

Cultural Inventory¹

This assignment is designed to increase your awareness of your own cultural background and further explore how your experiences and beliefs impact your way of being in the world, and how that effects your professional practice in education.

Please review all the following questions and select a minimum of four (4) to write about (you can absolutely select *more* than four if you wish).

Address the questions and include your thoughts about how your social location will impact your work as you move into the education profession. For example: What difficulties do you see yourself having with curriculum requirements given your overall social location? What student group do you feel the least prepared to work with or the least equipped to advocate for in any given situation?

Format: Approximately 5-6 pages, double spaced, 12-point Times New Roman font, standard margins. Include an introduction and a conclusion. Content, writing style, spelling, and grammar will be considered in grading. This is your historical information, experiences, thoughts, ideas, and opinions – do not use other people’s ideas. Use your critical thinking skills to explore each area you have chosen in depth. You do not need to use outside resources, but if you choose to, you must cite them using APA format.

1. Into what social and economic class were you born? What messages have you received about people in your social class? What messages have you received about people who are not in your social class? What defines which social class someone is in in America?
2. Into what region or geographical section of the U.S. or world were you born? What messages have you received about people from this region or geographical area? How do those messages contrast with messages about people from other regions or geographical areas?
3. Into what kind of community (urban, suburban, or rural) were you born and raised? How did this experience of community influence how you see the world? What blind spots might it have created for you?
4. What is your gender? What is your gender expression? Does your gender expression match the expected gender expression for someone of your gender? How does context influence your gender expression? What messages have you received about your gender? What messages have you received about other genders?
5. What is your sexual orientation? What messages have you received about your sexual orientation? About sexual orientations other than your own? How often do you think of yourself in terms of your sexual orientation? In what ways has your sexual orientation shaped how you view ideas of family? Relationships? Friendships?
6. What term or terms do you use to identify your race/ethnicity? What messages have you received about this naming? What connotations does your race/ethnicity have in the larger society? How often do you think of yourself in terms of your race/ethnicity? How has your race/ethnicity shaped how you are in the world?

¹ Adapted from: https://www.csuchico.edu/swrk/_assets/documents/app21mswembeddedassignments.pdf

7. What was the linguistic environment into which you were born? Monolingual, bilingual, multilingual? How did this impact you? How does your linguistic ability enhance or limit your life?
8. What is your age? What messages have you received about people of this age? What messages have you received about people who are younger than yourself? Older than yourself? What thoughts do you have about aging?
9. What are your physical and intellectual abilities? What messages have you received about people with these abilities? What messages have you received about people who are less physically able than yourself? More physically able than yourself? How about people who are less intellectually able? More intellectually able?
10. What are your religious or spiritual beliefs or worldview if you do not identify with religion or spirituality? What are three key messages you carry about these beliefs? What messages have you received about people who are from or practice these beliefs? How do those beliefs shape how you view people who have religious or spiritual beliefs that are different than yours? How do these beliefs shape your ideas about right and wrong, good, and bad?
11. What is your political ideology? What messages have you received about this ideology? What challenges does your political ideology pose for you when you encounter someone who disagrees with you politically? How free do you feel to express yourself politically? How do your political beliefs converge and diverge from the ethics of social work?
12. Some people consider themselves bicultural. To what extent do you have a dual perspective? Which of the two views has greater weight with you? How does context influence which view is in the foreground, and which is in the background? To what extent are there conflicts between these cultures? How are these conflicts resolved internally? What is the behavioral result of that negotiation?

Power & Privilege Definitions

INSTITUTIONAL POWER: The ability or official authority to decide what is best for others. The ability to decide who will have access to resources. The capacity to exercise control over others.

PREJUDICE: A judgment or opinion that is formed on insufficient grounds before facts are known or in disregard of facts that contradict it. Prejudices are learned and can be unlearned.

STEREOTYPE: An exaggerated or distorted belief that attributes characteristics to members of a particular group, simplistically lumping them together and refusing to acknowledge differences among members of the group.

OPPRESSION: The combination of prejudice and institutional power which creates a system that discriminates against some groups (often called “target groups”) and benefits other groups (often called “dominant groups”). Examples of these systems are racism, sexism, heterosexism, ableism, classism, ageism, and anti-Semitism. These systems enable dominant groups to exert control over target groups by limiting their rights, freedom, and access to basic resources such as health care, education, employment, and housing.

Four Levels of Oppression/”isms” and Change:

- **Personal:** Values, Beliefs, Feelings
- **Interpersonal:** Actions, Behaviors, Language
- **Institutional:** Rules, Policies, Procedures
- **Cultural:** Beauty, Truth, Right

PRIVILEGE: Privilege operates on personal, interpersonal, cultural, and institutional levels and gives advantages, favors, and benefits to members of dominant groups at the expense of members of target groups. In the United States, privilege is granted to people who have membership in one or more of these social identity groups:

- White people;
- Able-bodied people;
- Heterosexuals;
- Males;
- Christians;
- Middle or owning class people;
- Middle-aged people;
- English-speaking people

Privilege is characteristically invisible to people who have it. People in dominant groups often believe that they have earned the privileges that they enjoy or that everyone could have access to these privileges if only they worked to earn them. In fact, privileges are unearned and they are granted to people in the dominant groups whether they want those privileges or not, and regardless of their stated intent.

Unlike targets of oppression, people in dominant groups are frequently unaware that they are members of the dominant group due to the privilege of being able to see themselves as persons rather than stereotypes.

TARGETS OF OPPRESSION: Targets of oppression are members of social identity groups that are disenfranchised, exploited, and victimized in a variety of ways by agents of oppression and the agent's systems or institutions. Targets of oppression are subject to containment, having their choices and movements restricted and limited, are seen and treated as expendable and replaceable, without an individual identity apart from their group, and are compartmentalized into narrowly defined roles.

Targets of oppression are people subjected to exploitation, marginalization, powerlessness, cultural imperialism, and violence. Targets of oppression are kept in their place by the agent of oppression's ideology, which supports oppression by denying that it exists and blames the conditions of oppression on actions of the targets.

Targets of oppression have fewer "life chances" or benefits as a result of their membership in a particular social group. As examples, there is a higher likelihood that African American males will be arrested than Caucasian males; there is a greater chance that males will have a higher salary than females; and there is a higher probability that persons using a wheelchair for mobility will have fewer job opportunities than non-disabled people.

AGENTS OF OPPRESSION: Agents of oppression are members of the dominant social groups in the United States, privileged by birth or acquisition, which knowingly or unknowingly exploit and reap unfair advantage over members of groups that are targets of oppression. Agents of oppression are also trapped by the system of institutionalized oppression that benefits them and are confined to roles and prescribed behaviors. In United States culture, agents have the power to define the "norm" for what is reality and they see themselves as normal or proper, whereas targets are likely to be labeled as deviant, evil, abnormal, substandard, or defective.

