>
<td>5 minutes</td>
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<td>Break</td>
<td>10 minutes</td>
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<td>Lecturette: Why Does Culture Matter?</td>
<td>15 minutes</td>
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<tr>
<td>Lecturette: Digging Deeper and Taking Action</td>
<td>40 minutes</td>
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<tr>
<td>Activity: Define Cultural Responsivity</td>
<td>20 minutes</td>
</tr>
<tr>
<td>Lecturette: How Do We Become Culturally Responsive?</td>
<td>30 minutes</td>
</tr>
<tr>
<td>Questions</td>
<td>5 minutes</td>
</tr>
<tr>
<td>Break</td>
<td>10 minutes</td>
</tr>
<tr>
<td>Lecturette: How to Become Culturally Responsive</td>
<td>35 minutes</td>
</tr>
<tr>
<td>Activity: Vignettes</td>
<td>20 minutes</td>
</tr>
<tr>
<td>Questions</td>
<td>5 minutes</td>
</tr>
<tr>
<td>Things to Remember</td>
<td>5 minutes</td>
</tr>
<tr>
<td>Outcomes Review</td>
<td>10 minutes</td>
</tr>
</tbody>
</table>

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Academy Materials

You should have these materials prior to conducting the Academy:

- **FACILITATOR’S MANUAL**
  - ACADEMY POWERPOINTS and access to a PowerPoint presentation system
  - PARTICIPANT HANDOUTS. Handouts contain the Leadership Academy overview and agenda, paper for note-taking, activity handouts, self-assessment and academy evaluations, and resources. (Handouts can be copied double sided and in black and white).
  - NAME TAGS (Make sure you have broad tipped felt pens for name tags so that people write their names in large print that can be read from a distance).

- CHART PAPER
- MARKERS
- TAPE
NCCRESt Academies

The goal of all academies is to create a network of skilled and knowledgeable teacher leaders, administrators, community members, and family members who will serve as effective transformational agents of change for culturally responsive practices and systems. Academy participants are generally teams of educational professionals from schools and districts, selected to advance knowledge and practice related to culturally responsive systems and practices. Academies are organized into modules that share an overarching theme. The modules include:

Academy 1: Practicing Cultural Responsivity
Academy 2: Exploring Culturally Responsive Pedagogy
Academy 3: Applying Culturally Responsive Practices and Pedagogy
Academy 4: Fostering Team Leadership
Academy 5: Mining Meaningful Data
Academy 6: Pre-referral Process

Academy 2: Tiered Literacy Intervention
Academy 3: Intensive Literacy Instruction in the Classroom
Academy 4: Identifying School-wide Patterns of Student Performance
Academy 5: Engaging Stakeholders in Culturally Responsive Systems
Academy 6: Referral Process

Academy 3: Creating Culturally Responsive Systems
Academy 4: Applying Culturally Responsive Practices and Pedagogy
Academy 5: Identifying Student Work to Target Instruction
Academy 6: Referral Process

Academy 1: Appreciating Culture and Cultural Responsivity
Academy 2: Uncovering Diversity
Academy 3: Spotting Issues of Power and Privilege to Create Change
Academy 4: Fostering Team Leadership
Academy 5: Mining Meaningful Data
Academy 6: Referral Process

Academies are designed to (1) engage adult learners in advancing their knowledge and skills about culturally responsive practices within organizations; (2) build communities of practice in which inquiry and public discourse are cornerstones of continuous improvement in culturally responsive systems; and (3) embody approaches to learning that affirm the sociocultural histories and experiences that all members of the academies bring to shared learning. Finally, the Leadership Academies create forums for open discussion to help school and community members think more broadly and systemically about culturally responsive schools and classrooms.

Facilitator Note

Each Facilitator Manual provides detailed information about every aspect of an academy from the academy outcomes through the academy content and, finally, evaluations. In most cases, you will follow the same process when presenting every academy: (1) Introduction to NCCRESt Academies; (2) Academy Overview; (3) Academy Session; (4) Self-evaluation; and (5) Academy Evaluation. Please make sure that you prepare for each academy by reviewing all the materials: Facilitator Manual, lecturette presentation, lesson plans, activity handouts, and participant materials. If you have questions or comments about this or any other academy, please contact NCCRESt. We welcome your questions, suggestions, and feedback.
Tips for Facilitating Leadership Academies

Before delving into the flow of the academies, please read through the following tips that can help you and your participants get comfortable and maintain focus on learning and growing. Notice that each tip is accompanied by an icon. These icons signal specific types of facilitator behavior and you will notice them appearing throughout the academy as symbols for actions, explanations, and notations. We hope that you enjoy facilitating these learning opportunities as much as we have.

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

**TIPS FOR MOVING THINGS ALONG:** Included in the academy is a time schedule for activities – stick to it! Each activity has a built-in timer, simply click to the next slide when you finish reading the instructions, the timer will keep you on schedule so you won’t have to watch the clock. Try to begin and end on time, and instead of scheduling multiple breaks, invite people to get up to stretch, get a drink or use the bathroom as needed.

During discussions, try not to let one person dominate the conversation or go off on tangents that are narrowly focused on their own experiences. To “cut people off” politely, ask others what they think or ask a question to get the discussion moving in a different direction.

