

Module

1

## MODULE 1: UNDERSTANDING CULTURE AND CULTURAL RESPONSIVENESS

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Academy 2: Uncovering Diversity



**NCCREST**

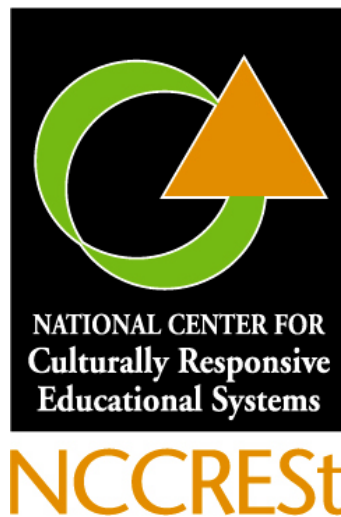
# Participant Handouts



NATIONAL CENTER FOR CULTURALLY RESPONSIVE  
EDUCATIONAL SYSTEMS

# Participant Handouts

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## Academy 2: Uncovering Diversity

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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.NCCRESt.org](http://www.NCCRESt.org) – to find new versions and addenda to this academy.

**Module 1: Understanding Culture and Cultural Responsiveness**

**Academy 2: Uncovering Diversity – version 1 (2005)**



## Academy Abstract:

In this academy we explore the complexity of identity. We also expand on the concept of culturally responsive pedagogy and practices to for student achievement.

## Academy Outcomes:

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

- Recognize culturally responsive pedagogy, practices, and policies.
- Develop an action plan to implement culturally responsive practices within your educational setting.
- Differentiate between the concepts of equity and equality.

## Academy Agenda:

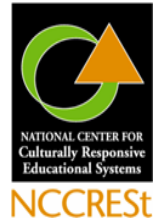
Review the agenda, noting the structure of the academy (lecture, activities, question-answer period, break time, assessment), and process for answering participant questions.

ACADEMY OVERVIEW.....	10 MINUTES
LECTURETTE: WHAT IS CULTURAL RESPONSIVENESS? .....	10 MINUTES
ACTIVITY: GROUND RULES .....	15 MINUTES
ACTIVITY: DIVERSITY CIRCLES.....	35 MINUTES
LECTURETTE: COMPLEXITY OF IDENTITY.....	15 MINUTES
ACTIVITY: IDENTITY QUILT .....	35 MINUTES
BREAK.....	10 MINUTES
LECTURETTE: MULTICULTURAL EDUCATION .....	10 MINUTES
ACTIVITY: SCHOOL DIVERSITY BLUEPRINT .....	20 MINUTES
LECTURETTE: FUNDS OF KNOWLEDGE.....	15 MINUTES
ACTIVITY: FUNDS OF KNOWLEDGE .....	25 MINUTES
THINGS TO REMEMBER.....	5 MINUTES
OUTCOMES REVIEW.....	10 MINUTES
TOTAL: .....	3:30

## GROUND RULES

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### Academy 2: Uncovering Diversity

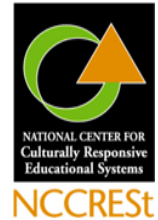


This activity establishes academy ground rules for participant and facilitator conduct. Since race, ethnicity, and culture are sensitive and potentially conflicting topics to discuss, this activity generates rules that will govern how participants can discuss the topics with comfort and without fear of negative reactions.

In small groups, discuss the following questions: 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. Record suggestions in the spaces provided below:

# IDENTITY QUILT

## Academy 2: Uncovering Diversity



How would you describe yourself?

Most of us can identify ourselves within these identity-groups. See how your identity grows in complexity as you define yourself within each circle.

