Sunshine Law Request

from the
Missouri Attorney General's Office

April 20, 2022

Custodian of Records
University City School District
7700 Olive Boulevard
University City, MO 63130
Sent via email to jlashley@ucityschools.org

      RE: Sunshine Law Request

Dear Ms. Lashley:

I write to request copies of the following public records pursuant to Chapter 610 of the Missouri Revised Statutes:

1. All contracts, including scope of work agreements, with any consulting company or entity (whether for profit, or not-for-profit) that provides justice, diversity, equity or inclusion training (or any similar training regardless of how titled or referenced) entered into by the University City School District during calendar years 2020, 2021 or 2022 including, but not limited to, any contract for services with Educational Equity Consultants.

2. All invoices, paid and unpaid, from Educational Equity Consultants, or any other consulting company or entity as described in request number one with which the district engaged, received by University City School District during calendar years 2020, 2021 and 2022.

3. All presentations and training materials provided to the district by Educational Equity Consultants, or any other consulting company or entity as described in request number one. As used in this request, "presentations and training materials" means any document – whether hard copy or electronic – provided or used during any portion of justice, diversity, equity or inclusion training including, but not limited to, Power Point presentations, charts, graphs, pictograms, articles or demonstrative exhibits.

I request that all responsive records be produced electronically, or be made available immediately for inspection.
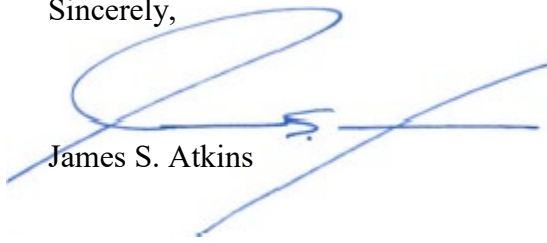
This request seeks documents that are in the public interest because they are likely to contribute to a better understanding of the operations or activities of University City School

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District. In addition, this is not a request for commercial purposes. For these reasons, pursuant to § 610.026.1(1), RSMo, the Missouri Attorney General's Office requests a waiver of any fees associated with processing this request for records.

Thank you for your time and attention to this matter.

Sincerely,

James S. Atkins

Responsive Documents

from the School District

Second Edition

Culturally
and
Linguistically
Responsive Teaching
and Learning

Classroom
Practices
for
Student
Success

Sharroky Hollie

Foreword by Becky Allen

Branding Culturally Relevant Teaching: A Call for Remixes

Sharroky Hollie

Abstract

What is in a name? This question is a quandary for culturally relevant teaching (CRT). As a way of grappling with the dilemma, this article raises three essential questions to address if CRT is being applied in name only, or has it evolved in ways that are beyond just terminology with distinguishable types of CRT? First, a historical accounting or literature review of various well-known brands of CRT is presented. Next, a survey of names used for CRT in some of California's teacher education programs and the meanings associated with those names are examined. Last, a current, successful brand of CRT is offered as an example of a specific name for CRT being aligned with a precise way of being culturally and linguistically responsive. The conclusion is a call for a collective reflection on the state of CRT in teacher education. Is it not time for more remixes?

Cultural Relevancy as a Brand

Some time ago, I received an article to review for an online periodical. Without giving the full title of the article, it was dubbed "Culturally Relevant Leadership:

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What Does It Take?" I read the article twice looking for the "culturally relevant" aspects and then realized that they had been shrouded in a myriad of buzzwords like *equity*, *cultural sensitivity*, and *inclusivity*. I then realized that the article could have been entitled with any words, as long as culture and relevant appeared somewhere in the title. In other words, the name itself did not add significance because it was not tied to any specific type of cultural relevancy. It was not enough simply to state *culturally relevant* because the cultural relevance in the article was too generic. The "cultural relevance" did not stand out in any way. I was supposed to just see the words *culturally* and *relevant* and be content.

But to authentically and critically review the article for its cultural relevance, I needed the name to trigger a specific framing around the theoretical concept of relevancy. I wanted specific delineations that made this purported culturally relevant leadership unique from all the other culturally relevant leadership literature that I have read. I craved a brand or a type of culturally relevant teaching (CRT) that would be distinctive. That craving for a distinctive CRT in this article, which I did not end up reviewing after all, turned into a larger curiosity that then morphed into critical questions about CRT in teacher education, generally speaking. What brand of CRT have institutions invested in? What makes cultural relevancy in one program different from cultural relevancy in another program? What are the unique features that allow candidates to compare and contrast different approaches? How are the distinguishing characteristics of CRT tied to specific outcomes?

The aim of this article is to raise these questions and others, not so much for the goal of answering them as for the purpose of a collective, institutional reflection about them. Within that reflection is a call for a branding of cultural relevancy with the intent of creating or modifying variations of CRT, making each noteworthy. I will explore three essential questions:

1. What is the theoretical basis of a particular branding of CRT?

2. To what extent does the name used for CRT indicate a specific alignment to a brand?

3. How has the intentional use of a brand been tied to specific outcomes?

This reflection is presented in three parts. First is a discussion about what it means to vary CRT, based on the metaphor of a "remix" put forth by Gloria Ladson-Billings. She and other researchers have provided a historical context for "remixing," and these variations have changed the dynamic around CRT from outdated to different, from theory to action, and from generalities to the particular. Thus they provide the theoretical grounding necessary for any remix. Second, a survey of the current landscape of culturally relevant branding in teacher education programs in California is explored. The survey of programs is not meant be evaluative or a study of any kind. Simply put, I wanted to see what was currently out there in terms of names being used for CRT and, more importantly, the branding or remixing of

those names with varying philosophies. Third, using the three essential questions as a guide, a current remix known as *cultural and linguistic responsiveness* (CLR) is shown. In very concrete terms, CLR puts a focus on anthropology, not race; on pedagogy, not content; and on grassroots empowerment, not top-down mandates (Hollie, 2015). A theoretical framework, definition, and description of CLR as a brand are provided. This brand has resonated in professional development offerings for thousands of K–12 educators and hundreds of school districts across the United States and Canada.

Historical Context

Remixing Cultural Relevancy

In the essay "Culturally Relevant Pedagogy 2.0: a.k.a. the Remix," Ladson-Billings (2014) said that scholarship, like culture, is fluid, and the notion of a remix means that there was an original version and that there may be more versions to come, taking previously developed ideas and synthesizing them to create new and exciting forms. Ladson-Billings's essay is a call for a remix of CRT, which was made popular 25 years ago with the publication of Ladson-Billings's (1994) *The Dreamkeepers: Successful Teaching of African American Students*. This book is in effect the original version of CRT that, over the years, has been developed and synthesized to create new forms. Or has it created a new form, which is the point of the collective reflection?

Before delving into that point, though, what is a remix? According to the *Cambridge English Dictionary*, a *remix* is the use of a machine or a computer to change or improve the different parts of an existing music recording to make a new recording. Urbandictionary.com defines *remix* as a song that is a modified or new version of an original song. A way to look at branding or remixing in education is to ask to what extent teacher education programs have "remixed" their cultural relevancy over time. Are future teachers being taught the 2.0 version or even a 3.0 version of cultural relevancy, or are they receiving an original or even outdated version? Is it enough even to say "culturally relevant" anymore, or do the teachers of 21st-century learners deserve more than relevancy? Ladson-Billings's (2014) piece clearly mandated for remixes of CRT in ways that build on what has been previously done. For that reason, it is worthwhile to look at CRT from a historical perspective.

For CRT, any type of remix has to include a sampling of the historical context of CRT. In music, sampling is the act of taking a portion, or sample, of one sound recording and reusing it as an instrument or element of a new recording. This is typically done with a sampler, which can be a piece of hardware or a computer program on a digital computer. Sampling is an art form, heavily utilized in hip-hop but dating back to the 1960s with groups like the Beatles, who sampled from the French national anthem for their all-time hit "All You Need Is Love." Most samples

that are taken from older songs are in effect borrowed from history. For creating a CRT remix, there are several oldies but goodies to pull from, starting with some classics and then moving to more contemporary versions.

The Classics

While Ladson-Billings may have put CRT on the national map, one would have to go back 20 years before her work to understand its roots. Ramírez and Castañeda (1974) are often cited as providing the earliest introduction to the concept of CRT. In their book *Cultural Democracy, Bi-cognitive Development, and Education*, they argued that schools force conformity onto children of minority groups through their "assimilationist philosophies." The result was that the schools were not being culturally responsive to the Mexican American student, the context of the authors' work at the time. Cultural democracy, as they dubbed it, was the beginning of challenging the school institutionally to be more responsive to its constituency and the community it serves, regardless of the culture or language of the students. One could say that Ramírez and Castañeda were ahead of the times. Nevertheless, if you were to ask educators today with whom they associate the origin of cultural relevancy, undoubtedly most would name Ladson-Billings's (1994) groundbreaking book. Her book is the standard by which all other versions of cultural relevance are measured.

Her collective body of work has defined what many have come to know and to believe about the theory. In *The Dreamkeepers*, the salient and poignant descriptions of six culturally relevant teachers are a must-read for anyone interested in CRT. She provided what is now considered a classic definition of CRT: "A pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural and historical referents to convey knowledge, to impart skills, and to change attitudes" (Ladson-Billings, 1994, p. 13). If an educator has been credentialed in the past 25 years or so, this definition is the reference point for practicing CRT and knowing how to support student learning by consciously creating social interactions that help them meet the criteria of academic success, cultural competence, and critical consciousness.

In almost the same breath as saying Gloria Ladson-Billings, one could easily say Lisa Delpit. In 1995, 1 year after Ladson-Billings's (1994) *The Dreamkeepers*, came Delpit's *Other People's Children: Culture Conflict in the Classroom*. A MacArthur Genius Award recipient, Delpit made plain the importance of teaching students the "rules of the game," so they are empowered to negotiate those rules and then make choices around those negotiations. Her way of looking at CRT resonated with many educators. This quote says it best:

> We all interpret behaviors, information, and situations through our own cultural lenses; these lenses operate involuntarily, below the level of conscious awareness, making it seem that our own view is simply "the way it is." Learning to interpret across cultures demands reflecting on our own experiences, analyzing our own

culture, examining and comparing varying perspectives. We must consciously and voluntarily make our cultural lenses apparent. Engaging in the hard work of seeing the world as others see it must be a fundamental goal for any move to reform the education of teachers and their assessment. (p. 151)

Delpit was unrelenting in her call for cultural relevancy for students but was also adept at putting that relevancy in the context of academic culture. She brilliantly said, "Education, at its best, hones and develops the knowledge and skills each student already possesses while at the same time adding new knowledge and skills to that base" (pp. 67–68).

Next in line, chronologically speaking, would be Geneva Gay's (2000) *Culturally Responsive Teaching: Theory, Research, and Practice*, which by the numbers can be considered one of the most influential works on culturally responsive teaching. Gay's contribution, her remix, if you will, is that she provided a degree of concreteness to CRT with the notion of pedagogy, building upon Ladson-Billings's work. Gay defined culturally responsive pedagogy as

the use of cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to, and effective for them. This pedagogy teaches *to and through* the strengths of these students. It is culturally validating and affirming. (p. 31)

In addition to the focus on pedagogy, Gay provided actual positive student achievement data supporting CRT from districts and schools across the nation. The addition of result-based data was important, establishing credibility for CRT, which had been an easy target for critics of the approach because of the lack of data showing effectiveness.

Villegas and Lucas's (2007) remix revolves around six "salient" qualities of a culturally responsive educator. These qualities provide one of the most utilized frameworks in teacher education, especially in the context of teacher preservice and in-service programs. The six qualities are (a) understanding how learners construct knowledge, (b) learning about students' lives, (c) being socioculturally conscious, (d) holding affirming views about diversity, (e) using appropriate instructional strategies, and (f) advocating for all students. Said Villegas and Lucas,

Successfully teaching students from culturally and linguistically diverse backgrounds—especially students from historically marginalized groups—involves more than just applying specialized teaching techniques. It demands a new way of looking at teaching that is grounded in an understanding of the role of culture and language in learning. (p. 28)

What stands out with their remix is the singular focus on what the teacher must do to be culturally responsive in a criterion-based way. The idea of the teacher knowing who he or she is culturally as a means to develop empathy for the cultures of students is powerful. Collectively, these six researchers and others (Hollins, 2008; Irvine, 1991) represent the past that in many ways foretold what we now see not

only in the literature but in action with practicing teachers today. To what extent, though, do they simply represent a storied past for research in CRT, signifying what we have held on to for too long? Part of the answer lies in what is here now: What is the present and, consequently, the future for CRT research?

The Contemporaries

Zaretta Hammond's special remix was the marrying of culturally responsive teaching with brain-based teaching. Her book *Culturally Responsive Teaching and the Brain: Promoting Authentic Engagement and Rigor Among Culturally and Linguistically Diverse Students* (Hammond, 2015) masterfully mixed two seemingly unrelated areas by showing how they are aligned. Hammond said,

> Just like our computers, all brains come with a default setting that acts as its prime directive regardless of race, class, language, or culture. Neuroscientists have long known that our brains are wired to keep us alive at all costs. Our deep cultural values program our brain on how to interpret the world around us—what a real threat looks like and what will bring a sense of security. (p. 37)

Hammond has examined in user-friendly language the connection between common culturally responsive activities, like call and response, and the stimulation of parts of the brain. This type of analysis builds on the foundations of CRT in a unique way. Oftentimes, there is an attempt to disassociate CRT from other aspects of learning that involve being sensitive to the needs of students, such as social-emotional learning or brain-based teaching. Hammond's work eliminates the disassociation and shows that CRT should be seen as a part of the holistic educational experience for all students. While Hammond focuses on the brain and CRT, Christopher Emdin looks at CRT through a specific cultural lens of youth culture.

For White Folks Who Teach in the Hood . . . and the Rest of Y'all Too: Reality Pedagogy and Urban Education (Emdin, 2016) does not add a new name to the mix but addresses CRT directly to a specific audience—the urban educator. He also focuses on students through the lens of youth culture, particularly hip-hop culture, which is narrower in scope than what has been historically seen in CRT literature. Emdin said,

> A fundamental step in this challenging of structures is to think about new ways for all education stakeholders—particularly those who are not from the communities in which they teach—to engage with urban youth of color. What new lenses or frameworks can we use to bring white folks who teach in the hood to consider that urban education is more complex than saving students and being a hero? I suggest a way forward is by making deep connections between the indigenous and urban youth of color. (p. 35)

By putting an emphasis on youth culture, Emdin brought fresh insight through the lens of youth culture, which is probably the most dominant "culture" in the classroom and yet is the least addressed or understood (Hollie, 2018).

Youth culture is defined as behaviors that students display related to their age, development, and maturity levels (Hollie, 2018). Sometimes students perform certain actions simply based on their age or developmental level and not based on their other cultural identities, such as economic status or even ethnic identity. Emdin's (2016) push to see youth culture as an integral part of any type of cultural responsiveness makes a specialized contribution to any mix. Likewise, the notion of culturally sustaining pedagogy pushes the thought process around CRT in a new direction.

Most recently, Paris and Alim (2018) offered an altogether new term, a true remix, with the theory of culturally sustaining pedagogy (CSP) in the text *Culturally Sustaining Pedagogy: Teaching and Learning for Justice in a Changing World*. CSP not only offers a name change but also goes beyond just acceptance or tolerance of students' cultures to move instead toward explicitly supporting aspects of their languages, literacies, and cultural traditions. CSP also encourages us to consider the term culture in a broader sense, including concepts such as popular, youth, and local culture alongside those associated with ethnicity (Machado, 2018). Similar to Villegas and Lucas, Paris and Alim offered a list of to-dos for educators to sustain the cultures of students in the context of school: (a) critical centering on dynamic community languages, valued practices, and knowledges; (b) student and community agency and community; (c) historicized content and instruction; (d) a capacity to contend with internalized oppression; and (e) an ability to curricularize these four features in learning settings. The pointed focus on key concepts like agency, internalized oppression, and community gives CSP a broad appeal that has not been traditionally addressed within the context of CRT, historically speaking.

In sum, when looking at what to sample from for creating a remix, there is no shortage of research. There is more than 40 years of research on CRT, and in no way are the selections presented here exhaustive. The ones highlighted offer a good sample of the past and the present. Overall, the literature on CRT is rich, thoughtful, and deep. Given this well-documented background, the second reflection or question is about the names currently being used for CRT by an institution or program. Does the use of CRT as a name or use of another name represent something unique or distinguishable? Or is it just in name only?

Importance of Naming

CRT has to be more than just a name, and there are plenty of names to choose from when it comes to CRT. They include, among others, culturally responsive pedagogy, culturally compatible teaching, CRT, culturally connected teaching, culturally competent, culturally responsive learning, culturally matched teaching, cultural proficiency, culturally sensitive teaching, culturally proficient, cultural competency, culturally appropriate teaching, and now CSP. The heart of the collective reflection here questions the assumption that all the names are synonymous,

or are they like Coke and Pepsi, different brands but both colas, or like a Big Mac and a Whopper, which are both hamburgers but taste very differently?

Simply to have a name for CRT is necessary but not sufficient to know the type of CRT it is philosophically speaking because all brands are not the same. On an individual level, to be a culturally relevant educator, one must know not only the name but also the CRT brand being subscribed to in order to be effective, and on an institutional level, to prepare future culturally relevant educators means being precise and concrete in what is taught about CRT in teacher preparation programs. To use an idiom from African American Language (AAL), "everybody and they momma" is "culturally relevant" today. What that really means is they are carrying the name of cultural relevancy with little to no accountability for what it means in principle. Frankly, the name CRT has become too cliché and therefore has lost its meaning. By remixing CRT, the meaningfulness can be rebirthed, whereby the focus on CRT is less about the name and more about the disposition. The assumption then becomes that with a name comes a specialized meaning. The page then can be turned to look at the intended result of being culturally responsive for classroom teachers in the micro and for teacher education programs in the macro. The danger of just having CRT in "name only" is the lack of accountability to outcomes, whether they are high-stakes testing student achievement data, program enrollment numbers, or end-of-program surveys. Whether CRT is having a positive, significant impact, as intended, is the third collective reflection. Do we have an agreed upon, prescribed way of even knowing?

CRT and Results?

In my work with school districts across the country, I find that many of them are stagnated in their work around equity and/or cultural responsiveness. I define *stagnation* for them as when progress does not match the pace and efforts being given to achieve a said goal. Plainly put, they keep doing professional learning, conducting meetings, and holding critical discussions, but "ain't nothing changing." For preK–12 schools, the overarching and persistent goal has been to close the racial achievement gap and to decrease disproportionality around discipline, particularly with African American male students. Why have we not progressed further given all that has been studied and written about CRT? Why do we not have more culturally responsive classrooms from school to school, from district to district? Goodwin (2018) explained that

> after decades of test-driven reforms, a few students at the bottom perform a little bit better, but we have done very little to raise average student performance. The bottom line is that the educators in the United States appear to be working harder without much to show for it. (p. 6)

Whether one agrees with Goodwin or not, the question is worth exploring (I happen

to agree with the assertion based on my experience in almost 100 school districts in the past 10 years). Are we as teacher educators having a profound effect on what CRT looks like in schools today?

The point is that a key component of any type of CRT remix should be a serious reconsideration of the overarching goals of CRT and its relationship to student success in preK–12 schools. A long-standing criticism of CRT is that it has been too theoretical at a time when it needed to be more practical for classroom teachers. Therefore with this call for remixes comes a focus on tangible results that clearly affect outcomes for marginalized students at the college and preK–12 levels. There is a need for several remixes or variations of CRT that demonstrate clear and significant changes that lead to evidence-based results. Now is the time for a third generation of CRT reiterations that will move the success needle as it applies to closing achievement gaps and lessening disproportionality around discipline for students of color. Before transitioning to looking at what is out there currently in teacher education in terms of names and uniqueness, I want to reiterate that the intent here is not to give the answers per se but to raise questions to be explored and studied collectively.

Survey of the Current Landscape

In thinking about names and remixes, I wondered how teacher education programs are naming CRT today and whether there are unique aspects to these names aligned with varying approaches. To gain insight into names and remixes, I looked at 25 Web sites of teacher education programs in California. This was not an official study. My methods were simple: I randomly chose 25 programs. The sample was representative of northern and southern California as well as private and public institutions. My mind-set was as a prospective teacher education student in search of a program that touted itself as culturally responsive. Very simply, I looked to see what versions of cultural relevance the programs were promoting and teaching to future educators. For each program, Web sites or Web pages, course catalogs, and/or syllabi, when available, were analyzed for three elements:

1. Was there a mention of cultural relevance, responsiveness, or any word that indicated addressing the CRT approach?

2. If so, then what was the actual name used?

3. What was the approach in terms of the philosophical description or objectives?

Note that all names of the colleges and universities remain anonymous.

My most interesting finding was that of the 25 Web sites randomly reviewed, only 13 explicitly listed some naming of CRT in any form in the program catalog or on the program Web site. Surprisingly, this means that there are still some programs that are not even culturally relevant in name. In fairness, I want to acknowledge

that what I was looking for may not have been where I was searching. That said, by only looking at programs with at least a name for CRT, the sample size went from 25 programs to 13 programs. With those 13 programs, I did find a name of some sort. Again, if there was any inkling of CRT in the program description, I counted it. Following are the names provided by each of the 13 programs, but in no particular order: Programs in California; Urban Learning/Urban Education; Cultural Sensitive Pedagogy; Urban Teacher Program; Linguistically and Culturally Responsive Teaching; Culturally Responsive Teaching; Cultural Sustainability and Educational Equity; Latinx/Chicanx Academic Excellence; Culturally Inclusive Instruction; Culturally Responsive Pedagogy; Equity Educator; Cultural and Curricular Studies; Critical Pedagogy; Social Constructivist Theory.

The range of names speaks for itself; however, the suggestion here is not that all programs must use similar names. Even given the small sample size here, there is some variation in that 8 of the 13 names use the word *culture, culturally,* or *cultural*. The other five names vary from the historic label of culture, showing the beginnings of a remix, which is what I hoped for. The unanswered question, though, is, How do these names signify differences in the programs? What are the fundamental philosophical differences, given the various names? In other words, are these truly remixes, or are these the same songs with different titles and, most importantly, with what result? A look beyond the names should reveal variations that would in effect equate with the desired result of differentiation.

Thus the next step was to look at each program's definition, description, or objective for CRT, in the context of the name. In this step, I was simply looking for an alignment with the name that demonstrated uniqueness that would cause me as a potential student to lean one way or the other. Only 6 of the 13 programs that had names associated with CRT also had descriptions and/or definitions linked directly to that name, which, again, was surprising. A possible take-away is that from the programs without descriptions, just a name is enough. Figure 1 shows the definitions, descriptions, and/or objectives associated with six programs that had conceptual connections to their names. These statements are not categorized or coded to maintain anonymity. Similar to the names given earlier, they are provided to show the potential range of differences in the branding from which a student who wants to be a culturally responsive educator would have to choose. A natural outcome of such a range is another critical question: What authenticates a type of cultural relevancy from school to school? Put another way, what are the essential ingredients of a true remix of CRT? I am not in a position to say or even to suggest it, but I do think the process of answering that question is more important than whatever the actual answer might be.

Looking at these descriptions and objectives, the tension is that the type of variation and, by extension, the quality of the variation is in the eye of the beholder. To be clear, I am not judging the quality of these descriptions or definitions and, by extension, the different programs. On the surface, they do appear different, some more

Figure I.

Definitions, descriptions, and objectives of the six teacher education programs.

Program 1

There are four components which will encompass most issues of relevance:

    1. Community Engagement,
    2. Professional Development,
    3. Parental Involvement, and
    4. Youth Leadership.

These include, but are not limited to, the following strands:

- ◆ Schooling Conditions and Outcomes/Educational Pipeline
- ◆ Culture, Identity, and Diversity
- ◆ Immigration, Globalization, and Transnationalism
- ◆ Language Policies and Politics
- ◆ Early Childhood Latino Perspectives on School Reform
- ◆ Culturally Responsive Pedagogies and Effective Practices
- ◆ High-Stakes Testing and Accountability
- ◆ Community Activism and Advocacy
- ◆ Higher Education Eligibility, Enrollment, and Attainment

Program 2

Provide administrators, teachers, and staff an experience in broadening your understanding of the educational issues that impact Latinos, particularly students and families. The educational success of an individual is linked to many factors. Understanding those factors can create unprecedented success in the teaching and learning community,

Program 3

A transformational program that creates a sustainable teacher preparation residency pathway. An emphasis on preparing candidates who are trained to integrate STEM education into K–6 curriculum using the CCSS-Math and NGSS.

Program 4

Support educators in transforming their schools into more effective spaces for educating culturally diverse students by developing their knowledge base around teaching and learning that is equity focused and culturally relevant, responsive, and sustaining. To work collaboratively with educators in examining the important connections between culture and teaching and learning. We work with schools and districts to engage them in identifying processes and strategies that push educators to reimagine relationships, policies, teaching, and learning through a cultural and equity lens. This co-constructed professional learning engages educators in challenging assumptions and to design actions that better serve their students and school community:

- ◆ unpacking identity and bias to recognize deficit thinking and actions
- ◆ redefining success and rethinking school practices that value students' cultural backgrounds
- ◆ centering the cultural agency of students in schools as the primary lens for instruction
- ◆ examining the historical context of schools and communities
- ◆ focusing on equity by questioning, analyzing and shifting current dominant norms and policies

descriptive and detailed than others. Below the surface, though, what is the extent of the assumed qualitative differences in relation to the name of the program? In other words, if the program is called Culturally Sustaining, then what makes it different in its level of cultural relevancy to the program called Urban Educator? Or should it be different? Furthermore, hypothetically speaking, if a name was changed, would that mean a program's philosophy would change, such as adding more courses in CRT or exploring a different focus? For example, in one of the programs listed, a title of a specific student population is named. Does that mean that program only focuses on that student population, and what are the implications of that type of exclusionary focus? If years from now the program decides to focus on a different student population, how does that then change the philosophy of the program? Another program is using the term culturally sustaining, which is a fairly new theoretical concept. How has that program distinguished culturally sustaining from responsive from relevance? Based on the survey of all 13 programs, it was difficult to draw a conclusion that the name made a difference in what the programs were offering in terms of cultural relevancy, or put another way, a certain name could not be definitively associated with a certain brand of CRT. So, what might a brand connected to a specific name look like?

Figure 1.
Definitions, descriptions, and objectives of the six teacher education programs.
(continued)

- ♦ implementing culturally relevant content for authentic student learning
- ♦ enacting culturally sustaining teaching practices for increased student engagement

Program 5
Examine culture and cultural diversity and their relationship to academic achievement, development, implementation and evaluation of culturally inclusive instruction. Study topics such as cultural concepts and perspectives, cultural contact, cultural diversity in California and the United States, cross-cultural interaction: the roles of culture in the classroom and the school, culturally inclusive learning environments, family and community involvement, and culturally inclusive curriculum and instruction.
To promote and support effective learning for all students.
1. Maximize the possibility for courses to be positive and equitable learning experiences for students.
2. Increase the number of knowledgeable, inquisitive instructors that are reflective in their teaching practice.
3. Question, inform and influence internal and external programs and organizational structures to increase the value placed on teaching and learning.
4. Identify and promote opportunities for senior administrators to adjust resources, policies and expectations to maximize equitable outcomes in student learning.