OPPRESSION AND POWER DIFFERENTIAL CHARTS: Look over this chart and locate yourself on both sides. Where are you a target of oppression? Where are you an agent of oppression? How are you feeling about this list? Are there surprises for you?

For many of us, it is much more difficult to identify and describe the ways in which we experience the world as agents of oppression, because these characteristics are privileged. Privilege often operates in an unconscious, invisible manner. We believe that part of the process of becoming anti-racist allies involves exploring and understanding how privilege has operated in our own lives.

Think about your behavior when you are introducing yourselves to new acquaintances or groups... what aspects of your target or agent status do you share as part of your introduction? Why or why not?

RACE: Someone has said that “race is a pigment of our imagination”. That is a clever way of saying that race is actually an invention. It is a way of arbitrarily dividing humankind into different groups for the purpose of keeping some on top and some at the bottom; some in and some out. And its invention has very clear historical roots; namely, colonialism. “Race is an arbitrary socio-biological classification created by Europeans during the time of world wide colonial expansion, to assign human worth and social status, using themselves as the model of humanity, for the purpose of legitimizing white power and white skin privilege” (*Crossroads-Interfaith Ministry for Social Justice*).

To acknowledge that race is a historical arbitrary invention does not mean that it can be, thereby, easily dispensed with as a reality in people’s lives. To acknowledge race as an invention of colonialism is not the same as pretending to be color blind or declaring, “I don’t notice people’s race!” Our world has been ordered and structured on the basis of skin color and that oppressive ordering and structuring is RACISM.

RACISM: Racism is a system in which one race maintains supremacy over another race through a set of attitudes, behaviors, social structures, and institutional power. Racism is a “system of structured dis-equality where the goods, services, rewards, privileges, and benefits of the society are available to individuals according to their presumed membership in” particular racial groups (Barbara Love, 1994. *Understanding Internalized Oppression*). A person of any race can have prejudices about people of other races, but only members of the dominant social group can exhibit racism because racism is prejudice plus the institutional power to enforce it.

ALLY: An ally is a person whose commitment to dismantling oppression is reflected in a willingness to do the following:

- Educate oneself about oppression;
- Learn from and listen to people who are targets of oppression;
- Examine and challenge one’s own prejudices, stereotypes, and assumptions;
- Work through feelings of guilt, shame, and defensiveness to understand what is beneath them and what needs to be healed;
- Learn and practice the skills of challenging oppressive remarks, behaviors, policies, and institutional structures;
- Act collaboratively with members of the target group to dismantle oppression.

INTERNALIZED OPPRESSION: The process whereby people in the target group make oppression internal and personal by coming to believe that the lies, prejudices, and stereotypes about them are true. Members of target groups exhibit internalized oppression when they alter their attitudes, behaviors, speech, and self-confidence to reflect the stereotypes and norms of the dominant group. Internalized oppression can create low self-esteem, self-doubt, and even self-loathing. It can also be projected outward as fear, criticism, and distrust of members of one’s target group.

RELATIONSHIP VIOLENCE: Relationship (or domestic) violence is a pattern of power and control that one person exercises over another in an ongoing, intimate relationship. Many tactics can be used, including emotional, physical or sexual abuse; isolation; economic control; threats; abuse of animals; and using children.

SEXUAL ASSAULT: Sexual assault includes any type of sexual conduct, or sexual contact that is nonconsensual, forced, or coerced when the victim is incapable of giving consent because of her or his temporary or permanent mental or physical incapacity or because of her or his youth.

RAPE: Rape is defined as nonconsensual, forced, or coerced sexual penetration against the will of the victim or when the victim is incapable of giving consent because of her or his temporary or permanent mental or physical incapacity or because of her or his youth.

GENDER: Refers to those rules, norms, customs, and practices by which biologically associated differences between the male and female of the human species are translated into socially constructed differences between men and women, boys and girls which give them unequal value, opportunities and life chances.

Definitions were abridged from:

© Leaven 2003 Doing Our Own Work: A Seminar for Anti-Racist White Women

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ABC's of Social Justice

A Glossary of Working Language for Socially Conscious Conversation*

* This is not intended to be a comprehensive glossary of all the language used in conversations regarding social justice, diversity, and allyship. In every context, the meaning of these words may change and evolve. This glossary and its definitions provide a starting point for engaging in open and honest conversation, and is a tool meant to build a shared language of understanding.

active listening: a process of hearing and understanding what someone is saying by empathizing with the speaker(s) and considering their perspective(s)

adultism: prejudiced thoughts and discriminatory actions, such as treating someone as weak or unintelligent because they are not adults; usually those of older persons against younger persons

affirmative action: action taken by a government or private institution to make up for past discrimination in education, work, or promotion on the basis of age, birth, color, creed, nationality, ethnic origin, physical or mental ability, familial status, gender, language, race, religion, sex, sexual orientation

ageism: prejudiced thoughts and discriminatory actions, such as referring to someone's age in a context in which age isn't relevant, based on differences in age; usually those of younger persons against older persons

agency: the ability to act independently and make free choices; the ability to make conscious decisions for oneself

agent: a member of a dominant or majority group

allyship: an active verb; leveraging personal positions of power and privilege to fight oppression by respecting, working with, and empowering marginalized voices and communities; using one's own voice to project others', less represented, voices

assimilation: the process of adapting or adjusting to the culture or behaviors of a dominant or majority group or nation

Be Uncomfortable: the act of putting yourself outside of your comfort zone, and into situations in which you are not privileged where you otherwise would be

Does not include putting oneself in physical danger!

bias: an inclination of preference, especially one that interferes with impartial judgment

bicultural: a person who functions effectively and appropriately and can select appropriate behaviors, values, and attitudes within either of two cultures; a person who identifies with two cultures

capitalism: an economic and political order that relies on a mostly-private, unequal market system of production and consumption

cis: a gender identity in which a person's experiences of their gender matches the gender and sex they were assigned at birth

cisgenderism: a socially constructed assumption that everyone's gender matches their biological sex, and that that is the norm from which all other gender identities deviate

civil rights: the rights established and ensured by a state government regarding political and social equality

classism: any attitude or institutional practice which subordinates people of a certain socioeconomic class due to income, occupation, education, and/or their economic status; a system that works to keep certain communities within a set socioeconomic class and prevents social and economic mobility

coalition: an alliance or union of different people, communities, or groups working for a common cause

code-switching: the conscious or unconscious act of 'switching' between two languages, dialects, or intonations depending on the specific situation of who one is speaking to, what is being discussed, and the relationship and power and/or community dynamics between those involved

colonialism: the exploitative historical, political, social, and economic system established when one group or force takes control over a colonized territory or group; the unequal relationship between colonizer and the colonized

color-blindness: a term referring to the disregard of racial characteristics. Proponents of color-blind practices believe that treating people equally inherently leads to a more equal society and/or that racism and race privilege no longer exercise the power they once did, while opponents of color-blind practices believe that color-blindness allows those in power to disregard or ignore the history of oppression and how it is experienced today.

