

A MOTIVATIONAL FRAMEWORK FOR CULTURALLY RESPONSIVE TEACHING

A. Establishing Inclusion: *How does the learning experience contribute to developing as a community of learners who feel respected and connected to one another?*

Routines and rituals are visible and understood by all:

- _____ 1. Rituals are in place that help African American and Latino students feel that they belong in the class
- _____ 2. African American and Latino students and teacher(s) have opportunities to learn about each other
- _____ 3. African American and Latino students and teacher(s) have opportunities to learn about each other's unique backgrounds
- _____ 4. Classroom agreements and rules and consequences for violating agreements are negotiated
- _____ 5. The system of discipline is understood by all students and applied with fairness

All students are equitably and actively participating and interaction:

- _____ 6. Teacher directs attention equitably for African American and Latino students
- _____ 7. Teacher interacts respectfully with and according to African American and Latino students
- _____ 8. Teacher demonstrates that s/he cares about African American and Latino students
- _____ 9. African American and Latino students talk to and with partners in small group work
- _____ 10. African American and Latino students have opportunities to respond to the lessons by writing or speaking
- _____ 11. The lesson activities are made explicit for all students (African American and Latino students know what to do, especially when making choices)
- _____ 12. African American and Latino students help each other

B. Developing a Positive Attitude: *How does the learning experience offer meaningful choices and promote personal relevance to contribute to a positive attitude?*

Teacher works with African American and Latino students to personalize the relevance of course content:

- _____ 1. African American and Latino students' experiences, concerns, and interests are used to develop course content
- _____ 2. African American and Latino students' experiences, concerns, and interests are addressed in response to questions
- _____ 3. African American and Latino students' prior knowledge and learning experiences are explicitly linked to course content
- _____ 4. Teacher encourages African American and Latino students to understand, develop, and express different points of view
- _____ 5. Teacher encourages African American and Latino students to clarify their interests and set goals
- _____ 6. Teacher maintains flexibility in pursuit of "teachable moments" and emerging interests

Teacher encourages African American and Latino students to make real choices such as:

- _____ 7. how to learn
- _____ 8. what to learn
- _____ 9. when a learning experience will be considered to be complete
- _____ 10. how learning will be addressed
- _____ 11. with whom to learn
- _____ 12. how to solve emerging problems

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C. Enhancing Meaning: How does the learning experience engage participants in challenging learning?

The teacher encourages all students to learn, apply, create, and communicate knowledge:

- _____ 1. Teacher helps African American and Latino students to activate prior knowledge and to use it as a guide to learning
- _____ 2. Teacher, in concert with African American and Latino students, creates opportunities for inquiry, investigation, and projects
- _____ 3. Teacher provides opportunities for African American and Latino students to actively participate in challenging ways
- _____ 4. Teacher asks higher order questions of African American and Latino students throughout a lesson
- _____ 5. Teacher elicits high quality responses from African American and Latino students
- _____ 6. Teacher uses multiple “safety nets” to ensure African American and Latino student success

D. Engendering Competence: How does the learning experience create an understanding that participants are becoming more effective in learning they value and perceive as authentic to real world experiences?

There is information, consequence, or product that supports African American and Latino students in valuing and identifying learning:

- _____ 1. Teacher clearly communicates the purpose of the lesson
- _____ 2. Teacher clearly communicates criteria for excellent final products
- _____ 3. Teacher provides opportunities for a diversity of competencies to be demonstrated in a variety of ways
- _____ 4. Teacher helps African American and Latino students to concretely identify accomplishments
- _____ 6. Teacher uses multiple forms of assessment
- _____ 7. Teacher assesses progress continually in order to provide feedback on individual growth and progress
- _____ 8. Teacher creates opportunities for African American and Latino students to make explicit connections between new and prior learning
- _____ 9. Teacher creates opportunities for African American and Latino students to make explicit connections between their learning and the “real world”
- _____ 10. Teacher provides opportunities for African American and Latino students to self-assess learning in order to reflect on their growth as learners
- _____ 11. Teacher provides opportunities for African American and Latino students to self-assess their personal responsibility for contributing to the classroom as a learning community

NINE RECURRING CULTURAL THEMES

The following themes have been identified by researchers as central in the lives of large numbers of African American people.