Program 6
Improve instructional practice and educational outcomes for English Learners within Dual Language Immersion Programs. Analyze curriculum, pedagogy, and policy in diverse local and global communities. Build relationships with K–12 teachers, students, and communities.

The Brand of Cultural and Linguistic Responsiveness: A 3.0 Remix

In 2013, I abandoned my tenured assistant professorship in teacher education. I had become disillusioned and jaded with teacher education for several reasons. The primary and most relevant reason for this article was I did not think I was having the positive impact on classroom teaching in general that I intended to have when I entered the profession 10 years prior. I wanted to proverbially feel like I was changing the world, and in my four teacher education courses semester after semester, it did not feel like I was changing the world. My students always rated my classes high and appreciated what I taught them, but I wanted what I was doing successfully for those students to happen on a larger scale. I felt that I was being called to do more. Consequently, I left academia and transferred what I developed through my own study, research, and experimentation in teacher education to the arena of professional development. I started writing books, which then led to becoming what I call a "professional" professional developer, something that I was doing informally even before I left the university entirely. I began to share my success with cultural responsiveness at the university with the world, so to speak. And 15 years later, I have taught hundreds of thousands of educators throughout the United States and in Canada in cultural responsiveness, exponentially more than I would have if I had remained at the university.

I created a remix named *cultural and linguistic responsiveness*, or CLR. It is offered as an example of a brand that has had success from a professional development perspective with substantial teacher buy-in and acceptance as a prescribed variety. Using the three essential reflective questions from the introduction, I am going to describe my brand and how I think it fits the mold that I am suggesting to teacher education in general. I am not suggesting my brand as the exemplar, however. It is simply one example. I am sharing what happens when a name or remix of CRT triggers a specific thought around a particular way of being culturally relevant, in the same way that a name of a religion immediately tells a participant the philosophy of the religion or the type of worship service for a religion. The overarching goal is to have well-established brands under the umbrella of CRT, originated by the researchers generations before, such as Ladson-Billings, Gay, and Delpit, that are associated with specific ways of doing CRT and that are clearly different in their conceptualizations of culturally relevancy. Future teachers trying to become culturally responsive can then choose the brand of CRT that fits with their specific audience, purpose, and outcomes.

Sampling in CLR: An Overview

Whether in a very diverse school setting or in a homogenous student population, CLR is necessary for every classroom (Hollie, 2018). Traditional institutional

knowledge would have educators believe that the need for cultural relevancy only applies to students of color. Despite this common thought, CLR is intended for every classroom and to benefit all students, with the focus beginning with the students who have been historically underserved. The main purpose of being culturally and linguistically responsive is to positively impact instructional practices and, by extension, student achievement.

The theoretical fiber or the sample of CLR is the work of Geneva Gay. The remix of CLR was sampled from Gay's definition of culturally responsive pedagogy given earlier. I particularly keyed on two aspects of the definition. One was the focus on pedagogy. The attention to instruction impacted my perspective because I was able to align CLR with the research that showed that instruction is the strongest variable linked to student achievement (Hattie, 2012). What matters the most is the how of the cultural responsiveness or pedagogy, not the what, meaning a focus on content. The second aspect of Gay's view that I sampled was the last line of her definition. She stated that culturally relevant pedagogy is culturally validating and affirming. From the very first time I read Geneva Gay, those two words, *validating* and *affirming*, resonated with me. My fundamental belief is that above all, pedagogy, the how of the classroom teaching, should first and foremost authenticate and support students' cultural and linguistic backgrounds and behaviors. The philosophical underpinning of CLR is therefore rooted in a construct called validate, affirm, build, and bridge (VABB), based originally on the work of Geneva Gay with a sprinkling of Lisa Delpit.

VABB Defined

CLR is the validating and affirming of cultural and linguistic behaviors of all students and the building and bridging of those behaviors to success in the context of academia and mainstream culture (Hollie, 2015). To validate and affirm means making legitimate and positive that which the deficit research on student's behaviors, institutional knowledge, historically speaking, and mainstream media, corporately speaking, and social media have made illegitimate and negative about the cultures and languages of marginalized student populations. "These students'" cultural and linguistic behaviors are stereotyped or falsely labeled as bad, incorrect, insubordinate, disrespectful, and disruptive in the context of school culture. More poignantly, their cultural assets are turned into liabilities once they are in school. A culturally and linguistically responsive educator refutes this narrative by talking to the students differently, relating to the students differently, and teaching the students differently. These students are treated in a way that ensures them that they are not walking deficits but that they have been culturally and linguistically misunderstood by the institution.

In CLR, when students are being who they are culturally and linguistically, the teacher is not going to speak negatively, punitively, or consequentially to them. Words that demonstrate understanding, sensitivity, and empathy are going to be

used. Their cultural behaviors are validated. Teachers can use these opportunities to build rapport and relationships with the students. Most significantly, students will be taught in a way that responds to their cultural and linguistic behaviors (Hollie, 2018). The distinguishing aspect of the CLR remix is to teach to these cultural and linguistic behaviors to increase the teacher's understanding, awareness, and acceptance, meaning that teachers are asked to use instructional activities that specifically validate and affirm cultural and linguistic behaviors that school as an institution has historically invalidated and not affirmed.

For example, take the linguistic behavior of verbal overlapping, where it is socially acceptable to jump in the conversation while someone is talking. In many languages and cultures, verbal overlap is a required norm because it shows engagement in the conversation. In fact, the ability to "jump in" at the key time in the conversation is a skill that shows verbal agility. But at school, this linguistic asset becomes a liability, as students who verbally overlap at home or in their communities are deemed rude and interrupters at school. In CLR, however, verbal overlap is seen as a plus, so teachers learn how to validate and affirm the students by using activities that not only allow for verbal overlap but celebrate it.

An equal part of validating and affirming is building and bridging. This is where the focus on academic culture or traditional school behaviors occurs. These school cultural behaviors are reinforced with activities that require expected behaviors in traditional academic settings and in mainstream environments, such as turn taking, individualism (independent work), and written (vs. verbal) responding. In CLR, the goal is to have a balance of validating and affirming activities and building and bridging activities. Ultimately, the goal is for all students to learn situational appropriateness, which is defined as determining what is the most appropriate cultural and linguistic behavior for the situation, and to do so without losing one's cultural and linguistic self in the process (Hollie, 2018). Andy Molinsky (2013) called situational appropriateness *global dexterity*, which is about learning to adapt one's behavior across cultures. Situational appropriateness as a concept sounds like the axiomatic *codeswitching*, but it is not the same. Differently from codeswitching, situational appropriateness always requires the validation and affirmation of the student's culture and language first. The build and bridge component of the VABB construct only works when students are validated and affirmed first and are taught the importance of contextualization, meaning different cultural and linguistic behaviors are required depending on the context.

The main reason why CLR is needed in everyday teaching is because in every classroom, it can be anticipated without hesitation that there will be students who will need to be taught differently, depending on the context. CLR advocates for this differentiation for students. Simply put, the need for cultural responsiveness is to be diverse in the use of the methodology to increase the probability of reaching all students, no matter their race, gender, age, economic level, religion, orientation, or ethnic identity (Delpit, 1995; Hammond 2015). Culture and language, here, are

used in the broadest terms and seen through an anthropological and linguistic lens with the criterion that race is not culture. Recognizing the multitude of behaviors as cultural and/or linguistic and then being responsive to those behaviors is the end goal of CLR for the educator. In effect, CLR activities tap into who the students are based on their youth culture (Emdin, 2016), their gender culture, their religion culture, and so on. In this way, students will be empowered to access and to explore the curricular content differently.

The How-To of Cultural and Linguistic Responsiveness

The how-to of CLR instruction is demonstrated through a specific formula, comprising three steps: quantity, quality, and strategy (Q + Q + S = CLR Success). *Quantity*, the first step in the formula, speaks to the teacher developing what I call a CLR toolbox. The CLR activities in the toolbox that are used on a frequent basis to create the quantity, which includes the names of the activities and the procedures or directions on how to use them. There are a multitude of CLR activities for teachers to use to create their toolboxes (Hollie, 2018). These activities are commonly used in the milieu of the CLR classroom, and many teachers already have an awareness of them from sources like Spencer Kagan (Kagan & Kagan, 2009). Many of the Kagan techniques are well known and vetted, so I have found in my professional developments that there tends to be a familiarity with activities such as "turn and talk," "give one and get one," "campfire discussion," and "solo, pair, team," to name a few (see Kagan's work for a detailed description). With the regular use of the CLR activities, they eventually become staples in a teacher's CLR toolbox. These activities are paired with four CLR instructional areas: classroom management, academic vocabulary, academic literacy, and academic language. Each instructional area represents what I deem "gatekeepers of success" for students as they matriculate through school. Meaning, if they are unable to manage themselves, increase their academic vocabulary as they progress, read on grade level or above, or write and speak academically (use of academic language), then they are unlikely to have academic success in school.

Under each instructional area are prescribed CLR categories, and for each category, there is a set of prescribed activities. For example, looking at the instructional area of classroom management, which focuses on what it means to be culturally responsive with classroom management and discipline, there are four CLR categories: use of attention signals, use of movement activities, protocols for responding and discussing, and extended collaboration opportunities. These four categories together are called engagement activities because they are meant to support teachers in increasing student engagement in their lessons, building upon the old adage that the best discipline plan is an engaging lesson plan.

For the category use of attention signals, teachers are asked to use call-and-response activities as a way of validating and affirming students through use of

rhythm, providing a sense of community, and giving an opportunity for connected-ness to the teaching. Call and response as an activity is a vocal interplay between the audience and speaker or the teacher and students in the classroom. The speaker or the teacher says or does something, and the audience or the students respond. To get the students' attention while they are working in collaborative groups, for instance, the teacher may say, "When I say listen, you say up," and the call is done in a rhythmic way, so the students respond accordingly, demonstrating not only the same rhythm but a connectedness to the teaching. Therefore the call and response "Listen, Up" as an activity becomes part of the teacher's CLR toolbox. The objec-tive is for teacher to have as many CLR activities in his or her toolbox as possible that are both validating and affirming and building and bridging for the students.

The next step in the CLR formula is quality. *Quality* is the use of the CLR activity with fidelity and accuracy. The accurate use of the activities is the key to successful implementation of CLR. Adopting the CLR activities and using them regularly can be new learning for some teachers, regardless of their experience levels in teaching. Sometimes teachers are unwilling to give the CLR aspect of the lesson the benefit of the doubt when lessons do not go exactly as planned, so knowing how to do the activities accurately and in ways that authentically validate and affirm or build and bridge is critical. Otherwise, the CLR is blamed for not working. Sticking with the example of the call-and-response activities, oftentimes, upon first using call and response, teachers will mistakenly use them in a way that is more for the purpose of conduct or behavior than for validating and affirming. What occurs in this instance is that the teacher will say a call and response but then respond to the students as if he or she wanted them to simply be quiet immediately. This use is more traditional. In fact, the use of call and response should signal a coming to quiet for the students, technically in 3–5 seconds, as a way of being sen-sitive to the social and cultural dynamics of closing a conversation. This nuanced shift makes a significant difference in the qualitative use of call and response in a validating and affirming way versus using call and response while maintaining a traditional mind-set. Each CLR activity must be used with fidelity and accuracy to be considered quality.

The last step in the CLR formula of success is strategy. Note that the word *strategy* is used as a verb here to beg the question, What is the strategy in the use of the CLR activity? In other words, what is the intentional and purposeful use of an activity? Essentially, there are four decisions to make instructionally when teaching in a CLR way. Is the use of the activity validating and affirming to the cultural and linguistic behaviors of the students? If so, which cultural and linguistic behaviors in particular are being validated and affirmed? Is the use of the activity building and bridging the students' cultural behaviors to school cultural behaviors, and if so, which ones? Is there a balance of activities throughout the lesson that both validate and affirm and build and bridge? By creating as much balance as

possible, situational appropriateness will be taught automatically because students will have to determine the most appropriate cultural and linguistic behavior for the learning situation. Some teachers mistakenly think that CLR is just "a bucket" of activities. It is not. The strategy step makes CLR much more than about simply using activities. Without strategy, there can be no CLR.

Learning the Students' Cultural and Linguistic Behaviors

Focusing on cultural and linguistic behaviors builds on the proactive approach of utilizing validating and affirming engagement activities to culturally and linguistically appeal to students. When these engagement activities are used regularly, students are then validated and affirmed based on certain behaviors, such as sociocentrism, kinesthetic learning, communalism, and verbal expression (Hollie, 2018). The *iceberg of culture* (Sussman, 2014) has been invaluable in looking at culture in a broad way by giving teachers a means to talk about culture without being stereotypical, fictitious, or random. There is a superficial perspective of culture, which is not the essence of CLR. For example, having an annual International Food Day where foods from various ethnic groups are served may not authentically validate and affirm students' culture or make the teaching culturally responsive. While the students may enjoy tasting various ethnic foods, this type of activity normally does not actually help students achieve academic success by building and bridging to the culture of academia and mainstream culture. Thus the focus of CLR is on the deep cultural behaviors, or what are called *below-the-line behaviors*. It is these behaviors that will be ultimately linked to the relationship building with students and the instructional practices for the teacher. This link between the deeper cultural behaviors and the CLR activities is the heart of the brand of CLR. The most common cultural and linguistic behaviors to be expected in the classroom are listed and explained in the next pages (Boykin, 1983). The validation and affirmation of these behaviors will better engage students, and if they are better engaged, they will achieve more.

Common Cultural Behaviors

The following behaviors build off the iceberg concept of culture, which is the anthropological basis for the focus on culture as opposed to race. The take-away lesson is that all of us exhibit these cultural behaviors depending on our heritage, upbringing, and where we were raised. These behaviors are *not* race based. Following the research of Wade Boykin (1983) and others, these behaviors are the most common and likely to occur in the milieu of classroom and school dynamics. Please note, however, that this is *not* an exhaustive list. Other culture behaviors can and do occur. *The CLR educator should know these behaviors.* It is important to conceptualize these behaviors without thinking about them in the context or comparison

of school or mainstream (Whiteness) culture. They are meant to stand alone, have value on their own, and be representative of who the students are culturally and linguistically for validating and affirming purposes. To fully understand them is to know them in their originality. To only see these behaviors in relation to school culture misses the point and treads on deficit thinking.

Common Cultural Behaviors List

There are a total of 16 behaviors, and they are listed from the less nuanced (easier to grasp conceptually) to the more nuanced (harder to grasp conceptually). Noted in parentheses is the behavior in teacher-friendly language:

1. eye contact
2. proximity
3. kinesthetic (high movement context/orientation)
4. collaborative/cooperative (work and dependence on group)
5. spontaneous (impulsive, impromptu)
6. pragmatic language use (nonverbal expressiveness)
7. realness (authentic, direct)
8. conversational patterns (verbal overlap and nonlinear discourse pattern)
9. orality and verbal expressiveness (combination of 6 and 8 or verve)
10. sociocentrism (socializing to learn)
11. communalism (*we* is more important than *I*)
12. subjective (relativity)
13. concept of time (situation dictates use of time, relative)
14. dynamic attention span (varied ways to show attention)
15. field dependent (relevance of externally defined goals and reinforcements)
16. immediacy (sense of connectedness)

For a full explanation and description of the cultural behaviors, see Hollie (2018).

The strategy of CLR is to align these cultural behaviors to specific CLR activities. The basic hypothesis is that the strategic use of a certain activity will equate with the validation and affirmation of a certain behavior. To reiterate, these activities come from a variety of sources and have been used in other contexts (Kagan & Kagan, 2009). Most of the Kagan activities are not introducing sliced bread by any means, but how the activities are strategically used is the difference. Using the example of the linguistic verbal overlap mentioned earlier, the first step requires an acceptance of the behavior as legitimate based on anthropological and linguistic research. In other words, the teacher must believe that verbal overlap is a legitimate linguistic behavior in order to then validate and affirm the behavior instructionally.

Next, the teacher matches certain activities to verbal overlap, which will allow the students to "jump in" on each other's conversations without punishment or admonishment. In this case, there are two activities in particular that validate and affirm verbal overlap. One is called "Shout Out" (Hollie, 2018). Shout-outs allow students to spontaneously provide answers and responses to prompts. The

rules are no screaming-out responses are permitted, only one-word responses can be given, and students may be asked to repeat their answers. Shout-outs have historically been viewed as "blurt outs," and students are typically treated negatively for doing them. However, through CLR, this linguistic asset can remain an asset in the classroom. Another activity that validates and affirms verbal overlap is a read-aloud activity called "Jump-In Reading" (Hollie, 2018). With this activity, students are not prompted to read. They can simply "jump in" while others read, but there are parameters. Jump-ins can only occur at period stops, not other punctuation marks. If someone jumps in, he or she must read at least three sentences. Lastly, if two people jump in at the same time, one person must practice deference. By my observations and through teachers' anecdotes, both of these CLR activities are very engaging for students as well as validating and affirming. In the same vein, there would be activities in place to build and bridge school cultural behaviors that might be juxtaposed to verbal overlap, such as taking turns. To build and bridge a student to taking turns, an activity such as "My Turn, Your Turn" would be used. This activity is just as it sounds. Students acknowledge explicitly whose turn it is to talk and when the turn is to occur. In sum, the strategy in CLR is the intentional and purposeful use of an activity when the teachers want to validate and affirm a specific cultural behavior. Strategy is the final and most important step in the CLR formula of success.

The practice of matching the CLR activities with specific cultural behaviors gives this brand of CLR its distinction from others. This is the remix. This is not to say that CLR is better or worse qualitatively speaking than any other version of CRT. It is to say that by using CLR, teachers have knowledge that is concretely connected to instructional methodology. Teachers have the opportunity for practical, research-based instructional practices that not only increase student engagement but also are culturally and linguistically responsive in intention and purpose (Hollie, 2018).

Success with Cultural and Linguistic Responsiveness

Tying the brand of CRT to evidenced academic success is an imperative final step. As mentioned before, through the work of Goodwin (2018) and others, tons of professional development and teacher education have been done around CRT, numerous texts have been written, initiative after initiative has been attempted by district after district, but not enough has changed in regard to CRT's implementation in schools. There have been some gains, yet still there is a long way to go if the goal is that every classroom would be culturally responsive. With the CLR remix, a measure of success occurred in a laboratory school, which will be called the CLR school, that showed potential for larger success.

Centered on a positive mind-set about the students' cultures and languages, CLR school became one of the few models in the nation to demonstrate what CLR looks like in practice and in which instruction has been transformed with the activities prescribed by this approach (Hollie, 2018). The positive impact of CLR

pedagogy was revealed in the school's standardized test results. According to the California Standards Test (CST) and the Academic Performance Index (2007), the CLR school maintained high achievement results specifically in English/language arts when compared to the local district and the state overall. The California State Report Card on schools showed that the CLR school scored 822 out of a possible 1000 in its elementary school and 728 for the middle school during 1 year on the API. Nearly 60% of the CLR school's students were advanced or proficient in reading/English language arts based on the CST, which was remarkable when compared to the other local district schools. These impressive results serve to inform those who had questioned the educational value and the effectiveness of the CLR pedagogy. When CLR is done appropriately, the evidence shows that teachers approach instruction differently and see the results for themselves, like what was seen at the CLR school and has been seen with thousands of teachers across the country currently (Hollie, 2018).

Final Thoughts

In conclusion, as an answer to Gloria Ladson-Billings's call for a remix, there is another call to collectively reflect on what is in a name and a name's connection with a certain brand. I recommended three essential reflection questions to start the process of remixing:

1. What is the theoretical basis of a particular type of CRT?
2. To what extent does a name indicate a link to the brand?
3. How has the intentional use of the brand been tied to specific outcomes?

Given our current sociopolitical climate and what potentially looms for our current divide racially and politically, the time for culturally responsive teaching has never been more urgent. Now is the time to look at various remixes to ensure that, as an institution, we are having a positive and significant impact on teaching. Now is the time to look in the mirror. Steps for remixing involve a reassessment of names and the extent to which they are aligned with a particular philosophy; how the brand is different from other brands or what is distinctive about the brand; and, lastly, how the brand is making a difference or showing results.

CLR is an example of a remix with distinctive aspects and qualities that concretely separate it from other brands by focusing on specific activities aligned with cultural and linguistic behaviors that have been summarily dismissed by the tradition of school historically. CLR as a brand has had some success moving the needle for educators becoming culturally responsive. Teachers have been able to relate CLR to their students' academic success. This article is not a proposition for CLR but a response to Ladson-Billings's call for a remix. There are many more remixes to be heard because we know that the clichéd CRT as a one-size-fits-all or, in this case, one name and brand for all, will not work.

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Table of Contents of Top 16 Cultural Behaviors

Top 16 CB Definitions; CB Juxtapositions

1. **Sociocentric-** slides	5. **Concept of Time-** slides	9. **Proximity-** slides	13. **Orality/Verbal Expressiveness -** slides
2. **Kinesthetic/Movement-** slides	(with Spontaneity))	(with conversational patterns)	14. **Pragmatic Language-** slides
(with realness)	6. **Communalism-** Slides	10. **Dynamic Attention Span-** Slides	(with Orality/Verbal Expressiveness)
3. **Realness-** slides	(with eye contact)	(with immediacy) (Not Done)	15. **Field Dependence-** slides
(with kinesthetic)	7. **Eye Contact-** slides	11. **Immediacy-** slides (Not Done)	(with, subjectivity)
4. **Spontaneity-** slides	(with communalism)	(with dynamic attention span)	16. **Subjectivity-** slides
(with Concept of Time)	8. **Conversational Patterns-** slides (with proximity)	12. **Collaboration-** slides	(with field dependence,)

2021-22 Year at a Glance

September
Sociocentric

October
Kinesthetic/Movement & Realness

November
Spontaneity & Concept of Time

December
Communalism & Eye Contact

January
Conversational Patterns & Proximity

February
Dynamic Attention Span & Immediacy

March
Collaboration

April
Orality/Verbal Expressiveness & Pragmatic Language

May
Field Dependence, Subjectivity Culmination/Review/Celebration

During the 2021-22 school year, we will focus on reviewing what we have learned the past few years and reinforcing why the work is important. We will do this through a guided effort of focusing on a Monthly Cultural Behavior and Highlighted Monthly Protocols/Strategies. We will not add new material, but rather dive deeper into the work we have already started.
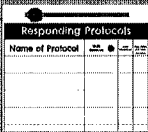**Purpose/Why:** To create an inclusive learning environment where all students feel valued, heard, and seen; To increase engagement, build relationships and build a strong community of learners.
Objective/Goal: To show outrageous love to all of our students by increasing our use of culturally responsive practices (VABBing). Staff will become more aware of the *Top 16 Cultural Behaviors* we can validate, affirm, build and bridge (VABB) in our schools and classrooms. Staff will consistently utilize best practice culturally responsive CLR Protocols in their instruction to reactively & proactively VABB
   ❖ Action Step 1: Staff will go deeper with their learning about the **Top 16 Cultural Behaviors.**
   ❖ Action Step 2: Staff will use **Monthly Protocols with Intentionality** to build their culturally responsive instructional toolbox and to be able to **VABB..**
   ❖ Action Step 3: Staff will make this instruction visible by posting their protocols on the **Classroom Protocol Posters.**
   ❖ Action Step 4: Staff will utilize **Protocol Direction Cards** in their lesson planning.
   ❖ Action Step 5: Staff will engage in **reflective practice** to continue to learn and grow as a culturally responsive educator.
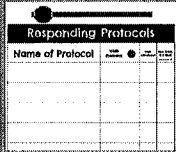
September Tasks

Monthly Tasks: 1.) Meet as a team; **2.)** Deliver Monthly Cultural Behavior & Protocol Focus; **3.)** Communication & Momentum **4.)** Facilitate a Binder Study

Monthly Cultural Behavior Learning: Sociocentrism	**Sessions:** Sociocentric
	• Purpose of two sessions: Learning, Modeling, Practicing, Reflecting, Sharing

Monthly Protocol Focus:	Classroom Posters	Protocol/Strategy Slides	Protocol/Strategy Cards	School Signage
Basic: Turn & Talk (PD); Pick-a-Stick (PR) Advanced: Give One Get One (PM); Walk & Talk (PM); Somebody Who (PR) Premium: *These will be highlighted in the Monthly VABB Perspective Newsletter	Linked here	Linked here	Linked here	Linked here
			PD on Blue Cardstock PR on Green Cardstock PM on Yellow Cardstock L on Pink V on Purple	*PD in a Box Linked here *Optional

Optional Monthly Supports: Mentoring, Cheerleading	MENTORING	CHEERLEADING
	Modeling for others and/or support Lesson Planning Offer CLR Help Sessions Informal class observation with feedback (Peer Coaching) Videotape lessons and share out	Encourage the use of Protocol Posters & Signage Give staff CLR Shout Outs Run challenges/contests (Bingo, merch) CA Book Sharing

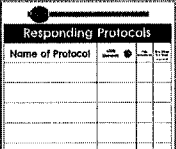| Optional Equity Supports	Articles/Videos/Books	Other CLR PD Sessions/Topics to Consider
	Sept. 15-Oct. 15: Hispanic Heritage Month: Overview Article • What to watch, read, hear to celebrate Hispanic Heritage Month • For Most Latinos, Latinx Does Not Mark the Spot (article by Nova Class[?] student) • Hispanic vs. Latino vs. Latinx Explained (article) • Latinx use in the U.S. (article) • Why people are splitting with the Latinx (article) Hispanic Heritage Month Resources/Ideas Doc	Pillars of Culture/Identity Cultural Behaviors Deep Dive VABBing Practice CRT & The Brain Deep Dive Jumpstart CLR Management Responsive Vocabulary / Responsive Literacy

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October Tasks

Monthly Cultural Behavior Focus: Kinesthetic/Movement and Realness	**Sessions:** October/Kinesthetic/Realness • Purpose of session(s): Learning; Modeling, Practicing, Reflecting, Sharing			
Monthly Protocols Focus: **Basic:** Stand & Deliver (PR) Shout Out (PR) **Advanced:** Musical Shares (PM) Back to Back (PM) **Premium:** Carousel Brainstorming (PM)	**Classroom Posters** Linked here	**Protocol Slides** Linked here	**Protocol Cards** Linked here PD on Blue Cardstock PR on Green Cardstock PM on Yellow Cardstock L on Pink V on Purple	**School Signage** Linked here ***PD in a Box** Linked here *Optional
Optional Monthly Supports: Mentoring, Cheerleading	**MENTORING** Modeling for others and/or support Lesson Planning Offer CLR Help Sessions Informal class observation with feedback (Peer Coaching) Videotape lessons and share out		**CHEERLEADING** Encourage the use of Protocol Posters & Signage Give staff CLR Shout Outs Run challenges/contests (Bingo, merch) CA Book Sharing	
Optional Equity Supports	**Articles/Videos/Books** Sept. 15-Oct. 15 Hispanic Heritage Month (Overview Article) • What to watch, eat, read and do for Hispanic Heritage Month • For Most Latinos, Latinx Does Not Mark the Spot (article by No& Gutiérrez (video)) • Hispanic vs. Latino vs. Latinx Explained (article) • Latinx use in the U.S. (article) • Why people are still arguing about Latinx (article) Hispanic Heritage Month Resource Video (Doc)		**Other CLR PD Sessions/Topics to Consider** Rings of Culture/Identity Cultural Behaviors Deep Dive VABBing Practice GRT & The Brain Deep Dives Juxtaposition CLR Management Responsive Vocabulary Responsive Literacy	