cultural appropriation: the act of members of dominant/powerful/privileged groups claiming ownership of, or the rights to, less powerful/privileged groups' cultural and/or religious symbols, dress, and ceremonies

cultural competence: the ability to effectively and empathetically work and engage with people of different cultural identities and backgrounds in order to provide safe and accountable spaces for dialogue and discourse; cultural competence is relevant in all fields of work, education, and informal social interactions

democracy: a governmental system whose actions and principles value and reflect the people's views through their votes

dialogue: a bi-directional conversation between people of two different groups or communities coming together to create and recreate multiple understandings of a topic or issue

disability: being differently abled (physically, mentally, emotionally) from that which society has structured to be the norm in such a way so that the person is unable to move, or has difficulty moving—physically, socially, economically—through life

disenfranchised: being deprived of power and/or access to rights, opportunities, and services

discrimination: actions or thoughts, based on conscious or unconscious bias, that favor one group over others

diversity: a multiplicity of shared and different individual and group experiences, values, beliefs, and characteristics among people

Educate yourself: taking time to learn about issues from other communities for oneself without making people of those communities spend time teaching you. By learning about the histories and experiences of target groups, we can become better allies and advocates.

empathy: a learned skill that allows one to recognize and deeply listen to another's story or experiences, and connect them to common understandings and emotions; differs from sympathy

equity: the situation in which all people or groups are given access to the correct number and types of resources for them so as to achieve equal results; differs from equality, which focuses on the equal distribution of resources rather than equal results

ethnocentrism: consciously or unconsciously privileging one's own ethnic group over others; assuming or judging other groups according to one's own group values

feminism: the pursuit of the social, economic, and political equality of all people, regardless of sex, gender, sexuality, race, geographical location, body size, socioeconomic status, physical and mental ability, and religion

fundamental attribution error: the often unconscious bias to place more emphasis on perceived internal or innate characteristics to explain someone's behavior in a given situation; doesn't take into consideration the external factors that can, and often do, impact an individual's behavior

gender: the socially constructed roles, behaviors, activities, and characteristics that a given society categorizes as 'masculine' and 'feminine'; not defined by one's biological sex

gender identity: a person's individual and subjective sense of their own gender; gender identities exist in a spectrum, and are not just masculine and feminine

gender neutral pronouns: pronouns that do not adhere to the he:she and his:her binary, and can refer to a number of different gender identities

genocide: the intentional attempt to completely erase or destroy a peoples through structural oppression and/or open acts of physical violence

gentrification: demographic shifts that usually occur in big cities in which upper-middle class and/or racially privileged individuals and businesses move into historically working class and poor and/or racially oppressed neighborhoods and communities

Give grace: assuming best intentions from others and always approaching a situation with your own best intentions

hegemony: one group or community holding all authoritative power or dominance over other groups in a given society, geographical region, and/or political system

heteronormativity: a socially constructed assumption that heterosexuality is the natural norm from which all other sexual preferences deviate; the assumption that everyone identifies as heterosexual until shown or proven otherwise

homophobia: on a personal level, homophobia is an irrational fear, aversion, or dislike of homosexualities and people who identify as homosexual; on a social level, homophobia is the ingrained structural discrimination against homosexuality and those who identify as

homosexual that prevents access to certain resources or opportunities and inhibits individuals from feeling safe or able to be socially recognized as homosexual

horizontal hostility: the structural strategy to intentionally place two or more oppressed groups in competition with one another; a strategy that aims to divide and conquer

immigrant: a person who moves out of their country of birth, supposedly for permanent residence in a new country

Indian: a term that is being reclaimed by some peoples known as Native Americans or American Indians

institution: any established law or custom that is accepted as part of a culture

institutional oppression: the systematic mistreatment and dehumanization of any individual based solely on a social identity group with which they identify that is supported and enforced by society and its institutions; based on the belief that people of such a social identity group are inherently inferior

intersectionality: the intersection of race, class, gender, and ability identities within each individual that informs how one views, discusses, and navigates through the world the way each of us views and discusses the world

justice: the establishment or determination of rights according to rules of law and standards of equity; the process or result of using laws to fairly judge crimes and criminality

LGBTQQIA: the umbrella community of people who identify as lesbian, gay, bisexual, trans*, two-spirited, queer, questioning, intersex, and/or asexual

marginalize: the systematic disempowerment of a person or community by denying access to necessary resources, enforcing prejudice through society's institutions, and/or not allowing for that individual or community's voice, history, and perspective to be heard

microaggression: subconscious and often well-meaning actions or remarks that convey an unconscious bias and hurt the person at the receiving end

mobility: the ability to move through society, both physically and socioeconomically

Move Up, Move Up: a phrase used to encourage individuals to be attentive in conversation, and to move up their listening or move up their speaking when appropriate

multiethnic: a person who identifies as coming from two or more ethnic groups; a person whose biological parents come from different ethnic groups

multiracial: a person who identifies as coming from two or more racial groups; a person whose biological parents come from different racial groups

nativism: prejudiced thoughts or discriminatory actions that benefit or show preference to individuals born in a territory over those who have migrated into said territory

nonviolence: a strategy employed by social and civil advocates that stresses social and political change through acts that do not involve physical violence against oneself or others; nonviolent language is used to imply language that does not perpetuate structural inequalities

oppression: the systemic use of institutional power and ideological and cultural hegemony, resulting in one group benefiting at the expense of another; the use of power and the effects of domination

patriarchy: a social system and institution in which men have primary power in the political, social, economic, legal, and familial spheres; patriarchy favors male-dominated thought, and is centralized on the male narrative or perspective of how the world works and should work

People of Color: an umbrella term for any person or peoples that is considered by the society in which they live to be non-white

prejudice: a preconceived, often unconscious, judgment or opinion about a person or group; usually a negative bias

privilege: benefit, advantage, or favor granted to individuals and communities by unequal social structures and institutions

queer: an umbrella term within the LGBTQIA community that refers to anyone who doesn't prescribe to societal views of gender and sexuality; implies elasticity and a resistance to the notion of a predetermined gender and sexual identity based on biology

questioning: someone who is questioning their gender identity and/or sexuality

race: a term used to identify and define individuals as part of a distinct group based on physical characteristics and some cultural and historical commonalities; once used to denote differentiations in humankind based on physiology and biology, race is now understood as a social construct that is not scientifically based, though is still commonly associated with notions of biological difference; race is still sometimes perceived as innate and inalterable

racism: an ideology and institution that reflects the racial worldview in which humans are divided into racial groups and in which races are arranged in a hierarchy where some races are considered innately superior to others; racism is the effect of domination of certain racial groups by other racial groups, historically the domination of people of color by white/European peoples

reclaim: to take back or demand the return of something that was lost or taken away; to restore to a previous state

respect: giving consideration and attention to a given person, group, or situation that takes another's perspective and experiences into account

safe space: spaces in which people, often of marginalized or underrepresented social groups, can say, be, and share their experiences without fear or judgment