<p><u>SPIRITUALITY:</u></p> <p>Pervades the traditional African and African American ethos. It is based on the belief that all elements of the universe are of one substance (Spirit) and all matter, animate or inanimate, are merely different manifestations of the Godforce (Spirit).</p>	<p><u>RESILIENCE:</u></p> <p>Is the conscious need to bounce back from disappointment and disaster and to have the tools of humor and joy to renew life's energy. Verve is desire for creative extemporaneousness - a sense of utter antipathy for the mundane and monotonous, the ability to focus on and handle several issues at once. The idea of transformation (the process of becoming better) is informed by two distinct yet inter-related ideas, verve and resilience.</p>	<p><u>HUMANISM:</u></p> <p>Describes the African view that the whole world is vitalistic (alive) and that this vitality is grounded in a sense of goodness.</p>
<p><u>COMMUNALISM:</u></p> <p>Denotes awareness of the interdependence of people. One acts in accordance with the notion that the duty to one's family and social group is more important than individual privileges and rights.</p>	<p><u>ORALITY AND VERBAL EXPRESSIVENESS:</u></p> <p>Refers to the special importance attached to knowledge that is passed on through word of mouth and the cultivation of oral virtuosity. It implies a special sensitivity to aural modes of communication and a reliance on oral expression to carry meaning and feelings.</p>	<p><u>PERSONAL STYLE AND UNIQUENESS:</u></p> <p>Refers to the cultivation of a unique or distinctive personality or essence and putting one's own brand on an activity - a concern with style more than with being correct or efficient. It implies approaching life as if it were an artistic endeavor.</p>
<p><u>REALNESS:</u></p> <p>Refers to the need to face life the way it is without pretense. It is manifested by a contempt for artificiality and falseness in human conduct, an aversion to formality and standardization, frankness of manner, and casualness in social transactions.</p>	<p><u>EMOTIONAL VITALITY:</u></p> <p>Expresses a sense of aliveness, animation, and openness conveyed in the language, oral literature, song, dance, body language, folk poetry, and expressive thought.</p>	<p><u>MUSICALITY & RHYTHM:</u></p> <p>Demonstrates the connectedness of movement, music, dance, percussiveness, and rhythm, personified through musical beat. Also implied is a rhythmic orientation toward life. Rhythm, the fundamental principle in human behavior, reigns as the basic ingredient of African American expressiveness.</p>

SEVEN CARDINAL VIRTUES

The Seven Cardinal Virtues of Ma'at believed to guide and guarantee "right conduct" as a key to "Educational Excellence"

ORDER: EDUCATIONAL EMPHASIS ON COHESIVENESS, OBEDIENCE, INTEGRITY, AND CONNECTEDNESS.

Order is considered the first virtue because no good or nothing is possible without order. Order is a generative principle. No matter what the situation or activity, order is paramount for the establishment and guarantee of right conduct.

PROPRIETY: EDUCATIONAL EMPHASIS ON COMPASSION, EMPATHY, CARING, AND BELONGING.

Propriety acknowledges that the most fundamental human desires are happiness and affection. Out of the need for affection and happiness, an emphasis was placed on always doing to others what is "right" (i.e., propriety) and this developed into the human quality of compassion.

TRUTH: EDUCATIONAL EMPHASIS ON OPENNESS, HONESTY, AUTHENTICITY, AND TRUST.

Truth is found in the search for coherence and consistency in events and experience as well as the correspondence with that which is observed. One must speak truth and do truth.

JUSTICE: EDUCATIONAL EMPHASIS ON FAIRNESS, FLEXIBILITY, AND PROTECTION.

Justice is seen as personal, social, economic, and political "rightness" embedded in the balance between individual liberty and societal expectations.

BALANCE: EDUCATIONAL EMPHASIS ON STABILITY, EQUALITY, AND FAIRNESS.

Balance refers to the state or condition wherein all the elements or components are in equilibrium. Balance is sought in all aspects of life, from personal relationships, to social judgments, to the planetary order of the universe.