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November Tasks

Monthly Tasks: 1.) Meet as a team; **2.)** Deliver Monthly Cultural Behavior & Protocol Focus; **3.)** Communication & Momentum **4.)** Facilitate a Binder Study

Monthly Cultural Behavior Focus: Spontaneity & Concept of Time	**Sessions:** _Spontaneity & Concept of Time_ • Purpose of the session(s): Learning; Modeling, Practicing, Reflecting, Sharing			
Monthly Protocols Focus: Basic: Shout Out Advanced: Who's the Stray, Roll 'Em Premium: Silent Conversation, Graffiti Talk Literacy: Marking the Text (Text Coding)	**Classroom Posters** Linked here	**Protocol Slides** Linked here	**Protocol Cards** Linked here PD on Blue Cardstock PR on Green Cardstock PM on Yellow Cardstock L on Pink V on Purple	**School Signage** Linked here *PD in a Box Linked here *Optional
Optional Monthly Supports: Mentoring, Cheerleading	**MENTORING** Modeling for others and/or support Lesson Planning Offer CLR Help Sessions Informal class observation with feedback (Peer Coaching) Videotape lessons and share out		**CHEERLEADING** Encourage the use of Protocol Posters & Signage Give Staff CLR Shout Outs Fun challenges/contests (Bingo, merch) CLR Book Sharing	
Optional Equity Supports	**Articles/Videos/Books**		**Other CLR PD Sessions/Topics to Consider:** Rings of Culture/Identity Cultural Behaviors: Deep Dive VABBing Practice CRT & The Brain Deep Dives Jumpstart CLR Management Responsive Vocabulary Responsive Literacy	

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December Tasks

Communalism & Concept of Time

Monthly Tasks: **1.)** Meet as a team; **2.)** Deliver Monthly Cultural Behavior & Protocol Focus; **3.)** Communication & Momentum **4.)** Facilitate a Binder Study
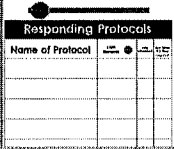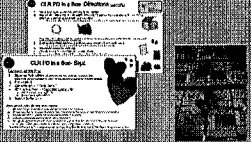
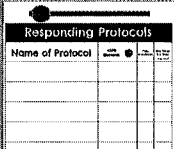| Monthly Cultural Behavior Focus: Communalism & Eye Contact	Sessions: _Communalism & Eye Contact_ • Purpose of two sessions: Learning; Modeling, Practicing, Reflecting, Sharing			
Monthly Protocols Focus: Basic: Advanced: Premium:	**Classroom Posters** Linked here Responding Protocols Name of Protocol	**Protocol Slides** Linked here Protocols	**Protocol Cards** Linked here PD on Blue Cardstock PR on Green Cardstock PM on Yellow Cardstock L on Pink V on Purple	**School Signage** Linked here ***PD in a Box** Link here Communalism Link to all *Optional*
Optional Monthly Supports: Mentoring, Cheerleading	**MENTORING** Modeling for others and/or support Lesson Planning Offer CLR Help Sessions Informal class observation with feedback (Peer-Coaching) Videotape lessons and share out		**CHEERLEADING** Encourage the use of Protocol Posters & Signage Give Staff CLR Shout Outs Fun challenges/contests (Bingo, merch) CA Book Sharing	
Optional Equity Supports	**Articles/Videos/Books**		**Other CLR PD Sessions/Topics to Consider:** Rings of Culture/Identity Cultural Behaviors Deep Dive VABBing Practice CRT & The Brain Deep Dives Jumpstart CLR Management Responsive Vocabulary Responsive Literacy	

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January Tasks

Monthly Tasks: **1.)** Meet as a team; **2.)** Deliver Monthly Cultural Behavior & Protocol Focus; **3.)** Communication & Momentum **4.)** Facilitate a Binder Study

Monthly Cultural Behavior Focus: *Conversational Patterns & Proximity*	**Sessions:** *Conversational Patterns & Proximity* • Purpose of two sessions: Learning; Modeling, Practicing, Reflecting, Sharing			
Monthly Protocols Focus: Basic: Train/Pass-It-on, Whip Around Advanced: Thinking on your Feet, Fade-In Fade-Out Reading, Jump-In Reading, Fill-In-the-Blank Reading Premium: Philosophical Chairs, Save the Last Word For Me	**Classroom Posters** Linked here	**Protocol Slides** Linked here	**Protocol Cards** Linked here PD on Blue Cardstock PR on Green Cardstock PM on Yellow Cardstock L on Pink V on Purple	**School Signage** Linked here *PD in a Box Linked here *Optional
Optional Monthly Supports: Mentoring, Cheerleading	**MENTORING** Modeling for others and/or support Lesson Planning Offer CLR Help Sessions Informal class observation with feedback (Peer Coaching) Videotape lessons and share out		**CHEERLEADING** Encourage the use of Protocol Posters & Signage Give Staff CLR Shout Outs Fun challenges/contests (Bingo, match) CA Book Sharing	
Optional Equity Supports	**Articles/Videos/Books**		**Other CLR PD Sessions/Topics to Consider:** Rings of Culture/Identity Cultural Behaviors- Deep Dive VABBing Practice CRT & The Brain Deep Dive Jumpstart CLR Management Responsive Vocabulary Responsive Literacy	

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February Tasks

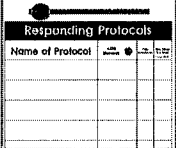| **Monthly Cultural Behavior Focus:** Dynamic Attention Span & Immediacy	**Sessions:** Dynamic Attention Span & Immediacy • Purpose of two sessions: Learning; Modeling, Practicing, Reflecting, Sharing			
Monthly Protocols Focus: Basic: Advanced: Premium:	**Classroom Posters** Linked here	**Protocol Slides** Linked here	**Protocol Cards** Linked here PD on Blue Cardstock PR on Green Cardstock PM on Yellow Cardstock L on Pink V on Purple	**School Signage** Linked here *PD in a Box Linked here *Optional
Optional Monthly Supports: Mentoring, Cheerleading	**MENTORING** Modeling for others and/or support Lesson Planning Offer CLR Help Sessions Informal class observation with feedback (Peer Coaching) Videotape lessons and share out		**CHEERLEADING** Encourage the use of Protocol Posters & Signage Give staff CLR shout outs Run challenges/contests (Bingo, merch) CA Book Sharing	
Optional Equity Supports	**Articles/Videos/Books**		**Other CLR PD Sessions/Topics to Consider:** Rings of Culture/Identity Cultural Behaviors Deep Dive VABBing Practice CRT & The Brain Deep Dives Jumpstart CLR Management Responsive Vocabulary Responsive Literacy	

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March Tasks

Monthly Cultural Behavior Focus: Orality & Verbal Expressiveness & Collaboration	**Sessions:** Collaboration • Purpose of two sessions: Learning; Modeling, Practicing, Reflecting, Sharing			
Monthly Protocols Focus: Basic: Advanced: Premium:	**Classroom Posters** Linked here	**Protocol Slides** Linked here	**Protocol Cards** Linked here PD on Blue Cardstock PR on Green Cardstock PM on Yellow Cardstock L on Pink V on Purple	**School Signage** Linked here Collaboration signage at end ***PD in a Box** Linked here *Optional
Optional Monthly Supports: Mentoring, Cheerleading	**MENTORING** Modeling for others and/or support Lesson Planning Offer CLR Help Sessions Informal class observation with feedback (Peer Coaching) Videotape lessons and share out		**CHEERLEADING** Encourage the use of Protocol Posters & Signage Give Staff CLR Shout Outs Fun challenges/contests (Bingo, merch) QA Book Sharing	
Optional Equity Supports	**Articles/Videos/Books**		**Other CLR PD Sessions/Topics to Consider:** Rings of Culture/Identity Cultural Behaviors: Deep Dive VABBing Practice CRT & The Brain Deep Dive Jumpstart CLR Management Responsive Vocabulary Responsive Literacy	

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April Tasks

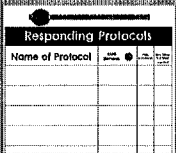| **Monthly Cultural Behavior Focus:** Pragmatic Language & Field Dependence & Subjectivity	**Sessions:** Orality & Verbal Expressiveness & Pragmatic Language • Purpose of two sessions: Learning, Modeling, Practicing, Reflecting, Sharing			
Monthly Protocols Focus: Basic: Advanced: Premium:	**Classroom Posters** Linked here	**Protocol Slides** Linked here	**Protocol Cards** Linked here PD on Blue Cardstock PR on Green Cardstock PM on Yellow Cardstock L on Pink V on Purple	**School Signage** Linked here Verbal Expressiveness signage at end ***PD In a Box** Linked here *Optional
Optional Monthly Supports: Mentoring, Cheerleading	**MENTORING** Modeling for others and/or support Lesson Planning Offer CLR Help Sessions Informal class observation with feedback (Peer Coaching) Videotape lessons and share out		**CHEERLEADING** Encourage the use of Protocol Posters & Signage Give Staff CLR Shout Outs Fun challenges/contests (Bingo, merch) CA Book Sharing	
Optional Equity Supports	**Articles/Videos/Books**		**Other CLR PD Sessions/Topics to Consider** Rings of Culture/Identity Cultural Behaviors- Deep Dive VABBing Practice CRT & The Brain Deep Dives Jumpstart CLR Management Responsive Vocabulary Responsive Literacy	
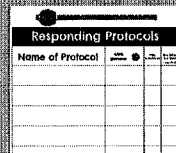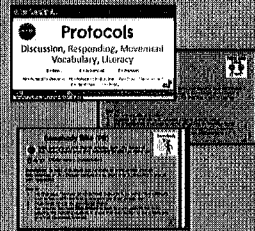
May Tasks

Monthly Cultural Behavior Focus: Review, Celebration and Culmination of All	**Sessions:** Field Dependence & Subjectivity, Review, Celebration and Culmination of All
	• Purpose of two sessions: Learning; Modeling, Practicing, Reflecting, Sharing

| Monthly Protocols Focus: Basic: Advanced: Premium: | Classroom Posters Linked here | Protocol Slides Linked here | Protocol Cards Linked here PD on Blue Cardstock PR on Green Cardstock PM on Yellow Cardstock L on Pink V on Purple | School Signage Linked here *PD in a Box Linked here *Optional |

| Optional Monthly Supports: Mentoring, Cheerleading | MENTORING Modeling for others and/or support Lesson Planning Offer CLR Help Sessions Informal class observation with feedback (Peer Coaching) Videotape lessons and share out | CHEERLEADING Encourage the use of Protocol Posters & Signage Give Staff CLR Shout Outs Fun challenges/contests (Bingo, march) CA Book Sharing |

| Optional Equity Supports | Articles/Videos/Books | Other CLR PD Sessions/Topics to Consider: Rings of Culture/Identity Cultural Behaviors Deep Dive VABBing Practice CRT & The Brain Deep Dives Jumpstart CLR Management Responsive Vocabulary Responsive Literacy |

2022-23 Year at a Glance

September	October	November
December	January	February
March	April	May

During the 2022-23 school year, we will focus on **Responsive Vocabulary and Responsive Literacy**. We will do this through a guided effort of focusing on Tiering vocabulary, acquisition strategies, vocabulary tools, read aloud protocols, and culturally authentic texts. We will use Dr. Hollie's resources in addition to ...

Purpose/Why: In addition to fostering inclusive learning environments where all students feel valued, heard, and seen, we will ...

Objective/Goal:
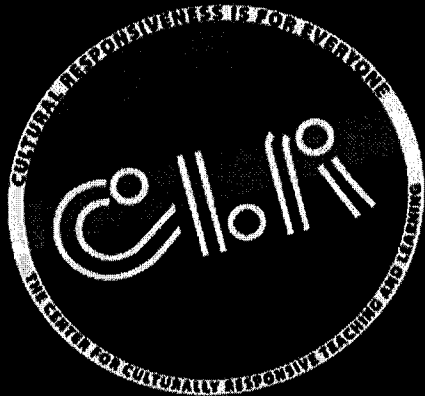
CLR and Distance Learning:
Tips, Ideas, Thoughts, and Actions

JOURNEY TO RESPONSIVENESS

www.culturallyresponsive.org

Dr. Sharroky Hollie

Before Bloom and Depth of Knowledge, Take Care of Maslow's Needs

1. *Consider Your District's Digital Chasm, Not Divide*

2. *Consider That It Is Not Just a Digital Gulf*

3. *Consider Traditional Methodology Clothed in Distance Learning*

4. *Consider Use of CLR Protocols with Distance Learning*

5. *Consider Focusing on Cultural Behaviors and Distance Learning*

Supporting You with Considerations 4 and 5

Focus on Cultural Behaviors - Validate and Affirm Primarily

"Creating activities where students can "be themselves" in distant learning AND being themselves is validated and affirmed by the teaching or learning experience is our goal. In other words, in distant learning the cultural behavior has to be highlighted more so than what we have seen in the classroom traditionally speaking. If students cannot be themselves now (at home), then when will they ever be able to do so. In the Skillset section, we provide examples of a few cultural behaviors and how they can be used to validate, affirm, build, and bridge outside the use of the protocols."

Click here for a comprehensive list, compiled by Gina Spoo, CLR Lead Coach

Use of Specific CLR Protocols Strategically

"But we have to be careful that we are not trying to redress the protocols in digital garb. What we are working through is what particular protocols fit with digital learning by putting an emphasis on the cultural behaviors and more importantly the strategic use of a protocol to validate and affirm certain behaviors in distance and build and bridge other behaviors as well."

Click here for a comprehensive list, compiled by Gina Spoo, CLR Lead Coach

Two Quick Examples

Focus on Cultural Behaviors - Validate and Affirm Primarily: Play

Make the question, *"What did you learn today?"* into a game. Instead of workbook pages, uploads, online quizzes, or written responses; simply have students write assignment tasks or topics they learned about on separate pieces of paper or note-cards. The note-cards would just need a couple keywords to trigger their memory of *"What did you learn today?"* Encourage students to find some family members to play with at the end of a day.

How to play: Have students put the note-cards in a ziplock bag or envelope. When family members are available, their family member draws a card and the student elaborates on the topic for 90 seconds (precise time). The student needs to keep talking for 90 seconds about the topic to get a point! Then the family member has to talk, clarify, repeat, or summarize what they heard for 90 seconds without stopping to get a point. Repeat this 2-3 times. Done! (Similar to the protocol *Mind streaming*)

VA: Communal, Concept of Time, Social, Orality & Verbal Expressiveness

Use of Specific CLR Protocols Strategically: 1-3-6 (*Or 1-2 or 1-2-3)

Virtually discuss, or discuss with family members, then post
- 1st- think/write on your own (This is the 1)
- 2nd- find a time to discuss your response/thinking with one more person (This is the 2) This 2nd person is the student's choice.
- 3rd- find one more person (classmate/family member) to share your thinking with (This is the 3) This 3rd person is the student's choice.

*Via this protocol, students will be able to strengthen their thinking prior to uploading or posting a response via this social and collaborative way online or with family. The same cultural behaviors you VABBed in the classroom with it can be VABBed online!

Agenda	Content	CLR Strategies
Check In	**Introduce Jamboard** - Put your name on a sticky, draw something, add an image from online - have fun while I talk **Question:** How do you think COVID pandemic might alter our thinking into the future?	1. Introduction 2. Moment of Silence 3. Whip Around (put list of names in chat)
Discussion of Ted Talk	Summarize the author's claim/main ideas individually Use Two Buck Chuck to come up with group summary Person who wrote last word shares	1. Moment of Silence 2. Two Dollar Summary 3. Somebody Who
Discussion of Books	Post ex from HW on a sticky Round Robin - summarize the example and explain what it shows about the 3 themes (students might want to take notes) (separate Google Hangouts) Come back and hear from 1 in each group	1. Post Your Thoughts 2. Numbered Heads
Discussion of Personal Examples	Post personal examples on campfire Each person pick one that isn't theirs that they find interesting and could add to Train Pass it On to Share Vote with Your Feet Are you more motivated by positive or negative incentives when it comes to GRADES	1. Campfire 2. Train Pass it On 3. Vote with Your Feet
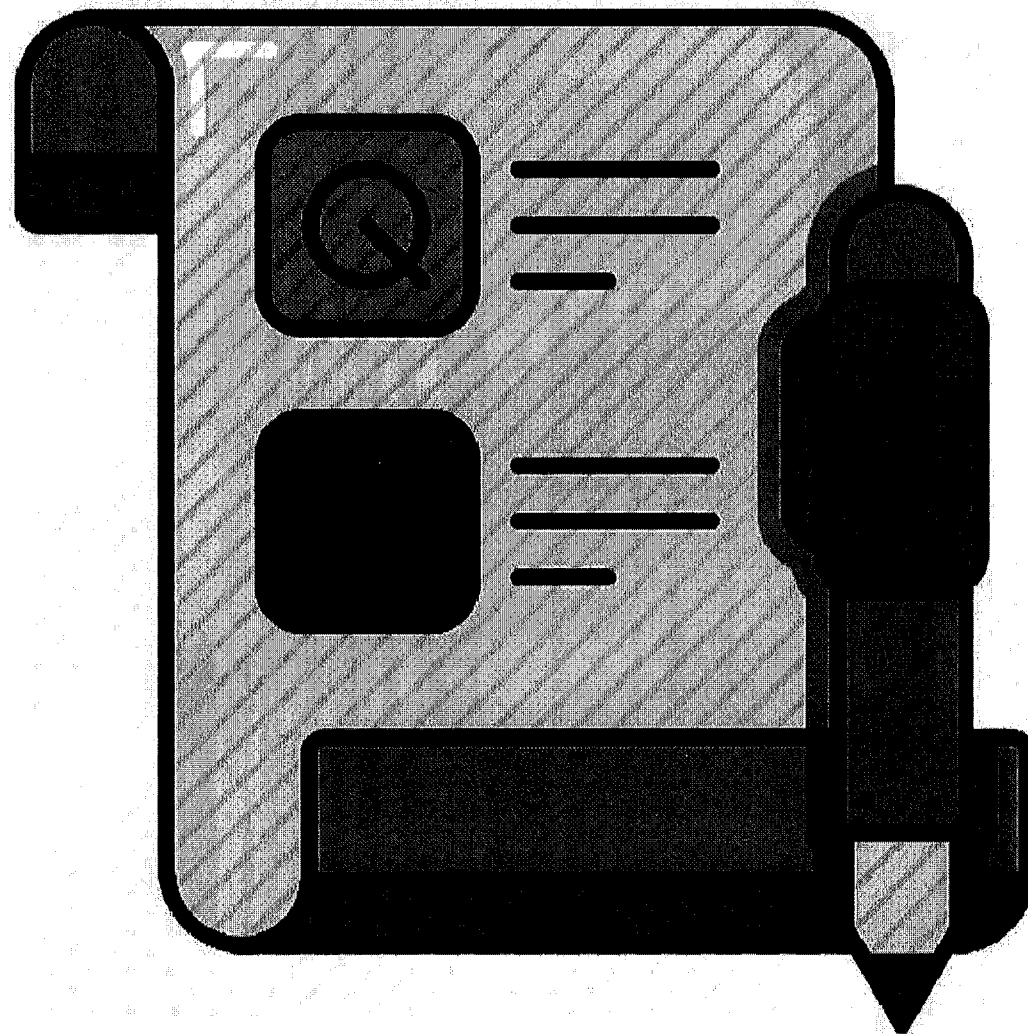
Upcoming Events

VABB REMOTE TEACHING UNCONFERENCE

APRIL 29, 2020, 11:45AM-1PM
With Dr. Hollie, Nicole Lusiani, and more + IG LIVE
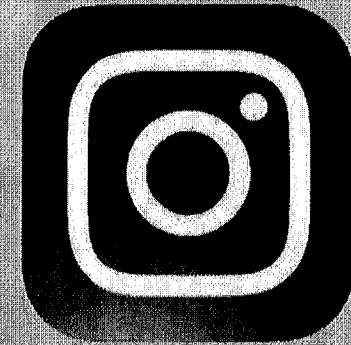
INSTAGRAM LIVE
@validateaffirm

April 29th: "It's Happy Hour Somewhere" *with Dr. Hollie*

May 6th: VABB Student Voices with *Felicia Homberger*

CLR and Distance Learning – University City

1. Link to PowerPoint:
   - https://drive.google.com/open?id=1ZGrx4E5v6DJ8rW0WhMkDu48nHwqCBhJB
2. Link to Recorded Video:
   - https://drive.google.com/file/d/1KPebJ54rRDeuR_kVy5QHQe8LbHIQDRdl/view?usp=sharing
3. Link to CLR Distance Activities:
   - https://www.culturallyresponsive.org/clrdistanceactivities
4. Link to Subscribe to our newsletter (most up to date CLR Distance Learning Activities:
   - https://www.culturallyresponsive.org/subscribe
5. Follow us on Social Media for Social Media Live:

Facebook: https://www.facebook.com/CulturallyResponsive/
   - Instagram: https://www.instagram.com/validateaffirm
   - Twitter: https://twitter.com/validateaffirm
   - YouTube: https://www.youtube.com/channel/UCEshEHwGq-eOZvgeF8wO3UQ
   - LinkedIn: https://www.linkedin.com/company/18022271

Q&A

Q1: What is the CLR way to place 5th grade students into middle school classes? To avoid bias.

Clarification to Q1: So to clarify 5th grade teachers have to connect with the 6th grade teachers and determine the type of class that will be best fit for the students ie. basic reading, traditional reading or advanced placement the same for math. What is the best way to set up this process to avoid bias?

My suggestion is that these determinations are made in the blind. In order to reduce bias, we need to create a profile for the student where the student is not identified (no name, race, Title 1 status) that way, the 6th grade teachers are looking only at the data and recommendation from the 5th grade teacher.

Q2: Our district has done a good job of getting students access to devices and the hotspots. How can we support students who are still not engaging digitally?

We need to go back to families to ask why are students not engaged digitally? Is it a lack of resources, etc, to provide a clearer understanding of how to support these students during this time.

- Provide and deliver hardcopies of lessons to their homes*.
- Interact with families the old fashion way: phone call or meeting with them in person (with respect to social distancing)
- Feedback surveys: sent through mail or e-mail
- Give them opportunities to engage non-virtually

*It has been clarified that your district already provides this service, please reach out to Dr. Buchanan's office to receive support

Q3: How do I get my students to buy into virtual learning? There are some kids I haven't seen yet.

We know all students will not buy into virtual learning, which might be the same students who do not buy into in-person learning. We need to accept not all students/families will participate in virtual learning, which is why we need to provide non-virtual options.

The bottom-line is accountability on a school/district level. Some districts (such as LAUSD) sends emails and phone calls around overall expectations, how students will be graded, attendance, etc. On an individual level, teachers need to figure out what is the underlying meaning behind why the student is not engaged (see Q2).

Q4: How do we have students engage in online courses when they know they will not be graded on the work they do via virtual learning.

Question is, why are they not being graded? Most districts are not grading in the traditional way, but they are giving complete/incomplete (credit/no credit system). There has to be something in place that holds students accountable. If individuals know they are not being accessed, they have no incentive/motivation to participate. Giving students feedback is important, focus on informative assessment.

Q5: I have students who use their Chromebooks a lot for personal reasons and gaming...do you have suggestions for getting the students to focus on school activities?

That is expected from students. Can it be an and/both option, it doesn't have to be an either/or.
We need to allow students to be who they are, but also focus on school activities. If they are

Chromebook and working independently at home. If you are looking at it traditionally, then you need to step up your game. If you think about the virtual situation, you have to think if it was working traditionally, which circles back to a mindset issue. If we give students opportunities to use Chromebook as young people would, at the same time, we give them engaging school activities that see the benefit of both instead of feeling like they have a choice.

Students are usually going to personal reasons/gaming because they are not engaged.

Q6: Our MS team has been consistent in reaching out weekly to engage all of our students digitally. However, we see that a large % of students are only engaging in just 1 or 2 classes. How do we help students engage in all core courses consistently?
This is a common theme happening across the country. Students are not engaged because they feel that it is the same thing they were doing before but digitally.
- Districts are changing up instruction that way students can expect something different. It is our job to do a better job to engage the students.
- Offer incentives to get students to participate. Suggestions: connecting with local restaurants, give aways, coupons, etc.
- Remaining in contact with families and community (LAUSD sends emails twice a week and calls twice a week)

Q7: How do we help colleagues shift their mindset to be open CLR pedagogy?

Why would a teacher who previously was not open to CLR pedagogy, all of a sudden be open to CLR pedagogy? To a large extent, educators who have a traditional based deficit mindset have been allowed to. Dr. Hollie has no expectations that someone who has held a traditional deficit mindset will all of a sudden change. The question is, how do we support them now, in a way that is different than the support that was given previously. We need to engage them differently, they need to be held accountable, they need to be given incentives, and we need to keep CLR on the front-page. It starts by identifying who they are (through self-identification) or make it known which side of the fence they fall on.

Q7 Follow up: How do we have those difficult conversations with our colleagues? Waiting on others to feel comfortable will continue to place us in a place where we can't help our kids fully.

Question for leadership. Leadership needs to further cultivate an environment of trust and openness, where they are comfortable enough to have these difficult conversations. Main focus is to figure out WHY and find out what they need support wise.

Q7 Follow up #2: When you talk about incentives for teachers, isn't improved student engagement incentive enough?

For some, but not for all, unfortunately. People have different incentives due to human nature and learning processes.

Q7 Follow Up #3; Can you help facilitate the honest conversations with us? In order to move CLR pedagogy forward we need to address those with deficit mindset.

Dr. Hollie would love to facilitate the conversation but it needs buy-in. Needs to be given the opportunity, usually done in a very small group. If we get teachers to participate in coaching (voluntarily), these conversations are already built into the coaching process. Once we have these conversations, they get a clearer understanding of what CLR pedagogy is, or they state they are not interested in participating.

Q8: How can we engage students who are satisfied with a D-, a passing grade
Your message to the students that a D is not a satisfactory grade.

Part of the issue lies within the traditional grading system. The mindset behind what a "D-" stands for needs to change but then we need to change how we think about grading. Dr. Hollie's idea is that a D and an F is viewed as the same, anything lower than a C is not acceptable. But since we have created a lower bar, then we already know there are some students who are aiming for the lower bar. We need to raise the bar and higher expectations.

Q9: How do I get my district to offer more training for more CLR?
Let your voices known to leadership.

Q10: What do you recommend for families who no longer want to receive phone calls or emails from the school or teacher? And their child is not connected to virtual learning.

