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Creating culturally responsive pedagogy

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Creating culturally responsive pedagogy

Abstract
Many teachers enter teaching situations in which the culture of the students is very different from their own. Human relations classes help to make one aware of the different cultures that may exist, but the classes often do not provide instruction on how to link the cultural situation to instructional practices. This project was designed to help preservice and practicing teachers become aware that our nation is becoming more diverse, to build their knowledge about multicultural education (including becoming familiar with the cultural background of their students), and to understand that there are many instructional strategies that can assist in meeting diverse learners' needs.
Creating Culturally Responsive Pedagogy

A Graduate Project
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Master of Arts in Education

UNIVERSITY OF NORTHERN IOWA

by
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Abstract

Many teachers enter teaching situations in which the culture of the students is very different from their own. Human relations classes help to make one aware of the different cultures that may exist, but the classes often do not provide instruction on how to link the cultural situation to instructional practices. This project was designed to help preservice and practicing teachers become aware that our nation is becoming more diverse, to build their knowledge about multicultural education (including becoming familiar with the cultural background of their students), and to understand that there are many instructional strategies that can assist in meeting diverse learners' needs.
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There is concern spreading among educators. As the student population becomes increasingly more diverse, how can teachers develop understandings of how to meet the needs of their students? In an effort to improve learning, teachers need to recognize and understand these differences and to provide for them. This process begins by observing the individual student and proceeds logically to the teaching and learning environment. In what ways can instruction be modified so that it will be more conducive to all students regardless of their cultural background? How can teachers make their instruction culturally responsive?

Rationale

Teachers need to become more aware of how culture affects learning, what aspects of behavior and environment need attention, and how classrooms and teaching behaviors can be changed to help children from different cultures be successful (Chattergy, 1993). Ethnicity, socioeconomic class, gender, age, religion, community, and family history all influence a person's attitudes, beliefs, and behaviors. Teachers who are unaware of cultural differences may expect behaviors in accordance with their own culture and may misinterpret a child's behavior. For example, many Native Americans do not make eye contact. Making eye contact is perceived as showing respect in many middle-class American classrooms; when a Native American student doesn't make eye contact, he/she may be reprimanded for being disrespectful (Pitton, 1993). Chattergy (1993) said:

In order to be able to select materials that are sensitive and relevant to the students' sociocultural backgrounds and experiences, teachers not only should know and understand the students they teach, but also the community from which the students come. (p.15)
Chattergy went on to say, however, that not all elements of culture are equally relevant to learning in school. The elements she identified as important to school include relationships to authority and social interactions, language and ways of using language, learning styles, and views of motivation and success. One can infer from this that differences between cultures on these dimensions can cause conflicts that hinder learning. Unfortunately, teachers are often unaware of these differences until such a conflict does arise. To minimize this lack of awareness it is important for those who are going to be teaching in a culture different from their own to examine the educational characteristics of their students.

A model that helps explore and organize these characteristics (or any other information) is the Follett Information Skills Model. One way teachers can become more familiar with the characteristics of a particular culture is by studying the multicultural literature by and about that culture. Donna Norton (1990) suggested a five-step sequence that helps teachers learn to understand and to appreciate aspects of cultures different from their own. Teachers can gain understandings about different beliefs and value systems of the culture through the examination of folk tales, fables, myths, and legends. They develop social sensitivity and realize that people have similarities as well as differences. The five-step sequence begins with a study of broad oral traditions, narrows to specific culture experiences (like specific tribes of Native Americans) as expressed in mythology, continues with biographical and autobiographical studies, and ends with a look at contemporary writing. This study will help one to understand some of the important elements of that culture that are relevant to learning.

Once teachers have gained this appreciation for the culture, they can begin to look for culturally specific learning styles. “Several researchers report
that academic achievement is enhanced and attitudes are improved when teaching styles are matched with the learning styles of the students" (Sandhu, 1994, p.15). It is important to remember that each child is unique and to categorize him/her because of his/her membership in a certain culture would be defeating the purpose of identifying his/her learning style. It is also crucial for teachers to present material in a variety of ways to meet the needs of their students. The growing diversity in the United States necessitates the development and use of varied teaching strategies to respond to each student as an individual. As teachers broaden their repertoire of strategies they will not only be meeting the needs of their students, they will also be bringing out their strengths (Cole, 1995).

Considerable evidence supports the conclusion that the differences in achievement observed between and among students of culturally and ethnically diverse backgrounds and students of mainstream backgrounds are not the result of differences in ability to learn. Instead, they are the result of differences in the instructional opportunities provided for these students (Cole, 1995).

Many preservice and practicing teachers enter teaching situations in which the culture of the students is very different from their own. Human relations classes and teacher inservices help to make one aware of the different cultures that may exist but often do not provide instruction on how to link the cultural situation to instructional practices. The writer searched to discover if there existed any instructional models or sets of guidelines for people preparing to teach in a culture different from their own. The search did not provide a specific model or set of guidelines.
Purpose of the Project

The purpose of this Project was to design a process that can help both preservice and practicing teachers better link the cultural situation of their students to instructional practices.

Relevant Terms

For purposes of this graduate project, the following terms have been defined in the order in which they appear. Other terms are defined within the context of the narrative.

Culture - The total product of a person’s being including behaviors, values, and substance -learned and shared- that exists because of their interactions with others in a group.

Ethnicity - Determined by one’s national heritage.

Multicultural Literature - Literature that incorporates people of diverse cultural backgrounds.

Culturally Responsive Instruction, Culturally Compatible Instruction, and Culturally Appropriate Pedagogy (may be used interchangeably) - Instruction that supports all children’s learning and capitalizes on their cultural ways of learning. Instruction that is consistent with the values of of students’ cultures and aimed at improving academic learning (Au, 1993).

Cultural Backgrounds - Determined by a person’s ethnicity, social class, and language.

Social Class - Related to the socioeconomic level as reflected in parents’ occupation and family income.

Cultural Discontinuity - A mismatch between the culture of the home and that of the school (Au, 1994).
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Cultural Context - A setting in which there are patterns of expectations, specific behavioral norms and accepted activities that are deemed appropriate (Salamon, 1981).

Cultural Knowledge - The learned behaviors, beliefs and ways of relating to people and the environment that members of a cultural group acquire through enculturation (King, 1994).

Cross-cultural Awareness - Competency in recognizing and interpreting cultural elements that contrast with one's own behaviors, values, and beliefs (Hernandez, 1989).

Methodology

The Renaissance Group is a consortium of universities that have joined together to improve teacher education programs on their own campuses and to influence the preparation of educators nationally. Dr. William P. Callahan, Director of the Renaissance Group, employed the writer as a graduate assistant to discover if there existed any instructional models or sets of guidelines for people preparing to teach in a culture different from their own. A preliminary ERIC search uncovered information about the Cultural Immersion Model at Indiana University and the Social Literacy Project in Australia.

The Cultural Immersion Model places inservice teachers in summer graduate practicum positions in Native American communities. It was developed so that teachers can have an innovative and personal experience learning about Native Americans in a Native American cultural setting. James Mahan, Director of the Cultural Immersion Project, suggested that this type of practicum may impact teaching behavior in a way that a mere exposure (to facts or knowledge about another group) cannot. Mahan (1990) stated:

If we want educators to teach about awareness and understanding of the pluralistic society in which their students are members, then perhaps it is
necessary for these teachers to have some direct cultural interaction in a situation or circumstance where the educator is the major learner. (p.22) This is fine idea. However, it is not always possible to place preservice and practicing teachers into the many cultural situations that are reflected in today's classrooms.

The Social Literacy Project evolved from Mary Kalantzis's attempt in the late 1970s to implement multicultural perspectives across the curriculum. The Social Literacy Project developed into an experimental model of curriculum development and curriculum change. The Social Literacy Project focuses on equitable multiculturalism. Equitable multiculturalism celebrates diversity but also aims to provide students with tools of social literacy for cultural analysis and mainstream participation (Kalantzis, 1986). This, too, is an admirable notion. However, practical suggestions on specific methods to promote this understanding seemed to be missing.

The ideas behind these two models initiated a brainstorming process for Dr. Callahan and the writer. What was originally intended to be a review of the literature on student teaching in a multicultural setting, developed into the projected creation of a handbook.

The activities were designed after the subsequent literature review revealed no prescription for those preparing to teach in a different culture. There were, however, three common strands that did emerge. First, teachers need to be aware that our nation is becoming more diverse. Second, teachers need to build their knowledge about multicultural education (including becoming familiar with the cultural background of their students). Finally, teachers need to understand that there are a variety of instructional strategies that can assist in meeting diverse learners' needs.
From these common strands, the writer designed a set of activities that could be completed by those preparing to teach in a culture different from their own. The designed activities were focused on the improved preparation of preservice and practicing teachers to link students' cultural situations to their own instructional practices.

The Follett Information Skills Model (Pappas and Tepe, 1994) was chosen to assist in organizing the strands of information about multicultural education. This model leads one through a process of locating, evaluating, and using information. The decision to use the Information Skills Model was based on two important factors. First, based on Dr. Callahan and the writer's view, it seemed to be the best model through which to organize, evaluate, and use the information gained in the review. Second, Follett Software Company and the Renaissance Group entered into a publishing contract agreement. The following is a brief explanation of the steps in the process.

The first step is Appreciation. Individuals will begin by gaining an appreciation of multicultural education. In the Project, this is accomplished through dialogue between some preservice and practicing teachers. They are discussing issues that are faced when trying to meet the needs of diverse learners.

The second step is Presearch. Having gained some general background information about multicultural education, individuals will start seeing connections as broad concepts are integrated. An overview will be developed. In the Project, a majority of the activities are designed for this stage of the process. Ideas about how to develop an overview are suggested. First, some general articles about multicultural education are given. Second, a multicultural literature study is described. Third, additional sources of information are recommended. Last, there is some communication between a preservice
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teacher (preparing to teach in a culture different from his own) and former
student teachers (who did their student teaching at Native American sites.)

The third step is Search. Individuals will narrow the topic, develop
specific questions, and plan a search strategy. Questions that may have
surfaced during Presearch can be addressed and explored. In the Project, the
dialogue between the preservice and practicing teachers continues. Since
some general articles about multicultural education have been read, a
multicultural literature study has been outlined, and additional sources of
information have been recommended, it is suggested that readers should now
begin to search for information that is relevant to them.

The fourth step is Interpretation. Individuals will evaluate, analyze, and
interpret information to determine its relevance and usefulness to their search.