saliency: characteristic of a feature that is made prominent, important, or is brought to the forefront of a person's social identity and how they are perceived by others

silencing: the conscious or unconscious act of excluding or inhibiting certain groups' voices, thus preventing their experiences, perspectives, and histories to be heard

slur: an insulting or derogatory comment, reference, or label

social justice: the practice of allyship and coalition work in order to promote equality, equity, respect, and the assurance of rights within and between communities and social groups

solidarity: unity or agreement based on shared interests and objectives; long-term mutual support within and between groups

stereotype: an attitude, belief, feeling, or assumption about a person or group of people that are widespread and socially sanctioned; though stereotypes can be positive and negative, they all have negative effects because they support institutionalized oppression by validating oversimplified beliefs that are often not based on facts

stereotype threat: the risk of internalizing and confirming others' negative biases towards one's social group

supremacy: the superiority of one group of people over other groups of people through a system of domination and subordination

tolerance: acceptance and open-mindedness to cultures, practices, and attitudes that are different from one's own; does not necessitate agreeing with those differences

unconscious bias: negative stereotypes regarding a person or group of people; these biases influence individuals' thoughts and actions without their conscious knowledge. We all have unconscious biases.

union: a formal organization of workers that is formed to protect the rights of its members; a joining together of many things into one

UPstander: a person who chooses to take positive action in the face of injustice in society or in situations in which individuals need personal assistance; the opposite of a bystander

vote: the ability to formally express your opinion and influence politics and legislation in a democracy

white guilt: the individual or collective guilt felt by some white people for the historical and current oppressions experienced by people of color; though white guilt has been described as being a detrimental consequence of racism, experiences associated with white guilt are not comparable to the experiences of systemic oppression faced by marginalized communities

white privilege: the right or advantage provided to people who are considered white; an exemption of social, political, and/or economic burdens placed on non-white people; benefitting from societal structuring that prioritizes white people and whiteness

whiteness: like race, whiteness is a social construct rather than an essential characteristic or biological fact; is used as cultural property, and can be seen to provide material and/or social privilege to those who are considered white, pass as white, or are given honorary white status

xenophobia: the unreasonable fear or dislike of things, cultures, forms of expression, or people that are different from oneself and one's own experiences of the everyday; fear of that which seems foreign or strange

Yes Means Yes: a phrase that defines sexual consent as an “affirmative, unambiguous, and conscious decision by each participant to engage in mutually agreed-upon sexual activity” according to California state legislation; ‘yes means yes’ shifts the responsibility of confirming consent from just one party to all parties involved

SOURCES

http://oregonstate.edu/mrg/resources/Diversity_Glossary.pdf?1307051946
<http://quizlet.com/2956273/vocabulary-squares-social-justice-list-flash-cards/>
<http://hrusa.org/thisismyhome/project/glossary.shtml>
<http://new.oberlin.edu/dotAsset/2012201.pdf>
<https://www.pcc.edu/resources/illumination/documents/institutionalized-oppression-definitions.pdf>
www.meriam-webster.com
<http://www.consumerstar.org/resources/pdf/Definitions%20of%20Oppression.pdf>
<http://www-personal.umich.edu/~mdover/website/Social%20Welfare%20Policy%20Main%20Folder/segalglossary.pdf>
<http://diversity.wustl.edu/students/mosaic/bias-report-support-system/bias-glossary/>
<http://www.pauahtun.org/Whiteness-Summary-1.html>
<http://academic.udayton.edu/Race/01race/whiteness05.htm>
http://www.slate.com/articles/life/inside_higher_ed/2014/10/affirmative_consent_what_will_yes_means_yes_mean_for_sex_on_college_campuses.html

Compiled and written by the Department of Inclusion & Multicultural Engagement in 2014.

For more information, contact IME at multicultural@lclark.edu

Culturally Responsive Curriculum Scorecard



NYU | STEINHARDT

Metropolitan Center for Research on
Equity and the Transformation of Schools

About NYU Metro Center

The Metropolitan Center for Research on Equity and the Transformation of Schools (NYU Metro Center) promotes equity and opportunity in education through engaged sciences—research, program evaluation, policy analysis, and professional assistance to educational, governmental, and community agencies serving vulnerable communities and populations. NYU Metro Center is nationally and internationally renowned for its work on educational equity and school improvement, bringing together scholars, educators, and innovators from diverse backgrounds to collaborate on a range of projects to strengthen and improve access, opportunity, and educational quality across varied settings, but particularly in striving communities.

For nearly four decades, NYU Metro Center has been a partner and resource for schools and school districts throughout the U.S. and beyond, including Detroit, Denver, Houston, New York City, Pittsburgh, San Juan, Washington, D.C., and Wilmington. Its research and community engagement programs help prepare teachers, school leaders and staff, and parents to improve school culture and climate, reduce referrals to special education, and better support the unique needs of youth across a range of abilities and backgrounds. Its research initiatives inform the policy and intervention communities on how best to serve vulnerable populations in and beyond our school systems.

About EJ-ROC

The Education Justice Research and Organizing Collaborative (EJ-ROC) brings together researchers and community organizers to provide critical research, data, policy and strategic support for the education justice movement. EJ-ROC aims to democratize education data, research and policy; maximize the synergy between research and community organizing; magnify the voices of grassroots communities of color; and advance the capacity of organizing efforts to design solutions, make demands, and sustain policy wins.

Authors | Jahque Bryan-Gooden, Megan Hester, and Leah Q. Peoples

Graphic Design | Romina Barrera

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Contact Info

For more information, please contact:
nyu-ejroc@nyu.edu

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Table of Contents

Purpose of this Scorecard	4
What is Culturally Responsive Education (CRE)?	4
Significance of CRE	4
CRE and Curricula	4
How to Use this Scorecard	5
Explanation of Scorecard	6
Scorecard Guidelines	8
Culturally Responsive Curriculum Scorecard	9
Scorecard Calculations	13
Interpreting Your Scores	14
References	17
Appendix: Glossary and Explanations	19

Purpose Of This Scorecard

NYU Metro Center designed this tool to help parents, teachers, students, and community members determine the extent to which their schools' English Language Arts curricula are (or are not) culturally responsive. We hope that this process will provoke thinking about how students should learn, what they should learn, and how curriculum can be transformed to engage students effectively. To create this tool, we drew upon a wide variety of existing resources, including multicultural rubrics, anti-bias rubrics, textbook rubrics, and rubrics aimed at creating cultural standards for educators, determining bias in children books and examining lesson plans (ADEED, 2012; Aguilar-Valdez, 2015; Grant & Sleeter, 2003; Lindsey et al, 2008; NCCRES, 2006; Rudman, 1984; World View, 2013). We supplemented those with additional questions to provide a more comprehensive tool (see Scorecard Development at bit.ly/CRCSScorecard for full details).

What Is Culturally Responsive Education (CRE)?