**TIPS FOR MANAGING ACTIVITIES:** Before beginning an activity, briefly review the activity with the group and discuss its purpose. Read through the tasks and look over supporting materials. Ask if there are any questions. If necessary, have each group select a person who will take notes and report to the larger group the outcomes of their discussion or work.

While the participants are working in their small groups, circulate from group to group to make sure they are on task and to answer any questions. Be available if a group gets stuck, but don’t interfere in the group process unless they need assistance.

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

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

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

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

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

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

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

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

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

PRINCIPLE 6: Professional Learning is focused on the diffusion of professional knowledge to build sustainable educational communities focused on improving learning outcomes for students and their families who are culturally and linguistically diverse. As educators gain knowledge, they also have the responsibility for sharing and mentoring others both in the practice of professional learning and in the expanded knowledge that comes from such activity.
Special Facilitation Tips:
Facilitating conversations about culture, race, power, and privilege requires a set of skills that may be different from other facilitation/training experiences.

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

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

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

Tips for facilitating difficult conversations

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

Resources:

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

http://humanresources.about.com/cs/conflictresolves/l/aa071002a.htm
Academy 1:
Appreciating Culture and Cultural Responsivity
Understanding Culture and Cultural Responsiveness: Academy 1: Appreciating Culture and Cultural Responsiveness:

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

Introduction – Facilitators, Sponsors, and NCCRESt:

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

The National Center for Culturally Responsive Educational Systems (NCCRESt) is funded by the Office of Special Education Programs at the U.S. Department of Education. The mission of NCCRESt is to close the achievement gap between students from culturally and linguistically diverse backgrounds and their peers, and to reduce inappropriate referrals to special education.

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

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

Introduction – Leadership Academies:

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

The academies are designed to be used by local researchers and professional developers who are invested in collaborating with schools. The goal of this
collaboration is to build more culturally responsive schools that successfully educate students from diverse cultural and linguistic backgrounds. The approach includes careful consideration of the content for professional development, adult learning principles, and selection of teams from schools and districts that can support their colleagues' learning and practice. In this way, professional development can build on converged needs, create a sense of common purpose and extend the creativity and skill of practitioners.

NCCRESt specifically works with school districts and state education agencies to build information systems that help leadership teams focus on goals for instructional, curricular, and cultural improvement. NCCRESt also works toward empowering action research agendas among school professionals.

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

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**Agenda**

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

- Review your own cultural beliefs and behaviors so you can broaden your cultural responsivity to other people’s (students’) cultures.
- Understand the impact of culture on individuals and systems - why does it matter
- Develop a diversity perspective - understanding the developmental process of becoming a culturally responsive educator
- Understand the development of a culturally responsive perspective and pedagogy
- Understand what happens when we are NOT culturally responsive

Activity: 1 Ground Rules
For this activity, you will find a copy of the handout (if applicable) in the Participant Handouts. This activity has a built in timer: simply click to the next slide when you finish reading the instructions, the timer will keep you on schedule so you won’t have to watch the clock.

Facilitator Materials: Chart paper; markers; tape

Participant Materials*: Ground Rules
Time Limit: 15 minutes
Purpose: This activity establishes academy ground rules for participant and facilitator conduct. Since race, ethnicity, and culture are sensitive and potentially conflicting topics to discuss, this activity generates rules that will govern how participants can discuss the topics with comfort and without fear of negative reactions.

*Found in Participant Handouts

Facilitator Note: Allow 5 minutes to explain this activity, and 10 minutes to complete the activity.

Part 1 – Dialoging

Provide 5 minutes for this part of the activity.

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

Part 2 – Setting Ground Rules

Provide 5 minutes for this part of the activity.

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

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

Some ideas that you may find are:

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

Whole Group Activity - The next three slides detail the concepts of race, ethnicity, and culture. For this whole group activity a) use separate pieces of chart paper for participants to brainstorm terms, expressions, or thoughts that may be associated with each of the three concepts, and b) hold a brief discussion about each of the concepts.

Note: terms may be used for more than one concept.

Race:

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

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

Facilitator Note:

For this whole group activity, use two pieces of chart paper titled “Race” for participants to brainstorm terms, expressions, or thoughts that may be associated with this concept. Invite two participants to be the scribes for this activity. Scribes alternate recording the participant ideas.

If the group needs prompting, you can start by asking them to identify the box they check when filling out applications that ask them to indicate their race. Broaden the discussion by asking participants to share thoughts, feelings, and experiences associated with the concept “race.”

Note: terms may be used for more than one concept (race, ethnicity, and culture).

Time limit: 5 minutes

Reference: What Should We Call People (Hodgkinson)
Ethnicity:

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

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

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

Facilitator Note:

For this whole group activity, use two pieces of chart paper titled “Ethnicity” for participants to brainstorm terms, expressions, or thoughts that may be associated with this concept. To save on time, use the same scribes as for the previous activity. Scribes alternate recording the participant ideas.

If the group needs prompting, you can start by asking them to identify what country(s) they or their ancestors immigrated from. How strongly do they identify with that ethnic group (or groups)? Has anyone identified them as belonging to an ethnic group for political or social reasons? What were they?

Broaden the discussion by asking participants to share thoughts, feelings, and experiences associated with the concept “ethnicity.”

Note: terms may be used for more than one concept (race, ethnicity, and culture).