The fifth step is Communication. Individuals will communicate and share
the new knowledge that has been learned through the first four steps in the
process. In the Project, Interpretation and Communication are combined. A
series of cultural consideration questions are posed. Once the questions have
been attempted, readers are encouraged to reflect to develop personal
meaning.

The final step is Evaluation. Individuals will recognize and define the
steps taken in conducting a search; they will evaluate the product and the
process. In the Project, it is suggested that the readers compile a list of relevant
materials for people who are about to go through the same process. Readers
are also encouraged to prepare a presentation that answers the following
questions:

*What new beliefs seem appropriate about this culture?
*What is your data?
*What actions should you take based on these beliefs? Why?
The activities have been designed in response to the literature. In order to increase interest, the inservice model is presented as a conversation between preservice and practicing teachers. As topics arise in the conversation, activities that address those topics are presented. The literature that led to the creation of the activities is reviewed in the next section.

Literature Review

The literature review is divided into three sections: Cultural Elements, Multicultural Education, and Multicultural Literature. These three areas directly correspond with the activities that are outlined in the Project.

Cultural Elements

One common strand that emerged in the literature review was that our nation is becoming more diverse and teachers are becoming increasingly different from the students that they teach (Zeichner, 1993). Armstrong (1994) pointed out that, “Over the past two decades, American education has seen tremendous demographic changes that have created a student population more racially, ethnically, and culturally diverse than ever before” (p.161). It is important for preservice and practicing teachers to be aware of these changes and to understand how cultural differences might impact their classrooms. Cole (1995) proposed that “as our students become more and more diverse, so must our ways of teaching them” (p.iii). Unfortunately, however, teachers of diverse cultures have nearly always been unprepared to respond effectively to the many distinctive traits of these students (Vasquez, 1989).

The reviewed literature showed that using a variety of teaching strategies is appropriate in culturally diverse environments. Sarvia-Shore and Garcia (1995) suggested that teachers need a greater repertoire of approaches to teaching and learning to cope with their students' varied styles of learning.
Armstrong (1994), in discussing Gardner's Multiple Intelligence (MI) theory, stated:

Diversity presents a great challenge for educators in designing curriculums that are not only content-sensitive to cultural differences (e.g., exposing students to the beliefs, background, and foundations of individual cultures), but also process-sensitive (e.g., helping students understand the many "ways of knowing" that different cultures possess). Multiple Intelligence (MI) theory provides a model that is culturally sensitive to such differences. (p. 161)

It is sensitive to cultural differences because, instead of the traditional view in which intelligence is defined operationally as "the ability to answer items on test of intelligence," MI theory defines intelligence as human cognitive competence (Walters and Gardner, 1984). This competence is described in terms of a set of abilities, talents, or mental skills. Walters and Gardner (1984) explained that intelligence necessitates the ability to solve problems or create products that are of consequence in a particular cultural setting; MI theory pluralizes the traditional concept of intelligence. Historically, linguistic and logical skills have formed the core of most diagnostic tests of intelligence. Walters and Gardner (1984) purport that by focusing on linguistic and logical skills alone, many students with skills in other intelligences are being slighted. Talents may be overlooked, especially if the talents are not valued in the school. Cultural differences may be causing these talents to be overlooked.

There are three elements of teaching that can be considered to help teachers improve their sensitivity to these differences. The three elements are the context, content, and mode. The Content-Context-Mode (CCM) model focuses on these elements of teaching (Vasquez, 1989). CCM refers to the content, context, and mode of an instructional strategy. Content refers to the
material or the information that is taught; context is the physical and psychological environment of the classroom; and mode is how the information is presented by the teacher - including method, form, style, or manner of delivery.

The model is designed to help teachers move from observed student traits to instructional strategies that are based on those traits (Vasquez, 1989). The observed student traits may be characterized by one or more of the seven intelligences. The approach of adapting instruction to student traits is a three step process. First, the teacher identifies the particular student trait that may require adaptation. Once the trait has been identified, the teacher asks if any aspect of the student trait has implications for the content, context, and/or mode. Then the teacher identifies which instructional strategy should be used as a result of the information gained in the first two steps. Vasquez (1990) suggested that the above practice is at the heart of what culturally appropriate instruction is all about.

Multicultural Education

Another strand that surfaced in the review was that if teachers are to become culturally responsive educators, they need to build their knowledge about multicultural education. If they do not, the academic achievement of their students will suffer. Bearcrane and others (1990) claim that the academic success of students from a different culture may well depend on the teachers' ability to understand the culture. If classroom instruction is conducted in a manner congruent with the culture of the home, students of diverse backgrounds will have better learning opportunities (Au & Kawakami, 1994). Dunn and Griggs' research (1995) indicated that students who receive instruction that is not responsive to their culturally influenced learning styles
achieve significantly less well than children who receive instruction that is responsive to their learning styles. Academic achievement is enhanced and attitudes are improved when teaching styles are matched with the learning styles of the students. Tiedt and Tiedt (1995) insist that it is essential, therefore, that teachers acquire the appropriate attitudes, knowledge, and dispositions needed to work effectively with students who come from varied cultural backgrounds.

The Association for Supervision of Curriculum Development (ASCD) strategic plan for 1990-95 called for focus areas to which the organization would provide resources to make a difference in education. One of the areas that emerged was "improving student achievement." It was of no surprise when the ASCD Advisory Panel on Improving Student Achievement reported that meeting the needs of students from diverse backgrounds is a major challenge for teachers today.

One of the reasons that there may be difficulties in meeting the needs of these diverse learners is due to the teachers' lack of knowledge about their students' different cultural backgrounds (Cole, 1995). Additionally, teachers who are unaware of cultural differences may expect behaviors in accordance with their own culture and may misinterpret a child's behavior. For example, in some cultural groups, "children learn cooperatively with other children; the emphasis is on developing a group understanding and performance rather than on an individual achievement" (McGee & Richgels, 1993, p. 379). Yet, in a reading group at school, this can be problematic. When these same children are expected to answer the teacher's questions one at a time and do not, their behavior may be misinterpreted as interruptive by an unknowing teacher.

Determining educational characteristics of a culture is difficult because of the heterogeneity within a culture. Teachers must be careful to remember that
there are more within group differences than between group differences among various ethnic groups (Sandhu, 1994). In fact, Dunn and Griggs (1995) explained that many people prefer to learn in ways that are sometimes slightly different, and often extremely different, from how other people of the same age, class, culture, grade, religion, or nationality prefer to learn. Nonetheless, it is important for teachers to become familiar with the culture of their students. Vasquez (1990), for example, stated that teachers should avail themselves of research and other educational literature to further their knowledge of value systems, needs, cognitive styles, and other learning-related characteristics of the culture in which they will teach. Hollins, King, and Hayman (1994) quote Au and Kawakami:

Because teachers have a key role in the shaping of the classroom community, it is important for them to be informed about research on cultural congruence in instruction in general, and about research that might provide insight into the students in their classes in particular. (p.23)

Having this information can also help teachers recognize and deal constructively with behaviors in a manner that results in positive outcomes for teachers and students alike.

Dunn (1993) researched the learning styles of the multiculturally diverse. In her conclusion she stated:

Now that we have begun learning about the learning styles of multicultural students, certain things are clear: individuals do learn differently from groups; groups do learn differently from each other; responding to how students learn significantly increases their achievement and attitude test scores; no learning style is better or worse than any other learning style characteristic; and apparently all children can learn - but they need to be taught to their individual learning style
strengths if they are to master new and difficult academic material. (p.30) Knowing about cultural differences is important; altering instruction based on those differences is essential. “Teachers can and do benefit from having information about, and guidance in adapting to, students from diverse cultural backgrounds” (Au & Kawakami, p. 23). Once teachers recognize the way in which culture affects how children learn and interact, they are on the way to crafting culturally sensitive instruction (McGee & Richgels, 1996).

Multicultural Literature

The third strand that emerged was the need for teachers to become familiar with the cultural background of their students. It seems from research that studying multicultural literature holds much promise in helping teachers begin to understand characteristics of a particular culture. Barrera, Liguori, and Salas as cited in Harris (1992) assert: “In much of the current professional talk concerning multicultural literature for children, one of the major premises emphasized is that multicultural literature leads to a cultural awareness and understanding, qualities essential to living and learning in a multicultural world” (p.205).

Picard and Young (1993) point out that many programs that are preparing elementary teachers do not help the future teachers understand the cultural diversity of children in elementary schools. It is essential, therefore, that teachers acquire the appropriate attitudes, knowledge, and dispositions needed to work effectively with students who come from a variety of cultural backgrounds (Tiedt & Tiedt, 1995). Norton (1990) stated that the study of multicultural literature is a powerful means for developing an appreciation and understanding of one’s literary and cultural heritage. A multicultural literature
study can help teachers and students begin to understand and value the cultural and literary diversity that is part of our society (Norton, 1990).

The multicultural literature study that Norton outlined is a five-step sequence that helps teachers learn to understand and to appreciate aspects of cultures different from their own. Norton said that teachers can gain understandings about different beliefs and value systems of the culture through the examination of folktales, fables, myths, and legends. The five-step sequence begins with a study of broad oral traditions, narrows to specific culture experiences (like specific tribes of Native Americans) as expressed in mythology, continues with biographical and autobiographical studies, and ends with a look at contemporary writing.

Studying multicultural children's literature is important for teachers because it helps them develop an understanding of our increasingly interdependent world (Yokoto, 1993). As teachers develop their own understanding, they become better able to teach their students (Hernandez, 1989). As teachers select and guide the use of multicultural literature in their classrooms, their attitudes and background play a critical role in the multicultural experiences that their students have; the responsibility for culturally conscious literary experiences is in the hands of the teachers (Yokoto, 1993).

To be able to make culturally conscious choices, teachers need to learn about the history and culture of different groups represented in their classrooms (Hernandez, 1989). Knowing about the learner's culture helps teachers to become more sensitive to the educational needs of their students (Sulieman, 1996). Hernandez (1989) insisted that "Teachers who develop their cultural knowledge and insights will be prepared to devise effective strategies for working with all students, whatever their backgrounds and capabilities" (p.28).
Jordan, Tharp, and Baird-Vogt's study (as cited in Cole, 1995) showed that when teachers incorporate the home culture's expected patterns of interaction and discourse, students feel more comfortable in school and participate more actively in learning situations. If teachers desire active participation of their students, it seems to make sense that teachers need to be cognizant of the unique learning strategies of all students. This includes individual differences on one hand and culturally-bound variables and their relationship to learning on the other (Sulieman, 1996).