Culturally responsive education (closely related to the terms "culturally relevant" and "culturally sustaining" education) refers to the combination of teaching, pedagogy, curriculum, theories, attitudes, practices, and instructional materials that center students' culture, identities, and contexts throughout educational systems. Gloria Ladson-Billings and Geneva Gay's scholarship is foundational to culturally responsive education. Some key principles of culturally responsive education (CRE) include (1) validating students' experiences and values, (2) disrupting power dynamics that privilege dominant groups, and (3) empowering students, NYU Metro Center's report "[Culturally Responsive Education: A Primer for Policy and Practice](#)" more fully details the origins, significance, and impact of CRE in schools.

Significance of CRE

Across the country, rigorous evaluations and studies have shown that culturally responsive curricula increase student academic engagement, attendance, grade point averages, graduation rates, civic engagement, positive racial self-images, and self-definition (Browman, 2011; Butler-Barnes, 2017; Cabrera, 2012; Carter, 2008; Dee & Penner 2016; Morell, 2013). CRE is essential for students of color, and also has a positive impact on White students and their ability to think critically (Laird, 2005). Not only does CRE impact students' academic experiences, but it can also have significant influence on racial attitudes and biases, and provide the cognitive tools needed to critique institutional racism (Garth-McCullough, 2008).

CRE and Curricula

When public schools talk about curriculum, they often mean the whole package of learning goals and standards; units and lessons that lay out what teachers teach each day and week; assignments, activities and projects given to students; and books, materials, videos, presentations, and readings used in the class. Some examples of curricula materials include textbooks and the accompanying teacher's manual, a notebook of handout a textbook or a book list with matching activities. Curriculum is a key component of culturally responsive teaching, as it is filled with stories, activities, assignments, and illustrations that influence how young people understand the world, and contribute to centering and normalizing people, cultures, and values. Curricula that only reflect the lives of dominant populations - for example, White people and culture, nuclear families, or able-bodied people - reinforce ideas that sideline students of color, linguistically diverse students, single parent/multi-generation/ LGBTQ+ led families, and students with disabilities.

While textbooks are largely static and not responsive to students in ways that teachers can be, textbooks can provide opportunities and resources for teachers to utilize culturally responsive practices. This tool provides a way for parents, teachers, students, and communities to assess the extent to which their curriculum provides these opportunities.

How To Use This Scorecard

We have designed this scorecard so that it can be customized to the context and conditions of your school district and campaign. Completing the entire document will give you the most comprehensive analysis of how culturally responsive your curriculum is. If you don't have the time or capacity to do that, you can complete an individual section and get a more limited evaluation. We designed this tool with K through eighth grade English Language Arts curricula in mind, but feel free to try it with other grades and subjects as well. If your school doesn't have a set curriculum, you can also use this tool to evaluate the diversity of the school or classroom library.

The Seven Steps To Complete Your Curriculum Scorecard

1 Get your child's/school's curriculum

Go to your teacher, principal, or district office, and ask to see your child's or school's English Language Arts curriculum. In many districts, there is a Parent Bill of Rights that gives parents the right to access their child's curriculum. If the school is using a commercial curriculum, ask for a copy or the name and publisher so you can look it up online. (If you need to purchase it, NYU Metro Center can help). If the school is using a home-made curriculum, ask for a copy, or at least a sample of a few months of lesson materials. If they refuse to give you the curriculum, take your request to a higher level in the district, or discuss with your team to decide next steps.

2 Select your curriculum evaluation team

The curriculum scorecard will work best if you have a team of at least 3 people with diverse identities (race, gender, age, sexuality, class, national origin) and roles (parent, student, teacher, administrator, community member) who work together to evaluate the curriculum. These people do not have to be education professionals or have prior experience with evaluation. The more people, the better!

3 Choose the grades, units, and lessons to analyze

Curricula can be thousands of pages, so you will need to select one or a few grades, units, and lessons to focus on (a sample of the larger curricula). The units you choose should not focus specifically on diversity and multiculturalism; they should be typical units. If you are able to cover more than one grade, select at least one lower and one upper grade.

4 Pull out keywords

Once you have your curriculum and the scorecard in hand, review the statements for the scorecard you will begin with (Representation, Social Justice or Teachers Materials). Make sure the team understands each statement, and refer to the Glossary and Explanations with any questions. Chart key words, ideas and qualities from the statements that you will be looking for as you read the curriculum. This will help ensure that as you read, you are focused on the information you'll need in order to effectively score.

5 Conduct the evaluation

The scorecard asks for your level of satisfaction with the curriculum on various measures. There is no right answer; this is just your opinion as someone who cares about culturally responsive education. As you answer each statement, use the Scoring Guidelines to help you decide your ratings.

6 Score the evaluation

Tally your score for each section of the scorecard. A curriculum may excel in one area and fall short in another, and it is important to record those differences. You should come out with one score for each of the following sections:

- + Character Tally
- + Author Tally
- + Representation
- + Social Justice
- + Teachers Materials

7 Discuss with your team

Discuss the process with your team: Did anything new come up? What was easy and what was hard? Did some items seem more important than others? This is also an opportunity to strategize about next steps: Do you think this evaluation provides an accurate picture of the curriculum? Does additional information need to be collected? Is there anyone you want to meet with to discuss the results?

8 Share the results

Let other people know how culturally responsive your curriculum is! Please share the results of your scorecard through this link: bit.ly/scorecardresults.

Explanation of Scorecard

Representation

The Representation section helps you determine the extent to which students in your school are reflected in their curriculum, and the extent to which they are being exposed to a group of diverse of authors, characters, identities, and cultures. Representation can sometimes be just a token gesture - putting non-White or female characters in the place of White male characters. This numerical representation coupled with deeper indicators of representation provides the first layer of CRE analysis.

Character And Author Tally

This section of the scorecard captures the representation of characters from specific cultures. Use the tally to count the symbolic representation of characters and authors by race, gender, and ability. Refer to this tally to help you determine your level of satisfaction in the Representation section of the scorecard we will use tally the types of people in each image by race, gender, and ability to assess for frequency of representation..

Diversity of Characters

This section looks at how diverse people and cultures are portrayed in the curriculum - specifically the extent to which people of different cultures, skin tones, abilities, etcetera are central to a story.

Accurate Portrayals

This section looks at the extent to which characters accurately reflect the histories and experiences of their cultures. Culturally responsive curriculum will position characters as multi-dimensional and portray characters in non-stereotypical ways.

Social Justice

The Social Justice section is divided into three categories, each of which contribute to understanding the opportunities that curricula provide for cultural responsiveness.

Decolonization, Power, & Privilege

This section focuses on understanding relationships among people, worldviews, resources, ideas, and power dynamics. Historically, public school curricula reflected Eurocentric ideas and culture, while the contributions and philosophies of other groups were excluded, minimized, misrepresented, or relegated to a small portion of the curricula. A culturally responsive curriculum centers sources of knowledge, experiences, and stories of diverse groups of people.

Centering Multiple Perspectives

Centering multiple perspectives means affirming, valuing, and sustaining the worldviews of historically underrepresented peoples as the central focus in educational materials or curricula.