Time limit: 5 minutes
Culture:

Culture is not static; it is dynamic. We often move between cultures. A person may grow up on a rural farm, but choose to live in an urban environment. Similarly, one might grow up in a poor family, but become more affluent as an adult and interact with others who are also more affluent. Another cultural shift occurs when children grow up in families in which gender roles are pre-determined, but enter the workforce and adjust their ideas about what are acceptable roles for men and women. Similarly, many young adults are exposed to different political beliefs and values as they move through college, and change their views from those with which they were raised. These are only some examples of the many cultural shifts that occur. These shifts are notable because the contexts in which people find themselves create the opportunity for changes in values, feelings, beliefs and behaviors. Individuals who “shift” cultures often find themselves adopting new customs while retaining elements of their previous cultural experiences.

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

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

Facilitator Note:

For this whole group activity, use two pieces of chart paper titled “Culture” for participants to brainstorm terms, expressions, or thoughts that may be associated
with this concept. To save on time, use the same scribes as for the previous activity. Scribes alternate recording the participant ideas.

If the group needs prompting, you can start by asking them to identify the traditions they have continued from their childhood based on their family, ethnic, social, political, religious, or other membership. As the participants have grown, what beliefs and behaviors have changed? Why have their memberships in their family, ethnic, social, political, religious, or other groupings changed?

Broaden the discussion by asking participants to share thoughts, feelings, and experiences associated with the concept “culture.”

Note: terms may be used for more than one concept (race, ethnicity, and culture).

Time limit: 5 minutes

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U.S. Census

Break participants into small groups of 4-5 for this activity. Use these groupings for the remaining activities that call for small groups. The 2000 U.S. Census asks people to identify their race. Have participants discuss the purpose of this practice, not only for census, but for any reason. For example, what is the purpose of asking a person to identify their race on a census or job application? Time limit: 10 minutes

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What is Culture?

Culture is the system of shared beliefs, values, customs, behaviors, and artifacts with which the members of society understand their world and one another.

Facilitator Note: Allow 15 minutes for this lesson on the dimensions of culture.
The Dimensions of Culture

Sociologists and anthropologists have identified many basic elements that are present in our cultural interactions. These elements interact with each other and result in patterns of behavior that are shared. Because these elements intersect with the experiences, the histories and the psychological makeup of each individual, no one person can be pigeonholed by their “race,” ethnicity, sexual preference or any other single feature. It is in the mix of these features that individuality and group belonging are forged in unexpected ways by each person. Further, cultural, historical, experiential and psychological characteristics react with the contexts in which an individual finds themselves, further complicating our attempts to put people into specific boxes or categories. By understanding each of the following characteristics, we hope that you will have a richer understanding of how each element plays out in everyday life. The following table lists, defines, and provides examples of some of these elements.

Facilitator Note: In the following descriptions of the dimensions of culture there are ideas for the participants to “think about,” “how do you feel,” or “consider this.” These can be used as whole group discussions, rhetorical questions, or they may be skipped altogether.

Language. Language includes not only spoken and written words, but also non-verbal communication forms such as the use of eyes, hands, and body.

In the United States, English is the predominant language. However, many members of our society speak a language other than English. Additionally, we all use different styles of language in our everyday interactions. Language can be formal, technical, or informal dependent upon the situation and people we are involved with. One might use formal English when speaking publicly, use technical language at work, and speak informally to friends and families. Other differences in language may include using slang language or dialects in place of formal language. Different cultures may be distinguished by the rules used while speaking. For example, in some cultures each party in a conversation must wait their turn, and that turn will be signified by a pause in the conversation on the part of the current speaker. In other cultures, parties to a conversation do not wait for their “turn” to speak, but insert support or verbal explanations and questions throughout.

Hand gestures, body language, and eye contact are influential in our understandings of language and culture. In some cultures, eye contact is seen as disrespectful; in others, it signifies honesty. Some cultures keep their hands close to their bodies while speaking; others use hand gestures to punctuate their conversation.

Another important element of language and culture is in the method of telling stories. Some cultures tell events in very linear fashion, while others proceed in a more circular manner, interspersing details with interesting observations or comparisons.

Have you ever noticed?
Watch how people talk to each other. See how many different ways that people use their hands when they are talking. How do you feel when someone doesn’t make eye contact with you? Or sustains eye contact over a long period of time? What assumptions do you make about that person?

Have you ever noticed?

That some stories have a clearly defined beginning, middle, and end, but others don’t? What assumptions do you make about someone based on their style of story telling?

Space/proximity. Accepted distances between individuals within the culture, appropriateness of physical contact.

Shaking hands is seen by some as a very personal action, not to be shared by strangers; others may see it as a customary and appropriate way of greeting. Similarly, in some groups, hugging and kissing upon meeting are standard forms of greetings; other people may be extremely uncomfortable with this level of contact. Rules for physical contact may be based upon gender or upon the relationship between the people involved. Rules also govern how closely people stand when conversing. In some cultures, people stand very closely together; in others it is considered rude to invade a person’s private space, so they stand further apart.

Attitudes towards time. Being early, on-time, or late.

Orientation towards time is very different across different cultural groups. For some, schedules and appointments are priority; for others, what is happening at the moment matters more than future events. Likewise, some cultures stress punctuality; lateness is a sign of disrespect. Other cultures don’t mind when people are late, and the norm is that a set meeting time is only an approximation.

How do you feel about being late for appointments? What if someone else is late for an appointment with you?