Designing curriculum that is appropriate for diverse learners is not an easy task. Gay (1988) stated:

Information and insights gained from several different sources [including, but not limited to, the multicultural literature study] must be synthesized and interwoven into a coherent system of decision-making for the identification, selection, and organization of ethnically and culturally pluralistic content, materials, and methods to illustrate and illuminate common educational goals and objectives. (p.339)

When this challenge is met, instructional strategies will not only better accommodate the needs of diverse learners, it will also improve their academic success (Gay, 1988). Studying multicultural literature is one way teachers can begin to understand and value the diversity that is a part of our society.

The literature review seems to suggest three key ideas. First of all, teachers need to know something about the culture of their students. Second, from this understanding, they need to consider their students as individuals. Finally, decisions about curriculum must be based on the above findings. These key ideas were of great importance in the creation of the Project that was developed as a result of information obtained.
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Project Description

What began as a review of the literature on student teaching in a multicultural setting, has developed into the creation of a handbook. The handbook is being designed to assist preservice and practicing teachers in preparing to teach in a culture different from their own. The writing of the handbook has been a joint effort of Dr. William P. Callahan, Director of the Renaissance Group, and Sally M. Goodenbour, writer of this paper. The graduate project that follows contains a set of activities that will be used as one part of the handbook.

The activities that were designed are based on three common strands that emerged in the literature review. First, teachers need to be aware that our nation is becoming more diverse. Second, teachers need to build their knowledge about multicultural education, including increased familiarity with the cultural background of their students. Third, teachers need to understand that there are a variety of instructional strategies that can assist in meeting diverse learners’ needs.

Applying these strands to the Follett Information Skills Model, the writer has designed a set of activities that could be completed by those preparing to teach in a culture different from their own. To make it easy for the reader to organize the information, the activities are divided into sections to correspond to the Follett Information Skills Model.

Appreciation

The purpose of Section One is to create appreciation for multicultural education. The Multiple Intelligences (MI) framework and the Content-Context-Mode (CCM) model are introduced. The MI framework helps teachers consider students’ capabilities in seven comprehensive categories or intelligences:
Linguistic: Capacity to use words effectively - orally and/or in writing
Logical-Mathematical: Capacity to effectively use numbers and reasoning
Visual-Spatial: Capacity to perceive the visual world accurately, to transform, modify, and recreate aspects of one's own visual experience
Bodily-Kinesthetic: Ability to use one's own body in highly differentiated and skilled ways, capacity to work skillfully with objects
Musical: The capacity to perceive, discriminate, transform, and express musical forms
Interpersonal: Capacity to notice and make distinctions among others
Intrapersonal: Knowledge of internal aspects of one's own self

(Armstrong, 1994 & Gardner, 1993)

The CCM model focuses on the content (the information being taught), context (setting in which instruction takes place), and mode (how the information is presented) of an instructional strategy. It attempts to bridge the gap between observed student traits and effective instructional strategies.

The ASCD Advisory Panel on Improving Student Achievement (as cited in Cole, 1995) insisted that

... good instruction is good instruction, regardless of students' racial, ethnic, or socioeconomic backgrounds. To a large extent, good teaching - teaching that is engaging, relevant, multicultural, and that appeals to a variety of modalities and learning styles - works well with all children. (p.9)

Knowing about a culture, being aware of how its relevant aspects impacts education, and creating learning opportunities to respond to the culturally influenced characteristics is what makes “good instruction.” Dr. Callahan and the writer believe that the CCM model and MI framework are tools
that will help generate instruction that responds to the needs of diverse learners.

In summary, the appreciation of multicultural education is accomplished through a dialogue between some preservice and practicing teachers. They are discussing issues that are faced when trying to meet the needs of diverse learners. At the end of each section, one of the teachers shares a lesson that utilizes the MI framework and the CCM model.

Presearch

Section Two is Presearch. After having gained some general background information about multicultural education (Appreciation), individuals will begin to discover connections as broad concepts are integrated. In the Project, a majority of the activities are designed for this stage of the process. Ideas about how to develop an overview are suggested. First, some general articles about multicultural education are given. Second, a multicultural literature study is described. Third, additional sources of information are recommended. Last, there is some communication between a preservice teacher (preparing to teach in a culture different from his own) and former student teachers (who did their student teaching in a culture different from their own). The goal of this section is that, upon completion, individuals will be able to develop a general overview and generate questions about a particular culture of interest to them.

Search

Section Three is the Search section. In this section, individuals will narrow the topic, develop specific questions, and plan a search strategy. Questions that may have surfaced during Presearch are addressed and explored. In the Project, the dialogue between the preservice and practicing
teachers continues. Some general articles about multicultural education have been read, a multicultural literature study has been outlined, and additional sources of information have been recommended. It is suggested that individuals should now begin to search for information that is relevant to them. The purpose for Section Three is to search for the answers to culturally specific questions.

**Interpretation and Communication**

Section Four combines the Interpretation and Communication stages of the Follett Information Skills Model. In this section a series of cultural consideration questions are listed. After answering the questions, two types of reflection will emerge: personal and professional.

**Evaluation**

Section Five is the Evaluation. Individuals will evaluate the process of becoming a culturally responsive educator by applying and constructing new knowledge and making strategy adjustments for future searches. There is no dialogue included in this section. It is suggested that individuals compile a list of relevant materials for people who are about to go through the same process. Individuals also are encouraged to prepare a presentation that answers the following questions:

*What new beliefs seem appropriate about this culture?*

*What is your data?*

*What actions should you take based on these beliefs? Why?
Conclusions/Recommendations

By completing this project, the writer has achieved an increased sensitivity concerning the complexities and the difficulties of living in a multicultural society. There is a greater awareness of individual differences and those differences are viewed in a more positive way. The writer anticipates that those who complete the activities described in this project will experience similar changes.

The writer believes this project can make a difference in her own classroom practice, as well. Implementation of the Project will not be completed until the curriculum in the writer's classroom reflects an appreciation of differences among students - their background knowledge, motivations, interaction patterns, and learning styles. In the past, the writer thought a good multicultural learning environment was created by discussing contributions of the ethnically and culturally diverse. While this is an important part of multicultural education, it does little to connect the cultural situation to instructional practices.

When completed, this project will assist those who are preparing to teach in a culture different from their own. This may include practicum students, student teachers, first-year teachers, or even experienced veterans in the field. The writer recommends that the Project be piloted in an undergraduate human relations class. It should be determined if completing the outlined exercises impacts future teachers. Perhaps the cultural consideration questions could be used as pre- and post-tests. If growth is evident, a follow-up should establish if there is short-term improvement or long-term consequences.

Educators have a tremendous responsibility in meeting the needs of the diverse learners in their classrooms. Only when they are aware and
knowledgeable, can they react to the needs of diverse learners. The writer has concluded that there needs to be more research revealing ways to meet these needs.
References


Appendix
Introduction to the Project

The Project contains one section of the proposed handbook. It specifically addresses the Native American culture. Future sections will contain other cultural groups.

Before examining the activities in the Project, it will be helpful to know about the following format elements. The bold faced headings at the beginning of each section correspond to the Follett Information Skills Model.

Under each section, there is dialogue between preservice and practicing teachers. The dialogue format was used to make the text more interesting. Within the dialogue, issues are raised about developing culturally responsive pedagogy.

Activities that are designed to respond to these issues are inserted after the dialogue. Dotted lines separate the dialogue from the activities. The following outlines the format for the Project:

Follett Information Skills Model: APPRECIATION

Information about Appreciation
Dialogue
Multiple Intelligence lesson plans (Gardner, 1993; Armstrong, 1994)
Dialogue

Follett Information Skills Model: PRESEARCH

Information about Presearch
Dialogue
General Articles on Multicultural Education
Dialogue
Book Selection Criteria (Slapin & Seale, 1992)
Dialogue
Multicultural Literature Study (Norton, 1990)
Dialogue
Determining Other Sources of Information
Communicate
Dialogue
Student Teacher Interviews

**Follett Information Skills Model: SEARCH**

Information about Search
Dialogue

Content-Context-Mode (CCM) lesson plan (Vasquez, 1989)
Dialogue

**Follett Information Skills Model: INTERPRETATION/COMMUNICATION**

Information about Interpretation and Communication
Cultural Considerations Questions (Saville-Troike, 1978)
Dialogue

Personal and Professional Reflection
Dialogue

**Follett Information Skills Model: EVALUATION**

Information about Evaluation

Application of New Knowledge
Follett Information Skills Model: APPRECIATION

Building Background - Multicultural Education

Individuals will begin by gaining an appreciation of multicultural education. This is accomplished through dialogue between some preservice and practicing teachers. They are discussing issues that are faced when trying to meet the needs of diverse learners.

Sally: You know, Olga, after hearing Teacher Ann's dilemma, I realize I need to become more aware of how culture affects learning.

Olga: You're right! Teachers who are unaware of cultural differences may expect behaviors in accordance with their own culture and may misinterpret a child's behavior.

Sally: Been there. Done that.

Olga: Many have. The important thing is to recognize your errors and move forward. We can all do a better job of meeting the needs of our students. Classroom environment and teaching behaviors can be changed to help children from different cultures be successful.

Julio: That is easier said than done.

Sally: Hey Julio! I didn't know you were listening.

Julio: Well, whether I like it or not, I know that there is a lot I still need to learn about how my students learn best.

Olga: You know, Julio, there is this researcher by the name of Daya Sandhu who reports that academic achievement is enhanced and attitudes are improved when teaching styles are matched with the learning styles of the students.

Julio: That doesn't really surprise me, Olga. My problem is - how do I make my teaching style match the learning styles of my students?

Sally: Or better yet, how do we even know what our students' styles are?

Olga: You have to remember ethnicity, socioeconomic class, gender, age, religion, community, and family history all have influence a person's attitudes, beliefs, and behaviors. For example, many Native Americans do not make eye contact. Making eye contact is perceived as showing respect in many middle-class American classrooms; when a Native American student doesn't make eye contact he/she may be reprimanded for being disrespectful.
Elaine: That is not to say that you should categorize a student because of his/her membership in a certain culture; there are actually bigger differences within a cultural group than there are between cultural groups.

Julio: Hi, Elaine! I guess you heard what we were talking about.

Elaine: Well, I heard what Olga said about how our culture influences who we are. I didn’t mean to interrupt, but I think as teachers we need to be careful we don’t get into the habit of clumping.

Sally: Clumping?

Elaine: Yes, clumping. We shouldn’t clump - say students of similar race - into one group. Just because two students are African American does not mean that they are any more alike than a Hispanic and a Native American student.

Julio: I agree. But I still want to know how I can make my teaching style match the learning styles of my students?