Use counseling services to reach out to families to find out why the families have detached and offer support. Usually, these are the families that did not have a relationship with the school in the first place. We cannot give up, need to try one more phone call, even if they are not responding.

Q11: I am interested in trying some CLR strategies in my book club. Do you have a resource to share "new modified" ways of implementing CLR in a virtual world? (Like the example Dr. Hollie showed us in the opening?)

Please visit our website and subscribe to our newsletter (links above)

Q12: Moving forward, would it be acceptable to have a learning contract between school and home to set acceptable levels of participation and to improve academic focus and ensure that distance learning activities are completed with a greater sense of purpose?

Yes, Dr. Hollie thinks that there needs to be an understanding or agreement but not necessarily a contract. This is a unique circumstance that many districts were not prepared for. Getting input from students and families is important because we would know what is working and not working.

Q13: What does courageous (or outrageous) love look like during virtual learning?

It would look the same as in-person learning. Outrageous love is giving more love to students who need it most. Virtually, it can be sent as an email, a comment said in Zoom/online platform, sending emojis, messaging, getting other adults to be responsive and engage with the students (coaches, custodial staff, support staff, counselors, etc)

PAGE 1: CLR Leadership Mentoring Roster & Schedules for CLR Mentoring Days
UCITY SCHOOLS

School Leader's First + Last Name; Position	Email Address	Best Contact Phone #	School Name & Address
Mrs. Dorlita Adams	dadams@ucityschools.org	314- 290-4369	Barbara C Jordan Elementary
Jill Rogers, Teacher Instructional Leader	jrogers@ucityschools.org	314- 290-4377	Barbara C Jordan Elementary
Nicalee Wilson, Principal	nwilson@ucityschools.org	314- 290-4421	Flynn Park Elementary School
Melissa Mousalli, Teacher Instructional Leader	mmoussalli@ucityschools.org	314- 290-4421	Flynn Park Elementary School
Rosalind Hollins-Lewis, Teacher Instructional Leader	rhollins-lewis@ucityschools.org	314- 290-4421	Flynn Park Elementary School
Rebecca O'Connell, Principal	roconnell@ucityschools.org	314- 290-4466	Jackson Park Elementary School
Casey Tuths, Teacher Instructional Leader	ctuths@ucityschools.org	314- 290-4451	Jackson Park Elementary School
Kate Fairchild, Teacher Instructional Leader	kfairchild@ucityschools.org	314- 290-4451	Jackson Park Elementary School
Deitra Colquitt, Principal	dcolquitt@ucityschools.org	314- 290-4152	Pershing Elementary School
Jessica Hawkins, Principal	jhawkins@ucityschools.org	314- 290-4152	Pershing Elementary School
Kayla Jordan, Teacher Instructional Leader	kjordan@ucityschools.org	314- 290-4152	Pershing Elementary School
Catherine Pautsch, Assistant Principal	cpautsch@ucityschools.org	314- 290-4280	Brittany Woods Middle School
Yvonne Rooks, Assistant Principal	yrooks@ucityschools.org	314- 290-4280	Brittany Woods Middle School
Pablo Flinn, Assistant Principal	pflinn@ucityschools.org	314- 290-4280	Brittany Woods Middle School
Michael Peoples, Principal	mpeoples@ucityschools.org	314-290-4101	University City HIgh School
Paula Sams, Principal	pasams@ucityschools.org	290-4331	University City High School - LLC
Ernest Carter, Assistant Principal	Ecarter@ucityschools.org	290-4149	University City HIgh School
Kimberly Austin, Associate Principal	kaustin@ucityschools.org	290-4122	University City HIgh School

PAGE 2: Please choose <u>one</u> date for Mentoring Session A by typing your school's name under the date you prefer. ***Please respond with your preference by no later than Friday, February 11, 2022.***

Thursday, March 17, 2022	Wednesday, March 30, 2022
Pershing	Barbara C. Jordan
	Jackson Park
	Flynn Park
	University City High School

PAGE 3:
Schedule for CLR Mentoring (Mentoring Session A)
Wednesday, March 30, 2022
Project/Goal Setting and Plan - Scheduled in-person (or virtual if necessary) 45-60 minute visit
School Name- UCity Schools

Time	Date	CLR Mentor	School/School Leader	School
8:30-9:30	3/30/22	Dr. Hollie/Dr. G	Michael Peoples, Principal Paula Sams, Principal & Team	University City High School
9:45-10:45	3/30/22	Dr. Hollie/Dr. G	Rebecca O'Connell, Principal & Team	Jackson Park Elementary School
11:00-12:00	3/30/22	Dr. Hollie/Dr. G	Dorlita Adams, Principal & Team	Barbara C. Jordan Elementary School
1:15-2:15	3/30/22	Dr. Hollie/Dr. G	Nicalee Wilson, Principal & Team	Flynn Park Elementary School
2:30-3:30	3/30/22	Dr. Hollie/Dr. G	Deitra Colquitt, Principal Jessica Hawkins, Principal & Team	Pershing Elementary School

Schedule for CLR Mentoring (Interim Dates) (Two 20–30-minute virtual conversations)
School Name- UCITY Schools

Time	Date1	Date2	CLR Mentor	School Leader	School

Time	Date1	Date2	CLR Mentor	School/School Leader	School

Schedule for CLR Mentoring (Mentoring Session B) Accomplishments and Challenges
Scheduled in-person (or virtual if necessary) 60-minute visit
School Name- UCITY Schools

Time	Date	CLR Mentor	School/School Leader	School

Time	Date			

Notes:

CLR Mentoring for School and District Leaders

Overview of CLR Mentoring

In his book, Nuance: Why Some Leaders Succeed and Others Fail, renowned expert on school leadership, Michael Fullan, says that effective, successful leadership is rooted in nuanced leadership, which is recognizing subtle differences in or the shades of meaning. It is seeing below the surface, grasping hidden patterns, and finding new pathways to alter and shape better outcomes. Successful CLR leadership requires the skills of nuance, in-depth analysis, and discernment. By working one-on-one with school/district leadership, the CLR Leadership Mentoring approach will teach how to use the skills of nuance, depth, and discernment in order to support:

1. The continued knowledge building around the core principles of CLR
2. The ability to reflect and to be aware of ongoing cultural and linguistic biases
3. The embodiment of the research-based prescriptions for becoming a culturally responsive school/district leader (Khalifa, et al, 2013).
4. The development of the CLR Tenets and the infusion into the school site plan.

There are three aspects to the CLR Leadership Mentoring: 1) Pre-Session Questionnaire and Assigned Reading; 2) Mentoring Session A (Project/Goal Setting and Plan); 3) Mentoring Session B (Accomplishments and Challenges Reflection)

Pre-Session Survey and Assigned Reading

The pre-session survey is a list of statements to be rated by the leader prior to beginning the mentoring process. The purpose of the survey is to glean more explicitly what specific support is needed for the leader to successfully cultivate a CLR school, to support CLR sustainability at the school site, and to intentionally infuse CLR into the school site plan. Thoughtful and reflective responses to the pre-session survey will help to provide a more personalized mentoring experience. The assigned reading will develop capacity for becoming the culturally responsive school leader. Additionally, the assigned reading will provide the literature/research to support the necessary mindset and skill set for becoming a successful, culturally responsive leader.

Mentoring Session A - Project/Goal Setting and Plan

Scheduled in-person (or virtual if necessary) 45- 60-minute visit entailing the following:

1. Getting acquainted
2. Survey results
3. Knowledge base goal
4. Implicit bias goal
5. CRSL Project
6. CLR Tenet Infusion Assignment

In the Interim (Two 20–30-minute virtual conversations)

1. Knowledge base - 16 cultural behaviors tutorials
2. Implicit bias - "First thought is NOT your last thought"
3. Khalifa - CLR Leader criteria
4. Complete CLR Infusion template w/evidence of implementation into school site plan
   a. Discuss implementation (what and how)
   b. Review evidence via tour, documentation, interview, etc.
   c. Document outcomes on CLR Infusion template

Mentoring Session B - Culminating Event

Scheduled in-person (or virtual if necessary) 45- 60-minute visit entailing the following:

1. Accomplishment Presentation to Staff
   a. Knowledge Base
   b. Implicit Bias
   c. Khalifa
   d. CLR Tenets Infusion
2. Moving Forward with CLR

CLR Infusion Tenets

Academics/Instruction:

1. CLR Instructional Categories (Content or Instruction) Responsive Engagement, Academic Vocab, Academic Literacy, Academic Language.

Gist: Identify places/sections in curriculum or content where teachers can focus the use of CLR activities.

2. CLR Engagement Activities Use (Instruction). [CLR Activities at a Glance]

Gist: Specifically identifies the CLR activities implemented/infused and what to "look for" in classroom observations and/or teacher evaluations (See Charlotte Danielson).

3. CLR Focus on Teaching to VABB 16 Cultural Behaviors. [16 Cultural Behaviors]

Gist: Not just about use of instructional activities BUT must be connected to specific cultural behaviors. [Reference QQS].

4. CLR Focus on Students who will most benefit (beyond racial and economic categories).

Gist: Seek to use non-generalized data WHEN possible. Only discussing data and students in generalizations keeps the cycle of generalizing students going.

School Culture & Climate:

5. CLR Inclusion of student voice; student leadership development.

Gist: The value and importance of student voice and self-advocacy gives agency and ownership.

6. CLR inclusion of random acts of cultural celebration (celebrate culture every day).

Gist: Avoiding superficial celebrations meaning, we do not ONLY celebrate predetermined American holidays. The celebration of culture in superficial ways only (months, holidays, birthdays) keeps the cycle of superficiality going.

7. CLR focus on how adults talk to & relate to students responsively.

Gist: How will adults be held accountable and supported for talking and relating to students in validating and affirming ways?

8. CLR focus on empowering staff to VABB (professional learning/development).

Gist: How will the professional learning specific to VABB be supported and sustained throughout the year?

Behavior:

9. CLR focus on filter, belief systems, and deficit monitors (implicit bias).

Gist: What opportunities will adults have to come together and discuss their first thoughts so that they won't become their last thoughts? Explicitly around the cultural behaviors.

10. CLR focus on language in referrals and behavior plans that is not deficit oriented/show cultural misunderstandings.
Gist: What opportunities will adults have to come together and discuss their first thoughts so that they don't become their last thoughts? Explicitly around the cultural behaviors.

11. CLR focus on separation of cultural behavior (VABB) & not acceptable behaviors (management/discipline).
Gist: How will adults be held accountable and supported for talking and relating to students in validating and affirming ways?

Community & Constituency:

12. VABBing of parents/stakeholders, community/SLDC.

Gist: What opportunities will stakeholders have to come together to have their voices included in building the school community?

MEMORANDUM OF UNDERSTANDING

The memorandum of understanding is made on __June 4, 2019__ for __University City Schools__ hereafter name "Client"), and the Center for Culturally Responsive Teaching and Learning (hereafter named "The Center").

DECLARATION OF SERVICES:

The purpose of the memorandum is to outline a proposed agreement between the Client and The Center.

SERVICE:

The Center has agreed to provide the following trainings in the area of culturally and linguistically responsive teaching and learning for the client:

Supporting Teachers in Becoming CLR

This workshop is intended for administrators, instructional coaches, and lead teachers directly involved in instruction. How do you support a CLR teacher is the question delved into. Three areas will be covered: knowledge base building, skill development, and how to analyze CLR instruction, specifically using the CLR Walk-Thru Tool.
Date: TBD
Rate: $2,750/workshop
Quantity: 1
Total: $2,750.00

CLR Building Leader Coaching - Observation/coaching with technical feedback (establishes baseline after foundation workshop and previous coaching)

- CLR conversations will be held with building leaders
- Coach debriefs with each building leader in a small group for 60-90 minutes

Date: TBD
Rate: $2,000/session
Quantity: 1
Total: $2,000.00

Board Meeting Dinner
Date: TBD
Rate: No Charge if it can be done on an evening before a scheduled PD
Total: $0.00

Set Up Data Points to Link CLR To Specific Outcomes
Date: TBD
Rate: No Charge
Total: $0.00

MEMORANDUM OF UNDERSTANDING

SERVICES CONTINUED:

The Center has agreed to provide the following trainings in the area of culturally and linguistically responsive teaching and learning for the client:

INSTRUCTIONAL CYCLE (COACHING)

Coach I – Observation/Coaching with technical feedback (establishes baseline after management/engagement workshop and collaborative)

• Each cadre member will be visited for a 15-minute observation. The observer will be looking at student engagement, classroom management, and any preliminary use of the CLR strategies.

Coach II Round 1- Post-Lesson Planning Collaborative classroom observation, followed by coaching with technical feedback. To occur after model demonstration day in vocabulary, literacy, and language workshop.

• Minimal substitute coverage needed (1-2 subs at maximum)
• All cadre members are observed by a CLR coach for 30-minutes on a specific lesson
• Coach debriefs with each cadre member individually or in small groups for 15-20 minutes after each observation (may need brief coverage depending on schedule)

Coach II Round 2- Post-Lesson Planning Collaborative classroom observation, followed by coaching with technical feedback. To occur after model demonstration day in vocabulary, literacy, and language workshop.

• Minimal substitute coverage needed (1-2 subs at maximum)
• All cadre members are observed by a CLR coach for 30-minutes on a specific lesson
• Coach debriefs with each cadre member individually or in small groups for 15-20 minutes after each observation (may need brief coverage depending on schedule)

Dates: Throughout 2019/2020 academic year
Rate: $7,000 per cycle for cadre of 10
Quantity: 6
Total: $42,000.00

Please return signed contract via fax at (323) 292-2323 or via email to ccrtl.la@gmail.com.

MEMORANDUM OF UNDERSTANDING

TOTAL COST: $46,750.00

PAYMENT PLAN: All invoices are Net 15 .

OTHER TERMS:

1. This MOU must be returned to our office signed and returned no later than six weeks prior to the scheduled date of the PD or the PD may be postponed to another date.
2. A purchase order, if applicable, in the full or the installment amount must be received in our office at least two weeks prior to the scheduled date of training. If not received within two weeks, the date may be postponed.
3. All fees are inclusive of travel, food and other related expenses unless otherwise noted.
4. Payment is due when services are rendered, unless other arrangements are made. All invoices are a net 15-day, unless otherwise stipulated and agreed upon by both parties.
5. Installment plans are developed if the costs is more than $10,000, as applicable
6. This agreement is not in lieu of an actual contract generated by your organization. If your organization has a separate contract please forward it to THE CENTER.
7. THE CENTER will be responsible for handouts if the participant total is less than 50 people. Your organization will be responsible for handouts if the participant total is over 50 people. THE CENTER needs notification of the number of participants at least 10 days prior to the scheduled event.
8. THE CENTER will send original handouts via hard copy mail or electronic mail if available, within 7 days of the date of the session. A confirmation of receipt of handouts is requested.
9. Any video or audio taping of THE CENTER presentations/products are not allowed without explicit permission from THE CENTER.

AGREED AND ACCEPTED BY:

The Center
Name:___Sharroky Hollie___
Title:___Executive Director___
Signature:

Client
Name___Ian Buchanan___
Job Title:_Asst. Supt. C&I_
Signature:

7700 Olive Blvd
St Louis, MO 63130

Invoice

Invoice #: 1567-0   Invoice Date: 03/26/20

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141
          MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: NOW
Check #:75766 Check Date: 03/26/20
PO Number: 20-0000-0977
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: C&I - CLR CONVERSATIONS, 3/9/20

Account Distribution

Fund Account Code	Account Description	Club Account	Account Amount	Purchase Description
001-2213-6312-1050-00999-3-221	C&I PD Prof & Technical Servic		2000.00	C&I - CLR CONVERSATIONS, 3/9/20

			2000.00	

Invoice

Invoice #: 1577-0   Invoice Date: 04/08/20

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141
          MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN03
Check #:76247 Check Date: 05/22/20
PO Number: 20-0000-1312
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: C&I - VIRTUAL COACHING SESSIONS

Account Distribution

Fund Account Code	Account Description	Club Account	Account Amount	Purchase Description
001-2213-6312-1050-00999-3-221C&I PD Prof & Technical Servic			3315.00	C&I - VIRTUAL COACHING SESSIONS
001-2213-6312-2000-00999-3-221C&I PD Prof & Technical Servic			2677.50	C&I - VIRTUAL COACHING SESSIONS
001-2213-6312-4060-00999-3-221C&I PD Prof & Technical Servic			1657.50	C&I - VIRTUAL COACHING SESSIONS
001-2213-6312-4100-00999-3-221C&I PD Prof & Technical Servic			1402.50	C&I - VIRTUAL COACHING SESSIONS
001-2213-6312-4140-00999-3-221C&I PD Prof & Technical Servic			1402.50	C&I - VIRTUAL COACHING SESSIONS
001-2213-6312-4200-00999-3-221C&I PD Prof & Technical Servic			1402.50	C&I - VIRTUAL COACHING SESSIONS
001-2213-6312-7500-00999-3-221C&I PD Prof & Technical Servic			892.50	C&I - VIRTUAL COACHING SESSIONS

12750.00

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www.culturallyresponsive.org

MEMORANDUM OF UNDERSTANDING

The memorandum of understanding is made on __June 25th, 2020__ for __University City Schools__ (hereafter name "Client"), and the Center for Culturally Responsive Teaching and Learning (hereafter named "The Center").

DECLARATION OF SERVICES:
ThepurposeofthememorandumistooutlineaproposedagreementbetweentheClientandTheCenter.
SERVICE:
The Center has agreed to provide the following trainings in the area of culturally and linguistically responsive teaching and learning for the client:

Foundation Day One - A Focus on Culture and its Instructional Benefits - VABB Academy followed by Q&A
•Defines concretely what is cultural responsiveness and why it is necessary in our schools today.
•Builds knowledge and creates the context for addressing the needs of underserved students in terms of their sociopolitical and sociolinguistic relativity in the American educational system.
•Promotes the focus on effective instructional strategies utilization in a way that validates and affirms underserved students across content areas and grade levels .

Quantity: Unlimited coupons
Total: $3,000.00

MEMORANDUM OF UNDERSTANDING

TOTAL COST: $3,000.00

PAYMENT PLAN: All invoices are Net 15 .

OTHER TERMS:

1. This MOU must be returned to our office signed and returned no later than six weeks prior to the scheduled date of the PD or the PD may be postponed to another date.

2. A purchase order, if applicable, in the full or the installment amount must be received in our office at least two weeks prior to the scheduled date of training. If not received within two weeks, the date may be postponed.

3. All fees are inclusive of travel, food and other related expenses unless otherwise noted.

4. Payment is due when services are rendered, unless other arrangements are made.

5. Payment will be expected from first time CLIENTS on the day of the first event unless otherwise stipulated.

6. All invoices are a net 15-day, unless otherwise stipulated and agreed upon by both parties.

7. Installment plans are developed if the costs is more than $10,000, as applicable

8. This agreement is not in lieu of an actual contract generated by your organization. If your organization has a separate contract please forward it to THE CENTER.

9. THE CENTER will be responsible for handouts if the participant total is less than 50 people. Your organization will be responsible for handouts if the participant total is over 50 people. THE CENTER needs notification of the number of participants at least 10 days prior to the scheduled event.

10. THE CENTER will send original handouts via hard copy mail or electronic mail if available, within 7 days of the date of the session. A confirmation of receipt of handouts is requested.

11. Any video or audio taping of THE CENTER presentations/products are not allowed without explicit permission from THE CENTER.

12. THE CLIENT reserves the right to cancel this agreement without obligation by giving 60-day written notice to THE CENTER of the intent to terminate. If cancellation is made less than 60 days in advance of the first scheduled service, THE CLIENT is responsible for payment of fifty (50%) of the total cost of the terminated Memorandum of Understanding, unless otherwise stipulated and agreed upon both parties.

AGREED AND ACCEPTED BY:

The Center
Name: Sharroky Hollie
Title: Executive Director
Signature:

Client
Name: _Ian P. Buchanan_
Job Title: _Asst Sup T_
Signature:

Culturally and Linguistically Responsive Teaching and Learning

All Grades

Research and Standards Based

2nd Edition

Provide teachers with concrete strategies and suggestions to support their culturally and linguistically diverse students!

▶ Incorporate effective tools for educating students of diverse backgrounds into daily classroom lessons

▶ Build an understanding of the significance of teaching practices, the classroom environment, and assignments to the increasingly diverse student populations

▶ Use the "whole-kid approach" in your daily instruction to meet the needs of diverse students

▶ The five pedagogical areas addressed in these resources are:
  - ✔ Classroom Management
  - ✔ Use of Text
  - ✔ Academic Vocabulary
  - ✔ Situational Appropriateness
  - ✔ Learning Environment

Research- and standards-based

▶ Based on current research in the area of culturally responsive teaching

Author Focus Sharroky Hollie

Sharroky Hollie, Ph.D., has spent nearly 25 years in education in various roles, from middle and high school teacher to President/Chief Education Advocate for the Culture and Language Academy of Success, a K–8 independent charter school that espouses culturally responsive pedagogy as its primary approach. Dr. Hollie is the executive director of the Center for Culturally Responsive Teaching and Learning, a non-profit organization dedicated to providing professional development for educators desiring to become culturally responsive.

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Ship to: ☐ Home Address or ☐ School Address

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SHIPPING CHARGES

Order Amount	Standard**	2nd Day****	OVERNIGHT****
0-$24.99	$4.50	Additional $5.99	Additional $15.99
$25-$249.99	15%	Additional $15.99	Additional $19.99
$250+	10%	Additional 5%	Additional 10%

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• Prices subject to change.
• Minimum order $10.00.
• All orders from individuals must be accompanied by payment.
• Non-public schools are subject to credit approval.
• Payable only in U.S. funds drawn on a U.S. bank. Outside U.S., please use U.S. funds: Money Orders, VISA, or MasterCard only.

OUR GUARANTEE
We take pride in creating quality products for your classroom. If you are not satisfied with any product, please return it within 90 days, or call your customer service representative.

Item	Quantity	Title	Unit Price	Total Price
51731		Culturally and Linguistically Responsive Teaching and Learning: Classroom Practices for Student Success, 2nd Edition	~~$31.99~~ $23.99	
51462		Strategies for Culturally and Linguistically Responsive Teaching and Learning	~~$99.99~~ $74.99	

I am enclosing: ☐ Check (Make checks payable to Shell Education) ☐ Purchase Order (P.O. with valid signature must be included with order form.)
  ☐ Money Order

Credit Card: ☐ Personal ☐ School (VISA or MasterCard only)

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Expiration Date _____

Print Card Holder's Name _____

Card Holder's Signature _____

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ORDER TOTAL _____

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TOTAL ENCLOSED _____

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4712 Admiralty Way #1141, Marina Del Rey 90292

T: 323.393.2800 F: 323.292.2323
www.culturallyresponsive.org

MEMORANDUM OF UNDERSTANDING

The memorandum of understanding is made on __January 20, 2021__ for __University City Schools__ hereafter name "Client"), and the Center for Culturally Responsive Teaching and Learning (hereafter named "The Center").

DECLARATION OF SERVICES:

The purpose of the memorandum is to outline a proposed agreement between the Client and The Center.

SERVICE:

The Center has agreed to provide the following trainings in the area of culturally and linguistically responsive teaching and learning for the client:

INSTRUCTIONAL CYCLE (COACHING)

Coach I – Observation/Coaching with technical feedback (establishes baseline after management/engagement workshop and collaborative)

• Each cadre member will be visited for a 15-minute observation. The observer will be looking at student engagement, classroom management, and any preliminary use of the CLR strategies.

Coach II - Round 1- Post-Lesson Planning Collaborative classroom observation, followed by coaching with technical feedback. To occur after model demonstration day in vocabulary, literacy, and language workshop.

• Minimal substitute coverage needed (1-2 subs at maximum)
• All cadre members are observed by a CLR coach for 30-minutes on a specific lesson
• Coach debriefs with each cadre member individually or in small groups for 15-20 minutes after each observation (may need brief coverage depending on schedule)

Coach II - Round 2 - Post-Lesson Planning Collaborative classroom observation, followed by coaching with technical feedback. To occur after model demonstration day in vocabulary, literacy, and language workshop.

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• All cadre members are observed by a CLR coach for 30-minutes on a specific lesson
• Coach debriefs with each cadre member individually or in small groups for 15-20 minutes after each observation (may need brief coverage depending on schedule)

Dates: TBD
Rate: $7,000 per 10 teachers
Quantity: 6
Total: $42,000.00

MEMORANDUM OF UNDERSTANDING
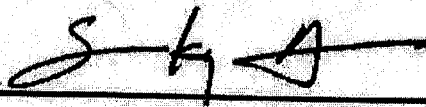
TOTAL COST: $42,000

PAYMENT PLAN: All invoices are Net 15 .

OTHER TERMS:

1. This MOU must be returned to our office signed and returned no later than six weeks prior to the scheduled date of the PD or the PD may be postponed to another date.
2. A purchase order, if applicable, in the full or the installment amount must be received in our office at least two weeks prior to the scheduled date of training. If not received within two weeks, the date may be postponed.
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9. Any video or audio taping of THE CENTER presentations/products are not allowed without explicit permission from THE CENTER.