HARMONY: EDUCATIONAL EMPHASIS ON COOPERATION, REINFORCEMENT, RESONANCE, AND ENCOURAGEMENT.

Harmony acknowledges the importance of order, balance, rhythm, rapport, and unity of the sense of homeostasis. Harmony, is, therefore, sought (but not always achieved) in every context, and is the expected outcome for every interaction. Harmony is associated with the sense of beauty, right, and good.

RIGHTEOUSNESS: EDUCATIONAL EMPHASIS ON ACCOUNTABILITY, RESPONSIBILITY, AND GRATITUDE.

Righteousness is seen as governing "relating," which is driven by the principle of "reciprocity." Righteous relating requires accountability, acknowledgement, ownership, and responsibility for one's actions and the desire to restore or reconcile the loss of order.

EIGHT CULTURAL PRECEPTS

A cultural precept is an intrinsic principle, rule or law which serves to impose a standard of action or conduct consistent with the culture. The following eight precepts serve as a guiding constitution for traditional African American culture.

1. **CONSUBSTANTIATION:** Asserts that all things in the universe have the same essence. This precept refers to the notion that pervades the African ethos that all elements of the universe are of one substance; i.e., Spirit and all that matter whether animate or inanimate are merely different manifestations of the Godforce (Spirit). The people's approach to life is vitalistic rather than mechanistic.
2. **INTERDEPENDENCE:** Asserts that everything in the universe is connected. This precept represents the African's understanding of and respect for her/his ontological origins and cosmological relationships. Given that everything in the universe is of one substance and therefore connected, everything in the universe is inextricably interdependent.
3. **EGALITARIANISM:** Asserts that the correct relationship between people is one of harmony and balance. The universe is made of complementary yet opposite elements and living is a creative synthesis of opposites in harmony and balance. This forms the foundation for egalitarian (balanced) social systems and human relationships.
4. **COLLECTIVISM:** Asserts that individual effort is a reflection and/or instrument of communal or collective survival/advancement. This precept is associated with two ideals - the greatest good for the greatest number of people, and an individual is valued only to the degree that she/he contributes to the maintenance and survival of the community. "Whatever happens to the individual, happens to the group; whatever happens to the group, happens to the individual."
5. **TRANSFORMATION:** Asserts that everything has the potential to continually function at a higher level. While the acquisition of skills is a central educational goal, the development of character is essential to effective education. The notion of resiliency is informed by the rule of transformation. Resiliency represents the capability to positively bounce back from that adversity to move to a higher level. This, in turn, results in endurance - another attribute of good character.
6. **COOPERATION:** Asserts that the optimal way of functioning is with mutual respect and encouragement. This precept recognizes that survival is predicated on the people's communalistic and collectivistic nature. Life is highly cooperative. There is no self outside the cultural community and even individual uniqueness is expressed within the milieu of the woven cultural fabric.
7. **HUMANNESS:** Asserts that the whole world is vitalistic (alive) and this vitality is grounded in a sense of goodness. To the African, the entire universe is vitalistic as opposed to mechanistic. This sense of vitality is infused into all areas of human activity. This precept suggests that African Americans have a psychological affinity for stimulus change, often exhibit an increased behavioral vibrancy and have a rich and sometimes spontaneous movement repertoire.
8. **SYNERGISM:** Asserts that the performance outcomes of cooperative effort will be greater than the sum total of individual effort. People cooperate not just to gain fulfillment from working together, but to generate something greater than would be produced through individual effort.

FOUR M'S OF INTENT

1. **Majesty (call and response)** The intent of “majesty” is the establishment of dignity, authority, connection, power and splendor between the speaker (teacher) and the listener (student).
2. **Mastery (transcendence)** The intent of “mastery” is to inspire (assist) the student to continually seek to possess and attain a higher level of skill, knowledge, technique, and proficiency regarding a subject.
3. **Memory (synergy)** The intent of “memory” is to blend the knower with both knowledge and the process of knowing. It is symbolically connecting learning to the heart. To “learn by heart” is to combine the student and learning into one organic experience.
4. **Meaning (realness)** The intent of “meaning” is to inspire (assist) the student in being able to uncover and discover the