Olga: Have you ever read the research by Rita Dunn?

Julio: Is that the learning style lady?

Olga: Yes. You’ve heard of her?

Julio: Well, I remember something about her research. Wasn’t she the one who talks about how light, sound, and temperature affect one’s ability to learn?

Olga: Yes. She not only talks about the environmental influences, but the emotional, sociological, physiological, and psychological influences as well.

Julio: I learned some of that back in my undergraduate program, but I never thought I would be teaching in a culture different from my own.

Sally: Nor did I! Julio, is that Chris?

Julio: Yeah! Chris, what’s that you are carrying?

Chris: Hi, Elaine. Hi, Olga. (turning to Sally and Julio) What are you two so deep in thought about?

Julio: We are deep in something, but I’m not sure it’s thought.
Sally: What's with the books, Chris?

Chris: I'm trying to learn something about the Navajos.

Sally: The Navajos?

Chris: Yes, the Navajos. I'm going to be student teaching at BIA school on a Navajo reservation.

Elaine: Oh, so you're trying to read all the books you can find about Navajos.

Chris: Well, not really. You see, I read about this approach that researcher Donna Norton suggests using.

Olga: Donna Norton? She's well known for her research and writing on children's and young adult literature. What does she suggest doing, Chris?

Chris: It is a five-step sequence that helps teachers learn to understand and to appreciate aspects of cultures different from their own. She says that teachers can gain understandings about different beliefs and value systems of the culture through the examination of folktales, fables, myths, and legends. The five-step sequence begins with a study of broad oral traditions, narrows to specific culture experiences (like specific tribes of Native Americans) as expressed in mythology, continues with biographical and autobiographical studies, and ends with a look at contemporary writing.

Julio: You said a mouthful!

Chris: It is a lot. But I'm hoping it will help me in building some background. I gotta go read. See you all later.

Julio, Sally, Elaine, Olga: Bye Chris!

Elaine: You know that really does sound like a pretty good place to start. As teachers, once we have gained this appreciation for the culture, we can start to look for culturally specific learning styles.

Julio: Oh, yeah! Let's get back to the Dunn stuff.

Olga: Her research shows that when students are taught with strategies that complement their learning styles, they perform better.

Julio: So if I can identify my students' learning styles and match my teaching practices with their learning styles, my students will learn better?
Elaine: Exactly! Academic achievement and attitudes will both improve.

Sally: Well, what kinds of things should we be looking for?

Olga: You can start with the instructional environment - sound, light, temperature, and seating design. Then consider the students' emotionality. Are they motivated, persistent, and/or responsible?

Julio: Where do Howard Gardner's multiple intelligences fit in to all this?

Olga: The intelligences are taken into account when you consider the students' social preferences and physiological uniqueness?

Sally: What do you mean?

Elaine: Some students prefer learning alone, some in a pair, others in a small group, and yet others with an adult. A student with strong interpersonal intelligence will most likely want to work with others, while an intrapersonal student may prefer to work alone.

Julio: So what about the bodily-kinesthetic, visual-spatial, logical-mathematical and all those others?

Olga: Those are considered when you look for physiological and psychological preferences.

Elaine: If given a choice of assignments, some students would choose to read, others to write, and still others would draw a picture.

Sally: That makes teaching a challenge.

Olga: It is challenging. But if you broaden your repertoire of teaching strategies and continually shift your method of presentation, you can reach the different intelligences and learning styles.

Elaine: James Vasquez suggests building instructional strategies from student traits. The CCM model focuses on the content (the information being taught), context (setting in which instruction takes place), and mode (how the information is presented) of an instructional strategy.

Julio: There surely is a lot to consider.

Olga: You're right. But if you start small, you can do it.
Elaine: Here. I had to write a plan based on Vasquez’s CCM model when I was in my undergraduate program. Take a look. I looked at the content—it is based on the European “Discovery of America.” I realized that there are two sides to consider—the Columbus side and the Native American side. The context for the learning was going to be in a classroom so I had to think about how the room could be arranged to meet the needs of the different learning styles that Dunn talks about. Then, I decided on the mode. I used Gardner’s multiple intelligences framework and designed activities in each of the seven areas.

Julio: Let me see that Elaine.

Elaine: Sure. Here it is.

-------------------------------------------
ELAINE’S PLAN ONE

Theme: European “Discovery of America”
Grade Level: Upper elementary

Logical/Mathematical:
Given the important events of Columbus’ voyage (from a Native American perspective), students will place the events in chronological order.

Impromptu problem solving: Students and teacher role play a scene from Columbus’ second voyage. Columbus believes there is gold in the hills and that the Native American are selfishly holding out on him. Students play Columbus; teacher plays the Native Americans. Teacher begins, “Chris, we don’t have any gold, honest. Can we go back to living our lives now and can you go back to wherever you came from?” Students respond to this plea.

Research what life was like in Spain and on the Caribbean Island where Columbus first landed. Create a Venn diagram highlighting the similarities and differences.

Visual/Spatial:
Every part of nature is sacred to Native Americans. When the Europeans began arriving in America, they cut down trees and hunted game. They did not understand that in their hurry to build and obtain land, they were actually destroying it. Create a “Conserve Nature” billboard that Native Americans might have designed.
One of the resources that Columbus was after was gold. Look through old magazines for pictures of things that are gold. Also look for words and phrases about gold. Cut out and arrange the cut-outs to make a striking design.

Native Americans had many foods and resources that were "foreign" to Columbus and his crew. There was no way Columbus and his crew could take all of these foreign goods back with them. Create an ABC book featuring these foods and resources that could be shared with the people back home.

**Bodily/Kinesthetic:**
Columbus brought an interpreter who spoke Arabic. He expected that to be the language spoken by the Native Americans. That was not the case. Both Columbus and the Native Americans began to use hand gestures for communication. Brainstorm the different gestures that we use today to communicate messages. Play a game of charades: role play a gesture and audience members try to guess what message you are trying to communicate.

Research what the Caribbean Island (where Columbus landed) might have looked like in 1492. Create a miniature model of the Native Americans' homes at that time.

**Interpersonal:**
Imagine that the tables are turned. Instead of Columbus sailing to America, imagine that the Native Americans sailed to Spain. In groups of 3-4, discuss and be ready to present how the scenario might have been different.

You are a newscast team. Appearing on your evening news is a group of Native Americans that were living on the island when Columbus first arrived. Highlight this arrival by role playing the parts of the newscast team and the Native Americans.

**Intrapersonal:**
When Christopher Columbus arrived in America, he thought he was in India; so he called the people of the land Indians. There were hundreds of Indian tribes living here when Columbus arrived. The way the Indian tribes lived depended mainly on the climate. Indians who lived where it was cold ate and dressed differently from the Indians who lived in the desert. Write a journal entry about what life was like for the Native Americans on the Island in which Columbus first landed.
Pretend you are a Native American. Months have passed since you were forced to leave your home and join Columbus and his crew on a voyage back to Spain. Record your voice on a tape telling a family member (back home) what your life has like since you left. Describe your feelings. What adjustment has been most difficult?

**Linguistic:**
Pretend you are a Native American. One morning you wake up and see strange looking boats in the water. Even stranger are the men who are emerging from the boats onto shore. They have white skin and their bodies are covered with material. Where did they come from? What are they doing here? Write an explanation for the foreigner’s sudden appearance.

In 1992, there was a quincentenary celebration commemorating Columbus’ first voyage. Many Native Americans do not see Columbus’ arrival as a reason to celebrate. “As Native American peoples in this quarter of Mother Earth, we have no reason to celebrate an invasion that caused the demise of so many of our people and is still causing destruction today.” Brainstorm and create a list of reasons to defend abolishing future celebrations of similar nature.

**Musical:**
Why do we say that Christopher Columbus “discovered” America? Think about the Native Americans who inhabited these lands for years before his arrival. Create a rap to describe what caused people to think that Columbus “discovered” America.

Brainstorm a list of songs that have “Indian” in them. How are Indians treated in these songs? Create new versions of the songs that treat Native Americans fairly.

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**ELAINE’S PLAN TWO**

**Theme:** European “Discovery of America”

**Grade Level:** Upper elementary

**Logical/Mathematical:**
Given the important events of Columbus’ voyage, students will place the events in chronological order.

Students will make a flow chart of how Columbus organized his expedition.
**Visual/Spatial:**
Using a world map outline, students will create a historical map showing the voyages of Columbus. (Use a different color for each voyage and indicate dates.)

When Columbus returned from his voyage, he had route maps that indicated where he thought he had sailed. Draw a route map from your house to school. Indicate any landmarks that may help a follower find their way.

**Bodily/Kinesthetic:**
One of the trades Columbus learned while in Portugal was shipbuilding. Using pictures found in a variety of sources, create a model of one of Columbus' ships. Discuss difficulties encountered.

When Columbus arrived on the Caribbean island, he erected a flag and declared the King and Queen of Spain the rightful rulers of the land. You will have one minute to role play this scenario. Pretend that your performance on this one minute commercial will determine if you should receive future funds.

**Interpersonal:**
Columbus had trouble finding sailors. Eventually, it was decided that he would use prisoners. The prisoners would sail in return for their freedom. A crew of about 90 men manned the three ships. After several weeks had passed and there was still no land in sight, the prisoners were ready to turn back. They threatened to rebel if Columbus did not turn back. What arguments could be formed for turning back? Sailing on? In a small group, brainstorm reasons to defend either side and be prepared to state your case to the audience of opposition.

You are a newscast team. Appearing on your evening news is Christopher Columbus and three of his crew men. Highlight the discovery by role playing the parts of the newscast team, Columbus, and the crew members.

**Intrapersonal:**
Pretend you are one of Columbus' crew men. Write a future crew member telling what your life is like on the voyage. Describe your thoughts and feelings. Would you encourage or discourage this person to go on a future voyage?
Months have past since you landed in the "new world." Record your voice on a tape telling a family member (back home) what your life is like in your new home. Describe your feelings. What adjustment has been most difficult? What customs from your old home are you going to try to preserve?

**Linguistic:**

Pretend you are Columbus. Write journal entries for one of the weeks in the voyage. Record the weather, what the sailors saw, and estimates of the distance traveled.

Imagine you are a modern day scuba diver. On a recent dive you find the sunken Santa Maria. Write a detailed description of what you have found.

**Musical:**

Many are familiar with the rhyme "In 1492, Columbus sailed the ocean blue." Using these words as a first line, create a rap about Columbus’ “discovery.”