AGREED AND ACCEPTED BY:

The Center
Name: Sharroky Hollie
Title: Executive Director
Signature:

Client
Name: Ian Buchanan
Job Title: Asst Supt
Signature:

Invoice

Invoice #: 1611-0   Invoice Date: 08/12/20

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141
        MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN07
Check #:76860 Check Date: 08/14/20
PO Number: 21-0000-0438
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: C&I-8/7/20, CHANGING MINDSETS ACADEMY

Account Distribution

Fund Account Code	Account Description	Club Account	Account Amount	Purchase Description
001-2213-6312-1050-00999-3-221	C&I PD Prof & Technical Servic		1552.50	C&I-CHANGING MINDSETS ACADEMY, 8/7
001-2213-6312-2000-00999-3-221	C&I PD Prof & Technical Servic		1322.50	C&I-CHANGING MINDSETS ACADEMY, 8/7
001-2213-6312-4060-00999-3-221	C&I PD Prof & Technical Servic		805.00	C&I-CHANGING MINDSETS ACADEMY, 8/7
001-2213-6312-4100-00999-3-221	C&I PD Prof & Technical Servic		690.00	C&I-CHANGING MINDSETS ACADEMY, 8/7
001-2213-6312-4140-00999-3-221	C&I PD Prof & Technical Servic		632.50	C&I-CHANGING MINDSETS ACADEMY, 8/7
001-2213-6312-4200-00999-3-221	C&I PD Prof & Technical Servic		575.00	C&I-CHANGING MINDSETS ACADEMY, 8/7
001-2213-6312-7500-00999-3-221	C&I PD Prof & Technical Servic		172.50	C&I-CHANGING MINDSETS ACADEMY, 8/7

			5750.00	

Invoice

Invoice #: 1651-0   Invoice Date: 11/04/20

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141
          MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN10
Check #:77509 Check Date: 11/05/20
PO Number: 21-0000-1093
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: C&I-LEADERSHIP WORKSHOP 9/17/20

Account Distribution

Fund Account Code	Account Description	Club Account	Account Amount	Purchase Description
001-2213-6312-1050-00999-3-221	C&I PD Prof & Technical Servic		405.00	C&I-LEADERSHIP WORKSHOP 9/17/20
001-2213-6312-2000-00999-3-221	C&I PD Prof & Technical Servic		345.00	C&I-LEADERSHIP WORKSHOP 9/17/20
001-2213-6312-4060-00999-3-221	C&I PD Prof & Technical Servic		210.00	C&I-LEADERSHIP WORKSHOP 9/17/20
001-2213-6312-4100-00999-3-221	C&I PD Prof & Technical Servic		180.00	C&I-LEADERSHIP WORKSHOP 9/17/20
001-2213-6312-4140-00999-3-221	C&I PD Prof & Technical Servic		165.00	C&I-LEADERSHIP WORKSHOP 9/17/20
001-2213-6312-4200-00999-3-221	C&I PD Prof & Technical Servic		150.00	C&I-LEADERSHIP WORKSHOP 9/17/20
001-2213-6312-7500-00999-3-221	C&I PD Prof & Technical Servic		45.00	C&I-LEADERSHIP WORKSHOP 9/17/20

1500.00

Invoice

Invoice #: 1679-0   Invoice Date: 01/06/21

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141   MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN12
Check #:77954   Check Date: 01/08/21
PO Number: 21-0000-1425
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: C&I-CLR TRAINING 12/1/20

Account Distribution

Fund Account Code	Account Description	Club Account	Account Amount	Purchase Description
001-2213-6312-1050-00999-3-221	C&I PD Prof & Technical Servic		675.00	C&I-CLR TRAINING 12/1/20
001-2213-6312-2000-00999-3-221	C&I PD Prof & Technical Servic		575.00	C&I-CLR TRAINING 12/1/20
001-2213-6312-4060-00999-3-221	C&I PD Prof & Technical Servic		350.00	C&I-CLR TRAINING 12/1/20
001-2213-6312-4100-00999-3-221	C&I PD Prof & Technical Servic		300.00	C&I-CLR TRAINING 12/1/20
001-2213-6312-4140-00999-3-221	C&I PD Prof & Technical Servic		275.00	C&I-CLR TRAINING 12/1/20
001-2213-6312-4200-00999-3-221	C&I PD Prof & Technical Servic		250.00	C&I-CLR TRAINING 12/1/20
001-2213-6312-7500-00999-3-221	C&I PD Prof & Technical Servic		75.00	C&I-CLR TRAINING 12/1/20
			2500.00	

7700 Olive Blvd
St Louis, MO 63130

Invoice

Invoice #: 1694-0   Invoice Date: 01/14/21

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141
          MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN12
Check #:78008 Check Date: 01/15/21
PO Number: 21-0000-1566
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: CLR TEACHER WORKSHOP, 1/4/21

Account Distribution

Fund Account Code	Account Description	Club Account	Account Amount	Purchase Description
001-2213-6312-1050-00999-3-221	C&I PD Prof & Technical Servic		675.00	CLR TEACHER WORKSHOP, 1/4/21
001-2213-6312-2000-00999-3-221	C&I PD Prof & Technical Servic		575.00	CLR TEACHER WORKSHOP, 1/4/21
001-2213-6312-4060-00999-3-221	C&I PD Prof & Technical Servic		350.00	CLR TEACHER WORKSHOP, 1/4/21
001-2213-6312-4100-00999-3-221	C&I PD Prof & Technical Servic		300.00	CLR TEACHER WORKSHOP, 1/4/21
001-2213-6312-4140-00999-3-221	C&I PD Prof & Technical Servic		275.00	CLR TEACHER WORKSHOP, 1/4/21
001-2213-6312-4200-00999-3-221	C&I PD Prof & Technical Servic		250.00	CLR TEACHER WORKSHOP, 1/4/21
001-2213-6312-7500-00999-3-221	C&I PD Prof & Technical Servic		75.00	CLR TEACHER WORKSHOP, 1/4/21

			2500.00	

7700 Olive Blvd
St Louis, MO 63130

Invoice

Invoice #: 1755-0   Invoice Date: 04/08/21

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141
          MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN03
Check #:78674   Check Date: 04/08/21
PO Number: 21-0000-2135
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: COACH 1-PRE ASSESSMENTS,4/2/21

Account Distribution

Fund Account Code	Account Description	Club Account	Account Amount	Purchase Description
001-2213-6312-1050-00999-3-221C&I PD Prof & Technical Servic			2700.00	COACH 1-PRE ASSESSMENTS, 4/2/21
001-2213-6312-2000-00999-3-221C&I PD Prof & Technical Servic			2300.00	COACH 1-PRE ASSESSMENTS, 4/2/21
001-2213-6312-4060-00999-3-221C&I PD Prof & Technical Servic			1400.00	COACH 1-PRE ASSESSMENTS, 4/2/21
001-2213-6312-4100-00999-3-221C&I PD Prof & Technical Servic			1200.00	COACH 1-PRE ASSESSMENTS, 4/2/21
001-2213-6312-4140-00999-3-221C&I PD Prof & Technical Servic			1100.00	COACH 1-PRE ASSESSMENTS, 4/2/21
001-2213-6312-4200-00999-3-221C&I PD Prof & Technical Servic			1000.00	COACH 1-PRE ASSESSMENTS, 4/2/21
001-2213-6312-7500-00999-3-221C&I PD Prof & Technical Servic			300.00	COACH 1-PRE ASSESSMENTS, 4/2/21

			10000.00	

7700 Olive Blvd
St Louis, MO 63130

Invoice

Invoice #: 1768-0   Invoice Date: 05/12/21

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141
          MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN04
Check #:79069 Check Date: 05/13/21
PO Number: 21-0000-2507
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: COACH II R1 LESSON PLANNING, APR' 21

Account Distribution

Fund Account Code	Account Description	Club Account	Account Amount	Purchase Description
001-2213-6312-1050-00999-3-221C&I PD Prof & Technical Servic			4050.00	COACH II R1 LESSON PLAN, APR' 21
001-2213-6312-2000-00999-3-221C&I PD Prof & Technical Servic			3450.00	COACH II R1 LESSON PLAN, APR' 21
001-2213-6312-4060-00999-3-221C&I PD Prof & Technical Servic			2100.00	COACH II R1 LESSON PLAN, APR' 21
001-2213-6312-4100-00999-3-221C&I PD Prof & Technical Servic			1800.00	COACH II R1 LESSON PLAN, APR' 21
001-2213-6312-4140-00999-3-221C&I PD Prof & Technical Servic			1650.00	COACH II R1 LESSON PLAN, APR' 21
001-2213-6312-4200-00999-3-221C&I PD Prof & Technical Servic			1500.00	COACH II R1 LESSON PLAN, APR' 21
001-2213-6312-7500-00999-3-221C&I PD Prof & Technical Servic			450.00	COACH II R1 LESSON PLAN, APR' 21

15000.00

7700 Olive Blvd
St Louis, MO 63130

Invoice

Invoice #: 1774-0   Invoice Date: 05/20/21

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141   MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN05
Check #:79144 Check Date: 05/20/21
PO Number: 21-0000-2294
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: CLR SUMMER INSTITUTES FEE

Account Distribution

Fund Account Code	Account Description	Club Account	Account Amount	Purchase Description
001-2214-6343-1050-00301-3-221PDC	HS Travel & Conferences		1558.64	CLR SUMMER INSTITUTES FEE
001-2214-6343-2000-00301-3-221PDC	BW Travel & Conferences		519.55	CLR SUMMER INSTITUTES FEE
001-2214-6343-4060-00301-3-221PDC	BJ Travel & Conferences		519.55	CLR SUMMER INSTITUTES FEE
001-2214-6343-4100-00301-3-221PDC	FP Travel & Conferences		519.55	CLR SUMMER INSTITUTES FEE
001-2214-6343-4140-00301-3-221PDC	JP Travel & Conferences		2078.18	CLR SUMMER INSTITUTES FEE
001-2214-6343-4200-00301-3-221PDC	Per Travel & Conferences		519.53	CLR SUMMER INSTITUTES FEE
			5715.00	

7700 Olive Blvd
St Louis, MO 63130

Invoice

Invoice #: 1793-0   Invoice Date: 05/27/21

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141
          MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN05
Check #:79192 Check Date: 05/27/21
PO Number: 21-0000-2605
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: COACH II R1/R2 POST LESSON PLANNING

Account Distribution

Fund Account Code	Account Description	Club Account	Account Amount	Purchase Description
001-2213-6312-1050-00999-3-221C&I PD Prof & Technical Servic			4050.00	COACH II R1 & R2 POST LESSON PLAN
001-2213-6312-2000-00999-3-221C&I PD Prof & Technical Servic			3450.00	COACH II R1 & R2 POST LESSON PLAN
001-2213-6312-4060-00999-3-221C&I PD Prof & Technical Servic			2100.00	COACH II R1 & R2 POST LESSON PLAN
001-2213-6312-4100-00999-3-221C&I PD Prof & Technical Servic			1800.00	COACH II R1 & R2 POST LESSON PLAN
001-2213-6312-4140-00999-3-221C&I PD Prof & Technical Servic			1650.00	COACH II R1 & R2 POST LESSON PLAN
001-2213-6312-4200-00999-3-221C&I PD Prof & Technical Servic			1500.00	COACH II R1 & R2 POST LESSON PLAN
001-2213-6312-7500-00999-3-221C&I PD Prof & Technical Servic			450.00	COACH II R1 & R2 POST LESSON PLAN

15000.00

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St Louis, MO 63130

Invoice

Invoice #: 1804-0   Invoice Date: 06/23/21

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141
          MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN06
Check #:79539   Check Date: 06/25/21
PO Number: 21-0000-2835
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Paid not yet cleared

Invoice Description: C&I-CLR SUMMER INSTITUTES

Account Distribution

Fund Account Code	Account Description	Club Account	Account Amount	Purchase Description
001-2213-6312-1050-00999-3-221	C&I PD Prof & Technical Servic		870.00	C&I-CLR SUMMER INSTITUTES
001-2213-6312-4060-00999-3-221	C&I PD Prof & Technical Servic		870.00	C&I-CLR SUMMER INSTITUTES
001-2213-6312-4140-00999-3-221	C&I PD Prof & Technical Servic		1305.00	C&I-CLR SUMMER INSTITUTES

			3045.00	

THE CENTER FOR
CULTURALLY RESPONSIVE
TEACHING AND LEARNING
4712 Admiralty Way # 1141 Marina Del Rey, CA 90292
T: (323)292.2000 F:(323) 292-2323
www.culturallyresponsive.org

INVOICE

Date	Invoice #
5/27/2021	1804

P.O. #:	

Bill To:

University City Schools
8136 Groby Rd
University City, MO 63130

Terms	Due Date
Net 15	6/11/2021

Quantity	Description	Rate	Amount
8	CLR Summer Institutes Jennifer Hutchinson Marie Smith Dawn Pulsipher GabrielleMaune Fannie Belle Lebby Vielia Jeffries-Evans Lu Waldemer Andrea Berin	435.00	3,480.00T
	Out-of-state sale, exempt from sales tax	0.00%	0.00

Inform. Influence. Inspire.	Total	$3,480.00

Questions about this invoice? Email us.
ccrtl.la@gmail.com

MEMORANDUM OF UNDERSTANDING

The memorandum of understanding is made on ___July 6 2021___ for ___University City___ (hereafter name "Client"), and the Center for Culturally Responsive Teaching and Learning (hereafter named "The Center").

DECLARATION OF SERVICES:

The purpose of the memorandum is to outline a proposed agreement between the Client and The Center.

SERVICE:

The Center has agreed to provide the following trainings in the area of culturally and linguistically responsive teaching and learning for the client:

VABB Academy: Focus on Culture and its Instructional Benefits Workshop

• Defines, concretely, what is cultural responsiveness and why it is necessary in our schools today.
• Builds knowledge and creates the context for addressing the needs of underserved students in terms of their sociopolitical and sociolinguistic relativity in the American educational system.
• Promotes the focus on effective instructional strategies utilization in a way that validates and affirms underserved students across content areas and grade levels.

AND

VABB Academy: Culturally Responsive Classroom Management Workshop

In order to have a positive classroom management system, teachers have to separate out cultural behavior from disruptive behaviors. In many cases, the two are confused due to biases, misperceptions, and miscommunication. This session will work teachers through a process of reflecting upon their biases, learning about cultural behaviors according to research, and practicing strategies for building on the cultural behaviors.
Rate: $6,000 for 750 coupons and 1 Q&A session per course
Quantity: 1
Total: $6,000.00

CLR Teacher Leader Training

CLR is grassroots and a bottom to top leadership model by nature. Teachers are the best leaders of CLR because they can model the instructional approach and, as models, peer coach their colleagues into becoming CLR. The CLR Teacher Leaders' Training gives teacher leaders the mindset and skillset necessary to lead others in CLR, starting at the classroom level. CLRTLs will deepen their CLR instructional practices by delving more into academic literacy and academic vocabulary and by learning how to do CLR PD and CLR coaching
Date: August 16, 2021
Quantity:
Rate: $2,500/half day
Total: $2,500.00

SERVICES CONTINUED:
The Center has agreed to provide the following trainings in the area of culturally and linguistically responsive teaching and learning for the client:

Culturally Responsive Academic Literacy Workshop
This workshop delves into the use of culturally responsive text, by focusing and modeling effective literacy strategies for the purposes of teaching the Common Core Standards. Teachers will also build their knowledge in what is a culturally authentic text and what is not, will learn why use of effective strategies made culturally responsive can benefit students more so than traditional activities, and will learn applications for use with content area textbooks. Variations of this workshop include focus on reading comprehension for 4-12 grade students and developing oral literacy skills in the primary grades.
Date: TBD
Rate: $3,000/half day
Quantity: 1
Total: $3,000.00

CLR Leadership Coaching/Mentorship
This workshop gives school leaders a time to be reflective about how to create a school culture that will be accepting of culturally and linguistically responsive practices. The three areas of reflection covered are: (1)being a model of cultural responsiveness, (2)supporting the development of cultural responsiveness, and (3) assessing the institutional change process as it applies to cultural responsiveness.
Date: September 29, 2021
Quantity: 1
Rate: $2,500/half day
Total: $2,500.00

Please return signed contract via fax at (323) 292-2323 or via email to ccrtl.la@gmail.com.

MEMORANDUM OF UNDERSTANDING

TOTAL COST: $14,000.00

PAYMENT PLAN: All invoices are Net 15 .

OTHER TERMS:

1. This MOU must be returned to our office signed and returned no later than six weeks prior to the scheduled date of the PD or the PD may be postponed to another date.
2. A purchase order, if applicable, in the full or the installment amount must be received in our office at least two weeks prior to the scheduled date of training. If not received within two weeks, the date may be postponed.
3. All fees are inclusive of travel, food and other related expenses unless otherwise noted.
4. Payment is due when services are rendered, unless other arrangements are made.
5. Payment will be expected from first time CLIENTS on the day of the first event unless otherwise stipulated.
6. All invoices are a net 15-day, unless otherwise stipulated and agreed upon by both parties.
7. Installment plans are developed if the costs is more than $10,000, as applicable
8. This agreement is not in lieu of an actual contract generated by your organization. If your organization has a separate contract please forward it to THE CENTER.
9. Any video or audio taping of THE CENTER presentations/products are not allowed without explicit permission from THE CENTER.
10. THE CLIENT reserves the right to cancel this agreement without obligation by giving 60-day written notice to THE CENTER of the intent to terminate. If cancellation is made less than 60 days in advance of the first scheduled service, THE CLIENT is responsible for payment of fifty (50%) of the total cost of the terminated Memorandum of Understanding, unless otherwise stipulated and agreed upon both parties.

AGREED AND ACCEPTED BY:

The Center
Name: Sharroky Hollie
Title: Executive Director
Signature:

Client
Name: Elizabeth Gardner
Job Title: Director of Instruction
Signature:

Culturally and Linguistically Responsive Teaching and Learning

All Grades

Strategies for Culturally and Linguistically Responsive Teaching and Learning

Research and Standards Based

Culturally and Linguistically Responsive Teaching and Learning

Classroom Practices for Student Success

Sharroky Hollie

2nd Edition

Provide teachers with concrete strategies and suggestions to support their culturally and linguistically diverse students!

- Incorporate effective tools for educating students of diverse backgrounds into daily classroom lessons

- Build an understanding of the significance of teaching practices, the classroom environment, and assignments to the increasingly diverse student populations

- Use the "whole-kid approach" in your daily instruction to meet the needs of diverse students

- The five pedagogical areas addressed in these resources are:
  - ✔ Classroom Management
  - ✔ Use of Text
  - ✔ Academic Vocabulary
  - ✔ Situational Appropriateness
  - ✔ Learning Environment

Research- and standards-based

- Based on current research in the area of culturally responsive teaching

Author Focus Sharroky Hollie

Sharroky Hollie, Ph.D., has spent nearly 25 years in education in various roles, from middle and high school teacher to President/Chief Education Advocate for the Culture and Language Academy of Success, a K–8 independent charter school that espouses culturally responsive pedagogy as its primary approach. Dr. Hollie is the executive director of the Center for Culturally Responsive Teaching and Learning, a non-profit organization dedicated to providing professional development for educators desiring to become culturally responsive.

SHELL EDUCATION
a division of Teacher Created Materials   877.777.3450 | www.tcmpub.com/shell-education

B2576 04/17

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7700 Olive Blvd
St Louis, MO 63130
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Invoice

Invoice #: 1839-0   Invoice Date: 08/19/21

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141
         MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN07
Check #:80013   Check Date: 08/20/21
PO Number: 22-0000-0598
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: PROF SERV, VABB COURSE 1&2

Account Distribution

Fund Account Code	Account Description	Club Account	Account Amount	Purchase Description
001-2213-6312-1050-00999-3-221C&I PD Prof & Technical Servic			1560.00	PROF SERV, VABB COURSE 1&2
001-2213-6312-2000-00999-3-221C&I PD Prof & Technical Servic			1500.00	PROF SERV, VABB COURSE 1&2
001-2213-6312-4060-00999-3-221C&I PD Prof & Technical Servic			840.00	PROF SERV, VABB COURSE 1&2
001-2213-6312-4100-00999-3-221C&I PD Prof & Technical Servic			720.00	PROF SERV, VABB COURSE 1&2
001-2213-6312-4140-00999-3-221C&I PD Prof & Technical Servic			660.00	PROF SERV, VABB COURSE 1&2
001-2213-6312-4200-00999-3-221C&I PD Prof & Technical Servic			660.00	PROF SERV, VABB COURSE 1&2
001-2213-6312-7500-00999-3-221C&I PD Prof & Technical Servic			60.00	PROF SERV, VABB COURSE 1&2