The Dimensions of Culture

Facilitator Note: In the following descriptions of the dimensions of culture there are ideas for the participants to “think about”, “how do you feel”, or “consider this.” These can be used as whole group discussions, rhetorical questions, or they may be skipped altogether.

Gender roles. How a person views, understands, and relates to members of the opposite sex; what behaviors are appropriate.

It is common in many cultures for there to be different rules governing the behaviors of boys and girls; some of these rules will be explicit, some only understood. Many cultures believe that girls should be nice, quiet and reserved, while boys are allowed to be assertive, aggressive, and loud. Other rules that may govern the behavior of boys
and girls relate to expectation for future roles— if it is assumed in a culture that girls will marry and stay home to raise children, there may be unspoken rules about the appropriateness of education for girls.

Have you ever thought about?

Consider what you know about different gender roles. Have your idea about gender roles changed from those that you were taught as a child?

Family Roles. Beliefs about providing for oneself, the young, the old; who protects whom.

The age at which a person is expected to become autonomous varies between cultures. In some, children move out of the home and care for themselves in mid to late adolescence, and in others it is acceptable for a person to live with his or her parents throughout life.

Different standards also exist for caring for elderly members of families. Some groups will take an elderly parent or family member into their home, while others will place the family members in provided care, such as nursing homes.

Think about….

Your beliefs about when children should move out of their parents’ home, or what the relationships between people who share a home should be. Do you know any families in which multiple generations share the same home? What might be the advantages of that living arrangement? Why do most middle-class members of our society NOT share homes?

Taboos. Attitudes and beliefs about doing things against culturally accepted patterns.

In some cultures, there is a strong taboo against “telling” on members of your group, especially to outsiders. Discussions about politics, religion, sexuality, or family issues may be similarly taboo.

Another issue is directness: some cultures feel that it is improper for people to ask direct personal questions, whereas others are more comfortable with it.

Almost universally, breaking the culturally accepted standards makes people uncomfortable. The key is to knowing and understanding the cultural taboos of specific cultures.

Consider this….

Do you know someone who never talks about their personal life at work? Do you have a co-worker who tells all the details of their personal life? How do you feel about these people? Are you more comfortable with one than the other?
The Dimensions of Culture

Facilitator Note: In the following descriptions of the dimensions of culture there are ideas for the participants to “think about,” “how do you feel,” or “consider this.” These can be used as whole group discussions, rhetorical questions, or they may be skipped altogether.

Family Ties. How a person sees themselves in the context of family, who is considered part of the family, roles within the family, responsibility towards family members. While some groups value the individual achievement of members, others value the collective actions of the family or group; group members may feel obligated to place the needs of family or community above their own personal needs or goals.

Think about…..

Make a list of your family members. Who did you include? Who did you leave out? Did you list all of your aunts, uncles, and cousins? Does your list only include parents, grandparents, and siblings? How do you think about your responsibilities to each of these individuals? Would you delay going to college to help out an aunt who needed childcare in order to work? Would you move to a different city to help with the care of an elderly relative? Do you feel obligated to work in the family business instead of pursuing your own career dreams?

Grooming and Presence. Cultural differences in personal behavior and appearance such as laughter, smile, voice quality, gait, poise, and style of dress, hair or cosmetics. Presence includes one’s posture and eye contact; in some cultures a person’s place in society dictates their acceptable presence.

Grooming styles also vary by culture. In some cultures, it is considered not only appropriate, but also important to cover flaws and accentuate positive features with clothing, grooming, dressing, and makeup. In other cultures, such behavior would be considered bold and inappropriate.

Have you ever noticed?

Think about your first impressions upon meeting a new person. What assumptions do you make about a person who is dressed in a tailored suit, with carefully styled hair? What assumptions do you make about someone who is dressed in bright colors with dramatic make-up? Or someone who dresses in torn jeans and t-shirts, with un-styled hair?

Life cycles. Criteria for the definition of stages, periods, or transitions in life; levels of autonomy at different stages. The age at which children are seen to be mature enough to handle adult responsibilities varies significantly across cultural groups. In many cultures, adolescents are seen as old enough to be responsible for themselves, and even for other members of the family.

What if?
A parent believes that a child becomes an adult at age 15? What does that mean for the way that child interacts with other adults? What might that mean about the parents expectation regarding their responsibilities in the child’s life?

The Dimensions of Culture

Facilitator Note: In the following descriptions of the dimensions of culture there are ideas for the participants to “think about,” “how do you feel,” or “consider this.” These can be used as whole group discussions, rhetorical questions, or they may be skipped altogether.

Autonomy. Attitudes toward ownership of property, individual rights, etc.

This category shows the dichotomy between individualistic and collective cultures. Individualistic cultures support the individual; personal gains and achievement are worthy goals. Collective cultures support the group, whether that group is family, friends, social class, town, religion, or nation, etc. An individual works to advance the needs and goals of the collective culture; acting otherwise would be considered selfish.

Have you ever noticed…..

How people are introduced? Consider the two examples, and think about what the differences in the two styles might mean about the values held by the person doing the introduction.

“This is Mary- she graduated from UCLA and is an attorney with the public defenders office.” “This is Oscar- he is my neighbor Ruby’s son, and went to school with my daughter.”

Status of age. Accepted manners toward older persons, peers, younger persons.

Some cultural groups will show a general respect for all members of that culture, regardless of age. Others treat respect in a more hierarchical fashion: younger members are given little respect, which has to be earned, whereas older members are greatly respected.