*Race: African-American; White; Asian-American; Latino; other*

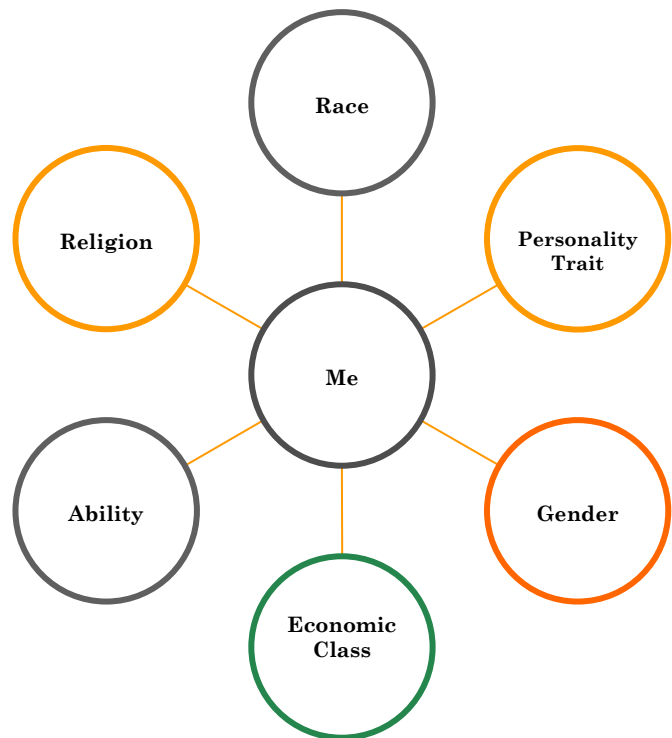
Many factors contribute to the formation of each individual's cultural identity. As an example, we can consider the concept of race, which is commonly defined as a biological fact, with specific genetic characteristics. The Human Genome Project (<http://www.nhgri.nih.gov/10001772>) has shown that there is truly no such things 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. 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.

*Personality Trait: Extroverted; Optimistic; Pessimistic; Aggressive; Energetic; other*

Each individual is born with or develops a unique set of personality traits; a person may be introverted or extroverted, passive or aggressive, optimistic or pessimistic. These personality traits add complexity to whatever roles, norms or values might be attributed to any specific cultural group. What does it mean for an individual who is born into a community that is typically seen as shy, quite and reserved to have an outgoing, extroverted personality?

*Gender: Male or female*

Our ideas about gender are also impacted by society, as we develop understandings of the roles of women and men, our own gender identity, and the values and beliefs associated with gender. Ideas of gender are complex and interdependent upon our membership in other cultural groups; many groups have well defined gender roles, others may be less obvious. Gender roles are one area in which people change their identity over time. A child may be raised in a household that has very defined gender roles, but then leave home and experience a greater flexibility of roles and adopt those values. Sexual orientation adds further complexity to our ideas about gender and identity. To be gay, lesbian, bisexual, or transgendered impact the ways we are treated in society, as well as the values and beliefs we hold.



*Economic Class: Middle-class; Poor; other*

Economic class distinctions play a significant role in our cultural identity development, even though some would say that the United States is not a class based society. The life experiences of individuals in poverty differ significantly from those in the middle class, and from individuals in the wealthy class. Perceptions about the privilege, power, self-determination, opportunity, and the ability of the individual to exert control over life choices are impacted greatly by the obvious and not so obvious opportunities afforded based on membership in a given class.

*Ability: Able-bodied or with disabilities*

In some cultures, divergent social or emotional characteristics may be seen as a deficit or disability. Similarly, in other cultures, the ability to use and manipulate language is highly valued. Individuals in these cultures may be devalued or disabled by their lack of linguistic skills. Thus, in essential ways, the interaction between individual abilities and capacities and cultural values results in socially constructed labels of “gifted” or “disabled.” The complexities of these phenomena play out in the kinds of disability labels that become part of government or community school policy in various societies. In the United States, we know that students who receive a particular label in one community or school district may not be labeled in another community or school district. This same phenomena can be viewed internationally. There are some individuals who have complex and compromised abilities that impact their physical, intellectual, linguistic and social/emotional functioning. These individuals are likely considered disabled in many contexts and cultures. Thus, individual and cultural features interact to create ability or disability.

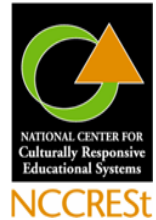
*Religion: Christian; Muslim; Jewish; Buddhist; Hindu; Atheist; other*

A significant contributor that is often overlooked in our definitions of culture is religion or spirituality. The United States was founded on the idea that individual choice and expression of religious beliefs is an unalienable right [1]; these beliefs and practice contribute significantly to our cultural identity. Given that culture is a combination of beliefs, values, attitudes, and behavior patterns, and that for many, religion is the primary source of these, it seems that religion must play an important role in our individual conception of us as cultural beings.

[1] We must remember, however, that at the time the United States was founded, Native Americans and Black Slaves were not considered to be protected by these rights- women were in large part excluded from these protections also, along with men who did not own property.