Using a familiar tune, change the words to describe something about Columbus’ voyage.

i.e.: sung to the tune of Twinkle Little Star

Nina, Pinta, Santa Maria

Were the three ships that set sail

They left from Spain one August night

Sailed and sailed and sailed and sailed

Nina, Pinta, Santa Maria

Sailed until land was in sight.

Julio: Now that I see an example, I guess it’s not as rigid or as complicated as I thought it would be.

Elaine: No. It really isn’t. If it were complicated or rigid, it wouldn’t be very usable.

Olga: That’s the important thing to remember: it has to be usable.

Elaine: After you use the CCM model a few times, it becomes easier, too.

Julio: What does CCM stand for again?

Elaine & Olga: Content, Context, and Mode.

(Julio walks off with Elaine’s plan in hand muttering to himself “Content, Context, Mode. Content, Context, Mode. Content, Context, Mode. Content, Context, Mode.”)
Sally: You know, now that I think about it, the teachers in Teacher Ann's story must have known that culture affects learning. The children she described were from different cultures and each had unique characteristics. Their teachers somehow knew what worked best in teaching them.

Elaine: And you will, too. It will take some time. The CCM model should help you consider students' learning styles and intelligences.

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**Follett Information Skills Model: PRESEARCH**

Designed to develop an overview and integrate broad concepts

**NATIVE AMERICAN SETTING**

Having gained some general background information about multicultural education, individuals will start seeing connections as broad concepts are integrated. An overview will be developed. In the Project, a majority of the activities are designed for this stage of the process. Ideas about how to develop an overview are suggested. First, some general articles about multicultural education are given. Second, a multicultural literature study is described. Third, additional sources of information are recommended. Last, there is some communication between a preservice teacher (preparing to teach in a culture different from his own) and former student teachers (who did their student teaching at Native American sites).

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Olga: Hey! Have I got some articles for you!

Sally: For me?

Olga: For you!

Sally: What kind of articles?

Olga: Articles that will help you build some background about multicultural education.

Sally: I thought that all that talk earlier was building my background.

Olga: It was. But here are some additional things to consider. The topics range from designing relevant curriculum to connecting with parents of different cultures. Here! It really is some pretty good stuff.
General Articles on Multicultural Education:

The following articles have been read by the writer. The writer elected to use the abstract from the ERIC and UNISTAR systems at the University of Northern Iowa library.


Differences in learning style among students and young adults of differing ethnic groups, between male and female students, between high achievers and underachievers, and between gifted and nongifted are discussed.


Presents a 21-item questionnaire that teachers can use to discover their personal beliefs and biases about how individuals in different cultural, gender, racial, and religious groups learn best.


Demographic projections indicate that poor, urban, and racial minority students will increasingly dominate public schools in the next decade and well into the 21st century. This "new majority" demands that schools seriously reassess and revise their policies, programs, and procedures to respond more effectively to its unique needs, to improve the quality of this student population's school experiences, and to enhance its academic achievement. After some preliminary curriculum designs are created, the article lists specific questions that can ensure that ethnic and cultural diversity permeates all their component parts.


Employment success and job satisfaction were compared for beginning teachers who had successfully completed multi-cultural course and field experiences and for those who had traditional course and field experiences. The findings favored the culturally prepared graduates who had greater success in finding teaching jobs and obtaining their desired employment situation.


Describes a five-step sequence for the study of multicultural literature. Presents a detailed example of how the sequence can be used to study literature dealing with Native American cultural groups.

Describes features that make the Preservice Education for Teachers of Minorities (PETOM) program unique among Hawaii’s teacher education programs. Designed to prepare educators to teach children of culturally diverse backgrounds, the PETOM program includes a committed staff, modeling of effective teaching strategies (including collaboration), and plenty of field experience.


In a drive to facilitate inclusion in the classroom, one often overlooked factor that affects the environment of all classrooms is nonverbal interactions. This study was conducted to identify some specific nonverbal messages that are often culturally bound; to help educators and others involved in education understand nonverbal signals and avoid inadvertently sending negative messages; and to validate the voice of diverse populations in the classroom.


This paper examines the importance of culturally-specific learning styles. Teachers need to understand the cultural style of students; to use a proactive approach to reach out to those students whose values and needs differ from the mainstream; to exhort the message that “to be different means to be distinct but not inferior; and to accommodate students with differing needs and priorities by changing the system, but not forcing them to change.


Examines the manner in which environmental factors can be used to engage the interest, focus the attention, stimulate the involvement, and make learning easier for many urban school children.


This curriculum guide dispels the stereotypes of American Indians that humiliate and degrade real Indian culture and add fuel to the fire of racism and prejudice. The stereotype of the savage Indian is perpetuated through movies, textbooks, coloring books, and toys. Movie stereotypes and inaccuracies are presented in the form of a glossary of “Indian” terms. This guide was developed for the sixth grade level, but can easily be easily adapted for use in other grades.
Culturally Responsive Pedagogy


The CCM model is presented. It focuses on the content, context, and mode of an instructional strategy. Teachers move from observed student traits to instructional strategies that are based on those traits.


This handbook of culturally responsive ways to teach the basic, mandated curriculum to students from diverse backgrounds was developed by a multicultural group of teachers. The techniques draw on the students' diverse backgrounds to increase student motivation and maximize teacher effectiveness.

(Later that week.)

Sally: Hey, Olga! Those articles were pretty helpful. It certainly gave me a lot to think about.

Olga: Like what?

Sally: Like, how I might send messages that can be misinterpreted by someone from a different culture and how environmental factors can be used to help make learning easier.

Olga: It's interesting stuff. It really gets a person thinking about what he/she does in the classroom.

Sally: Hey, look! Isn't that Chris and Elaine?

Olga: Surely looks like them. ELAINE! CHRIS! Over here!

(Chris and Elaine change direction and join Olga and Sally.)

Sally: What are you two up to?

Chris: Oh, about 5'8" - how about you, Elaine?

Elaine: Oh, about 5'6".

Sally: VERY funny! What are you doing?

Chris: Talking to you now, I guess.

Sally: Well, what were you doing then?
Elaine: Chris was sharing what he had learned by doing the multicultural literature study that we talked about last week.

Olga: Well, let's hear it, Chris.

Chris: What part do you want to hear?

Sally: How about if you start by telling us "WHY" we should study multicultural literature?

Chris: May I read it from my introduction?

Olga: Sure. Shoot!

Chris: Why study multicultural literature?

*Developing understanding of our literary heritage is an important task for educators.* If literature is carefully selected and shared with children, they begin to understand and appreciate literature from a variety of backgrounds. They can discover the values and beliefs of the people and identify threads that weave the past with the present. As students read great works from cultural backgrounds different from their own, they develop social sensitivity to the needs of others and realize the similarities and differences that exist among people of varying backgrounds.

*Multicultural literature helps students expand their understanding of history, geography, and social change; it broadens their appreciation for literary techniques used by authors from different cultural backgrounds.*

*Before deciding on which books to use, one should become familiar with criteria for evaluation.*

Sally: Criteria? What do you mean?

Chris: Let me just show you one example. This is criteria to consider when using Native American literature. (Chris hands Sally "How to Tell the Difference".)
### How to Tell the Difference

<table>
<thead>
<tr>
<th>Negative</th>
<th>Positive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Look at Picture Books</strong></td>
<td></td>
</tr>
<tr>
<td>In ABC books:</td>
<td>Look for stereotypes</td>
</tr>
<tr>
<td><em>Is “E” for “Eskimo”?</em></td>
<td>Are Native peoples portrayed as savages, primitive crafts people, or simple tribal people who are now extinct?</td>
</tr>
<tr>
<td><em>Is “I” for “Indian”?</em></td>
<td>Are Native cultures oversimplified and generalized? Are Native peoples all one color, one style? Is the art a mishmash of “generic Indian” designs?</td>
</tr>
<tr>
<td>In counting books, are “Indians” being counted?</td>
<td>Are Native cultures presented as separate from each other, with culture, language, religion, dress unique?</td>
</tr>
<tr>
<td>Are children shown “playing Indian”?</td>
<td>Is attention paid to accurate, appropriate design and color; are clothes, houses drawn with careful attention to detail?</td>
</tr>
<tr>
<td>Are animal characters dressed as “Indians”?</td>
<td></td>
</tr>
<tr>
<td>Do “Indians” have ridiculous names like “Indian Two Feet,” or “Little Chief”?</td>
<td></td>
</tr>
<tr>
<td><strong>Look for stereotypes</strong></td>
<td><strong>Look for Loaded Words</strong></td>
</tr>
<tr>
<td>Are there insulting overtones to the language in the book? Are racist adjectives used to refer to Native peoples?</td>
<td>Is the language respectful?</td>
</tr>
<tr>
<td><strong>Look for Tokenism</strong></td>
<td></td>
</tr>
<tr>
<td>Are Native peoples depicted as stereotypically alike, or do they look just like whites only with brown faces?</td>
<td>Are Native people depicted as genuine individuals?</td>
</tr>
<tr>
<td><strong>Look for Distortion of History</strong></td>
<td></td>
</tr>
<tr>
<td>Does the story encourage children to believe that Native peoples accepted defeats passively?</td>
<td>Does the story show the ways in which Native peoples actively resisted the invaders?</td>
</tr>
<tr>
<td>Are the Native heroes depicted only as the people who, in some way or another, are believed to have aided Europeans in the conquest of their own people?</td>
<td>Are Native heroes those who are admired because of what they have done for their own people?</td>
</tr>
<tr>
<td><strong>Look at the Lifestyles</strong></td>
<td></td>
</tr>
<tr>
<td>Are Native cultures presented in a condescending manner? Are there paternalistic distinctions between “them” and “us”?</td>
<td>Is the focus on respect for Native peoples and understanding of the sophistication and complexity of their societies?</td>
</tr>
</tbody>
</table>
How to Tell the Difference

Negative
Are Native peoples discussed in the past tense only, supporting the “vanished Indian” myth? Is the past unconnected to the present?

Is a culture portrayed in a distorted or limited way? Are religions described as “superstitions,” with backward or primitive connotations?

Are Native peoples shown as “relentlessly ecological”?

Positive
Is the continuity of cultures represented, with values, religions, morals, an outgrowth of the past, and connected to the present?

Are Indian religions and traditions described accurately in the context of their civilizations?

Are Native societies described as coexisting with nature in a delicate balance?

Look at the Author’s or Illustrator’s Background
Is the background of the author and illustrator devoid of the qualities that enable them to write about Native peoples in an accurate, respectful manner? Is there an ethnocentric bias which leads to distortions or omissions?

