Culturally Responsive & Culturally Sustaining Quotes

Quotes:

1. Deficit approaches to teaching and learning, firmly in place prior to and during the 1960s and 1970s, viewed the languages, literacies, and cultural ways of being of many students and communities of color as deficiencies to be overcome in learning the demanded and legitimized dominant language, literacy, and cultural ways of schooling (Lee, 2007, Paris & Ball, 2009, Smitherman, 1977, and Valdés, 1996). The dominant language, literacy, and cultural practices demanded by school fell in line with White, middle-class norms and positioned languages and literacies that fell outside those norms as less-than and unworthy of a place in U.S. schools and society. Simply put, the goal of deficit approaches was to eradicate the linguistic, literate, and cultural practices many students of color brought from their homes and communities and to replace them with what were viewed as superior practices (Paris 2012).

2. Cultural mismatch exists in schools because the dominant culture typically influences all functions of school that often excludes the voices of historically marginalized children and their experiences (Fruchter, 2007; Noguera, 2003). CLDS navigate multiple contexts between home and school. These contexts include cultural norms, social codes, and values that are often in conflict with one another (Lareau, 1987; Noguera, 2003). During these interactions, students negotiate numerous social and cultural identities, which can affect their behaviors and experiences at school. Part of the challenge is a lack of understanding teachers and schools have regarding this phenomenon. They don't realize that CLDS occupy and navigate different spaces that are constantly changing and often misunderstand or misinterpret certain responses as oppositional behavior. Cultural mismatch affects language learning, delivery of curriculum, school culture, and student behavior. It unintentionally creates experiences that disenfranchise CLDS and contributes to increased discipline issues and race-based opportunity gaps in schools (Payno-Simmons, 2017).

3. Culturally sustaining pedagogy seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of the democratic project of schooling. In the face of current policies and practices that have the explicit goal of creating a monocultural and monolingual society, research and practice need equally explicit resistances that embrace cultural pluralism and cultural equality (Paris 2012). By committing to this [Culturally Sustaining Pedagogy] focus, we are not putting aside issues of access and equity for students of color; rather, we are reframing them. For too long, scholarship on "access" and "equity" has centered implicitly or explicitly around the question of how to get working-class students of color to speak and write more like middle-class White ones. Notwithstanding the continuing need to equip all young people with skills in Dominant American English (DAE)4 and other dominant norms of interaction still demanded in schools, we believe equity and

access can best be achieved by centering pedagogies on the heritage and contemporary practices of students and communities of color (Paris & Alim, 2014).

4. Cultural responsiveness reflects a social justice perspective which makes the "hidden curriculum'' explicit, names instances of inequity, challenges assumptions, and supports students in questioning and challenging the status quo (Anyon 1994; Banks et al. 2005; Cochran-Smith 2004; Nieto 2000, 2002; Sleeter & Grant,1999)…Our beliefs about the necessity of (culturally responsive teaching) CRT are based on the premises that (a) multicultural education and educational equity and excellence are deeply interconnected; (b) teacher accountability involves being more self-conscious, critical, and analytical of one's own teaching beliefs and behaviors; and (c) teachers need to develop deeper knowledge and consciousness about what is to be taught, how, and to whom. Teachers knowing who they are as people, under-standing the contexts in which they teach, and questioning their knowledge and assumptions are as important as the mastery of techniques for instructional effectiveness. Critical racial and cultural consciousness should be coupled with self-reflection in both preservice teacher education and in-service staff development (Gay & Kirkland, 2003; Danielewicz, 2001; Gay, 2000; Ladson-Billings, 2001; Palmer, 1998; Schon, 1983; Valli, 1992; Zeichner & Liston, 1996).

5. Multicultural education is for all students. The more racially and/or culturally homogeneous the classroom, school, and community in which students live and learn, the more students must be exposed to multicultural education to prevent and counter stereotypes learned in their homes, schools, communities, and the media. If students primarily or only interact with those from the same racial and cultural backgrounds, how and when will they learn to understand and interact with other cultural groups? Multicultural education provides such opportunities. High-quality books, literature, videos, biographies, as well as a focus on the history, lives, customs, values, and accomplishments of racially and culturally different individuals and groups are essential (Ford, 2014).

6. The ethnographic research of John Ogbu (1978, 1987, 1991, 2003) is widely cited in characterizing the achievement ideology of black students and their resultant school behavior. His work, both alone (1991, 2003) and in partnership with Herbert Simons (1998), uses a cultural-ecological framework to suggest that many black students hold negative beliefs about the link between schooling and opportunity. Specifically, they do not view schooling as an avenue for achieving positive life outcomes because they perceive race-based labor market discrimination as a relatively permanent barrier that cannot be overcome through the educational system. Both a shared history of discrimination and the perception that schools are primarily controlled by whites lead black students to actively resist activities and behaviors associated with academic success, since these activities are equated with assimilation into the white middle class and thus viewed as compromising a black social identity and group solidarity (Carter 2008).