Connect Learning to Real Life & Action

One of the most essential components of CRE is connecting or relating learning to students' real life experiences, communities, and cultures. Culturally responsive curricula should encourage students to connect to experiences beyond their own, examine their own perspective and privilege, and develop a critical consciousness about systems of oppression in order to take action against them.

Teacher's Materials

For this section, review all the teacher's materials for the curriculum you selected. This means that you may have more than one section to review – a Teacher's Manual for the curriculum overall as well as any teacher guidance within the individual units or lesson plans. Since many teachers do not receive training on culturally responsive teaching strategies, curricula should provide teachers with guidance on how to approach, enhance, and customize lessons for their student populations.

Scoring Guidelines

After reading the explanation for the scorecard provided in the previous section, please use the following categories to indicate how satisfied you are with the curriculum. If the statements on the scorecard are not clear to you, look in the Appendix for additional explanations.

Very Satisfied (+2)

If you are very satisfied, you should be able to provide an abundance of specific examples (stories, passages, illustrations, quotes, assignments, etc) from the curriculum to show how and why the statement is accurate. It is clear that the text was designed to be culturally responsive. Score this with two points.

Satisfied (+1)

If you are satisfied, you should be able to provide some evidence from the curriculum that the statement is accurate. The text may not have been designed to be culturally responsive, but elements of CRE are apparent in most of the text. Score this with one point.

Unclear (-1)

If you are unclear, it is not evident to you whether there is evidence from the curriculum that the statement is accurate. Score this with -1 points.

Not Satisfied (-2)

If you are not satisfied, you feel that there is little or no evidence in the curriculum that the statement is accurate. There is little or no evidence of cultural responsiveness. Score this with negative 2 points.

Culturally Responsive Curriculum Scorecard

Representation

Diversity of Characters Tally

	Girl/Woman	Boy/Man	Non Binary	Total
Middle Eastern				
Asian/ Pacific Islander				
Black/ African				
Latinx				
Native American				
White				
Racially Ambiguous				
Multiracial				
People with Disabilities				
Animals				

Total # of characters depicted : _____

Diversity of Authors Tally

	Girl/Woman	Boy/Man	Non Binary	Total
Middle Eastern				
Asian/ Pacific Islander				
Black/ African				
Latinx				
Native American				
White				
Racially Ambiguous				
Multiracial				
People with Disabilities				

Total # of authors: _____

Representation

Statements		Very Satisfied (+2)	Satisfied (+1)	Unclear (-1)	Not Satisfied (-2)	Average Score (if you are working with a team)
Diversity of Characters	1. The curriculum features visually diverse characters, and the characters of color do not all look alike.					
	2. There are references to different ethnic and cultural traditions, languages, religions, names and clothing.					
	3. Diverse ethnicities and nationalities are portrayed – not all Asian families are Chinese, not all Latinx families are Mexican, etc.					
	4. Diverse family structures (ie. single parents, adopted or foster children, same-sex parents, other relatives living with the family, etc.) are represented.					
	5. Characters with disabilities are represented.					
	6. Characters of color are main characters and not just sidekicks.					
	7. If there is conflict in the storyline, the characters of color are not mostly considered the problem.					
Accurate Portrayals	8. Characters of color are not assumed to have low family wealth, low educational attainment and/or low income.					
	9. Gender is not central to the storyline. Female characters are in a variety of roles that could also be filled by a male character.					
	10. Social situations and problems are not seen as individual problems but are situated within a societal context.					
	11. Characters of diverse cultural backgrounds are not represented stereotypically, or presented as foreign or exotic.					
	12. Problems faced by people of color or females are not resolved through the benevolent intervention of a white person or a male.					
	13. Diverse characters are rooted in their own cultures and are not ambiguous.					
Total						

Total Representation Score

Comments: Please write any observations about representation that are not captured by the questions.

Social Justice Orientation

Statements		Very Satisfied (+2)	Satisfied (+1)	Unclear (-1)	Not Satisfied (-2)	Average Score (if you are working with a team)
Decolonization/Power and Privilege	14. Curriculum highlights non-dominant populations and their strengths and assets, so that students of diverse race, class, gender, ability, and sexual orientation can relate and participate fully.					
	15. The curriculum communicates an asset-based perspective by representing people of diverse races, classes, genders, abilities and sexual orientations through their strengths, talents and knowledge rather than their perceived flaws or deficiencies.					
	16. The curriculum does not communicate negativity or hostility toward people of marginalized backgrounds through verbal or nonverbal insults, slights or snubs.					
	17. Curriculum and instructional activities promote or provoke critical questions about the societal status quo. They present alternative points of view as equally worth considering.					
Centering Multiple Perspectives	18. The curriculum recognizes the validity and integrity of knowledge systems based in communities of color, collectivist cultures, matriarchal societies, and non-Christian religions.					
	19. The curriculum presents different points of view on the same event or experience, especially points of view from marginalized people/communities.					
Connect Learning to Real Life & Action	20. The curriculum provides avenues for students to connect learning to social, political, or environmental concerns that affect them and their lives and contribute to change.					
	21. The curriculum encourages students to take actions that combat inequity or promote equity within the school or local community.					
Total						
Total Social Justice Score						

Comments: Please write any observations about social justice that are not captured by the questions.

Teachers' Materials

Statements	Very Satisfied (+2)	Satisfied (+1)	Unclear (-1)	Not Satisfied (-2)	Average Score (if you are working with a team)
22. The authors of the teachers' materials are people of diverse identities (race/ethnicity, gender, other identities if possible).					
23. Guidance is provided on being aware of one's biases and the gaps between one's own culture and students' cultures.					
24. Diverse student identities are seen as assets and strengths that can advance individual and group learning, rather than seen as challenges or difficulties to be overcome.					
25. Guidance is provided on making real-life connections between academic content and the local neighborhood, culture, environment and resources.					
26. Guidance is provided on giving students opportunities to contribute their prior knowledge and experience with a topic, not just respond to the text and information presented in class.					
27. Guidance is provided on engaging students in culturally sensitive experiential learning activities.					
28. Guidance is provided on opportunities to engage students' families to enhance lessons.					
29. Guidance includes, for specific lessons, a range of possible student responses that could all be valid, given the range of student experiences and perspectives.					
30. Guidance is provided on customizing and supplementing the curriculum to reflect the cultures, traditions, backgrounds and interests of the student population.					
Total					

Total Teachers' Materials Score

Comments: Please write any observations about teacher's materials that are not captured by the questions.

Scorecard Calculations

There are two ways to understand the results of your team’s scorecard calculations: (1) interpret the total score for each section of the scorecard, and (2) interpret the distribution of scores within each section. These two approaches in combination will help you understand the extent to which your school’s curriculum is culturally responsive. If you are working with a team and used average scores for each statement, round each average score up or down to the nearest whole number. Add all the scores in each column in the “Total” row at the bottom of each section. Next, add all the total scores for each column to calculate a total section score. The following example shows calculations for the Representation section of the Scorecard. The total for the Very Satisfied column is 8, the total for the Satisfied column is 1, the total for the Unclear column is -4, and the total for the Not Satisfied column is -8. The total section score for Representation is -3 because $8 + 1 + -4 + -8 = -3$.