Look at the Dialogue
Do the people speak in either a sort of “early jawbreaker” or in the oratorical style of the “noble savage”?

Do the People use language with the consummate and articulate skill of those who come from an oral tradition?

Look for Standards of Success
In modern times, are Indian people portrayed as childlike and helpless? Does a white authority figure - pastor, social worker, teacher - know better than Native people themselves what is “good for them”? Are Indian children “better off” away from their families?

Are Native adults seen as mature individuals who work hard and make sacrifices, in order to take care of their families, and for the well-being of the people?

Do Native people and their communities contrast unfavorably with the “norm” of white middle-class suburbia?

Are Native people and their communities seen as their own cultural norm?

Does it take “white” standards for Native people to get ahead?

Are Native values of hard work, sharing, honesty, and courage seen as integral to growth and development?

Look at the Role of Women
Are women completely subservient to men? Do they do all the work, while men loll around, waiting for the next hunt?

Are woman portrayed as the integral and respected part of Native societies that they really are?

Look at the Role of Elders
Are Elders treated as a dispensable burden upon their People to be abandoned in times of trouble or famine; querulous, petulant, demanding, nagging, irritating, and boring?

Are Elders treated as loved and valued custodians of a People’s history, culture, and life ways? Are they cherished in the words of the writer as they were and are in the reality of the lives of the People?
## How to Tell the Difference

<table>
<thead>
<tr>
<th>Negative</th>
<th>Positive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Look at the Effects on a Child's Self-Image</td>
<td></td>
</tr>
<tr>
<td>Is there anything in the story that would embarrass or hurt a Native child?</td>
<td>Are there one or more positive role models with which a Native child can identify?</td>
</tr>
</tbody>
</table>

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**Resource:**
Olga: So, Chris, after you became aware of some criteria, then what did you do?

Chris: Then I used Donna Norton's five-step sequence that I talked about last week.

Elaine: Show them the study that you've completed. He really did a good job of finding the different kinds of literature.

Chris: Why, thank you, Elaine.

Elaine: Your welcome.

Sally: Forget the manners; let me see the study!

Chris: Here it is.

Olga: Don't mind me, Sally, I'm just going to look over your shoulder to see what he has done.

Sally: That's fine.

The following is an example that follows the sequence described by Donna Norton.

**Resource:**

***Example of a Literature Study***

**Focus: The Navajo**

**Note:** The following references represent a broad cross-section of books written about Native Americans. However, they do not all positively portray Native Americans and should be evaluated using the Slapin and Seale model ("How to Tell the Difference") previously described or some other appropriate evaluative tool. For example:


**Note:** Even though the following resources do not all portray Native Americans positively, we have included them as references for you to see what a sample list looks like, not as a recommended reading list. It is likely the books you use will contain both positive and negative elements, and it is anticipated that you will learn to discriminate between them.
Norton’s PHASE I & II: Traditional Literature, Traditional Tales from the Navajo

Studying the traditional literature in Phases I & II emphasizes the importance of the oral tradition in transmitting the beliefs and values of the Navajo people.


Contains both traditional Native American oral models and modern stories by Louise Eldrich, Linda Hogan, Leslie Marmon Silko, and others.


These are stories told by Arizona Indian children and collected by Byrd Baylor. Indian stories aren’t made up new and written in someone else’s book, but are as old as Indian tribes. When Indian legends are told today, they never end with the feeling that they are something out of the past and finished. Instead, the storyteller will probably say, “It can happen like that now,” or “And it is still that way.”


A traditional Navajo story in which a lazy conniving coyote takes advantage of his cousin Horned Toad, until Horned Toad teaches him a lesson he never forgets. Navajo Shonto Begay retells his own favorite childhood tale. His imaginative paintings capture the spirit and the mystery of the Navajo world. Includes a glossary of Navajo words used in the story.


Presents nine North American Indian folklore tales.


Sixty-four myths and tales are arranged in four subject areas: “Setting the World in Order” (creation myths), “The Family Drama,” “Fair and Foul” (trickster tales, and “Crossing the Threshold” (five types of passage from one state of being to another).

Geraldine, a goat, describes each step as she and her Navajo friend make a rug, from the hair clipping and carding to the dyeing and actual weaving. This simple text book is a tribute to the weaving tradition, an art some fear may rapidly become extinct; it describes each step of weaving from the hair clipping and carding to the dyeing and weaving authentic Navajo designs and locales are depicted in this book. Author Martin Link is Director of the Navajo Tribal Museum at Window Rock, AZ and Charles Blood is a student of Navajo culture.


Retells the Navajo tale of how a stubborn girl learns from the Spider Woman how to keep life in balance by respecting its boundaries. The story demonstrates the most basic value in Navajo culture: the importance of keeping one's life in balance. The illustrations are by renowned Navajo painter Shonto Begay. The weaving of blankets and living in hogans are depicted in the illustrations.


Some 166 legends from dozens of North American tribes are arranged in ten thematic units. Includes several from nineteenth century sources.


Navajo coyote tales written in Navajo and English texts.


A grandfather and his blind grandson, Boy-Strength-of-Blue-Horses, reminisce about the young boy's birth, his first horse, and an exciting horse race. The book is written in poetic verse. The setting is in the Southwest. The costumes depicted are a mixture of Hopi and Navajo.


A Navajo girl unravels a day's weaving on a rug whose completion, she believes, will mean the death of her grandmother. Portrays Navajo people living in harmony with the land and its cycles, of birth and death, endings and beginnings.

Ashkii, who lives on an Indian reservation with his grandparents, finds that his way of painting is in conflict with what his grandfather calls the "Navajo Way." Written and illustrated by Redwing Nez who was born and raised on the Navajo reservation where he still lives. This book is a journey into his past. While in government boarding school, Redwing became fascinated by the pictures he saw of famous artists and their art. What stood out most to him was that the artists had blue eyes. He thought his brown eyes were the reason he was forbidden to paint, and he considered his blue-eyes cat, as far as he knew the only one on the reservation, sacred, and hoped her blue eyes would rub off on him. His cat appears often in his illustrations.


A trickster coyote helps First Woman place the stars in the sky. A retelling of the Navajo legend that explains the patterns of the stars in the sky. The setting is in the desert and hogans are depicted in the illustrations.


This book introduces the Native American character of Coyote to young readers through a series of four stories that shows the creative and foolish nature of this popular hero trickster.

Norton's PHASE III: Autobiographies, Biographies, and Historical Nonfiction

Studying the autobiographies, biographies, and historical nonfiction in Phase III helps in identifying historical happenings that influenced the culture.


Short but thorough biographies of 60 prominent Native Americans, past and present.


True story of an average Navajo family during the time in which the Navajo people returned from Fort Sumner.


An overview of Indian music and dance which includes discussion of their instruments, the structure of their music, and the uses of music in Indian life.

An overall view of Native Americans today.


Examines health conditions of Native Americans, specifically the Navajo.


Study of the Indian population including migration, economic conditions and development, education, health, family status, and social services.


Combines in one volume the legends, social culture, and military history of the Navajo Indian. Sections include: The People, Navajo Legends, The Land, The Burning Ground, The Long Walk, and The Way Back.


Although somewhat dated, this book gives the reader an idea of how Native Americans were viewed. It may be a good discussion tool - how Native American have been misrepresented by the press.


A compendium of speeches and writings presenting a survey of Native American life and history from the perspectives of Native American tribes throughout the United States.


A brief history of the Navajo Indians describing customs, interactions with white settlers, and changes in traditional ways of life brought on by modern civilization.


In the 1970's, interest in American Indian lands was stimulated by the possibility that a fair percentage of the total remaining sources of energy national resources available for exploitation within the U.S. may lie inside Indian reservations, mainly in the West. Collection of research articles and essays. Native American authors are featured. Sections include: The Land and The People, Historical Background, the Navajo Nation, and Politics of Indian Development.

Presents a wealth of material telling about the many contributions Native Americans have made to the world.


A broad examination of the condition of state-tribal relations and opportunities for mutually beneficial cooperation as the 21st century approaches, from a state legislative policy perspective. Provides insight to the state and tribal roles in interactions between states and Indian tribes across the U.S.

**Norton’s PHASE IV: Historical Fiction**

**Studying the historical fiction in Phase IV introduces types of conflict that were encountered by members of the culture.**


Story, told in beautiful poetic prose, of the training of a present-day Navajo Indian boy who feels a vocation to become a medicine man. This portrayal of the life of a tribe that has lived in Northern Arizona gives the reader an acquaintance with the animals, trees, and prehistoric cliff dwellings of the west and the mystical beauty of the legends and traditions of the Navajo through the eyes and mind of the hero.


In 1864, a young Navajo boy travels with his tribe from Arizona to a government internment camp nearly three hundred miles away in New Mexico. Ultimately, the main character, Kee, realizes the frailty of his people in the presence of the white soldiers and that to survive, they must find a way to get along with the white man.


The daily life and customs of prehistoric Southwest Indian tribes are retraced from the designs on the remains of their pottery.


Based upon two years 1863-1865 in the history of the Navajo Indians. Author Scott O’Dell attempts to put himself into the mind and heart of another culture and make it believable.


This is an anthology of stories by N. Scott Momaday, James Welch, Leslie Marmon Silko, Gerald Vizenor, Simon J. Ortiz, Louise Erdrich, and Michael Dorris.
Two Moons, an eleven-year-old Navajo boy living in Utah in 1939 in the home of his school mate Matt, becomes best friends with Matt and helps him pursue his dream of flying. This is a story of friendship set in the 1940's.

Norton's PHASE V: Contemporary Fiction, Biography, and Poetry

Studying the contemporary literature in Phase V unveils the close relationships between the traditional folklore and contemporary stories. At the conclusion of this phase, threads that emerged across the genres can be traced and summarized. Studying multicultural literature is an excellent way to foster acceptance and appreciation for cultural differences.


This book has history culture, stories, pictures, maps, and even a satellite photo of Dine' Bike'yak, Navajo Country. The chapter headings include: Land, Plant Watchers, Hunters, Anasazi, Ancestors, Spaniards, War and Reservation, Peace and Livestock, Stock and People, Navahos and Hopis, Modern Times, Remember the Land, and The Future. Originally written for the young people of Rock Point Community School on the Navajo Reservation so that they would be made aware of their own unique history and to understand its relevance to problems and challenges today.


A collection of Native American night poems, sleep charms, and other special night songs intended to soothe, heal, bring dreams, or make sleep irresistible.


A collection of traditional North and South American Indian poems, many in recent translations. The poems are arranged into thematic groups to underline connections among them.


An anthology of twentieth century poetry by American Indian authors.