SIX SUPPORTIVE INSTRUCTIONAL PRACTICES

1. Expectations of Excellence
2. Continual Search for Patterns and Significance
3. Modeling Skills and Practices
4. Intensified Direct Instruction and Mastery
5. Quest for “Deep Thought” and Meaning
6. Constant Study and Application of Culture

FIVE R'S OF METHOD

1. **Ritual (recognition)** A teaching method that involves the whole person (thinking, feeling and doing) in development and transformation. Stress is placed on performance (doing) and affirmation (recognition).
2. **Rhythm (movement and action)** A teaching method that is vitalistic (requires action, movement, sound and speech) and locates knowledge, knowing and knower as a “Divine Dance” between the teacher and the student.
3. **Recitation (sound/oral)** A teaching method that utilizes the recognition of the spoken word and sound patterns to assist in the internalization of learning. Stress is placed on oral and aural virtuosity.
4. **Repetition (dramatic pulse)** A teaching method that utilizes the “dramatic pulse” found in progress and progression as tempo. Stress is placed on movement and meter as a stimulus for achievement. Repetition of pattern enhances meaning and learning.
5. **Relationship (being, belonging, becoming)** A teaching method that utilizes the recognition between the being, belonging and becoming of the student and teacher. The primary source of student-teacher relationship is love and respect. Stress is placed on making connections between the students’ multiple worlds (home, school, church, community, etc.) and the usefulness of learning.

BRIDGING CULTURES FRAMEWORK

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White Individualism

Color Group Collectivism

<p>1. Fostering independence and individual achievement. The focus is on the child as an individual. There is an emphasis on taking care of yourself and your needs.</p>	<p>1. Fostering interdependence and group success. The focus is on the child as part of the family. The emphasis is on helping others, considering their needs (or how your needs affect others)</p>
<p>2. Promoting cognitive development through exposure to physical objects independent of social context (later on ideas out of context). Children are encouraged to play with toys and investigate the world by themselves. Children learn to think about the physical world separately from the social or interpersonal world.</p>	<p>2. Promoting cognitive development in social contexts; physical world/objects meaningful as they enhance human relations. Toys are important in the context of social relationships - playing with a parent or sibling. Children remain with parents more, often not just in proximity but touching. The physical world has meaning largely as it relates to human relationships.</p>
<p>3. Promotes self-expression, individual thinking, personal choice. Children are expected to form and express opinions, even questions elders. Young people make choices (life, career) based on their own interests and needs.</p>	<p>3. Promotes adherence to norms, respect for Authority, group consensus. Children are expected show respect by quiet listening, not advance their own ideas to the exclusion of others. Life choices are often colored by what will be best for the family (and in the classroom, what will be best for the group.)</p>
<p>4. Is associated with private property. Things belong to one person, and if someone else wants to use it, permission needs to be obtained.</p>	<p>4. Is associated with shared property. Many things are owned by the family, rather than the individual. If someone needs to use something, s/he can help her/himself, if no one else is using it.</p>
<p>5. Associated with egalitarian relationships and flexible roles. Teachers and parents are equals; parents can teach academics at home. "Parents are children's first teachers."</p>	<p>5. Associated with stable, hierarchical roles. Teachers have a special role to teach academics (and to inculcate morals). "The teacher is the second mother." Parents' role is to socialize children (and respect teachers' authority).</p>

BRIDGING CULTURES FRAMEWORK

A Classroom/School Approach

Norm or Value

Culturally Responsive Teaching

Helping	<ul style="list-style-type: none">• Two or more room monitors• Group homework preparation• Cooperative projects• Choral reading• Frequent peer support
Sharing	<ul style="list-style-type: none">• Shared materials• Shared clean-up (of all areas)
Group Orientation	<ul style="list-style-type: none">• Two or more “people of the week”• Group celebration of student achievement (vs. individual honors)• Group parent-teacher conferences
Family Comes First	<ul style="list-style-type: none">• Emphasis on literature with family content• Writing topics centered around family experiences• Conversation about family (scaffolded to school discourse)• Siblings present when parents volunteer; at parent conferences
Cognitive/Social Intertwined	<ul style="list-style-type: none">• Respect parent’s concerns regarding behavior (vs. academic focus)