Example

The diagram illustrates the calculation of a total section score. It features a table with two rows and five columns. The top row is labeled 'Total' and contains the values 8, 1, -4, and -8. The bottom row is labeled 'Total Representation Score' and contains the value -3. Arrows point from the column totals (8, 1, -4, -8) down to the total section score (-3). Above the table, the text 'Total Score for Each Column' has arrows pointing to each of the four columns containing the values 8, 1, -4, and -8. Below the table, the text 'Total Section Score' has an arrow pointing up to the value -3.

Total	8	1	-4	-8
Total Representation Score	-3			

Interpreting Total Scores for Each Section

Use the Total Section Score and the corresponding interpretation guide to determine how your curriculum measures up on a spectrum from Culturally Destructive to Culturally Responsive. In the example above, the Total Section Score for Representation is -3, which categorizes the curriculum’s Representation as Culturally Insufficient.

Interpreting the Distribution of Scores for Each Section

The distribution of scores refers to your pattern of satisfaction with each statement. The distribution of scores will help you evaluate the strengths and weaknesses of a curriculum within particular areas. For example, it is possible that you are Very Satisfied with Diversity of Characters (statements 1-7) in the Representation section, but Not Satisfied with character’s Accurate Portrayals (statements 8-13).

To interpret the distribution of your scores, first determine how consistent your level of satisfaction is for each section of the scorecard. Generally speaking, do you rank most of the statements as Very Satisfied or Satisfied? Do you rank most statements as Unclear? Do you rank most statements as Not Satisfied? Are there any statements that depart from the trend of how you rank most statements? If your level of satisfaction is not consistent, determine whether or not there is a pattern and note these differences by writing out the strengths of the curriculum (where you were satisfied) or the weaknesses of the curriculum (where the curriculum was unclear or where you were not satisfied). Interpreting the distribution of scores can help you develop targeted next steps for getting better curriculum or supplementing existing curriculum in the short term.

Interpreting Your Scores

Representation

Culturally Destructive	Culturally Insufficient	Emerging Awareness	Culturally Aware	Culturally Responsive
-26 to -11	-10 to 0	1 to 11	12 to 19	20 to 26
<p>The curriculum likely reinforces stereotypes and portrays people of color in inferior and destructive ways. There is little to no diversity in illustrations, and the curriculum provides zero opportunities for teachers to engage cultural responsiveness. There is little to no diversity among curriculum contributors and illustrators.</p>	<p>The curriculum likely has culturally and racially ambiguous characters. Few characters and stories are portrayed in a culturally and historically accurate way. There is likely little to no diversity among curriculum contributors and illustrators.</p>	<p>The curriculum likely represents some groups in diverse and dynamic ways but not all. Some characters are portrayed in culturally and historically accurate ways, while others are still depicted as stereotypes. There is likely little diversity among curriculum contributors.</p>	<p>The curriculum likely captures a decent representation of diverse characters, who are generally portrayed in accurate and dynamic ways. There is likely some diversity among the curriculum contributors and illustrators.</p>	<p>The curriculum likely captures a wide representation of dynamic characters that are reflected in accurate and appropriate cultural and historical contexts. This curriculum was likely co-authored and illustrated by a diverse group of contributors.</p>

Interpreting Your Scores

Social Justice

Culturally Destructive	Culturally Insufficient	Emerging Awareness	Culturally Aware	Culturally Responsive
-16 to -7	-6 to 0	1 to 7	8 to 12	13 to 16
<p>The curriculum likely centers White or Eurocentric ideas and culture throughout the majority of the text. Microaggressions, biases, and deficit perspectives are prevalent. The curriculum is likely disconnected from students' lives and provides zero to very few opportunities for teachers to practice cultural responsiveness.</p>	<p>The curriculum predominantly centers White or Eurocentric ideas and culture in most of its components. For the most part students are not encouraged to think critically, or take action to combat inequity. The curriculum provides weak connections to students' lived experiences. There is hardly any opportunity for teachers to engage cultural responsiveness.</p>	<p>The curriculum occasionally centers multiple perspectives. Some critical questions are posed to students. Non-dominant knowledge systems are acknowledged and mentioned a few times throughout the curriculum. There are a few opportunities for teachers to practice cultural responsiveness.</p>	<p>The curriculum likely centers people of color, marginalized populations, and multiple perspectives. The curriculum provides multiple opportunities for students to think critically. There are several opportunities for teachers to connect students' learning to real life issues and action.</p>	<p>The curriculum is likely humanizing, liberatory, and equity oriented. Instances of centering multiple perspectives are abundant throughout the curriculum. There are clear prompts, activities, and content that connect students' learning to real life issues and actions. There are many opportunities for teachers to engage cultural responsiveness.</p>

Interpreting Your Scores

Teachers' Materials

Culturally Destructive	Culturally Insufficient	Emerging Awareness	Culturally Aware	Culturally Responsive
-18 to -8	-7 to -1	0 to 6	7 to 12	13 to 18
<p>There is no guidance on engaging diverse learners or culturally responsive teaching in the teachers' materials. Teachers are not encouraged to reflect on their worldviews or their practice. There is no guidance about connecting the curriculum to students' lives. There is no opportunity for cultural responsiveness.</p>	<p>There is a little guidance on engaging diverse learners or culturally responsive teaching in the teachers' materials, but it is mostly on a superficial or symbolic level. It is seen as additive, rather than central to the curriculum and teaching.</p>	<p>There is a little guidance on engaging diverse learners in meaningful culturally responsive ways. The teachers' materials provide guidance on at least one of the following: supplementing curriculum, engaging students in culturally sensitive experiential learning, and making real life connections between the curriculum and students' lives.</p>	<p>There is a lot of guidance on engaging cultural responsiveness. Teachers are presented with activities to reflect on their worldviews and how they see and teach students. There is some guidance on several of the following: supplementing curriculum, engaging students in culturally sensitive experiential learning, and making real life connections between the curriculum and students' lives.</p>	<p>There is an abundance of guidance on engaging cultural responsiveness meaningfully throughout the teaching approach, homework, lesson plans, etc. Culturally responsive guidance is clearly marked and presented as essential to effective teaching. Teachers are encouraged to consistently check their own biases and reflect on their practice.</p>

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Appendix: Glossary and Explanations

Representation

Stereotypes

Characters are portrayed in one-dimensional, simplistic ways based on one aspect of their culture. For example, African American men are repeatedly portrayed playing basketball; Asian characters are portrayed as really good at math; Latinx characters are repeatedly portrayed wearing sombreros. While some of these foods and outfits may be part of the culture, they are not customs for every Latinx, Asian, or African American person.