Celebrates the seasons of the year through poems from the legends of such Native American tribes as the Cherokee, Cree, Navajo, and Sioux.

High school junior Marcus feels his entire world changing around him as Henry, a Navajo foster brother who has lived with him since the age of seven, starts to change his personality and wonder is he should return to his family’s reservation in another state. It is a compelling characterization, realistic situations that pose difficult questions about prejudice and self-acceptance.

This book may be a good one to compare the view of Indians in 1931 to now.


The collection contains an introduction, glossary of terms, and bibliography.


Explores the everyday life, culture, and preservation of traditions of America’s native peoples, the Indians and Inuits.


A collection of poems and essays in which Native Americans speak of their identity, their families and communities, rituals, and the harsh realities of their lives.


Although his older brother decides to return home to Seattle, fourteen-year-old Clay continues his search for his uncle through the ruggedly beautiful Southwest canyon country. Describes life on the Navajo reservation.


Includes biographical references.


Poems from Chicanos, Eskimos, Hawaiians, Indians, Puerto Ricans in the U.S.A., with related poems by others.
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This story describes the struggle of the rural Navajo and power companies. It is a story about the heroic efforts of Emma Yazzie as she fights the power companies to stop the mining of the Navajo land. The photographs depict Emma's "life."


Being an American Indian wasn't something twelve-year-old Brandon Rogers liked to advertise. His father had left his Indian heritage behind when he went to college and Brandon had grown up in suburbia—just like a regular kid. But then Brandon's Navajo grandfather moved off the reservation and into the lower bunk in Brandon's room. It wasn't easy having a roommate who chanted himself to sleep and got you out of bed before sunrise to race the sun. But now Brandon's learning lessons he'll never forget. Like how to take on the old ways without giving up the new. And how to grow up proud and strong...with a heritage as real as an old man's love.


A collection of Navajo poems.

(After a short amount of time, Sally and Olga turn to Chris.)

Olga: You did a lot of reading, Guy.

Chris: I know it! But it really helped me to better understand the Navajo people. Besides that, I found a lot of additional resources that might come in handy when I'm student teaching. Take a look at these.

Determining Other Sources of Information

RESOURCES


This anthology presents evidence from a variety of sources that demonstrates the pervasiveness of Indian stereotypes. The bibliography is divided into two sections. The first section lists articles and books that describe and analyze the treatment of Native people in a wide variety of printed material, movies, toys, the arts, etc. The second section lists "corrective" materials.

Navajo Curriculum Development and Production Center
Box 587
Chinle Unified School District No. 24
Chinle, AZ 86503

This curriculum center has a variety of materials available. The main focus is upon accurate, relevant materials about the Dine' people.
This center helps teachers to incorporate into school curricula a broader image of Native peoples from both historical and contemporary perspectives. Contains four sections: 1) Curriculum Materials, 2) Resource Materials, 3) Bibliographies, and 4) Periodical Articles.

Communicate:

- Talk with student teachers currently on-site to help identify key words and names
  - people
  - reference materials
  - WWW sites
  - videos

- Examine viewpoints and responsibilities of:
  - Reservation school principal, teacher, student teacher
  - Parents of student teachers going into (or having gone) into these situations
  - Student teacher
  - Principal
  - Advising Teacher
  - Students
  - Advisor
  - Mentor

Sally: I'm impressed, Chris. You're really going gung-ho on this.

Elaine: And he has done a thorough job, too.

Chris: After I found these resources, it was recommended that I try communicating with some of the former student teachers at BIA sites.

Sally: What did you find out from them?

Elaine: Student teachers are a good source of information because, chances are, they were once in the same position as you are now.

Chris: That is exactly what I discovered! I asked them a variety of questions and got a variety of answers. But one thing seemed to ring through all the responses: be prepared for the cultural differences.
Elaine: Chris, show Sally and Olga the questions and responses.

Chris: I asked student teachers at Native American sites a variety of questions. The following are some of the responses that I received.

What things did you learn during your first few days at your student teaching site that you wished you would have known prior to the experience?

During the first few days I was briefed (by the principal) on the school’s background and some general information about the reservation. (BP)

I wish I had known more about this specific tribe. (KY)

I learned that these students were more similar to traditionally “white” students. (ME)

The most important thing that I learned during my first few days at my placement was to be flexible when working in a BIA school. Plans are often made or broken with little notice, and you have to keep a positive attitude and “go with the flow.” (KW)

I wish I would have known more about the history of the tribe and also about appropriate dress. (MG)

What background information would have been helpful prior to your student teaching experience?

It would have been helpful to know more about the economic and family backgrounds of the students. (SA)

I would have like to know more about the Puyallup tribe itself. (KY)

I wish I had more information about the many tribes represented (especially the Puyallup tribe). (ME)

Prior to my student teaching, I read as much literature on the Navajo culture as I could and everything that I learned was helpful. The students asked me about things such as “The Long Walk.” They like to know how much I know about their history and culture; they like to know my feelings about their past treatment by our government. (KW)

Were there any behaviors, specific to the culture, that are different from your own (i.e. eye contact, gestures, etc.)?

To me, the Seminole children had a great deal more responsibility for themselves (getting to school, eating, transportation, etc.). (BP)

The attention span of many of the students were short. It seemed that their culture does not focus heavily on education. (SA)

A Native American student is not being disrespectful when he/she doesn’t make eye contact. (KY)
Boys wore their hair longer. (ME)

There were a few students who came from very traditional families that had behaviors different from my own culture. Examples include: refraining from telling certain stories during certain seasons of the year, not making eye contact, and not discussing people who are deceased or death itself. (KW)

Many of the students at my site avoided eye contact and answering questions. They used a lot of slang; they would say “A” after everything. They also pointed with their heads. (MG)

Did you find things that could be considered culturally inappropriate?

It is a good idea to not ask a lot of prying questions at first. You will probably find that someone will “take you in as their friend” and you can ask questions - but carefully. (BP)

No one is allowed to enter the Sacred Circle at the center of the school. (KY)

Lumping all tribes into one culture was not “politically correct.” (ME)

A few things that I came across are avoiding certain stories and games during certain times of the year, not speaking about death or deceased people, and not staying out in the dark late at night. (KW)

Don’t ask - they will tell you. And, the Native American people consider it an insult if you don’t try their food. (MG)

Do you think that student teaching at a Native American site helped prepare you for future teaching assignments? If so, how?

I DEFINITELY think that student teaching on a reservation was beneficial to me and helped to prepare me for my current teaching job. The main skill I polished while I was on the reservation was my flexibility in activities and plans. A great deal of the students needed their basic needs met before they could learn anything each day. Time was spent tending to those needs before I could teach. Many of my students on the reservation were “hard luck” kids and when I was finished student teaching, I had gained the confidence that I could teach just about anybody. (BP)

This experience exposed me to an option that I didn’t know about before. (SA)

I think so. I feel more prepared to teach students that are different from me. (KY)

What is missing? Please include any other information that might assist a person preparing to teach at a Native American site.

In my opinion, student teaching doesn’t get more challenging or rewarding than it does at a Native American site! (BP)

Ask former student teachers from the site lots of questions. (KW)
At Chief Leschi, many students are from Tacoma, and most do not know the Native language. This experience was very similar to teaching in a “big city.” (ME)

Student teachers need to know that they will essentially be on their own; there is little university contact. (SA)

Be open, flexible, energetic, and willing to try new things. The average class size was 20-25 students. The special education programs were very different. I was responsible for introducing the idea of integration. The special education students were often left out of field trips and other special occasions. (MG)

Olga: So Chris, if I were your teacher, and I asked you: “What did you learn by doing all of this?” what would you say?

Chris: That is easy, Olga.

Elaine: Easy because I asked him that same question earlier.

Chris: So, I've rehearsed. So what?

The study of multicultural literature is a way in which teachers can help students develop an appreciation of literary and cultural heritage. Communicating with others is an avenue in which personalized information can be received.

Each site has its own unique characteristics. Before going to a new site it would be important to try and find out as much as one could about the Native American people that live there. Completing a Native American literature review is one way to collect information; talking with people who have been there is another.

As I completed the model, I learned many things about Native Americans, specifically the Navajo people. I learned about some struggles of the Native American people and of those who teach in Native American settings. I learned some history. For example, I did not know that the Navajo people were forced to live in a government internment camps(1863-1865). I also learned that many Native Americans live in remote areas; they have to endure long bus trips to school or they stay at boarding schools. Since some reservations are located in such remote areas, the people have very little contact with the "outside world."

Information received from former student teachers indicates that, in order to be successful in teaching at a Native American site, one must act in a culturally appropriate manner. He/She must be flexible and be willing to learn and try new things.

Sally: I'm learning so much from the rest of you. Maybe I should try to do some searching of my own.
Olga: Creating a search of your own would be more meaningful.

Chris: That's the way I got MY questions answered.

Sally: Well, tell me how to start.

Elaine: Here is how you could start your SEARCH.

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**Follett Information Skills Model: SEARCH**

**FORMATION OF QUESTION(S)**

Individuals will narrow the topic, develop specific questions, and plan a search strategy. Questions that may have surfaced during Presearch, can be addressed and explored. In the Project, the dialogue between the preservice and practicing teachers continues. It is suggested that since some general articles about multicultural education have been read, a multicultural literature study has been outlined, and additional sources of information have been recommended, readers should now begin to search for information that is relevant to them.

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**EXERCISES ON THE USE OF THE MODEL**

**PLAN A SEARCH STRATEGY**

> Locate Information Providers

- List sources from presearch that could help with further investigation

> Identify Information Resources and Tools

- For example, a student at one of the sites who has additional information that you might need

> Search for Relevant Information

- For example, use the web site for a particular school to gather specific data about that site

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Olga: Julio, haven't you gotten the CCM model into your brain, yet?

Julio: Give me a break! I think I've got it, but I'm chanting it so it will stay with me.

Elaine: So did you give it a shot?

Julio: You mean the CCM?

Elaine: Yes. Did you try designing a lesson with a new perspective?

Julio: Yes, I did! Check it out!

(Julio hands Elaine his Columbus example.)
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JULIO's CCM Sample Lesson

Objective: To develop original thinking and imagination.
Subject: Social Studies
Strategies: paradox, writing skills, skills of search


Christopher Columbus contributed to the world in the last 1400's. Which countries were affected most by Columbus' travels?
Students gather information pertaining to Columbus' expeditions. After information is gathered, students are asked to imagine that they are one of Columbus' crew or a Native American. Then, students write a diary account of what transpired. They are to record their thoughts, feelings, regrets, rejoices, and surprises.