Think about…..

How younger members of your family interact with older members. Do you use the phrase “yes sir” or “yes ma’am” when addressing elders? Is it acceptable for children to have opinions and question adults? Should children be “seen and not heard?” Are children included in adult conversation at the dinner table?

Education. Purpose of education, kinds of learning that are favored, methods of learning used in home and community.

For some, the purpose of education is to prepare students for college; for others it may be to prepare students for the job market. Some families may see the obligation to
teach students as resting solely with the school, others may view the responsibility as shared between school and family.

Some people view learning as the transmission of knowledge from experts to novices, other people base learning on an apprenticeship approach, in which beginners learn by working with people who are more experienced.

Have you ever thought about?

What is the purpose of education? What messages do you receive from your family or community about the importance of education? What forms of education are valued? Which are not?

Now’s a good time to ask questions or clarify something you heard…

Participants may have jotted notes on the information you presented. Take a moment to ask if they have questions or need clarification on anything they’ve heard to this point. Don’t get caught up in a debate over the information – make sure you stay on task and on the material presented since you have only a short time to facilitate the academy.

Limit this period to 5 - 7 minutes.

Stretch!

Give your participants a chance to stretch their legs, get a drink, make a phone call, or chat with others. You’ll find them re-energized after this 10 minute break.

Facilitator Note: You should now be around 1 hour 40 minutes into the academy. Adjust your presentation if you are running over this allotted schedule.
Why Does Culture Matter?

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

Stages of Cultural Identity

These are the basic stages of the development of cultural identity among individuals. The following is excerpted from James A. Banks’ book: Cultural Diversity and Education*.

Stage 1: Cultural Psychological Captivity

During this stage, the individual absorbs the negative ideologies and beliefs about his or her cultural group that are institutionalized within the society. The individual is ashamed of his or her cultural group and identity during this stage. Individuals who are members of groups that have historically been victimized by discriminations, such as Polish Americans, the deaf, and gays, as well as members of highly visible and stigmatized racial groups, such as African Americans and Chinese Canadians, are likely to experience some form of cultural psychological captivity.

Stage 2: Cultural Encapsulation

Stage 2 is characterized by cultural encapsulation and cultural exclusiveness, including voluntary separatism. The individual participates primarily within his or her own cultural community and believes that his or her cultural group is superior to other groups.

Stage 3: Cultural Identity Clarification

At this stage the individual is able to clarify personal attitudes and cultural identity to reduce intrapsychic conflict, and to develop clarified positive attitudes toward his or her cultural group. The individual learns self-acceptance, thus developing the characteristics needed to accept and respond more positively to outside cultural groups. During this stage, the individual can accept and understand both the positive and negative attributes of his or her cultural group.

Stage 4: Biculturalism
The individual within this stage has a healthy sense of cultural identity and the psychological characteristics and skills needed to participate successfully in his or her own cultural community as well as in another cultural community.

Stage 5: Multiculturalism and Reflective Nationalism

The Stage 5 individual has clarified, reflective, and positive personal, cultural, and national identities; has positive attitudes toward other cultural, ethnic, and racial groups; and is self-actualized. The individual is able to function, at least beyond superficial levels, within several cultures within his or her nation.

Stage 6: Globalism and Global Competency

The individual within Stage 6 has clarified, reflective, and positive cultural, national, and global identities and the knowledge, skills, attitudes, and abilities needed to function within cultures within his or her own nation as well as within cultures outside his or her nation in other parts of the world.


Digging Deeper and Taking Action: Each person is culturally unique

Each person has a different combination of thoughts, feelings, attitudes, beliefs, values, and behavior patterns. Even people from similar ethnic backgrounds are culturally unique.

Activity: Think. Small groups. Share.

Ask participants to think about what happens when they get together with extended family for a celebration. What foods do they eat? What stories or folklore do they tell? What music do they listen to? Who do they celebrate with? What are their customs? Time limit: 5 minutes

Ask participants to break into small groups and share their traditions. How are they the same? How are they different? Time limit: 10 minutes

Digging Deeper and Taking Action: Diversity within cultures is important

Cultural groups are complex and diverse. Some ethnic groups, such as Puerto Ricans in the United States, are made up of individuals who belong to several different racial groups.

Recognize that cultural groups are complex
and diverse, not monolithic.

As an example, many believe that African Americans make up a distinct cultural group and that the people within the group hold similar values and have common characteristics. Consider the following examples that illustrate the importance of other influences beyond cultural group membership, keeping in mind that the range of differences shown in this example exists in all racial, ethnic, and socio-cultural groups.

Facilitator’s note: This information could be used as a whole group activity. If you decide to use it as an activity, refer to the corresponding handout.

We realize that these realities apply to many cultural groups such as Puerto Ricans, Native Americans, and Asian Americans. We are highlighting just one group here as an example.

Fred is a 65 year old African American male who was born in the South during segregation. His parents had seven children and were poor farmers in a rural area. He completed school to fifth grade and has continued to farm in the same area as his extended family. He has been married for 45 years and has four children and twelve grandchildren. Fred likes to hunt and fish and attends the local Baptist church.

LaShonda is 21 years old and has her own apartment in the same housing project in which she grew up. She and her three brothers were raised by their mother who struggled to keep them clothed and fed by juggling minimum wage jobs and state benefits. LaShonda knows very little about her father other than that he is a white man who had a short relationship with her mother. LaShonda dropped out of high school at 15 when she had the first of her two children. Two of her brothers are currently in prison as is the father of her youngest child. LaShonda is working on her GED, and hopes to go to nursing school someday.