Tatum, B.D. (1997). *Why are all the black kids sitting together in the cafeteria?* New York, NY: Basic Books.

Zion, S., & Kozleski, E. B. (2005). *Understanding culture*. Denver, CO: National Institute for Urban School Improvement.



First: Draw a blueprint of your school on chart paper labeling:

- Parking lots
- Entrances
- General education classrooms
- Special education classrooms (LD/MR/ED/Autism/other)
- Title programs
- Gifted/talented classrooms
- Gym
- Tennis courts/track/football field/other
- Cafeteria
- Administrative and teacher offices
- Student support staff offices (psychologist/speech therapist/other)
- Theater
- Library
- Mobiles/Portables
- Before- and after-school program areas
- Detention area
- Other pull-out programs
- Music
- Art
- Science lab
- Computer lab
- Life-skills class
- Media room
- Nurse office
- Student and teacher bathrooms
- Playgrounds
- Other

Second: Answer these questions:

Where are the special education classrooms located? What are the demographics of the students who spend time in these classrooms (ethnicity/gender/age)? What are the teachers' experience, education, and credentials? Talk about these in relation to cultural responsiveness.

What is the turn-over rate for teachers in your school? What are the characteristics of those teachers who stay? Discuss the possible reasons for these statistics.

Where are the gym, art room, music room, theater, and science lab located? Are there students excluded from these programs? Why? Are the rooms used for their intended purposes?



Pioneered by Dr. Luis Moll and colleagues at the University of Arizona, "Funds of Knowledge" is a form of culturally responsive teaching. It seeks to improve participation and heighten students' interest by using an inquiry-based method that draws upon their home and community resources.

Funds of Knowledge are the cultural artifacts and bodies of knowledge found in families, communities, and schools. They are grounded in the networking that teachers do in order to make the best use of those resources.

**Individually, teachers:**

- enter students' homes as learners
- conduct household interviews and observations
- identify knowledge, skills, and practices that enable modest income families to live their lives

**As a study group, teachers:**

- reflect on the meaning of their findings
- develop "webs" to visualize the funds of knowledge held in households and communities
- collaborate to devise appropriate teaching practices
- apply practices in the classroom
- reexamine practices in terms of their influence on student participation
- become funds of knowledge for one another

**Results:**

- community knowledge is validated
- relationships between students, families and teachers are strengthened
- teaching-learning process is improved
- teacher commitment is reinforced
- educational excellence is supported

**More Information:**

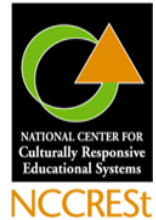
Moll, L.C., Amanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory into Practice*, 31 (2), 132-141.

Gonzalez, N., Moll, L.D., Floyd-Tennery, M., Rivera, A., Rendon, P., & Amanti, C. (1993). Funds of knowledge for teaching in Latino households. *Urban Education*, 29 (4), 443-470.

## SU MIN VIGNETTE

### Academy 2: Uncovering Diversity

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Read the following Vignette. In small groups, discuss the scenario and answer the questions below.

Su Min is a student in your fifth grade classroom whose parents are first generation immigrants from China. Both Su and her younger brother were born in the United States and are fluent in both English and Chinese. Su and her family live in a close Chinese-American community. Since she must translate for her parents, she always accompanies them when they interact with others outside the neighborhood. Su enjoys this responsibility because speaking Chinese keeps her close to her family. She is a strong student but has begun arriving late to school at least three times a week. You are concerned because she misses the class' daily warm-up activity. When asked about her tardiness, Su becomes quiet and avoids providing an explanation.

What would you like to know about Su to better understand her tardiness?

How would you go about gathering the information?

Su began attending your school in the third grade. What are the benefits of collaborating with her past teachers?