                                                    6000.00
```

7700 Olive Blvd
St Louis, MO 63130

Invoice

Invoice #: 1846-0        Invoice Date: 09/10/21

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141
        MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN09
Check #:80231  Check Date: 09/13/21
PO Number: 22-0000-0825
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: C&I-TCHR LEADERSHIP WORKSHOP

Account Distribution

| Fund Account Code | Account Description | Club Account | Account Amount | Purchase Description |
|---|---|---|---|---|
| 001-2213-6312-1050-00999-3-221 | C&I PD Prof & Technical Servic | | 650.00 | C&I-TCHR LEADERSHIP WORKSHOP |
| 001-2213-6312-2000-00999-3-221 | C&I PD Prof & Technical Servic | | 625.00 | C&I-TCHR LEADERSHIP WORKSHOP |
| 001-2213-6312-4060-00999-3-221 | C&I PD Prof & Technical Servic | | 350.00 | C&I-TCHR LEADERSHIP WORKSHOP |
| 001-2213-6312-4100-00999-3-221 | C&I PD Prof & Technical Servic | | 300.00 | C&I-TCHR LEADERSHIP WORKSHOP |
| 001-2213-6312-4140-00999-3-221 | C&I PD Prof & Technical Servic | | 275.00 | C&I-TCHR LEADERSHIP WORKSHOP |
| 001-2213-6312-4200-00999-3-221 | C&I PD Prof & Technical Servic | | 275.00 | C&I-TCHR LEADERSHIP WORKSHOP |
| 001-2213-6312-7500-00999-3-221 | C&I PD Prof & Technical Servic | | 25.00 | C&I-TCHR LEADERSHIP WORKSHOP |

2500.00

Invoice

Invoice #: 1870-0          Invoice Date: 11/11/21

Vendor Name: THE CENTER FOR CULTURALLY
RESPONSIVE TEACHING & LEARNING
Vendor Address: 4712 ADMIRALTY WAY
#1141
          MARINA DEL REY CA 90292

Invoice Due Date:
Check Batch: GEN10
Check #:80891  Check Date: 11/12/21
PO Number: 22-0000-1609
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: C&I-VIRTUAL CLR LDRSHP 9/29/21

Account Distribution

| Fund Account Code | Account Description | Club Account | Account Amount | Purchase Description |
|---|---|---|---|---|
| 001-2213-6312-1050-00999-3-221C&I PD Prof & Technical Servic | | | 650.00 | C&I-VIRTUAL CLR LDRSHP 9/29/21 |
| 001-2213-6312-2000-00999-3-221C&I PD Prof & Technical Servic | | | 625.00 | C&I-VIRTUAL CLR LDRSHP 9/29/21 |
| 001-2213-6312-4060-00999-3-221C&I PD Prof & Technical Servic | | | 350.00 | C&I-VIRTUAL CLR LDRSHP 9/29/21 |
| 001-2213-6312-4100-00999-3-221C&I PD Prof & Technical Servic | | | 300.00 | C&I-VIRTUAL CLR LDRSHP 9/29/21 |
| 001-2213-6312-4140-00999-3-221C&I PD Prof & Technical Servic | | | 275.00 | C&I-VIRTUAL CLR LDRSHP 9/29/21 |
| 001-2213-6312-4200-00999-3-221C&I PD Prof & Technical Servic | | | 275.00 | C&I-VIRTUAL CLR LDRSHP 9/29/21 |
| 001-2213-6312-7500-00999-3-221C&I PD Prof & Technical Servic | | | 25.00 | C&I-VIRTUAL CLR LDRSHP 9/29/21 |

          2500.00

# CLR Teacher Leader's Training Guide

CLR Teacher Leader Model     Responsibilities
Next Steps     Responsibility Brainstorming     TL Reference Links

# CLR Teacher Leader Model

## Description of Training ....
## Position Description
- CLR is grassroots and a bottom to top leadership model by nature. Teachers are the best leaders of CLR because they can model the instructional approach and, as models, peer coach their colleagues into becoming CLR. The CLR Teacher Leader must have the mindset and skillset necessary to lead others in CLR, starting at the classroom level.

## Major Objectives
- Be an instructional model of the CLR approach and a mindset model with a positive attitude about students and staff
- Support sustainability and build capacity by conducting ongoing professional development and peer coaching/mentor colleagues
- Be an advocate and cheerleader for CLR by bringing energy, commitment and enthusiasm to the school site level.

## Structure
- 2-3 CLR Teacher Leaders per school
- Collaborate as a CLR Team (CLR Teacher Leaders, Instructional Coach (if applicable) Building Administration)
- Stipend/Compensation based on District agreement (if applicable)
- Two year commitment is encouraged
- CLR Teacher Leaders meet as a large group at least two times, preferably 4 times throughout the year facilitated by a centralized position, such as districtwide CLR Coach or Coordinator.

## Recommended Selection and Qualifications:
- Current state Issued teaching license
- Trained in CLR Foundations via Dr. Hollie or via book study within the past 3 years
- Participated in a CLR Jumpstart Workshop
- Evidence of positive and productive working relationships with colleagues
- Participation in the CLR Coaching Cohort is required
- Attend CLR Summer Institute- CLR 1 and 2 or commitment to do so during the course of being CLR Teacher Leader (strongly recommended)

## 6 Core Responsibilities   *Details on next page
1. Complete CLR Training Plan/Ongoing learning
2. Meet with building CLR Team
3. Facilitate a CLR Binder Study
4. Communicate monthly with staff
5. Provide Monthly CLR Professional Learning
6. Keep CLR momentum going

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# Monthly Responsibilities x6

## 1- Complete CLR Training Plan; Or Continued Personal CLR Learning
- Year 1: Attend two Trainings Days; Complete 3 coaching events with CLR Coach during year one
- Follow-Up Years: Continued personal learning via book studies, CLR Summer Institute, Other

## 2- Meet with a Building CLR Team (*This can be an Equity Team, Site Committee, etc.)
- Discuss who is being mentored/coached and discuss building needs & celebrate successes
- Decide how your site will utilize the Monthly CLR Resources (Posters, Slides, Cards)
- Plan Binder Study sessions or share progress/needs/etc.
- Plan upcoming Staff PD when applicable. Examples: Monthly Cultural Behavior/Mindset PD with Skillset
- Engage in continued Equity learning together as a Team

## 3- Offer CLR PD/Support (monthly or bi-monthly)
- Cultural Behavior sessions
- Present CLR topics (mindset and skillset) at staff meetings based on site goals; Model protocols
- Connect CLR learning tasks to PLCs
- Use VABB Perspective Newsletter for Mindset and Skillset
- Use mini PD Sessions presented in the TL Professional Development Sequence
- *Optional: CCRTL Cultural Behavior Videos and Tutorials available through CCRTL via VABB Academy

## 4- Communicate Monthly with Staff
- Email- VABB Perspective Newsletter and other CCRTL Communications (i.e. VABBed Book Studies)
- Display Monthly Cultural Behavior/Protocol Signs in: Staff Lounge, Copy Room, Staff Bathrooms, etc.
- Give ongoing monthly Cultural Behavior and protocol reminders- Build in accountability, competitions, acknowledgements
- Share other CLR and Equity offerings, resources, etc.

## 5- Facilitate a CLR Binder Study *Recommended to be school wide; Can be for small groups

## 6- CLR Momentum Options
- Cultural Behavior and Protocol Signage
- Protocol Cards & Posters
- Highlight colleagues who are implementing CLR practices (CLR Shout Outs)
- Give CLR Merch (stickers, computer badges, posters, books)
- Videotaping lessons/protocols and share out
- Be available to meet one-on-one with teachers as a resource to support: ideas, activities, lesson planning, etc. (Make your availability known)
- Incorporate fun challenges such as CLR Bingo, Drawings, Acknowledgements
- Collaborate with other CLR Teacher Leaders in the District
- Offer choice sessions on PD days
- Offer informal in-class observation with feedback
- Offer small group CLR learning opportunities (i.e. Weekly drop-ins to practice protocols)
- Have teachers visit classrooms to see CLR in action (modeling for others)

## Next Steps... What should I do now? Teacher Leader Tasks/Responsibilities/Detail

| Task/Responsibility | Details |
|---|---|
| Become familiar with the TL Training Guide; Decide how you will us, share, communicate the new **Monthly Resources** | • Understand Responsibilities and resources and share them with your CLR team members that are not at this training; Seek clarity; Make a plan |
| Email your principal | • Share your excitement and inquire about dates to meet to discuss: Your role; Times for site professional learning; Who should be included in CLR Team/Equity Team; Who will participate in the Binder Study; When can the Binder Study take place? Etc. |
| Communicate role to site | • Explain your responsibilities * Use your Job Description and Responsibilities Checklist for help |
| With support from your administration, establish a CLR Team *Equity Team, Committee, etc. | • Establish team (Building leader, instructional/peer coach, 2-3 teachers)<br>• Decide when you will meet each month<br>• Identify dates and topics for CLR infused PD (Use the Monthly Cultural Behavior Sessions)<br>• Discuss Binder Study group- Who has not been trained?<br>• Share successes & needs |
| Use the TL resources | • VABB Perspective Newsletter- Access here; Subscribe here<br>• Monthly CB Resources: Posters, Slides, Cards, Signs<br>• Activities at a Glance<br>• Cultural Behavior Definitions |
| Identify cadre(s) for Binder Study 1 & 2 | • Who needs Binder Study 1? Who needs Binder Study 2?<br>• CEUs, Incentives; dates each month<br>• How can you build in lesson plan support to Binder Studies<br>• How can you connect peer coach observations to Binder Studies<br>• Become familiar with Binder Study Scripts<br>   o Binder Study 1 Script<br>   o Binder Study 2 Script |
| Create CLR Momentum | • Bathroom signs<br>• Social Media Challenges (VABB Bingo Example)<br>• Monthly Protocol Challenges<br>• Weekly Drop-In Meetings<br>• Other |
| *Optional | • Take a look at the TL Professional Development Sequence and use it to help you plan for additional site Professional Learning. |

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# Responsibility Brainstorming- Page 1 of 2

## 1-CLR Training Plan

**Year 1:** TL Training (x2) & Coaching (x3)
**Years 2+:** Ongoing learning

What learning have you done?

## 2- Meet with building CLR Team

**Who is on your CLR Team? When do you meet? How do you structure the meetings?**

*This can be an *Equity Team* or *Committee*, etc.

## 3- Provide CLR Learning/Support - PD, Updates, Cultural Behavior Learning, Protocol Modeling & Sharing, etc.

**Monthly Details**

How much time do you get? How do you introduce cultural behaviors and protocols? How do you celebrate? How will you support accountability? Can you utilize the CCRTL tutorials?

## 4- Communicate monthly with staff

**Who is communicating? When are they communicating? What are they communicating?**

List ideas here: VABB Perspective Newsletter, reminders, CLR offerings, etc.

## 5- Facilitate a CLR Binder Study

**Are you ready to lead a Binder Study? How do we recruit teachers? How do we compensate teachers? When does the Binder Study take place?**

List ideas here:

## 6- Keep CLR momentum going

**How can you highlight CLR in creative ways?**

List ideas here:

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# CLR TL Reference Links

| TL resources to use at your site: | Additional Resources |
|---|---|
| **NEW 2021 Year at a Glance- Monthly Resources** | Cultural Behavior Juxtapositions (icons) |
| 1. | Continuum/Planning packet |
| 2. Activities at a Glance | Protocol Matching Doc +Juxtaposition Planning |
| 3. Cultural Behavior Definitions | Discussion, Responding, Movement Protocol Pages from CLR Binder- |
| 4. VABB Perspective Newsletter- Subscribe & Link to past issues | Pgs. 55-69 & Pgs. 87-97 |
| 5. Binder Study Script Management; Chapters 1-4 +12 | |
| 6. CCRTL Binder Study 2 Guide (Draft) Vocab/Literacy; Chps 5-10 | |
| 7. Binder Study Resources/Slides/Sessions Folder | |
| Folder with resources and slides for each Binder Study Session | |
| 8. TL Professional Development Sequence | |
| **CLR Knowledge Building**<br>(Cultural Behaviors & VABBing) | **Momentum Ideas**<br>CLR Bingo Idea |
| | CLR Monthly PD in a Box- slides, supplies, pictures |
| Pages to reinforce VABB learning: | Bathroom Signs |
| Pgs. 27-33; 52-54; 75-77; 108-110 | Drop In Sessions to model a protocol |
| Pages to reinforce Management Learning: | Prizes at staff meetings |
| Pgs. 61-64; 67-71; 89-95; 110-116 | Showing video clips of staff using a protocol with his/her students |
| Pages to reinforce Cultural Behaviors: | |
| Pgs. 38-42 & Pgs. 96-104 | |

# Culturally Responsive School Leadership:
# A Synthesis of the Literature

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*Culturally responsive school leadership (CRSL) has become important to research on culturally responsive education, reform, and social justice education. This comprehensive review provides a framework for the expanding body of literature that seeks to make not only teaching, but rather the entire school environment, responsive to the schooling needs of minoritized students. Based on the literature, we frame the discussion around clarifying strands—critical self-awareness, CRSL and teacher preparation, CRSL and school environments, and CRSL and community advocacy. We then outline specific CRSL behaviors that center inclusion, equity, advocacy, and social justice in school. Pulling from literature on leadership, social justice, culturally relevant schooling, and students/communities of color, we describe five specific expressions of CRSL found in unique communities. Finally, we reflect on the continued promise and implications of CRSL.*

Nearly two decades ago, culturally relevant (Ladson-Billings, 1995) and culturally responsive pedagogies (Gay, 1994) entered and, arguably, would come to dominate discourses on education and reform. Following the effective schools research of earlier years, this corpus of work sought to unearth and explicitly describe ways in which classroom teachers could address the unique learning needs of minoritized students. Specific strategies were produced as a result of this

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work, and it set education research on pedagogy in new, untapped directions. For example, teachers are encouraged to use cultural referents in both pedagogy (Ladson-Billings, 1995) and classroom management (Weinstein, Tomlinson-Clarke, & Curran, 2004). And culturally responsive classrooms have been expanded to include multiple epistemologies as diverse as Indigenous (Castagno & Brayboy, 2008) and even hip-hop approaches (Khalifa, 2013).

Gay (2010) made the point that culturally responsive teaching is important, but that it alone cannot solve the major challenges facing minoritized students. She amplified the importance of reforming and transforming all aspects of the educational enterprise, such as funding, policymaking, and administration, so they too are culturally responsive. Indeed, such incisive transformations are yet to happen soundly and consistently in the field of educational leadership. Surely, if teachers should adjust their craft in ways that respond effectively to children's cultural learning and social needs in the classroom, as Gay suggested, then school administrators must have a similar mandate regarding the entire school culture and climate. Although we agree with Gay that major changes are needed to reform society and address social, political, and economic inequities, our focus in this article is on reforming school leadership.

Educational reformers have long claimed school leadership is a crucial component to any reform of education, secondary only to the very act of teaching (Leithwood, Louis, Anderson, & Wahlstrom, 2004). This same research suggests good teachers will eventually leave schools where there are ineffective school leaders, especially in urban educational environments. Therefore, developing effective leaders becomes a vital part of the process in recruiting and retaining the best teachers for children who have been marginalized. Effective leaders must be capable of promoting and sustaining an environment stable enough to attract, maintain, and support the further development of good teachers. Additionally, the right leader will hold an understanding of the need to recruit and sustain culturally responsive teachers who are better prepared to work with poor children of color. This goal is especially important given the high likelihood poor children of color will get mostly inexperienced teachers who are often teaching out of their content areas (Clotfelter, Ladd, Vigdor, & Wheeler, 2006; Lankford, Loeb, & Wyckoff, 2002; Office for Civil Rights, 2014).

Thus, given this necessary and essential place of educational leadership in school reform, fundamental questions must be raised, such as what are the unique characteristics of a culturally responsive school leader? How can leaders respond to minoritized or culturally unique school contexts in similar ways as teachers respond to diverse students? What behaviors does such leadership entail? How must the effectiveness of a culturally responsive school leader be characterized and measured? In this article, we examine an emerging body of literature on culturally responsive school leadership (CRSL) as it relates to the work of principals. Much like the early work on culturally responsive teaching, we examine a phenomenon that has appeared in practice-centered settings and outline the contours of its existence in the principalship. However, unique to our scholarly endeavor is our engagement in a process that seeks to extract aspects from current research that exemplify notions of CRSL.

Although the focus of this article is building-level leaders, or principals and assistant principals, we understand culturally responsive school leaders serve at

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multiple levels and in various contexts, from district-level (Castagno & Brayboy, 2008), to community leaders (Khalifa, 2012), to teacher-leaders (Villegas & Lucas, 2002), and all in between. For example, there has been an increasing body of knowledge on the impact of teacher-leaders (York-Barr & Duke, 2004). Similarly, community-influenced—or even community-led—school leadership has also gained quite a bit of traction in recent years (Cooper, 2009; Ishimaru, 2013). Also, Leithwood (1995) and many others (Hannay, Jaafar, & Earl, 2013; Khalifa, Jennings, Briscoe, Oleszweski, & Abdi, 2014; Sergiovanni, 1992) have demonstrated the deep impact superintendents and other district-level administrators can have on education and school reform (Mattingly, 2003).

We recognize the importance of these myriad forms of culturally responsive leadership; however, we focus on the school-level administrator (principalship) for a number of reasons. Prior research suggests school principals can have a profoundly deep impact on instruction and student learning (Branch, Hanushek, & Rivkin, 2013). Of all leadership expressions, the principal is most knowledgeable about resources, and he/she is best positioned to promote and support school-level reforms (Leithwood & Jantzi, 1990). The principalship is also the most recognizable leadership position in a school, and the position most empowered by district, and even state, policy. It is also the one held most accountable for progress or lack thereof. Research suggests that unless promoted by the principal, implementation of cultural responsiveness can run the risk of being disjointed or short-lived in a school; and conversely, district-level mandates are only effective to the extent they are locally enforced.

Finally, we agree with Gay (2010) that cultural responsiveness cannot be decontextualized or ahistorical; thus, the focus of our work is on urban schools, and the scope of this article is the urban school leader. In the following sections, we briefly discuss what we mean by CRSL but then discuss concerns raised about this term. We then explain the methodology we employed in our analysis of the literature. We describe how four clarifying strands of CRSL emerged in our study of the principalship. And finally, we identify three distinct roles for culturally responsive leaders.

## Definitions, Methodology, Terminology, and Guiding Leadership Framework

In this article, we choose to describe CRSL *behaviors*. In other words, we highlight practices and actions, mannerisms, policies, and discourses that influence school climate, school structure, teacher efficacy, or student outcomes. This literature review suggests culturally responsive leadership influences the school context and addresses the cultural needs of the students, parents, and teachers. For example, culturally responsive school leaders are responsible for promoting a school climate inclusive of minoritized students, particularly those marginalized within most school contexts. Such leaders also maintain a presence in, and relationships with, community members they serve. They lead professional developments to ensure their teachers and staff, and the curriculum, are *continuously* responsive to minoritized students. In other words, as population demographics continuously shift, so too must the leadership practices and school contexts that respond to the needs that accompany these shifts. It is the job of instructional

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leaders to develop and improve teachers' craft in ways that result in improved student outcomes, but this must be done with cultural responsiveness.

Moreover, culturally responsive leaders develop and support the school staff and promote a climate that makes the whole school welcoming, inclusive, and accepting of minoritized students. Finally, we recognize that culturally responsive leadership is needed in all settings including those not dominated by minoritized students, and that not all students of color are minoritized. In this article, we address culturally responsive leadership of minoritized students. Here, we consider minoritized students individuals from racially oppressed communities that have been marginalized—both legally and discursively—because of their non-dominant race, ethnicity, religion, language, or citizenship. Indeed, all minoritized students also have rich histories of agency, appropriation, and resistance to oppression; yet, this term recognizes the histories of oppression minoritized students have faced and the need for schools to resist the continuing contexts of oppression. We further acknowledge that gender, sexuality, income, and other factors lead to even further marginalization. Because minoritized students have been disadvantaged by historically oppressive structures, and because educators and schools have been—intentionally or unintentionally—complicit in reproducing this oppression, culturally responsive school leaders have a principled, moral responsibility to counter this oppression.

## Method

### Approach to Reviewing the Literature

Like all other literature reviews, we employed a search methodology aimed at finding and including all of the articles on CRSL in Google, Google Scholar, and academic scholarly search engines (JSTOR, ProQuest, SAGE, ERIC). In the years spanning from 1989 to 2014, we found 37 journal articles and 8 books, and summarized each source, noted which were empirical, and noted best practices and strategies that authors reported, paying attention to the emerging common themes. This approach alone, we soon learned, was problematic because a great number of sources that did not include titles with either of the terms "culturally responsive" or "leadership" did contain a great deal of relevance to our topic. For example, Gardiner and Enomoto's (2006) article "Urban School Principals and their Role as Multicultural Leaders" was highly informative in the ways they developed culture-specific programs to serve immigrant/refugee students. Similarly, Castagno and Brayboy (2008) described school-based practices and programs that are responsive to Indigenous youth needs, but had a title that, again, did not signal CRSL. Indeed, the implementation of school-based programs is often a function of school leadership.

Likewise, a number of most data-rich studies (Alston, 2005; Benham, 1997; Gooden, 2005; Khalifa, 2012; Lomotey, 1989; López, Scribner, & Mahitivanichcha, 2001; Morris, 1991; Tillman, 2006; Walker, 2009) were conducted on nuanced, school leadership approaches responsive to local cultures, but these scholars did not explicitly name their studies with terms including "culturally responsive." Thus, we came to realize the need for a broader search. In addition to "culturally responsive leadership," we used other search terms to gain a fuller understanding

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of this body of knowledge. For example, our search of particular groups and "leadership" (i.e., leadership and "African Americans," "Indigenous," "Latino," "Africa," "Asia," and "urban") was useful.

We also looked at school leadership with the key words of "race," "moral," and "ethnicity," and although these results were less helpful, another 13 sources were identified and incorporated into this review. Despite the depth of research containing expressions of culturally responsive leadership in communities of color, we confined this particular article to research explicitly about aspects of schooling and education. Essentially, we were interested in the body of research that reflects the need for education—teaching and learning contexts, leadership, and communities—to be more responsive and relevant to students.

Although many scholars use culturally responsive pedagogy/teaching as a way to frame their discussions on culturally responsive leadership, we draw a distinction between teaching and leadership. The recognition of culture is important to multiple disciplines in education (e.g., teacher education and curriculum and instruction), yet the differences between what happens in classrooms and schools are so vast that we felt it far more useful to focus on school culture and leadership practices. We also noted that the educational administration literature tends to conflate the use of the terms "culture" and "school culture." Therefore, by including other terms, we were able to explore questions about school-level structures and programs, school culture, achievement (opportunity) gaps, discipline gaps, use of school funding, school and community overlap, curriculum development and monitoring, and teacher quality and training in ways that our peers have not.

After reviewing all of the sources, it became useful for us to develop a framework that allowed us to discern which sources would be useful and would be incorporated in this review. First, despite the sources available on culturally responsive leadership, we only used those explicitly about education and school contexts. Then, we focused on sources that included empirical evidence. We also concentrated on and included sources with connections to areas of school leadership and uniqueness or difference—"culture," "language," "sexual orientation," "national origin," "gender," "race," "identity," or "social class." We conducted searches using each of these terms, but again, only included articles that were empirical. And finally, we narrowed these sources by selecting those that specifically highlighted some type of unique or specific leadership behaviors used with students in any area of difference or with minoritized populations. These leadership behaviors were actual principal behaviors or school-level policies such as leveraging of school recourses or structures. We then collated all of the behaviors that were in the sources, and we compiled the leadership behaviors that had a direct impact on school climate, curriculum, policy, pedagogy, and student achievement. Table 1 demonstrates the process we used to narrow our search for this review.

### Terminology and Key Terms

Here, we briefly give some attention to which terms best describe this work. Multicultural and critical multicultural education (Banks, 1993, 2008; Giroux, 1992; Kincheloe & Steinberg, 1997; Nieto, 1999) emphasized the *knowledge* of educators and school leaders, and the marginalization many people of color faced:

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**TABLE 1**

*Review of scholarly sources in literature review*

| Sources | Books | Articles/chapters |
|---|---|---|
| Total in initial review on CRSL | 8 | 37 |
| Additional sources found around school leadership and uniqueness or difference (e.g., race, culture, sexuality, gender, SES, language, etc.) | 43 | 71 |
| Total from two lines above | 51 | 108 |
| Number of empirical sources from the total | 19 | 60 |
| Empirical sources on school leadership behaviors directed specifically minoritized students | 7 | 32 |

*Note.* SES = socioeconomic status; CRSL = culturally responsive school leadership.

"The school, college and university curriculum marginalizes the experiences of people of color and of women" (Banks, 1993, p. 4). As Banks (1993) deconstructed earlier discourses around multicultural education, he noted that, essentially,

> Knowledge reflects the values and interests of its creators, and (the conflicting discourses) illustrates how the debate between multiculturalists and the Western traditionalists is rooted in their conflicting conceptions about the nature of knowledge and their divergent political and social interests. (p. 4)

Thus, the emancipatory tone that would legitimize the voices, epistemologies, knowledges, and practices of marginalized educators—which was central to multiculturalist and critical multiculturalist understandings—would come to also largely inform work around culturally relevant, responsive, and even sustaining pedagogies (Paris, 2012).

Although terms like "culturally responsive" and "culturally relevant" are close in meaning and respond to the unique learning needs of marginalized students, even more recent terms like culturally *sustaining* pedagogy (Paris, 2012) include elements of ongoing practices that address a continuing need and a changing demographic. In situating culturally *responsive* pedagogy, Cazden and Leggett (1976) suggested "all school systems should bring the invisible culture of the community into the school through parent participation, hiring and promotion of minority group personnel, and in-service training for the school staff" (p. 17). Other terms, such as "culturally compatible" (Vogt, Jordan, & Tharp, 1987), "cultural collusion" (Beachum & McCray, 2004), "cultural synchronism" (Irvine, 2002), and "culturally proficient" (Lindsey, Roberts, & CampbellJones, 2004; Terrell & Lindsey, 2008) have also been used. Yet, in essence, they all share a common, central point: the need for children's educators and educational contexts to understand, respond, incorporate, accommodate, and ultimately celebrate the

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entirety of the children they serve—including their languages and literacies, spiritual universes, cultures, racial proclivities, behaviors, knowledges, critical thought, and appearances.

We settled on the term *"culturally responsive* school leadership" for two reasons. First, in addition to culturally responsive being one of the earlier and more recognizable terms employed to describe this work, it has also been most consistently employed in educational leadership studies (Johnson, 2006; Merchant, Garza, & Ramalho, 2013; Webb-Johnson, 2006). Second, by emphasizing the word *responsive*, we capture an important action-based, and even urgent, aspect of the term: the ability of school leaders to create school contexts and curriculum that responds effectively to the educational, social, political, and cultural needs of students. Of course, culturally responsive leadership is also *relevant* to the context. In much the same spirit, this literature review responds to a rapidly expanding body of literature that often has unclear, if not conflicting, characterizations. Given the gravity of the topic—and the inequities that continue, despite the pervasiveness of instructional, transformational, and other forms of school leadership—this one is timely.

Finally, CRSL encompasses aspects of antioppressive/racist leadership (Gooden & Dantley, 2012; Kumashiro, 2000), transformative leadership (Dantley & Tillman, 2006; Shields, 2010), and social justice leadership (Bogotch, 2002; Theoharis, 2007), but pushes further. For example, although these forms of leadership all focus on liberatory practices that resist oppression or marginalization and minoritized students, CRSL is not only liberatory and antioppressive, it is also affirmative, and seeks to identify and institutionalize practices that affirm Indigenous and authentic cultural practices of students. So for instance, culturally responsive leaders—like antioppressive, transformative, social justice leaders—will challenge teaching and environments that marginalize students of color, and they will also identify, protect, institutionalize, and celebrate all cultural practices from these students. This affirmative behavior is a shift from imbuing only emancipatory leadership practices of resistance. Performing cultural work (Cooper, 2009) is much more involved and complex than advocating for it, for, although it does involve the advocacy, it also requires leaders to learn about each community they serve, and situate aspects of their schools so they celebrate all cultures.

## Guiding Leadership Framework

We situate the leadership framework of this literature review at the school level, and more specifically, on the influence principals have on the school environment (Deal & Peterson, 1999; Leithwood, 1995). Most of this scholarship focuses on ways principals serve as instructional leaders, which affect student achievement. Researchers have found that principals can influence teachers' own learning, instruction, and ultimately, student achievement (J. B. Anderson, 2008; Branch et al., 2013; Drago-Severson, 2012; Eilers & Camacho, 2007; Griffith, 1999). In this sense, principals can "shape growth-enhancing climates that support adult learning as they work to manage adaptive challenges" (Drago-Severson, 2012, p. 1). However, in addition to expressions of instructional leadership, principals have also served as transformational leaders, wherein they have successfully promoted environments with strong relationships of trust, vision, goals, and

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a sense of community (Giles, Johnson, Brooks, & Jacobson, 2005; Leithwood & Jantzi, 2006).

Similarly, we also consider the expanding bodies of literature that suggest principals can influence student success by having strong relationships with students and families (Ishimaru, 2014; Khalifa, 2013; Sanders & Harvey, 2002) by advocating for community-based interests (G. L. Anderson, 2009; Cooper, 2009; Khalifa, 2012) and by creating schools as spaces of inclusivity (J. E. Davis & Jordan, 1995; Ingram, 1997; Khalifa, 2010, 2013; Riehl, 2000). All of these expressions of leadership emphasize the central role of the principal in school reform, and it is with this framework that we examine CRSL.

### Understanding the Need for Culturally Responsive School Leadership

For the past half-century, closing the racialized achievement (opportunity) gap has been one of the central issues in education research studies and debates, particularly in the United States.[1] It has driven several major legislative initiatives, and reform efforts have cost taxpayers hundreds of billions in tax dollars (Payne, 2008). Ironically, though, a viable solution to closing the opportunity gap has remained elusive. Hallinger and Leithwood (1998) realized culture plays a significant role in shaping the thinking, behaviors, and practices of students, teachers, administrators, parents, and other school stakeholders. Still, however, current research suggests students of historically oppressed groups are still marginalized in school. Schools will only become more racially and culturally diverse in the future, and by 2020, nearly half of all high school graduates will be minoritized students (Prescott & Bransberger, 2008).

B. L. Young, Madsen, and Young (2010) indicated principals in their study were not only unprepared to lead in diverse schools and implement policy that would respond to diversity issues, but also they could not even articulate meaningful discourses around diversity. This is tragic given the centrality of principals who address "issues of meaning construction, promote inclusive school cultures and instructional practices, and work to position schools within community, organizational, and service-related networks" (Riehl, 2000, p. 68). Unfortunately, most leadership reformers focus almost exclusively on instructional, transformational, and transactional leadership models to address the cultural needs of students. It has become increasingly clear, however, that an intensification of these same leadership strategies will do little to address the needs of minoritized students.