Shamala is 43 years old and immigrated to the United States from Africa five years ago to escape the military regime in his country. He owned his own newspaper at home but now works two jobs and shares an apartment with three others while saving money to bring his wife and children to join him in the United States. Shamala dreams of opening his own business and having his children go to college. He has become a citizen of the United States.

Sarah is a 28 year old African American female born in an east coast city and raised by her mother who taught at the local elementary school, and her father who worked for the United States Postal Service. Sarah is an only child. She graduated with honors from high school and received a scholarship to a prestigious law school. She currently works as a corporate attorney with a nationally known law firm in a major metropolitan area. Sarah loves live music and theatre, and is a practicing Buddhist.

Raheem is 32, black, and was raised in a fast-paced, urban city. His parents were members of the Black Panther movement and joined the Nation of Islam after he was born. His parents are well known activists and civil rights leaders. He graduated college with a major in political science and Black studies. He is currently working on his Ph.D. in political science while teaching at a community college in the African-American studies department. His dissertation topic is “The Use of Racial Profiling by Urban Police Departments.”
Fred, LaShonda, Shamala, Sarah and Raheem may appear to share a racial heritage, but other cultural factors have influenced their values, beliefs, and behaviors in ways that leave minimal similarities between them. Think about how their political, career, family, religious, economic and other life experiences have shaped their identities and values beyond their membership in the demographic group “African American.”

Digging Deeper and Taking Action: People have personal identities and group identities

While each person has a personal identity, he or she also possesses a group identity. This latter identity is the degree of significance and social meaning tied to belonging to a particular group. This group may be based on race, gender, or the presence or absence of disability, among others. People may act differently among persons sharing their group identity than they would with those whose cultural background varies from their own. It is important to note that a person’s group identity may be very different than what others perceive it to be. For example, a person who looks Asian but was raised in a white family might not identify with “Asian culture” at all. Rather, he or she may identify with “white culture” because of the environment in which the individual was raised.

Resource: Why are all the Black Kids Sitting Together in the Cafeteria? Bev Tatum

Digging Deeper and Taking Action: Culture is ever present

Acknowledge culture as a predominant force in shaping behaviors, values, and institutions.

Activity: Small-group discussions.

Ask participants to look back at the chart paper that the whole-group used to brainstorm about the concept of culture. Ask them to share with their small groups about how culture shapes their daily lives. Prompt them by asking about how it impacts work, choice of restaurants to eat at, how they dress, where they shop, or how they practice their faith. Time limit: 10 minutes
Activity: Define Cultural Responsivity

For this activity, first give each small group a piece of chart paper and markers or crayons and ask them to define what it means to be culturally responsive. Urge them to be creative and use pictures instead of, or along with, words. After they’ve finished, ask them to hang their definitions around the room. Time limit: 15 minutes

Second: Ask each group to share their results. Time limit: 5 minutes.

Facilitator Note: You should now be around 2 hours 55 minutes into the academy. Adjust your presentation if you are running over this allotted schedule.

How do we Become Culturally Responsive?

“Cultural responsiveness is the ability to learn from and relate respectfully with people of your own culture as well as those from other cultures. It includes adjusting your own and your organization’s behaviors based on what you learn. Cultural responsiveness is not something you master once and then forget… cultural responsiveness is not about trying to change others to be more like you. It is about cultivating an open attitude and new skills in yourself. Cultural responsiveness involves exploring and honoring your own culture, while at the same time learning about and honoring other people’s cultures.”


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

Give your participants a chance to stretch their legs, get a drink, make a phone call, or chat with others. You’ll find them re-energized after this 10 minute break.

During this break, remove the chart papers from the introductory session (except Ground Rules).

What is Cultural Responsivity?

Cultural responsivity is a developmental process. It is the ability to learn from and relate respectfully to people of your own culture as well as those from other cultures. It includes adjusting your own and your organization’s behaviors based on what you learn. Cultural responsivity involves exploring and honoring your own culture, while at the same time learning about and honoring other people’s cultures.

Cultural responsivity is not something that you master all at once and then forget. It is about cultivating an open attitude and acquiring new skills, and it involves exploring and honoring your own culture while learning about and honoring other people’s cultures.

Cultural responsivity is a set of congruent behaviors, attitudes and policies that come together in a system, agency or among professionals to work effectively in cross-cultural situations.

Cultural responsivity is having the capacity to function effectively in cultural contexts that differ from your own.

Developing the ability to be culturally responsive is a life-long journey that is both enriching and rewarding.

Principles

• There is no checklist of behaviors or beliefs that describes a particular culture
• Every student should be understood from his/her unique frame of reference
• All students are a dynamic blend of multiple roles and identified cultural groups
There are many terms that people use to talk about the idea of being culturally responsive including:

- Culturally responsive
- Culturally competent
- Diversity perspective
- Multicultural
- Inclusive

For the purpose of continuity in this series, we will use the term cultural responsivity.

In education, cultural responsivity involves creating equitable opportunities for all students.

Equity and equality are not the same. Equality is giving the same treatment to all members of a given group. To be culturally responsive is not to give the same treatment to all people equally because all people are different, with different needs. Instead, we focus on equity. Equity is the treatment of individuals and groups characterized by fairness and justice, and focus on creating equal access to opportunity.