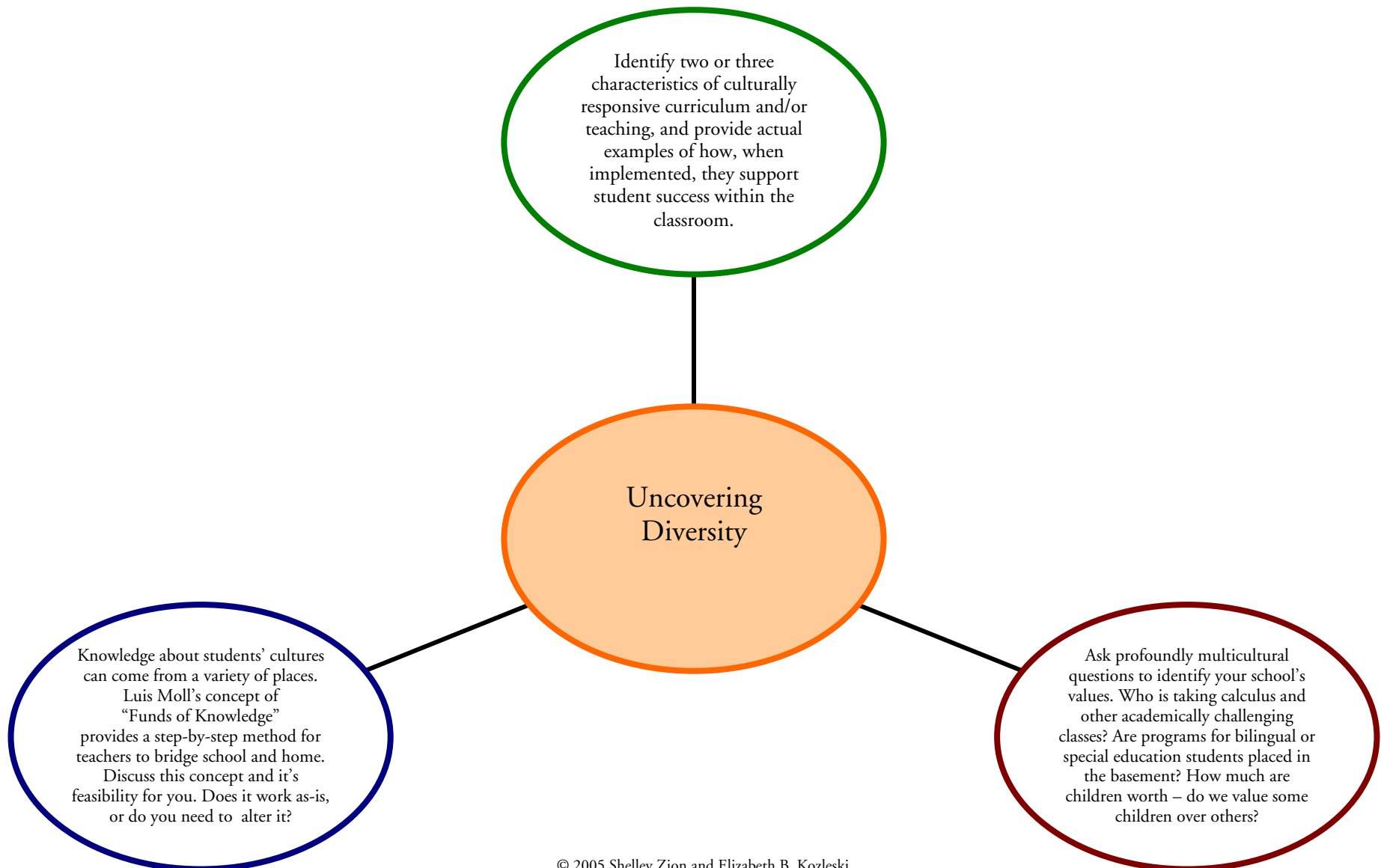
Su's younger brother is in first grade at the school. Would you consult his teacher?

How could you improve communication with her non-English speaking parents?

## OUTCOMES REVIEW

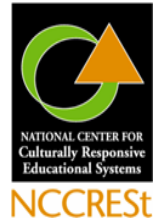
### Academy 2: Uncovering Diversity

These are the outcomes we've covered in this academy. Choose one or two and brainstorm the knowledge and skills you've gained today.



## FACILITATOR EVALUATION

### Academy 2: Uncovering Diversity



Please answer the following questions to let us know how you feel the academy went and to help us improve future academies.

1. What is your profession?
2. What professions were represented by the academy participants?
3. How many participants attended the academy?
4. How long did the academy take to complete?
5. Provided is a list of the activities and lecturettes. Please circle the rating you feel best suits the activity or lecturette. A rating of 1 = very poor, a rating of 5 = excellent.

Lecturette: What is Cultural Responsiveness?