October 12, 1492
Dear Native Sons,

I am about to share with you how our lives were changed forever. It was early one October morning; my sons were out fishing near the Eastern shore. They hadn't been gone long and they came running back from the beach hollering, "There are some big boats coming in. There are some big boats coming in." My husband was rekindling the fire from the night before. He dropped the few pieces of wood he held in his arms and asked our sons to take him to the place in which they had spotted the boats. I continued to bathe our youngest daughter and awaited their return. After hearing the boys' commotion, our neighbors were awakened. They inquired about the boys' news and several of them joined my husband and sons on the Eastern shore.

I had the breakfast on cooking when the men finally returned. They were joined by three white men. My husband told me that he had cut several oranges for the men to eat. He said they gobbled the fruit like they had never seen food before. Feeling sorry for the famished newcomers, my husband convinced the men to return to our village for breakfast. I was always willing to share what we had. As the men were finishing their breakfasts, another six white men were led to our village. My husband requested that I cook some more for these newcomers. Another six followed, then seven, then three groups of five - I fed every last one of them! I don't mean to be self-righteous, and I know they couldn't speak our language, but just didn't seem to me like they were very thankful for the meal.

After the breakfast mess was cleaned up, our visitors scattered themselves along the beach and slept. My husband was teasing my sons saying that the breakfast that I had
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prepared must have had white man sleeping potion in it. I could hear my sons giggling as they followed their father with the fishing nets. I laid down my baby girl for her nap and started sewing. A couple of the white men approached me and fingered through my beads - I guess they must have liked them. I smiled and continued sewing. Then I noticed the two of them motion to some of the others. Before I knew it, these white men were ransacking the place and taking anything they pleased. I was scared. My daughter was crying; I went to pick her up, but one of the bigger men pushed me down. He turned toward one of the other white men and started laughing. Why did they think this was funny? Why were they treating me like this? Had I not, just hours before, fixed their breakfasts? Oh how I wished my husband would return.

Those thoughts no more than crossed my mind and I saw an awful sight. My husband and our two sons were being led by three white men - their hands were tied behind their back. Why was this happening? Could it all be a bad dream? Oh, how I wish I could wake up and have things back the way they were. Unfortunately, my Native Sons, this was just the beginning. You see, our lives since then have been changed forever.

October 12, 1492
Dear Diary,

Just as I was beginning to wonder if we would ever see land again, Mr. Columbus awoke the crew at about 5AM and announced that there was land in view. It was a day of rejoicing for all!

The trip has not been an easy one. Several of the crew members became sick just days after we set sail. Eight men perished and had to be tossed overboard. Another six were too weak to move. The rest of us have had to pick up the slack - we work many long hard hours. We have been without food for about five days now. Sometimes when I lie down at night, I pray that I would die in my sleep. But this morning the news is good - land is in view. Mr. Columbus said according to his map that the land is most likely the Indies.

I awaken the crew members in another part of the ship and share the news. Two more have perished during the night. The weak stagger to their feet and join the other crew members on deck. We all are ordered to prepare the lifeboats; Mr. Columbus and two of the more able bodied men are going ashore. The rest of us wait on the ship for the signal to join them.

I wonder what this land is like. Do people inhabit this island? Will we be able to find food? I am so hungry! I know the sick need food worse than I, but at this time I can only think of myself.

After waiting for what seemed like days, one of the two men returned with the lifeboat to take two more of us ashore. He brought several dozen fruits for the rest of us to eat while we waited. I didn’t even take time to peel the fruit; I bit through the orange and the juice dribbled down the sides of my mouth. I could have eaten five or six more, but instead I am ordered to help distribute them evenly among the remaining crew members.
Another lifeboat is lowered; four other crew members climb aboard. I watch as seven more paddle their way to land. I think I may get to go on in the next trip. I can't wait to stand on steady ground. We've been tipping this way and that for over three months. Before we started this voyage, Mr. Columbus assured us that we would get used to being on a boat. I have news for him - I never got used to this swaying. Every night, like clockwork, I vomited. I'd go to sleep and after about two-three hours I was up again hanging my head over a bucket. I wasn't the only one with this ritual. After a while, I think I got sick more from hearing and smelling the others vomit than I did from being sick myself.

The lifeboats have returned and six more of us join the two that have returned. I hang my hand overboard and drag my hand in the water. It is cool to the touch, but I want the stickiness of the orange off my hands. When we are a few feet from shore I jump out of the boat. SPLASH! The water went over my head; it was deeper than I had anticipated. I fling my arms about and make my way to the sandy beach. I sit down, hang my head between my knees, and cry. I am exhausted, yet refreshed. We have made it and I am still alive!

Sally: I can see how we can alter the content of a lesson to stimulate our students' thinking, but how do we interpret all of this information?

Julio: You know, I was wondering the same thing. How do we get a handle on the cultural considerations?

Olga: Saville-Troike has put together a set of questions designed to help. These questions act as a basis for interpretation.

Elaine: If we can answer these questions, they will give us a focus for the kinds of things we should be looking for when we enter a culture different from our own.

(Sally and Julio take a look at the set of cultural consideration questions.)

Follett Information Skills Model:

**INTERPRETATION/COMMUNICATION**

Individuals will evaluate, analyze, and interpret information to determine its relevance and usefulness to their search. Then, individuals will communicate and share the new knowledge. In the Project, Interpretation and Communication are combined. A series of cultural consideration questions are posed. Once the questions have been attempted, readers are encouraged to reflect to develop personal meaning.
Cultural Considerations

Family
1. Who is in “family”? Who among these (or others) live in one house?

2. What is the hierarchy of authority in the family?

3. What are the rights and responsibilities of each family member?

Education
4. What roles within the group are available to whom, and how are they acquired? Is education relevant to this acquisition?

5. What individuals and events in history are a source of pride for the group?

6. What holidays and celebrations are observed by the group and individuals? What is their purpose (e.g., political, seasonal, religious)?

7. What is the purpose of education?

8. What methods for teaching and learning are used at home (e.g., modeling and imitation, didactic stories and proverbs, direct verbal instruction)? Do methods vary with the setting or according to what is being taught or learned?

9. How is success defined?

Behavior
10. What counts as discipline in terms of the culture and what doesn’t?

11. How is the behavior of children traditionally controlled, to what extent, and in what domains?

12. What range of behaviors are considered “work” and what “play”?

13. Are particular behavioral prescriptions or taboos associated with natural phenomena? particular animals? What sanctions are there against individuals violating restrictions or prescriptions?

Language
14. What significance does the acquisition of the majority culture and the English language have?

15. What languages, and varieties of languages, are used in the community? By whom? When? Where? For what purposes?

16. How do people greet each other? What forms of address are used between people in various roles?

17. What gestures or postures have special significance or may be considered objectionable? What meaning is attached to making direct eye contact? To eye avoidance?

Julio: I can answer a lot of these questions, but there are a lot I can't answer.

Sally: Ditto!

Olga: But now you do have a focus. Now you DO know what kinds of things for which to be looking.

Julio: You know, this has all caused a big change for me. My way of thinking about cultures different from my own has really changed through this whole process.

Elaine: Having gone through the process and answering the set of questions, has challenged you to evaluate what you think.

Sally: That's probably it, Julio.

Julio: What?

Sally: You have been challenged! (Giggling to herself.)

Julio: You are not so far off, Sally. I think I have changed my way of thinking in light of this new information.

Olga: But you have to remember to be careful.

Sally: What do you mean?

Olga: Different people in different places react differently.

Julio: Back up, Olga. What are you talking about?

Olga: What I'm saying is a lot depends on the location of a culture.

Sally: Huh?

Olga: Let's say we are talking about the Navajo people - since Chris has spent some time studying them. A group of Navajo people living in the desert areas of Arizona are going to be a lot different from a group of Navajo people living in inner city Tucson.

Julio: I think I catch what you're saying now. It's back to the "clumping" idea.

Olga: Yes, kind of. We just have to be careful not to consider all culture groups as being identical. Each group is bound to have its own unique characteristics. And each individual in the group will have his/her own characteristics.
Elaine: The important thing to remember is to consider each person as an individual. Each person will have his/her own set of characteristics, learning styles, intelligences that make him/her unique.

REFLECT TO DEVELOP PERSONAL MEANING

Personal Reflection
Evaluate what you think now.
> Analyze your own beliefs and values in light of this new information

> Check your inferences about the new situation against the data you have obtained

Professional Reflection
Identify learning styles and multiple intelligences of your students (resolve dissonance)

Design lessons for your content area with your new perspective.

Olga: Learning styles and multiple intelligences give us a context to interpret the impact of a culture on an individual child.

Elaine: And then, we can adapt our instruction based on that.

Julio: So you are saying that the bottom line is that we have to find out what helps the students learn best.

Olga: Exactly!

Elaine: Not exactly, but you are getting closer. We have to realize that sometimes our limited knowledge about a culture can get in the way of determining what helps our students learn best. That is where the models and materials come in - we have to keep learning about different models and become familiar with materials that will help us look at each student as an individual.

Olga: That is what makes teaching a continual learning process. You don’t just get through your student teaching and then BOOM! You know everything there is to know about teaching.

Elaine: It’s not something that should ever end. There is always more to learn.

Julio: This sounds good. Would you be willing to come and present to my graduate class?

Elaine: How about if you present to your graduate class and we will help?
Olga: Yes, you could include the research that you and Chris have done, and you could share your portfolio, too.

Elaine: As you are putting the pieces together, think to yourself, "Would this be helpful to future student teachers? Would it be helpful to teachers making a career change to a classroom that is more culturally diverse?"

Olga: I think there are two major points you should drive home. Number one, it is important to know something about the culture in which you are going to teach. Number two, you must consider your students as individuals.

Follett Information Skills Model: EVALUATION

Individuals will recognize and define the steps taken in conducting a search; they will evaluate the product and the process. In the Project, it is suggested that the readers compile a list of relevant materials for people who are about to go through the same process. Readers are also encouraged to prepare a presentation that answers the following questions:

* What new beliefs seem appropriate about this culture?
* What is your data?
* What actions should you take based on these beliefs? Why?

APPLY INFORMATION AND CONSTRUCT NEW KNOWLEDGE

> Compile a list of the relevant materials you found helpful and think: "Would this be helpful to future students?"

> Prepare a presentation (PowerPoint, Research Paper, Portfolio, Mural, Oral Presentation etc.) that answers the following questions:
  - What new beliefs seem appropriate about this culture?
  - What is your data?
  - What actions should I take based on these beliefs? Why?