In education, what works for some students may not work for others. Look into the lives of the students and find what they bring to their education. We must build on the strengths of students and treat them with equity - with fairness and justice. To do this, we must become culturally responsive and get to know students on an individual basis, with openness and respect.

These are varied and dependent upon the individual, but the following are common:

- Increased level of comfort with members of different cultures
- Increased knowledge of own culture
- Increase in freedom to explore other ways of being
- Discovery of passions and interests that complement current interests
- Increased capacity to teach members of diverse cultures
- Increased resources and knowledge
How do You Become Culturally Responsive?

Develop cultural self awareness:

Think about the different factors that have influenced your own cultural identity development. How have these factors influenced your beliefs and values? Have your beliefs and values changed over time? Why and how? Be aware of cultural values that you hold and understand that others may hold different values.

Appreciate the value of diverse views:

Think about friends or acquaintances that have different values than yours. Can you understand their point of view? Can you accept that their values are different from yours without judging them to be wrong? Think of a specific belief that you hold, and then list what other perspectives of that belief might be. Can you identify advantages to holding the other perspective?

Avoid imposing your own values:

As you become familiar with the values that you hold and identify the differences in values that others hold, think about how the choices you make are based in your values and beliefs. When observing or interacting with others and something makes you uncomfortable, resist the urge to make a judgment about the person or behavior; instead, make a conscious effort to understand the perspective they may be coming from.

How do You Become Culturally Responsive?

Examine your own teaching for bias:

Make a list of all the students in your class-then, write a sentence or two about each student’s strengths and challenges. Review your list and look for patterns. Do you identify boys more frequently as behaving poorly but as more curious than girls? Do you identify girls as being good communicators but poor at math? Are there similarities in your perceptions of students from similar ethnic, economic, or family backgrounds? What might these patterns mean about your un-conscious beliefs?

Build on student strengths:

Instead of focusing on what students can’t do or don’t know, identify a few strengths for each student in your class. Think about how you could use that strength to
increase their success in other areas that are more challenging.

How do You Become Culturally Responsive?

Discover your students’ primary cultural roles, incorporate culture into your teaching:

Make conversations about culture a part of your daily interactions with students- take opportunities to discuss values and beliefs, to understand behaviors, to develop activities that explore the similarities and differences between students.

Learn what you can…

from others by participating in the local activities of the community served by your school- visiting their celebrations, talking with students and families.

Accept your own naiveté:

As a culturally-responsive individual, forgive your mistakes, we all make them and can only continue to learn from them.

Remember that this is a journey, not a destination:

Cultural responsivity is a life long process of learning about and appreciating our own and others’ cultural values and beliefs.

Indicators of Cultural Responsivity

- Awareness of and sensitivity to personal cultural heritage/s
- Awareness of the role of cultural background and experiences, attitudes, and values in creating unconscious and conscious bias that influence communication and connection with others
- Acknowledgement of personal competency and expertise
- Comfort with differences that exist between self and students in terms of race, ethnicity, culture, and beliefs
- Value and respect for differences between cultures and individuals
- Sensitivity towards potential negative emotional reactions toward others that may cloud interpersonal connections
• Willingness to contrast own beliefs and attitudes with those of culturally different people in a non-judgmental fashion

• Awareness of personal stereotypes and preconceived notions about individuals with differing experiences, cultural orientations, language and abilities

Facilitator Note: If there is time available at this point, have the participants complete the Resist Stereotyping handout now.

Resources to Enhance your Cultural Knowledge

Visit your local library or bookstore.

Browse through the children’s book section and look for stories from other cultures. Ask your librarian or book store owner for recommendations of authors in your favorite genre that are from other cultural backgrounds than yours. Check out the biographies and autobiographies of people from different cultural backgrounds. Look for novels that explore the difficulties of moving from one country to another, of overcoming hardships, of growing up in non traditional families.

Explore the Internet.

Do searches on topics of interest to you. Look for websites that talk about different cultures, or that discuss culture and teaching. Search for websites about identity development and learning styles. Find websites that offer classroom activities designed to explore culture and discover student strengths.

Attend local cultural celebrations.

In your hometown or while traveling, seek out opportunities to explore your own and other cultures by participating in street fairs, festivals, or other cultural celebrations. Enjoy the art, demonstrations, and foods. Read about the traditions depicted in various scenes. Ask questions about the history of the celebration. Observe people.

Contact local culturally based organizations.

Look in your local yellow pages for organizations with a specific focus on culture or diversity. Call them. They may have activities that are ongoing; they may be able to set up a presentation for your colleagues or students about their organization.

Activity: Ask participants to brainstorm other resources to access more cultural information.
Vignettes

Break participants into small groups and provide each group with one of the three vignettes. Ask participants to read over the vignette and discuss whether or not they believe the teacher in the story is being culturally responsive. Allow 10 minutes for this part of the activity. Once this is finished, ask small groups to share their thoughts with the whole group.

Now’s a good time to ask questions or clarify something you heard...

Participants may have jotted notes on the information you presented. Take a moment to ask if they have questions or need clarification on anything they’ve heard to this point. Don’t get caught up in a debate over the information – make sure you stay on task and on the material presented since you have only a short time to facilitate the academy.

Limit this period to 5 - 7 minutes.