In fact, Black, Latino, and Indigenous students perform worse on nearly every educational measure valued by U.S. schools. And the discipline gap—which is often characterized by racialized disparities in disciplinary referrals, suspensions, expulsions, and court citations—is a direct indication that school cultures are hostile toward minoritized students. Scholars (Vavrus & Cole, 2002) found that when African American students violated White middle-class rules of interaction, such as speaking louder or questioning class rules or teacher authority, they were referred to the principal's office more often than White students. And despite there being no evidence for behavioral differences, Blacks and Latinos are more likely than Whites to be referred to the office for such subjective offenses, such as defiance or noncompliance (Gregory & Weinstein, 2008). These responses create a

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hostile school environment and lead to student disengagement in school, as frequent suspensions appear to significantly contribute to the risk of academic underperformance (J. E. Davis, 1995; J. E. Davis & Jordan, 1995).

Like other students, minoritized students struggle with a range of academic and personal issues, including low school performance, but they do so in a culture that disproportionately disciplines them and questions their intelligence, leading to discomfort in school. This situation indicates a strong need for CRSL to address the social culture in schools. Indeed, Black, Latino, and poor students face a hostile school climate and are often being pulled and pushed out of school (Bradley & Renzulli, 2011; Khalifa, 2010; Lee & Burkam, 2003; Okey & Cusick, 1995). Low school performance for students of color is directly related to the educators in the buildings that serve these students. Teacher expectations are often lower for minoritized students than for their White classmates (McKown & Weinstein, 2008). Students' race, language, cultural behaviors, proclivities, and mannerisms all inform teachers' expectations for students (Dusek & Joseph, 1983; S. L. Lightfoot, 1978; Rong, 1996; Terrill & Mark, 2000), despite scholarship that shows high achievement in all of these groups (Felice, 1981; Flores-González, 1999; Hébert & Reis, 1999; Hilliard, 2003; Lee, Winfield, & Wilson, 1991).

If low expectations occur because teachers do not feel students are smart enough based on their behaviors or appearances, then the marginalization of students' social and cultural capital occurs and perpetuates a cycle, indicating that educators either do not value or recognize the worth of these minoritized perspectives (Ginwright, 2007; Khalifa, 2010; Ream & Rumberger, 2008). Policies that require school leaders to address the academic and discipline disparities have not been enough to address the problems, and in a number of instances, racial gaps continue to worsen (Ford & Moore, 2013; Gregory, Skiba, & Noguera, 2010; Ladson-Billings, 2006). CRSL addresses issues associated with the educational improvements for minoritized students. In the forthcoming section, we provide an overview for CRSL behaviors.

## Overview CRSL Behaviors

In our synthesis of the literature, four major strands of CRSL emerged. But many of the terms we use have also been used in uniquely different ways. Moreover, scholars of curriculum or teacher preparation may understand and even use some of these terms differently from how school leadership scholars may use them. Therefore, we briefly define what we mean by each of the four more salient CRSL behaviors. Following this brief overview of the behaviors, we then offer a much more detailed synthesis of the literature around each major behavioral strand.

### Critical Self-Awareness

In articulating the first aspect of culturally responsive leadership, we found a number of works referred to the notion that the leader needed to have *an awareness of self and his/her values, beliefs,* and/or *dispositions when it came to serving poor children of color.* This is also referred to as a critical consciousness (Brown, 2004; Dantley, 2005a; Gay & Kirkland, 2003; Gooden, 2005; McKenzie et al., 2008), and we suggest that this awareness can be developed. A good leadership

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preparation program that addresses race, culture, language, national identity, and other areas of difference is necessary but not sufficient in developing a critical consciousness. The principal's critical consciousness of culture and race really serves as a foundation to establish beliefs that undergird her practice.

For instance, Gay and Kirkland (2003) emphasized the critical consciousness aspect of culturally responsive teaching, arguing that teachers must know who they are as people, understand the contexts in which they teach, and intently question their knowledge base and assumptions. Similarly, leaders must have an awareness of self and an understanding of the context in which they lead. Additionally, leaders must use their understanding to envision and create a new environment of learning for children in their building who have been marginalized because of race and class. They must be keenly aware of inequitable factors that adversely affect their students' potential. Likewise, they must be willing to interrogate personal assumptions about race and culture and their impact on the school organization.

### Culturally Responsive Curricula and Teacher Preparation

The second aspect comes from scholars who argue that teachers are primarily not culturally responsive and that they do not have access to culturally responsive teacher training programs (Gay, 2010; C. Hayes & Juarez, 2012; Sleeter, 2001). Culturally responsive teacher education preparation—be it school-based professional development or a university preparation program—is necessary, even when teachers are from the same cultural, racial, and socioeconomic background of students (Gay, 2002, 2010; Irvine, 2002; Ware, 2006). Therefore, in this strand, we highlight the crucial role of the school leader in *ensuring that teachers are and remain culturally responsive*. Thus, we focus on the ability of the school leader to articulate a vision that supports the development and sustaining of culturally responsive teaching. This claim does not necessarily mean the principal will prepare and continuously develop culturally responsive teachers in school; however, she must have enough knowledge to recognize and challenge common patterns of inequities that lead to the disenfranchisement of poor urban youth.

In much the same way that *instructional leadership* scholarship positions the principal as one who supports the development of teaching effectiveness by managing the instructional program (Leithwood et al., 2004), we argue principals must play a leading role in maintaining cultural responsiveness in their schools. This outcome can be achieved by recruiting and retaining culturally responsive teachers, securing culturally responsive resources and curriculum, mentoring and modeling culturally responsive teaching, or offering professional developments around CRSL. After they have become more culturally responsive, leaders must be willing to guide teachers into having courageous conversations where they interrogate their assumptions about race and culture and their impact on the classroom (Singleton, 2012). Research suggests leaders must develop strategies for developing teachers who are not, and may even resist becoming, culturally responsive (Khalifa, 2013). However, culturally responsive school leaders must also be willing to make the hard decision to counsel out those teachers who recognize this work is not for them.

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*Culturally Responsive and Inclusive School Environments*

Third, in addition to recruiting, retaining, and developing teachers directly, the literature suggests that school leaders must actually promote a culturally responsive school context with an emphasis on inclusivity (Dantley & Tillman, 2006; Riehl, 2000; Ryan, 2006). The ability of the school leader to leverage resources to identify and foster a culturally affirming school environment is also paramount (Ainscow, 2005; Riehl, 2000). Racialized suspension gaps, for example, would call for a culturally responsive leader who challenges the status quo by interrogating such exclusionary and marginalizing behaviors. Such leaders would seek to challenge and support teachers who fell into the familiar pattern of disproportionately referring minoritized students to special education or punishing students of color more severely than their White classmates for the same infractions (Skiba, Michael, Nardo, & Peterson, 2002). Here, critical consciousness as well as ability to have courageous conversations about inequities is crucial (Singleton, 2012; Terrell & Lindsey, 2008) in changing the culture of the school. Thus, in this case, it would be important for CRSL leaders to affirm and protect Indigenous student identities in the school.

*Engaging Students and Parents in Community Contexts*

A fourth layer of culturally responsive leadership, which is most salient in the literature to date, highlights the ability of the school leader to engage students, families, and communities in culturally appropriate ways. For example, the ability of a school leader to understand, address, and even advocate for community-based issues has been discussed by a number of scholars (Khalifa, 2012; Walker, 2009), as well as the role school leaders may play in promoting overlapping school–community contexts, speaking (or at least, honoring) native students' languages/lexicons, creating structures that accommodate the lives of parents, or even creating school spaces for marginalized student identities and behaviors all speak of this community aspect.

The overall purpose of this literature review is to identify, describe, and demonstrate the value of the primary strands of behavior reported in CRSL literature. This, we believe, will be tremendously helpful for school leaders at multiple levels and in diverse contexts. We then integrate these findings to show how culturally responsive leadership behaviors are useful to other school leadership behaviors, namely instructional and transformational leadership.

## Results

### CRSL Behaviors

In this section, we synthesize the literature around the four primary strands of CRSL (see Table 2 for a summary of behaviors in each strand). Under the four major strands, there were sometimes additional bodies of literature that were pronounced and common enough to constitute a substrand, and they are highlighted below as well. However, they were so intricately linked to one of the major strands that we embedded and connected these substrands to the relevant major strands. In our synthesis of the literature below, we also mention the interconnectedness of the strands, and we note the importance for other researchers to further refine this body of literature.

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**TABLE 2**

*Behaviors of culturally responsive school leaders*

| Critically self-reflects on leadership behaviors | Develops culturally responsive teachers | Promotes culturally responsive/inclusive school environment | Engages students, parents, and indigenous contexts |
|---|---|---|---|
| Is committed to continuous learning of cultural knowledge and contexts (Gardiner & Enomoto, 2006) | Developing teacher capacities for cultural responsive pedagogy (Ginsberg & Wlodkowski, 2000; Voltz, Brazil, & Scott, 2003) | Accepting indigenized, local identities (Khalifa, 2010) | Developing meaningful, positive relationships with community (Gardiner & Enomoto, 2006; Johnson, 2006; Walker, 2001) |
| Displays a critical consciousness on practice in and out of school; displays self-reflection (Gooden & Dantley, 2012; Johnson, 2006) | Collaborative walkthroughs (Madhlangobe & Gordon, 2012) | Building relationships; reducing anxiety among students (Madhlangobe & Gordon, 2012) | Is a servant leader, as public intellectual and other roles (Alston, 2005; Gooden, 2005; Johnson, 2006) |
| Uses school data and indicants to measure CRSL (Skrla, Scheurich, Garcia, & Nolly, 2004) | Creating culturally responsive PD opportunities for teachers (Ginsberg & Wlodkowski, 2000; Voltz et al., 2003) | Modeling CRSL for staff in building interactions (Khalifa, 2011; Tillman, 2005) | Finding overlapping spaces for school and community (Cooper, 2009; Ishimaru, 2013; Khalifa, 2012) |
| Uses parent/community voices to measure cultural responsiveness in schools (Ishimaru, 2013; Smyth, 2006) | Using school data to see cultural gaps in achievement, discipline, enrichment, and remedial services (Skrla et al., 2004) | Promoting a vision for an inclusive instructional and behavioral practices (Gardiner & Enomoto, 2006; Webb-Johnson, 2006; Webb-Johnson & Carter, 2007) | Serving as advocate and social activist for community-based causes in both the school and neighborhood community (Capper, Hafner, & Keyes, 2002; Gooden, 2005; Johnson, 2006; Khalifa, 2012) |

*(continued)*

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**TABLE 2 (CONTINUED)**

| Critically self-reflects on leadership behaviors | Develops culturally responsive teachers | Promotes culturally responsive/inclusive school environment | Engages students, parents, and indigenous contexts |
|---|---|---|---|
| Challenges Whiteness and hegemonic epistemologies in school (Theoharis & Haddix, 2011) | Creating a CRSL team that is charged with constantly finding new ways for teachers to be culturally responsive (Gardiner & Enomoto, 2006) | If need be, challenging exclusionary policies, teachers, and behaviors (Khalifa, 2011; Madhlangobe & Gordon, 2012) | Uses the community as an informative space from which to develop positive understandings of students and families (Gardiner & Enomoto, 2006) |
| Using equity audits to measure student inclusiveness, policy, and practice (Skrla et al., 2004) | Engaging/reforming the school curriculum to become more culturally responsive (Sleeter, 2012; Villegas & Lucas, 2002) | Acknowledges, values, and uses Indigenous cultural and social capital of students (Khalifa, 2010, 2012) | Resists deficit images of students and families (Davis, 2002; Flessa, 2009) |
| Leading with courage (Khalifa, 2011; Nee-Benham, Maenette, & Cooper, 1988) | Modeling culturally responsive teaching (Madhlangobe & Gordon, 2012) | Uses student voice (Antrop-González, 2011; Madhlangobe & Gordon, 2012) | Nurturing/caring for others; sharing information (Gooden, 2005; Madhlangobe & Gordon, 2012) |
| Is a transformative leader for social justice and inclusion (Alston, 2005; Gooden, 2005; Gooden & O'Doherty, 2015; Shields, 2010) | Using culturally responsive assessment tools for students (Hopson, 2001; Kea, Campbell-Whatley, & Bratton, 2003) | Using school data to discover and track disparities in academic and disciplinary trends (Skiba et al., 2002; Skrla et al., 2004; Theoharis, 2007) | Connecting directly with students (Gooden, 2005; Khalifa, 2012; Lomotey, 1993) |

*Note.* CRSL = culturally responsive school leadership; PD = professional development.

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*CRSL and Critical Self-Reflection*

Studies that employ a CRSL approach emphasize the need for critical self-reflection of one's own leadership practices (Cooper, 2009; Gooden, 2005; Gooden & Dantley, 2012; Johnson, 2006; Lomotey, 1989; Theoharis, 2007). Scholars have argued that engaging in critical self-reflection or antiracist reflection supports the personal growth of leaders and unearths their personal biases, assumptions, and values that stem from their cultural backgrounds (Capper, Theoharis, & Sebastian, 2006; M. D. Young & Laible, 2000). In this sense, cultural background refers to racial, linguistic, ethnic, national identity, or class.

The ability of educational leaders to critically self-reflect about their biases and their practice is integral to both transformative (Cooper, 2009; Shields, 2010) and social justice (Bogotch, 2002; Brown, 2004; Larson & Murtadha, 2002; Theoharis, 2007) leadership. Critical reflection, which is also important to culturally responsive leadership, is foundational and actually precedes any actions in leadership. Yet, it must also be ongoing. As Dantley (2005b) contended, "A psychology of critical self-reflection involves the education leader coming to grips with his or her own identity and juxtaposing that against the identity of the learning community (p. 503). In this process, an individual leader is recognizing that she or he is a cultural being influenced by multidimensional aspects of cultural identity, even as she or he attempts to do the work of leadership. In the literature, such leaders are urged to examine their own biases and how they affect their professional practices (Dantley, 2005a, 2008; Furman, 2012; Madhlangobe & Gordon, 2012).

Critical self-reflection also establishes the foundation for the development of critical consciousness in leadership preparation programs. In moving toward critical consciousness, scholars have suggested activities that get at attitude development like cultural and racial autobiographies, educational plunges, cross-cultural interviews, diversity panels, and journaling on critical topics of culture (Brown, 2004; Capper et al., 2002; Gooden & O'Doherty, 2015; Jean-Marie, Normore, & Brooks, 2009; Pounder, Reitzug, & Young, 2002). Although social justice leadership scholars have recognized the importance of praxis—the combination of reflection and action—as an important aspect of leaders' work, it is now beginning to appear more frequently in the social justice leadership literature.

Scholars have also started to recognize the need for professors of social justice leadership to develop their own critical consciousness before they attempt to impart this knowledge or affect the work of those they train as educational leaders. For instance, educational administration departments have been called upon to model the change they wish to see in their graduates to spark a rethinking of educational leadership, including an emphasis on hiring diverse faculty (Cambron-McCabe & McCarthy, 2005; J. Lightfoot, 2010; Pounder et al., 2002; Santamaría, 2014). Although broader in scope, CRSL incorporates aspects of transformative and social justice leadership, mainly critical consciousness and praxis.

*Internalized Racism and the Normalization of White Western Epistemologies*

As we mentioned in the previous section, it is deleterious for students to have their cultural identities rejected in school and unacknowledged as integral to student learning. Although some White administrators may be less aware of their culturally oppressive leadership practices, some administrators of color may

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contribute to exclusionary (and otherwise oppressive) school environments as well (Flessa, 2011; Khalifa, 2013). When school leaders reproduce racial oppression, a number of practices are visible, including internalized racial inferiority among administrators of color, embracing of the color-blind ideology, and maintaining questionable leadership preparation programs that minimize or exclude altogether meaningful conversations on race, culture, and community.

Unfortunately, the dominant hegemonic (often, White, Westernized) ways of understanding and practicing school leadership have been detrimental for minoritized students (Alemán, 2009; Dantley, 2005a; Gooden, 2005; Khalifa, 2013; López, 2003). These understandings are coterminous with race-neutrality, ahistorical, White supremacy, colonialism/postcolonialism, along with other epistemologies that ultimately all lead to aberrant, deficit characterizations and treatment of minoritized students. For example, Alemán (2009) criticized the behavior of some Mexican American educational leaders who seemed to ignore the existence of historical and institutional racism in distribution of funds in the Texas school finance system. The leaders endorsed a "whiteness perspective" to "politically pass" (Alemán, 2009, p. 197) in the face of political costs involved in questioning the inequitable funding system. Alemán (2009) referred to this kind of behavior as "internalized racism," where the leaders justified inequitable distribution of finances in their districts. The leaders, according to Alemán (2009),

> were happy to see the days of "real poor" gone, although they also realized the system was still "not quite fair." They failed to see the political benefits of addressing racism within the system. Instead they resisted seeing racism as an 'excuse' or inappropriate weapon in the 'battle cry' for reform. (p. 194)

The leaders failed to critique the school funding from a critical race perspective because of the assumption that Whiteness always comes with privileges that should not be contended. According to Alemán (2009, p. 198), "The leaders in this study prevented continued and sustained progress by adopting a survival mechanism of 'politically passing.' The goal of a LatCrit educational leadership requires 'politically passing' as a strategy be problematized and countered."

Harris-Tigg (2005) also spoke to the issue of internalized racial inferiority in her study of culture, education, and schooling assumptions that influence African school administrators' efforts to improve academic achievement of African children. In her study, the African administrators and policymakers failed to stand by the cultural values of the African children who were the majority in their schools. They seemed to "ignore what African children bring to the classroom situation, and they deny the oppressive, dominant, hegemonic institutional and societal operatives from which many of the stereotypes disseminate" (Harris-Tigg, 2005, p. 94). Harris-Tigg continued,

> Cultural self-negation and internalized inferiority has grave consequence for African people in school systems [because] it skews our ability to resolve many of the symptomatic negative behaviors demonstrated by children who are not loved and acknowledged for who they are. (p. 67)

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This internalized racial inferiority was summed up in Khalifa's (2015) research, as he argued two Black principals in a predominantly White school district "rejected the cultural and social capital, and proclivities of Black students, and blamed Black students for their lower achievement and unique behaviors" (p. 1). Much more than an indictment on the principals themselves, these studies demonstrate just how deeply ingrained racism and oppression are in U.S. education.

### Developing Culturally Responsive School Teachers and Curriculum

Although there is only a limited literature around the role principals must play in developing their teachers into cultural responsiveness (Gooden & O'Doherty, 2015; McKenzie & Scheurich, 2004; Tillman, 2003, 2005), we consider this to be one of the most important aspects of culturally responsive teachers. As we outlined earlier, research indicates the importance of culturally responsive teaching and pedagogy. Yet, in our focus on the principal's role in the development of cultural responsiveness, we ask how systemic structures can be situated to develop culturally responsive teachers as well as school climates. For instructional, transformational, transformative, and other leadership practice, scholars have found it useful to establish leadership teams and research-oriented reform dialogues among school staff (Leithwood, Harris, & Hopkins, 2008; Marzano, Waters, & McNulty, 2005).

Establishing a culturally responsive school context and curriculum are also functions of CRSL. Villegas and Lucas (2002) suggested instructional contexts must be culturally responsive. In addition to relationship building, engaging students' home lives and communities, and culturally responsive teaching, Villegas and Lucas argued the curriculum used in schools must be culturally responsive. Similarly, Sleeter (2012) argued that the dominant culture and White students also benefit from learning a curriculum that is culturally responsive. In her research, she demonstrated that White New Zealanders gain tremendous benefit from learning in ways, epistemologies, and curriculum that are actually Maori. Based on this research, we suggest culturally responsive leadership teams could be used to ensure that teachers and other staff *sustain* (Paris, 2012) their cultural responsiveness in their teaching and curriculum. Banks (1996) suggested four approaches to reforming curriculum to become culturally responsive. Here, we focus on the transformative and social action approaches because it allows us to emphasize the relationship of CRSL and leadership preparation.

### Culturally Responsive Instructional and Transformational Leadership

As previously noted, a number of studies have been conducted on culturally responsive teaching/pedagogy (Gay, 2010; Ghong, Saah, Larke, & Webb-Johnson, 2007; Weaver, 2009) in an effort to understand strategies teachers use to help their culturally diverse students learn without devaluing students' cultural beliefs. This is paramount to developing culturally responsive school leaders and curricula. School leaders, in turn, are responsible for ensuring that their teachers are culturally responsive, and that the vision of the school imbues cultural responsiveness (Khalifa, 2011; Murtadha-Watts & Stoughton, 2004; Riehl, 2000).

Such leadership activities will vary from one context to the next, but overall, school resources, leadership teams for cultural responsiveness, and mentoring

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(or challenging) teachers for culturally responsive teaching must be a constant part of the ongoing professional development in schools. Khalifa (2011) made this point as he described a leader who regularly mentored a teacher who was exclusionary toward low-income, minoritized students. When the teacher showed little desire to change, the principal began directly challenging the teacher's exclusionary behaviors. Inclusiveness and exclusiveness are at the center of culturally relevant teaching; culturally responsive teachers not only center students' cultural norms but also their very beings, proclivities, languages, understandings, interests, families, and spaces (Foster, 1995; Howard, 2003; Ladson-Billings, 1995). Given that some teachers may come better prepared to do this—or may be more comfortable doing this—than others, it is the duty of the principal to ensure this is a priority for individual teachers in their instruction as well in the overall school culture.

Given that transformational leadership has a tremendous impact on the organizational conditions and student engagement within a school (Leithwood & Jantzi, 2000), we argue this must also imbue an acceptance of minoritized youth who are most often marginalized in school. Lindsey et al. (2004) noted, "Culturally proficient educational leaders take responsibility for helping each student understand himself or herself as a unique, competent, and valued member of a diverse cultural community rather than a deprived minority in a dominant culture" (p. 44). Therefore, creating a culturally responsive classroom and school environment in general is a joint effort particularly between school leaders and teachers, and it is an aspect of transformational leadership. Thus, a culturally responsive transformational leadership would promote the conditions and a school vision in a school that would be inclusive and validating for minoritized youth (Gardiner & Enomoto, 2006; Khalifa, 2011; Murtadha-Watts & Stoughton, 2004; Riehl, 2000; Webb-Johnson, 2006; Webb-Johnson & Carter, 2007).

## Culturally Responsive Leadership Preparation Programs

Besides culturally responsive transformational and instructional leadership approaches within the institution, there is a need for leadership preparation programs to emphasize culturally responsive leadership. Touré (2008) associated poor leadership programs in leadership training institutions with limited culturally responsive leadership knowledge among school leaders. Informed by the results of her study, Touré (2008) recommended that the study may serve to encourage educational leadership professors and policymakers to perform "a reexamination of requirements for leadership preparation which currently lack an emphasis on culturally relevant leadership content knowledge or issues of social justice" (p. 200). McKenzie and Scheurich (2004) added to this discussion with their research on equity traps. They found preparation programs must specifically train school leaders to avoid racist behavior and understandings.

Foster and Tillman's (2009) groundbreaking text on African American perspectives in leadership is a powerful source that argues race and culture are not just relevant but integral to effective leadership; in that edited work, J. Lightfoot (2009) reported on a study of three leadership preparation programs that "purported to offer the candidates richer opportunities to engage issues of social justice, oppression, and critical consciousness in education than many of the more traditional school administration programs" (p. 211). J. Lightfoot (2009) engaged

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in the study because of a deep-seated concern that traditional school leadership preparation programs appeared subtractive and inefficient in their ability to prepare school leaders for professional practice required to operate successfully in the 21st century. He noted that, as a society, we still continue to grapple conceptually with issues of race (racism), ethnicity (ethnocentrism), class (classism), and gender or sex (sexism). He further suggested that our ability to practically implement equal, or equitable, educational opportunity among diverse learners is impaired and will continue to be hindered unless we first deal with all of these issues. Several principal preparation programs, such as the University of Texas at Austin and the University of Colorado, Denver, have strong foci on antiracist leadership.

### Promoting Culturally Responsive and Inclusive School Environments

One quality culturally responsive school leaders exude is a strong association with social justice and a commitment to advocating for the inclusion of traditionally marginalized students (Bogotch, 2002; Brown, 2004; Murtadha & Watts, 2005; Theoharis, 2007). Madhlangobe (2009) has noted that culturally responsive leaders show determination to create a welcoming school environment for all students and their parents. But this is not easy given that student marginalization is often historic, normalized, and "invisiblized" in most educational contexts. Leaders who are not critically self-aware and knowledgeable about racism and other histories of oppression may likely reproduce racism and other systemic oppressions in their schools (Gooden & Dantley, 2012). One principal's modeling of cultural responsiveness enabled her to "transform attitudes and convince teachers to embrace new teaching approaches that were inclusive and empowering to students, especially to students of color" (Madhlangobe, 2009, p. 236).

Researchers have demonstrated a need for school leaders to address and focus on the educational needs of minoritized students. As Gerhart, Harris, and Mixon (2011) observed, having high expectations for all students regardless of their racial and ethnic backgrounds and also striving to help the students meet those expectations may be one way school leaders and teachers can step out CRSL responsive school leaders, therefore, mentor, model, and if necessary, insist on culturally responsive practices among their school staff.

### CRSL and Resisting Deficit Constructions of Marginalized Children

Literature on CRSL is explicit about the need to resist oppressive education and leadership (Kumashiro, 2000, 2002) for minoritized children. This oppression most often comes when school leaders hold deficit-oriented opinions and views about minoritized children and families (Flessa, 2009; McKenzie & Scheurich, 2004). Scholarship suggests that educators blame poor students and families of color for the problems in education (Flessa, 2009; Garcia & Guerra, 2004; Trent, Artiles, & Englert, 1988). Yet, such deficit constructions and thoughts about students of color and economically disadvantaged students are a barrier to equitable learning environments (Ford, Harris, Tyson, & Trotman, 2001; Garcia & Guerra, 2004).

As pertains to having a positive mind-set, Gardiner and Enomoto (2006) found there are occasions when some school principals lack prior knowledge on how to

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deal with multicultural issues in their schools. However, their willingness to learn on the job enables the principals to become better leaders in their venture to address cultural diversity among students they serve. Similarly, Robinson (2010) believed that "school leaders develop effective processes and strategies that successfully reform their schools because they sincerely love all children and they believe all children are capable of learning if given an equal opportunity to excel" (p. ii). Such thinking has the power to enable school leaders to seek to understand what it is that will help all their students learn despite the cultural beliefs and practices they carry to school. In sum, all of these leaders have a critical consciousness that recognizes their context but leads to a positive mind-set about the abilities of their students. That does not mean they are not critical of the current context; rather, it means they work in the process of pointing out inequities and taking actions that critically examine and change inequities by working at the school level.

### Engaging Students and Indigenous Community Contexts

CRSL leaders seem to have developed a unique skill set that allows them to create authentic overlapping school–community spaces (Cooper, 2009; Ishimaru, 2013; Khalifa, 2012). These leaders create welcoming spaces that feel like they are just caring communities and learning organizations at the same time (Senge et al., 2012). This approach is very different from urban schools, which have adopted the often rigid, rote, and tightly controlled opportunities within which school and community often, under strain, meet: parent–teacher conferences, sporting events, fund raising events, and emergency meetings and phone calls during which parents are only contacted about their children's negative progress. And even the more positive book readings, plays, or student musicals are often not authentic community-based events. A march for migrant workers' pay, a rally against Chicago neighborhood murders, or frequent trips to a local recreation center are all community-based activities directed at improving the lives of community residents, which, of course, includes students. In other words, community organizing and advocacy for community-based causes are central to CRSL (Gooden, 2005; Green, 2015; Ishimaru, Gordon, & Cervantes, 2011; Khalifa, 2012, 2013).

It has been widely reported that minoritized school identities are often marginalized, excluded, and eventually pressured out of school (Ferguson, 2001; Lipman, 2003; Monroe, 2006). But culturally responsive schooling accepts and validates the Indigenous home cultures and proclivities of students. So although receiving a good education and having highly qualified teachers is paramount, these benefits do not transcend the need for Indigenous identities and communities to be valued in school—in their authentic expressions—and the principal is central in constructing these spaces (Chambers & McCready, 2011; Ginwright, 2004; Khalifa, 2010). It has been difficult for educators and researchers to accept this native, Indigenous student though, and schools often become hostile to many of these identities (J. Davis, 2001; Ferguson, 2001; Low, 2010). Researchers have spoken of the need, for example, to bring hip-hop education, and other cultural forms of education, into urban classrooms (Stovall, 2006).