1                      2                      3                      4                      5

Activity: Ground Rules

1                      2                      3                      4                      5

Activity: Diversity Circles

1                      2                      3                      4                      5

Lecturette: Complexity of Identity

1                      2                      3                      4                      5

Activity: Identity Quilt

1                      2                      3                      4                      5

Lecturette : Multicultural Education

1                      2                      3                      4                      5

Activity : School Diversity Blueprint

1                      2                      3                      4                      5

Lecturette: Funds of Knowledge

1                      2                      3                      4                      5

Activity: Funds of Knowledge

1                      2                      3                      4                      5

6. Which parts of the academy went quickly? Were there parts that ran over the time limit? If so, why do you think this occurred?
7. How did you learn about the academy? Would you lead another academy?
8. Please list suggestions for new topics as well as possible additions or deletions from this module.
9. Please list any changes that you feel should be made to the activities or lecturettes of this academy.
10. Please write any additional comments you want the module developers to hear.

Thank you for your feedback! Your suggestions will improve experience of future facilitators and academy participants. Please fax this form to the National Center for Culturally Responsive Educational Systems at (480) 965-4942.

# Academy Evaluation

## Understanding Culture Academy 2: Uncovering Diversity

### I am a

- General Ed Teacher
- Administrator
- Special Ed Teacher
- Parent
- Paraprofessional
- Other  
\_\_\_\_\_

### I am affiliated with a(n):

- Elementary School
- Middle School
- Secondary School

If I were on the next academy planning team, I would ...

Please let us know how useful you found the topics and activities:

#### Activity 1: Ground Rules

Poor 1 2 3 4 5 Great

#### Activity 2: Diversity Circles

Poor 1 2 3 4 5 Great

#### Activity 3: Identity Quilt

Poor 1 2 3 4 5 Great

#### Activity 4: School Diversity Blueprint

Poor 1 2 3 4 5 Great

#### Activity 5: Funds of Knowledge

Poor 1 2 3 4 5 Great

#### Self Evaluation

Poor 1 2 3 4 5 Great

Three things I learned that made me go... AH HA!

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

As a result of my participation in this academy, I am going to ...



## 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 recognition and acknowledgement that society is pluralistic. In addition to the dominant culture, there exist many other cultures based around ethnicity, sexual orientation, geography, religion, gender, and class.

**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.

**Discrimination:** 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.

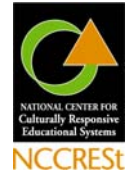
**Sexism:** The belief in the inherent superiority of one sex (gender) over the other and thereby the right to dominance.

**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



Blumer, I. & Tatum, B. (1999). Creating a community of allies: How one school system attempted to create an active anti racist environment. *International Journal of Leadership In Education*, (2) 3, 255-67.

Delpit, L. (2002). *The skin that we speak*. New York: The New Press.

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.

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. New York: Teachers College Press.

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."

Gonzalez, N., Moll, L.D., Floyd-Tennery, M., Rivera, A., Rendon, P., & Amanti, C. (1993). Funds of knowledge for teaching in Latino households. *Urban Education*, 29 (4), 443-470.

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.

Howard, D. R. (1999). *We can't teach what we don't know: White teachers, multiracial schools*. New York: Teachers College Press.

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.

Kennedy White, K., Zion, S. & Kozleski, E. B. (2005). *Cultural identity and teaching*. Denver, CO: National Institute for Urban School Improvement. Retrieved November 17, 2005 from <http://www.urbanschools.org/pdf/cultural.identity.LETTER.pdf>

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.

Moll, L.C., Armanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory into Practice*, 31 (2), 132-141.

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.

Nieto, S. M. (2002). Equity and opportunity: Profoundly Multicultural Questions. *Educational leadership*, 60 (4), 6-10.

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.

Noguera, P. A. (2003). How racial identity affects school performance. Harvard Education Letter. Retrieved November 17, 2005, from <http://www.edletter.org/past/issues/2003-ma/noguera.shtml>

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.

Tatum, B.D. (1997). *Why are all the black kids sitting together in the cafeteria?* New York: Basic Books.

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.

Villegas, A. M. & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education*, 53 (1), 20-32.

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.

Zion, S., & Kozleski, E. B. (2005). *Understanding culture*. Denver, CO: National Institute for Urban School Improvement.

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 responsiveness rely on research from work in both education and counseling fields related to multiculturalism and relating to other cultures.