Things to remember:

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

- Review your own cultural beliefs and behaviors so you can broaden your cultural responsivity to other people’s (students’) cultures.
- Understand the impact of culture on individuals and systems- why does it matter
- Develop a diversity perspective- understanding the developmental process of becoming a culturally responsive educator
- Understand the development of a culturally responsive perspective and...
pedagogy

• Understand what happens when we are NOT culturally responsive
• Take advantage of resources to learn about other cultures. Use the library, parents, coworker, or cultural celebrations to increase your knowledge.

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

Outcomes Review

For this activity, you will find a copy of the handout (if applicable) in the Participant Handouts. This activity has a built in timer: simply click to the next slide when you finish reading the instructions, the timer will keep you on schedule so you won’t have to watch the clock.

Facilitator Materials*: Outcomes Review
Participant Materials*: Outcomes Review

Time Limit: 10 Minutes

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

*Found in Participant Handouts

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

Part 1 – Review Academy

Provide 5 minutes for this part of the activity.

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

Part 2 – Sharing Results

Provide 5 minutes for this part of the activity.

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

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

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

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

**Cultural responsiveness**: The ability to learn from and relate respectfully with people of your own culture as well as those from other cultures. It includes adjusting your own and your organization’s behaviors based on what you learn. Cultural responsiveness is not something you master once and then forget… cultural responsiveness is not about trying to change others to be more like you. It is about cultivating an open attitude and new skills in yourself. Cultural responsiveness involves exploring and honoring your own culture, while at the same time learning about and honoring other people’s cultures.

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

**Discrimination**: To make a difference in treatment on a basis other than individual character; or, behaviors directed towards people on the basis of their group membership.

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

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

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

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

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

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

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

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


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


This book draws together interesting case studies with a sound theoretical background. In it, Gay introduces a personalized dilemma: Why is it that students of color who are so successful in so many contexts outside school are so unsuccessful at school? She then provides five assertions to answer the question and suggest ways to deal with what she calls the "achievement dilemma."


The conceptualization of working-class Latino students’ households as being rich in funds of knowledge has engendered transformative consequences for teachers, parents, students, and researchers. The qualitative study of their own students’ households by teachers has unfolded as a viable method for bridging the gap between school and community. Teachers enter the households of two to three of their students as learners of the everyday lived contexts of their students’ lives. These are not home visits in the usual sense, as teachers do not attempt to teach the family or to visit for disciplinary reasons. New avenues of communication between school and home have been constructed in a way which fosters mutual trust.


With lively stories and compelling analysis, Gary Howard engages his readers on a journey of personal and professional transformation. From his 25 years of experience as a multicultural educator, he looks deeply into the mirror of his own racial identity to discover what it means to be a culturally responsive. Inspired by his extensive travel and collaboration with students and colleagues from many different cultures, We Can’t Teach What We Don’t Know offers a healing vision for the future of education in pluralistic nations.


Teachers bring themselves — their life experiences or histories and their cultures — into the classroom. Experience, culture, and personality are just part of who teachers are and go wherever teachers go — including into their classrooms. To come to this understanding requires that teachers acknowledge and understand their own cultural values and how this impacts their own teaching practice.


How can committed city teachers boost the literacy skills of their poor, minority students? According to some educational researchers, the answer lies in a more "sociocultural" approach to literacy instruction.
One of the leading advocates of this approach is Luis C. Moll, associate professor at the University of Arizona. Moll has been studying bilingual literacy and directing field studies for more than a decade. His findings have made him a strong advocate for minority and bilingual students.


Educators must ask themselves profoundly multicultural questions, that is, troubling questions about equity, access, and fair play—questions that examine the sociopolitical context of education and school policies and practices. We must address the deeply ingrained inequities of today’s schools by asking difficult questions related to equity and access.


For many years to come, race will undoubtedly continue to be a significant source of demarcation within the U.S. population. For many of us it will continue to shape where we live, pray, go to school, and socialize. We cannot wish away the existence of race or racism, but we can take steps to lessen the ways in which the categories trap and confine us. As educators who should be committed to helping young people realize their intellectual potential as they make their way toward adulthood, we have a responsibility to help them find ways to expand their notions of identity related to race and, in so doing, help them discover all that they may become.


Racism is a system of advantage based on race. And you have to ask yourself, who is advantaged by this system, and who is disadvantaged? In the U.S., it’s the white people who are advantaged. This is all about preparing kids for leadership in the 21st century. Everyone pays a price for racism. Racism harms white people as well as people of color, particularly in terms of the rising tide of fear and violence that exist when people don’t know how to cross racial boundaries.


To successfully move the field of teacher education beyond the fragmented and superficial treatment of diversity that currently prevails, teacher educators must articulate a vision of teaching and learning in a diverse society and use that vision to systematically guide the infusion of multicultural issues throughout the preservice curriculum. A vision is offered of culturally responsive teachers that can serve as the starting point for conversations among teacher educators in this process.


In urban centers, almost two-thirds of the students are neither European-American nor middle-class. Urban students need to be surrounded by adults who live, speak and act with respect for the diversity of heritages and experiences that children bring to school. In this article, authors use anthropological definitions of culture, particularly as they define the elements of culture, and combine that viewpoint with psychological perspectives as we discuss the formation of cultural identity. Finally, the sections on cultural responsibly rely on research from work in both education and counseling fields related to multiculturalism and relating to other cultures.