CRSL leaders use official school structures and resources to promote inclusive school environments (J. E. Davis & Jordan, 1995; Gooden, 2005; López et al.,

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2001; Morris, 1991). They consider the student's cultural needs in school planning resources and structures. López et al.'s (2001) work on migrant families demonstrates the families' range of needs. Although students prioritized family needs over individual need and helped with farming activities, the school resources were leveraged in ways that would accommodate their ways of being, including student language needs. Other research indicates that there are myriad ways in which school resources could be situated to intentionally address the cultural needs of students. In some examples, time allocations were granted to teachers to allow them time to visit homes and other community-based locations (Khalifa, 2012). Similarly, cultural artifacts, curricula, space for community members and partnerships, and other resources were all leveraged in ways that responded to student needs (Howard, 2003; Kirkland, 2008).

## Validating Social/Cultural Capital of Students

Recognizing and nurturing the cultural identity of students, staff, and the community in which the school is located is another culturally responsive leadership approach that has benefited schools particularly in the American Indigenous communities. Indeed, scholars collectively argue that the cultural and social capital of Black, Latino, Indigenous First Nation, and English language learner students are routinely not recognized and or valued, and thus their geniuses not tapped (Ginwright, 2004; Monkman, Ronald, & Théramène, 2005; Ream & Rumberger, 2008; Yosso, 2005). Wayne (2009) examined the experiences of an American Indian public school district education leader on an American Indian reservation. In his endeavor to preserve native knowledge and also support the cultural identity of the community, he opted to involve parents and communities in the process of creating a culturally relevant curriculum. As the study verified, "Cultural identity has an impact on the voice of the individual, tribe, and community [and] having a voice is essential to feeling valued, respected, listened to, heard, and validated as American Indian people" (Wayne, 2009, p. 170). By inviting the community to take part in important educational decisions, school leaders will have made an effort to take care of some of the cultural conflicts that are bound to arise between school administrators and the larger community outside school.

Validating all cultural epistemologies and behaviors requires a critical self-reflection and courage that is not common in many school leaders (Aveling, 2007; Horsford, Grosland, & Gunn, 2011; Lawrence & Tatum, 1997; López, 2003; Scheurich & Young, 1997). Given the pervasiveness of deficit understandings of students, fostering identity confluence and intersectionalities of students who identify as Latino or Black, and "smart" has been difficult for some school administrators (Khalifa, 2010; López, 2003). School resistance to student representations of hip-hop culture, for example, has been a cause for minoritized students to be excluded from school, as Ginwright (2004) and others have shown (Alim, 2011; Alim, Ibrahim, & Pennycook, 2009; Baszile, 2009; Dimitriadis, 2009; Hill, 2009; Petchauer, 2009; Prier & Beachum, 2008; Stovall, 2006). For example, baggy or sagging clothing, hair-braiding, displays of hypermasculinity and hypersexuality, unique forms of language use including profanity, and performatives of gangster lifestyles or criminality are behaviors that hip-hop students may display—authentic or imitated; scholars suggest (Khalifa, 2015; Low,

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2010) that these behaviors often lead to students being pressured to such an extent that some disengage from school.

*Resisting color blindness.* Similarly, color-blind epistemologies are oppressive yet pervasive epistemology in educational leadership practice. Touré (2008) and others (Cooper, 2009; Evans, 2008; Gooden & Dantley, 2012; Khalifa, Jennings, et al., 2014; López, 2003; Mabokela & Madsen, 2005) described negative effects associated with color-blind ideology on the appreciation of cultural and racial diversity in schools. Touré (2008) examined the influence of school leaders on teachers' learning of culturally relevant pedagogy through the experiences of three White principals in three elementary schools serving African American children in two urban districts. As the study revealed, the participant principals "faced many issues of race, culture, and learning, yet tended to be colorblind and colormute" (Touré, 2008, p. v). By refusing to consider culture and race as relevant to student learning and also by denying the existence of White privilege, the teachers and school leaders failed to tap in to the uniqueness of individual student cultures, values, and beliefs as tools for developing culturally relevant pedagogy and leadership that could benefit all students.

## Glimpses of Culturally Responsive Leadership

Although we could not address all of the types of culturally responsive leadership even in an expansive book, we highlight in this section some of the more discussed styles in the literature around culturally responsive leadership. Indeed, race is the marker most often researched in CRSL literature. We chose to highlight five contexts: Latino, U.S. Indigenous, Black children and families, as well as postcolonial and spiritual contexts. Collectively, these creative expressions of CRSL can help us understand patterns across context, and they can also inform perpetually emergent forms of CRSL practice, far beyond what we have mentioned here.

### Latino Families and Strong Family Bonds

On the same idea of valuing the voices of the community as culturally responsive leaders, Sosa (1996) investigated barriers to and strategies for involving Hispanic migrant and immigrant parents in school activities. Sosa noted that school personnel often criticize the poor involvement of Hispanic parents in schools. However, an important observation Sosa makes is that "the root of the problem is that Hispanic parents cherish beliefs and expectations different from those cherished by the schools and by the parents whom the schools most frequently engage" (p. 341). Therefore, being aware of such cultural clashes between schools and migrant families is necessary for school leaders who sincerely care about the education of all students regardless of their culture.

López et al. (2001) also realized the contribution of migrant parents toward successful programs in migrant-affected schools and school districts. For the study, all state-level administrators from four selected school districts with a large population of migrant families were interviewed concerning the impact of parental

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involvement on the school programs instituted. Findings from the study indicated that parental involvement was crucial in the success of those programs. One important reason behind the positive response from the migrant parents is that before expecting migrant parents to participate in school activities, the schools and districts found it necessary to cater to economic, social, and physical needs of the migrant families first above all other commitments. For example, on one occasion when the school required parents to attend a school meeting, one of the state-level administrators reported purchasing some personal hygiene items to distribute to the parents who attended the meeting, not only as an incentive but also as a way of supporting the economic needs of the families. In summary, parental involvement was a success in the studied districts because the school administration and staff believed that "they were primarily responsible for ensuring parental well-being in the local community, and recognized that unless parental needs were met, any effort to enact routine or prescriptive 'involvement' activities at the school site would reap less fruitful results" (López et al., 2001, p. 281).

### Indigenous Leadership Practices: Focus on Tradition

Warner and Grint's (2006) study, similarly, challenged the Western leadership approaches by developing a first/Indigenous nations (or as Westerners may say, "tribal") leadership model to illustrate that leadership approaches adopted by some American Indian tribes are simply different but not deficient. As Warner and Grint stated, "American Indian leadership was often interpreted by non-Indigenous observers as an inability to lead rather than a different ability to lead" (p. 225). According to Warner and Grint, Western models usually exemplify positional leadership, whereas American Indian leadership models quite often value persuasive methods. The findings from their study confirmed that persuasion works best in American Indian education institutions not because "American Indian traditions are ethically superior to traditional western models" (Warner & Grint, 2006, p. 227), but because they are different and culturally responsive components of leadership in American Indian school contexts.

Other works that have shed light on Indigenous and culturally relevant approaches make compelling cases for the central role of compassion and the empowerment of community. Ahnee-Benham and Napier (2002) suggested that the validation of Nation and Indigenous cultural practices must be a part of any leadership practice. Whereas we Western researchers critique the role of strong relationships and help as nepotism in education, this assistance can actually be an admirable aspect of social-capital that can play a positive role for school leadership of First Nation peoples. Similarly, Castagno and Brayboy (2008) argued, "For a more central and explicit focus on sovereignty and self-determination, racism, and Indigenous epistemologies in future work on CRS (culturally relevant schooling) for Indigenous youth" (p. 941).

### Blacks and Advocacy of Community-Based Issues

Apart from embracing a positive attitude, a number of studies have realized that the leadership styles or approaches that school leaders adopt can significantly contribute to the leaders' ability to create a culturally accommodating school atmosphere. In Reitzug and Patterson's (1998) study, a female African American

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middle school principal realized that allowing students, particularly urban school students, to take charge of their own lives was more rewarding than imposing directives on them. The authors agreed that school principals often face the dilemma of whether to control or empower their students. However, based on the findings from their study, Reitzug and Patterson (1998) argued that "focusing on connections with other people and putting people and individual contextual circumstances before bureaucratic rules and regulations" (p. 179) are qualities that leaders committed to care for and empower students in urban schools should strive for. By allowing contextual circumstances to define their leadership behavior, school leaders are likely to value the diversity of their students and, as a result, seek to adopt leadership approaches that will accommodate students from all cultures.

In his effort to understand the leadership approaches of three African American elementary school principals employed to help their students obtain exemplary scores on the California Assessment Program test, Lomotey (1989) discussed three leadership style components that all three principals appeared to have in common. These components were (a) commitment to the education of African American children, (b) compassion for and understanding of African American children and their communities, and (c) confidence in the educability of African American children. Lomotey also observed that though the three principals did not perform their leadership in exactly the same way, they appeared to possess shared qualities. One of the principals delegated much of her leadership responsibilities in the following four ways: goal development, energy harnessing (or getting consensus), facilitating communication, and instructional management. The two other principals executed the leadership responsibilities, themselves. So although having high expectations for students is central, school leaders must also make a commitment toward helping the students attain the expected goals using contextually relevant leadership styles in the contexts they serve.

## Leadership in the Postcolonial Contexts

The practice of culturally responsive leadership is often dependent on the geographic and/or cultural setting of the school. Because of these differing circumstances, which can determine relevant strategies for dealing with cultural issues in schools, there is not necessarily a universal package of guidelines for becoming a CRSL leader. In that regard, critics against universalizing leadership as a practice argue it is detrimental to institute one culturally linked leadership practice over another, particularly the promotion of Western leadership styles over other leadership approaches (Hofstede, 1991; Khalifa, Bashar-Ali, Abdi, & Arnold, 2014). In his study of the influence of Korean culture on educational administration in South Korea, Jong Ho (2000) recognized that Confucianism (teachings of Chinese philosopher, Confucius, that underscore love for humanity) has a strong impact on secondary school Korean principals. He emphasized,

> Trying to graft a western leadership concept may not work for leaders in the Korean culture, or perhaps, in any Eastern culture [because] when packaged programs about leadership are transported to Eastern cultural contexts those packages may be misunderstood or misused. (p. 94)

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Jong Ho also stressed the point that for any kind of leadership approach to work in most Eastern countries, it must value Confucianism, though the same may not be true in other contexts.

Along the same lines as the above, Bryant (1998) argued that what may be regarded as a positive leadership value in one context may be disreputable in a different setting. Even in Indigenous colonial contexts like this, the practice of CRSL is defined by what is appropriate within the culture of the local community. Bryant's (1998) observation is a good example of the complexity of universalizing one or more leadership practices due to the differences in cultural values among different groups of people.

### Between Criticality and Spirituality: Prophetic Traditions of Leadership

Many of the school leaders who work with the most marginalized students are leading from places that reflect their community-based traditions of leadership. For many in Black and Latino communities, this spiritual and prophetic leadership exemplifies resistance to the oppressive contexts and practices they have faced (Harris, 1999; Rael, 2002). Cone (1970) and others (D. L. Hayes, 1996; Jackson, 2005; Smith, 1991) argued that minoritized people used forms of Black protest-oriented religion to resist White supremacy and the oppression that they have experienced. Like earlier protest-oriented Catholicism from Latin American countries (Cone, 2000; Gutierrez, 1988), U.S. Black protest-oriented religion informed the identity, agency, resistance, and advocacy activities of Blacks in the United States (Evans, 2008; Jackson, 2005). In this same tradition, West's (1989) notions of prophetic pragmatism (Dantley, 2003, 2005a; Wood, 2000) emerged, as he philosophized about ways to carry on works that resisted oppression and serviced humanity.

Indeed, several scholars have begun to describe the work of school leaders—particularly those that serve minoritized communities—as people who engage in this similar "prophetic" (West, 1989) work that both subverts oppressive White supremacy and liberates/emancipates oppressed youth (Dantley, 2003, 2005a; Shields & Sayani, 2005; Witherspoon & Taylor, 2010). Given the spiritual positionalities of many minoritized communities, this pragmatic prophetic expression of school leadership is responsive to their cultural needs.

### The Continued Promise of CRS: Advocacy and Expectations

There are two additional contributions of the literature that demonstrate the promise of CRSL: maintaining high student expectations and the central role of advocacy for students, parents, and community-based causes. Maintaining high expectations of minoritized students is central to CRSL (J. E. Davis, 2003; Irvine, 1990; Walker, 2009). In the theorizing and research around what researchers call "warm demanders" (Bondy & Ross, 2008; Foster, 1997; Irvine & Fraser, 1998; Ware, 2006), educators are culturally responsive but maintain high academic expectations of students. We suggest that CRSL leaders embody this approach to relationship-building with students and communities. Although sometimes critical of certain local student behaviors, this approach ultimately imbues love and hope in school environments (Daniels, 2012). What seems important to these researchers is that students are challenged to learn but may not learn from educators whom they believe do not care about them (Duncan-Andrade, 2009; Kohl,

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1994). This is where advocacy becomes such a crucial part of what culturally responsive leaders must do for minoritized youth and their communities.

The role of advocacy in educational leadership is well established as a way for CRSL leaders to lead, earn the trust and credibility of families and communities, and leverage community wealth (Yosso, 2005) to help the learning of students in school (Khalifa, 2013). G. L. Anderson (2009) argued strongly that principals who advocate for students and community-based causes really open opportunities for minoritized students. If minoritized students will not learn from educators whom they feel do not care (Bridgeland, Dilulio, & Morison, 2006), then culturally responsive leaders must establish practices that imbue an ethic of care and hope (Daniels, 2012). The literature suggests that community-based advocacy leads to trust, rapport, and credibility between the school leaders and the communities they serve (Alemán, 2009; G. L. Anderson, 2009; Khalifa, 2011, 2012). Indeed, there is no shortage of authors who argue that community organizing can be leveraged for successful school reform (Gold, Simon, & Brown, 2002; Mediratta, Shah, & McAlister, 2009; Shirley, 1997). But Ishimaru et al.'s (2011) work in San Jose most suggests that the power of this organizing can be very culturally responsive.

## Discussion

It would be improper and somewhat ironic for us to claim these expressions of CRSL are exhaustive. Certainly, the aforementioned expressions of school leadership should only be considered a small fraction of the culturally responsive leadership performative. And there are likely culturally responsive expressions of leadership that are yet to emerge or be captured in literature. For example, what leadership is relevant for refugee youth, for homeschooled children, or for children with disabilities? In another noteworthy example, we recognize the works on CRSL in the Deaf Community.[2] We are aware there are innumerable forms of CRSL that are currently emerging from burgeoning cultural contexts.

CRSL has tremendous promise for children of color as well as other minoritized children. In this review of the literature around CRSL, we identified four primary strands of leadership behaviors. We have considered works that emphasize the importance of *critical self-reflection*. This serves as an impetus for school leaders to constantly challenge their own inadvertent, or even acknowledged, oppressive understandings and performatives. Next, this review suggests culturally responsive leadership activities (by either an individual or distributive leadership activity) should consistently *contribute to culturally responsive teaching and curricula*. This is important given that teachers are often unable to identify and unpack their biases, and it would therefore not be culturally responsive. For example, some teachers may disparage indigeneity in some urban Black youth, confirming oppressive perceptions of broader U.S. society. Yet, the identity of Black Indigenous youth and their minoritized student identity must be validated or even praised in school.

Even though school leaders will constantly prepare teachers to be culturally responsive, they must not stop there. This review suggests that the leaders must also *promote culturally responsive school environments*. This outcome happens through resisting exclusionary practice; promoting inclusivity, Indigenous youth

identities; and integrating student culture in all aspects of schooling. The final primary task of CRSL leaders is to engage the community in culturally responsive ways. This often occurs through the promotion of overlapping school–community spaces—bringing the community into the school and establishing a school presence in the community; this happens by leveraging school resources for cultural responsive schooling.

## *Implications*

The implications of this work are far reaching. In consideration of the published works on instructional, transformational, transactional, transformative, managerial, and distributed leadership, we acknowledge that CRSL is deeply undertheorized and underresearched. Thus, this research has deep implications for principal preparation programs. We argue that leadership preparation programs should prioritize CRSL as much as, if not more than, other forms of leadership, especially considering the consistent poor performances and exclusionary schooling practices that often confront students of color. Consequently, CRSL will help minoritized communities that are so likely to be underserved. The collective works reviewed in this article suggest that it is possible for marginalized students—particularly students of color—to have a safe, affirming, and academically challenging place in school.

With the implications for principal preparation programs and the local communities, this work also has implications for federal, state, and local district policy in this age of accountability. If situated correctly, policy requirements for collecting school data can affect school equity, inclusivity, curriculum standards, and climate. If equity audits (Skrla et al., 2004) are implemented consistently and properly, then schools could implement data-driven CRSL. As it stands now, many states and local districts do not require data collection or monitoring, specifically around issues of school climate and discipline. Finally, in this emerging field of educational leadership studies, we hope that school principals will learn how to be culturally responsive, and that this will ultimately help all children reach their fullest potential.

## Notes

[1]Although the term "achievement gap" is more commonly used, we use the term "opportunity gap" because we agree with Ladson-Billings that this puts the onus of the challenge on educator (especially educational leaders) to directly address this issue by being conscious of providing more opportunities for students to achieve.

[2]Katherine O'Brien of Gallaudet University for her extensive works in the Deaf Community. She was the recipient of the 2012 AERA Dissertation of the Year Award (Division A) for her study, titled "The Influence of Deaf Culture on School Culture and Leadership: A Case Study of a State School for the Deaf."

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equity in the educational pipeline as they are informed by gender, race, class, and the intersection of these social locations. His research agenda has been driven by reoccurring questions related to what we know about the social context of identity and how institutions (e.g., schools, college and universities, families, and communities) and policy (e.g., education reform, gender-based instruction, and schools) are implicated in academic and social outcomes. He has had the opportunity to work with inspiring colleagues and graduate students who continue to refine his work and its impact. Currently, he has funding from the National Science Foundation for the project, STEMing the Tide: Exploring Factors Related to Males of Color Interest, Engagement, and Achievement in Mathematics and Science.

Health of a Lion

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# Health of a Lion

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## Our Goals:

1. Define CLR and its importance to students and teachers
1. Outline considerations for implementing CLR in the virtual learning environment
1. Discuss school leaders' role in effectively implementing CLR in classrooms
2. Share data that speaks to the degree to which CLR has been effectively infused into our classrooms

# #CLRRACECHALLENGE

**Challenge yourself to an <u>8-week experience</u> that will collectively move you to the next step in your journey to responsiveness, as you contribute to the racial justice reformation.**

**INDIVIDUAL R.A.C.E. TRAINING (MANDATORY TO CROSS THE FINISH LINE)**

- Reflect on your process in your R.A.C.E. notebook, completing a total of four tasks in any order that works for you
- Create a visual of some kind to capture your R.A.C.E. experience

**COLLECTIVE R.A.C.E. TRAINING (OPTIONAL TO SUPPORT GREATER GROWTH AND LEARNING)**

- Document your RACE journey on social media by tagging **@validateaffirm** and using the hashtag **#clrracechallenge**
- Recruit a colleague or friend to do the RACE Challenge with you, providing opportunities for informal conversation and support

**Join the bi-weekly zoom calls with others in VABB Nation in conversation facilitated by a CLR  coach, available every two weeks for 8 weeks.** **Begins February 15.**

## What Does CLR Look Like in A Virtual Setting?

# Five Considerations for Equity
## and Cultural Responsiveness in Remote Learning

1. *Consider Your District's Digital Chasm, Not Divide*

2. *Consider That It Is Not Just a Digital Gulf*

3. *Consider Traditional Methodology Clothed in Distance Learning*

4. *Consider Use of CLR Protocols with Distance Learning*

5. *Consider Focusing on Cultural Behaviors and Distance Learning*

MINDSET

beliefs
attitude
disposition
orientation
world views
values
biases
prejudice

SET

# What *Exactly* Is Culturally and Linguistically Responsive Teaching and Learning (CLR)?

**CLR is:**

"The validation and affirmation of the home (indigenous) culture and home language for the purposes of building and bridging the student to success in the culture of academia and mainstream society."

—Hollie, *Culturally and Linguistically Responsive Teaching and Learning: Classroom Practices for Student Success* (2017)

**CLR** is going where the students are culturally and linguistically for the purpose of bringing them where they need to be academically.

**CLR** is the opposite of the sink-or-swim approach to teaching and learning, or

# Diving Into Pool of CLR Activities

**1 RESPONSIVE CLASSROOM MANAGEMENT**
- Use of attention signals strategically
- Use of protocols for responding
- Use of protocols for discussing
- Use of movement activities
- Use of extended collaboration activities

**RESPONSIVE ACADEMIC LITERACY**
- Use of culturally responsive supplemental text
- Use of engaging read alouds
- Use of effective literacy strategies across content areas

**2 RESPONSIVE ACADEMIC VOCABULARY**
- Tiering vocabulary words – Level 2 and Level 3
- Use of vocabulary acquisition strategies
- Use of reinforcement activities

**RESPONSIVE ACADEMIC LANGUAGE**
- Providing opportunities for situational appropriateness
- Use of sentence lifting for situational appropriateness
  Use of re-tellings for situational appropriateness
- Use of role-playing for situational appropriateness
- Using teachable moments for situational appropriateness

**AFFIRM** Make positive that which the institution (academic) and mainstream media have made negative culturally and linguistically

**BUILD** Create the connections between the home culture/language and the school culture/language through instruction (teaching necessary skills) for success in school and the broader social context

**BRIDGE** Create opportunities for situational appropriateness or utilizing appropriate cultural or linguistic behaviors

# Three Ways To VABB

**Relate To Differently**

**Talk To Differently**

**Teach Differently**

**Difference = Responsiveness**

## Our Thesis

Students come to school with valid cultural and
linguistic behaviors that the school culture, as an
institution, misconstrues or misunderstand, which
then lead to a series of inequities

Age Culture →

Gender Culture →

Religious Culture →

Socioeconomic Culture →

National Culture →

Orientation Culture →

Ethnic Culture →

YOU

# CLR Data Bundle

### Training and Professional Development
**General CLR Survey**
Purpose - To gather information about who has attended CLR professional developments and where they are in their CLR implementation thus far

**Post Coach I/Prep Survey**
Purpose - To gather teachers feedback regarding their Coach I or Coach Prep experience

**Post Coach II R1 & R2 Survey**
Purpose - To gather teachers feedback regarding their Coach II experiences

### Student Feedback
**Student Engagement Survey**
Purpose - To gather data from students regarding their level of engagement in classes where teachers are and are not CLR

### Internal Comparison Data
Purpose - To compare discipline data (disproportionality), such as referrals and suspensions and/or school climate surveys between CLR and non CLR classrooms.

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## CLR Infusion Levels

| Emerger | Splasher | Floater | Kicker | Streamliner | Freestyler |
|---------|----------|---------|--------|-------------|------------|
|         |          |         |        |             |            |

## Approximately 100 teachers have been coached

## Coach I

University City School CLR Infusion Levels: Coach I



Pre-Emerger
2.4%

Splasher
36.6%

Emerger
61.0%

## Coach II R1

### University City School CLR Infusion Levels: Coach II R1

Kicker
1.6%

Floater
21.9%

Emerger
20.3%

Splasher
56.3%

## Coach II R2

**University City School CLR Infusion Levels: Coach II R2**



Kicker
11.8%

Splasher
41.2%

Floater
47.1%

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## How Culturally Responsive Teaching (CLR) Aligns to Our Strategic Plan

| Strategic Priority | Initiative/Milestones/Actions |
|---|---|
| 1.5 | Increase the district's readiness for remote learning through a plan that addresses equity and access; technology-enabled platforms, software and content; use of time and support of teachers; and differentiation and progress monitoring |
| 1.5.3 | Adjust instructional program to accommodate distance learning |
| 2.1 | Intentionally integrate SEL throughout the PK-12 curriculum with a focus on trauma-sensitive and restorative practices that support rigorous social, emotional and academic learning (SEAL) |
| 2.1 | Effectively implement the policies, procedures, practices and supports needed to address racial and other biases to drive educational equity |
| 2.2.4 | Continue to implement CLR strategies district-wide |
| | |

# Change Over Time: From Coach I to Coach II R2



University City School CLR Infusion Levels: Coach I

Baseline Data

University City School CLR Infusion Levels: Coach II R1

43%
decrease in
teachers at
EMERGER
level

20%
increase in
teachers at
SPLASHER
level

University City School CLR Infusion Levels: Coach II R2

20%
decrease in
teachers at
EMERGER
level

38%
increase in
teachers at
FLOATER+
levelS

**Stay Vabbulous! Stay Connected!**

@validateaffirm

Our P.O.Number must appear on all invoices, packing lists cartons, and correspondence.

| Purchase Order No: | 21-0000-0439 |
|---|---|
| Page No: | 1 |
| P.O.Date: | 08/11/20 |
| Delivery Date: | ASAP |
| Bid/Quote No: | |
| Requisition No: | |
| Purchase Order No: | 21-0000-0439 |

Bill To:
University City School District
7700 Olive Blvd
St Louis, MO 63130
Phone: (314) 290-4000
Fax:    (314) 290-4043

**Tax Exempt Number:**

12600270

Vendor:
EDUCATIONAL EQUITY CONSULTANTS, LLC
9378 OLIVE BLVD., SUITE 206
ST. LOUIS MO   63132-3224

Phone: (314) 997-6500
Vendor ID: 001241

Ship to:  University City School District
Attn: Pam Meyer
7700 Olive Blvd
St Louis, MO 63130
Phone: (314) 290-4000
Fax:    (314) 290-4043

| Terms: | Ship Via: | Render Invoice in duplicate, enclosing one copy with merchandise and mailing other copy to central office ('BILL TO' address above). For all equipment purchases, serial numbers must be indicated on the invoice. |
|---|---|---|

| Line | Qty | Unit | Part No. and Description | Unit Price | Adjustment | Amount |
|---|---|---|---|---|---|---|
| 1. | 1.00 | Ea. | Professional Development 7/27/2020 Principal Training | 900.00 | 0.00 | 900.00 |

Club

| Account Number | Amount |
|---|---|
| 001-2213-6312-1050-00999-3-221: | $243.00 |
| 001-2213-6312-2000-00999-3-221: | $207.00 |
| 001-2213-6312-4060-00999-3-221: | $126.00 |
| 001-2213-6312-4100-00999-3-221: | $108.00 |
| 001-2213-6312-4140-00999-3-221: | $99.00 |
| 001-2213-6312-4200-00999-3-221: | $90.00 |
| 001-2213-6312-7500-00999-3-221: | $27.00 |

Order Total ----------->          $900.00

Our P.O.Number must appear
on all invoices, packing lists
cartons, and correspondence.

| Purchase Order No: | 21-0000-2564 |
|---|---|
| Page No: | 1 |
| P.O.Date: | 05/17/21 |
| Delivery Date: | ASAP |
| Bid/Quote No: | |
| Requisition No: | |
| Purchase Order No: | 21-0000-2564 |

**Bill To:** University City School District
7700 Olive Blvd
St Louis, MO 63130
**Phone: (314) 290-4000**
**Fax: (314) 290-4043**

**Tax Exempt Number:**
12600270

**Vendor:** EDUCATIONAL EQUITY CONSULTANTS, LLC
9378 OLIVE BLVD., SUITE 206
ST. LOUIS MO 63132-3224

Phone: (314) 997-6500
Vendor ID: 001241

**Ship to:** Julia Goldstein ECEC
Attn: Elizabeth Gardner
737 Kingsland
University City, MO 63130
Phone: (314) 721-2965
Fax: (314) 721-2045

| Terms: | Ship Via: | Render Invoice in duplicate, enclosing one copy with merchandise and mailing other copy to central office ('BILL TO' address above). For all equipment purchases, serial numbers must be indicated on the invoice. |
|---|---|---|

| Line | Qty | Unit | Part No. and Description | Unit Price | Adjustment | Amount |
|---|---|---|---|---|---|---|
| 1. | 1.00 | Ea. | Professional Development May 19, 2021 | 1012.50 | 0.00 | 1,012.50 |
| Club | | | Account Number               Amount | | | |
| | | | 001-2213-6312-7500-00999-3-221:      $1,012.50 | | | |
| | | | Order Total ----------> | | | $1,012.50 |

**Educational Equity Consultants, LLC**

**9378 Olive Blvd., Suite 206**
**Saint Louis, MO 63132-3224**

| Date | Invoice # |
|------|-----------|
| 9/24/2021 | 1853 |

| Bill To |
|---------|
| University City School District<br>Attn: Dr. Sharonica Hardin<br>8136 Groby Road<br>Saint Louis, MO 63130 |

**314-997-6500**

| P.O. No. | Terms |
|----------|-------|
| | Due on receipt |

| Description | Amount |
|-------------|--------|
| Professional Development Program - New Teachers - January 27, 2022 - Dr. Billie Mayo and March 31, 2022 - Dr. Sarah Riss from 4:00 - 6:00 pm | 900.00 |

| | **Total** | $900.00 |

314-997-6500

7700 Olive Blvd
St Louis, MO 63130

*Invoice*

Invoice #: 1854-0          Invoice Date: 11/11/21

Vendor Name: EDUCATIONAL EQUITY CONSULTANTS, LLC

Vendor Address: 9378 OLIVE BLVD., SUITE 206
                ST. LOUIS MO 63132-3224

Invoice Due Date:
Check Batch: GEN10
Check #:80853   Check Date: 11/12/21
PO Number: 22-0000-1634
Close PO: Yes
1099 Flag: Yes
Goods Received: Yes
Status: Cleared

Invoice Description: C&I-JG-11/19/21-01/31/22-04/05/22

Account Distribution

Fund Account Code           Account Description          Club Account    Account Amount    Purchase Description

001-2214-6319-7500-00306-3-221PDC PD Prof Services JG                       1071.00        C&I-JG-11/19/21-01/31/22-04/05/22
                                                                          ----------
                                                                           1071.00