Explanation of scorecard questions

If there is conflict in the storyline the characters of color are not mostly considered the problem. When conflicts arise people of color are not demonized and seen as a threat or the problem.

Social situations and problems are not seen as individual problems but situated within a societal context. This question is intended to identify if the text embeds the White American value/perspective of “pull yourself up by your bootstraps” and thus often portrays events as isolated and the responsibility of individuals, without accounting for systemic inequities such as poverty, war, unemployment, and discrimination.

Social Justice

Dominant Discourses:

Conversations guided by the beliefs and/or perceptions of those in power. (Ex. A dominant discourse in history is that Christopher Columbus “discovered” America; there is also dominant discourse about kneeling for the anthem as unpatriotic).

Deficit Perspectives:

Characterizing people, groups of people, or communities by perceived flaws or deficiencies, rather than by their strengths, talents and knowledge. (Ex. Some students don’t do well in school because the student’s community does not value education).

Microaggressions:

The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, that communicate hostile, derogatory, or negative messages to persons based solely upon their marginalized group membership. (Ex. Stating that someone is articulate for being an immigrant).

Status Quo:

The way things currently are (Ex. Despite living in one of the richest countries in the world, the large numbers of people who are food insecure or unemployed is the status quo; to raise the minimum wage to at least \$15 so that most people can afford food and rent would be disrupting the status quo).

People of Color:

A term used to capture a widely diverse group of people. (Ex. Latinx, Black/ African American, Asian American, Indigenous/Native, Middle Eastern, etc).

Patriarchal:

Systems, communities, or narratives that center male experiences, privilege, authority, perspectives, and power. (Ex. Most historical figures taught in school are men).

Marginalized:

Pushed to the sidelines, oppressed, deemed less significant. (Ex. When people organize protests they do not always consider the accessibility of events so that people with disabilities can also voice their concerns, experiences, or demands; therefore whether intentional or unintentional, people with disabilities are silenced and marginalized).

Connect Learning to Real Life & Action:

One of the most essential components of CRE is connecting or relating learning to students' real life experiences, communities, and cultures. Another essential component of CRE is that students develop a critical consciousness - the ability to perceive systems of oppression and take action against them and the status quo. These systems of oppression can take the form of social concerns such as homelessness and affordable housing; political concerns such as citizenship and voting rights; and environmental concerns such as logging rainforests for profit.

Teachers' Materials

Explanation of scorecard questions

Guidance is provided on teaching children of diverse identities in culturally responsive ways - including but not limited to English Language Learners. This question is intended to acknowledge the need for teachers materials to connect with and honor the unique cultural backgrounds of a wide range of students, rather than just trying to get them to meet standards.

Guidance is provided on being aware of biases and gaps between one's own culture and the culture of their students. For example, teacher guidance could pose questions that encourage teachers to reflect on their own cultural upbringing, examine the assumptions and judgments they may make about other cultures, and pursue information and understanding of their students' cultures.

Guidance is provided on engaging students in culturally sensitive experiential learning activities. Experiential learning - also referred to as "hands-on learning" - is learning by doing, and then reflecting on it, rather than passively absorbing information. This could include organizing or taking leadership in a community event, devising a solution to a real community problem, building a physical structure, creating a resource for use by the community, and countless other projects. Teacher guidance should include encouragement and opportunities for this type of learning.

Guidance includes, for specific lessons, a range of possible student responses that could all be valid. Culturally responsive teaching means that teachers value different ways of being, as well as different ways of knowing. Students from diverse cultures and backgrounds bring perspectives and experiences that enrich the classroom -- but not if the curriculum focuses on getting students to produce the one "right" answer. Teacher guidance should point out where student responses and perspectives may vary.

Guidance is provided on customizing and supplementing the curriculum to reflect the cultures, traditions, backgrounds and interests of the student population. Culturally responsive teaching must be continuously responsive to who is in the classroom and what they care about, as well as to the neighborhood, current events, media, and youth culture. Teacher guidance should point out where lessons offer opportunities to connect with these influences on students' minds and lives.

Autoethnography Analysis Project (80 points; 30% of final grade)

This two-part assignment asks you to weave together two things. In Part I, you will develop an *autoethnography*. In Part II, you will use texts read, watched, and listened to in this course to *analyze your autoethnography*.

For the autoethnography, you are to build on the work you did for the cultural inventory analysis and describe yourself as a member of cultural groups (one or two), and then illustrate how these memberships have contributed to the person you are now. **(20 points)**

The analysis of your autoethnography will identify the themes (described by the authors we are reading) that emerge about the cultural groups to which you belong and how you were socialized. This analysis provides an opportunity to generate the important depth and seriousness of reflection and self-study that is necessary for educators who hope to apply the tools of cultural foundations in their work. **(80 points)**

Autoethnography: Personal Essay Part I (3-4 pages) (10% of final grade)

For the Autoethnography Personal Essay, you are to describe yourself as a member of cultural groups (one or two), and then illustrate how these memberships have contributed to the person you are now. You will describe and analyze what contributes to what you view as your culture. You will discuss the impact that cultural, social, racial, political and/or ideological forces have had on your socialization, your development, and your sense of your own culture and identity. For example, you may choose to discuss the influences of your ethnic, racial heritage, demographic location, gender, socioeconomic background, family structure, sexual orientation and/or religious background. You may also discuss people, events, or experiences that have profoundly influenced you, though these must be contextualized in terms of broader social locations.

This is your story so write it in a voice and style that feels comfortable and genuine to you. Depth rather than breadth is important so keep it focused on one or two key areas. You are encouraged to be creative. Some students have included photographs, music, poetry, or artwork. Another example was written as journal entries to a diary tracing experiences that reflected upon the larger gender and cultural influences that shaped the student's sense of who she was culturally and her actions.

Due week 6 of the course.

Autoethnography: Analysis Part II (4-6 pages) (20% of final grade)

For the Autoethnography Analysis, you are to revisit your personal essay and your cultural inventory and how you describe yourself as a member of cultural groups, and then illustrate how these memberships have contributed to the person you are now. You will revisit the group memberships you explored in the cultural inventory and personal essay and choose one or two different identities that you would like to analyze here.

This analysis of your autoethnography will identify the themes (described by the authors we are reading) that emerge about the cultural groups in which you belong and how you were socialized. For example, you might explore how you were socialized to think of yourself as a female/male/transgender, your gender roles, how you should dress, act in the workplace, etc. You will describe what you learned, how you either fit or don't fit into that social construct,

give examples of experiences that illustrate the message you wish to convey, and discuss how what you learned illustrates concepts in our readings.

You should use concepts from the course readings and videos primarily, but you are not limited to those texts. Feel free to use additional readings to support your claims.

Approximately 4-6 pages, double spaced, 12-point Times New Roman font, standard margins. Include an introduction and a conclusion. Content, writing style, spelling, and grammar will be considered in grading. Use APA citation style.

Due week 10 of the course.

(Adapted from Peterson-Ansari, R. *Autoethnography Assignment*)