What Your Colleagues Are Saying . . .

As needs, demands, interests, and opportunities for online instruction increase, *Culturally Responsive Teaching Online and In Person* is a book that will assist educators in the complex task of designing essential learning opportunities with students for academic and social success. This book reminds us that culturally responsive teaching practices are potentially transformative in person and online. Indeed, this book helps educators think about the tools, technology, and teaching necessary to build more liberating, humanizing, and just spaces of education.

—H. Richard Milner IV
Distinguished Professor, Vanderbilt University
Co-Author, *These Kids Are Out of Control*

For more than 30 years, scholars and educators have advocated for the importance of centering students' cultural frames into the co-learning exchange of all learners, but in particular, Black and Brown students, who have been historically marginalized in educational settings. The distinction of Budhai and Grant's critically important book: *Culturally Responsive Teaching Online & In Person*, is the argument that culturally responsive teaching (CRT) is not just for in-person instruction, but moreover, CRT can also be facilitated within an online modality. Thus, this book is a seminal resource for PK–12 educators who are passionate about reimagining the possibilities of CRT in any learning environment!

—Ronald W. Whitaker II
Culturally Responsive Assistant Professor of Education
Director of the Center for Urban Education, Equity, and Improvement, Cabrini University

Budhai and Grant have created a treasure trove of resources for K–12 teachers and teacher educators who are committed to transforming a rapidly changing world for the better. Finally, we have a book that concretizes how to maximize culturally relevant pedagogy in contemporary, HyFlex learning environments in real time. This text helps the reader translate the philosophical into the practical via inquiry-based, reflective exercises. This book will empower educators, leading them to create equitably rich opportunities for deep and dynamic learning across modalities. The cornerstone of this text, the Dynamic Equitable Learning Environments (DELE) model, inspires a new way of teaching and learning in the 21st century, providing new pathways to transform our schools by challenging and changing ourselves. As we shift our mindset to realize that we can change systems by recognizing the barriers to equity and inclusion, we reimagine an education that realizes justice in our classrooms, anti-racism in society, and healing in our homes. You will read and reread the gems of culturally responsive teaching and build your capacity to sustain equitable and thriving learning environments for our students to thrive in a world where their lives truly matter.

—Angela N. Campbell
Vice President of Cabrini University

I joyfully offer my endorsement of *Culturally Responsive Teaching Online & In Person.* At this critical moment in human history, scholars need a resource like this to be equipped with the tools that will empower teaching and learning at its fullness. Budhai and Grant prove their scholarship in this work, especially by posing questions that lead to critical thinking. As an educator and a life-long learner, I plan to use this work and invite others to join me.

—Stephen D. Thorne
Center for Research and Mentoring of Black Male Students and Teachers
Bowie State University

As teaching and learning environments continue to evolve at a breakneck pace, this wonderfully accessible guide is chock full of practical, useful, and actionable advice to help educators successfully navigate their culturally diverse classrooms, schools, and education communities. With self-guided exercises and reflections, educators are able to address their unconscious biases, make meaningful connections with families and students, and ultimately, effectively incorporate culturally responsive teaching as they build the dynamic and equitable learning environments necessary for all students to thrive. Required reading for every educator!

—Ray Benedici
Managing Editor, *Tech & Learning*

This workbook is a much-needed resource that attracts, engages, and supports teacher candidates, as cultural beings, in their transformation to becoming culturally aware, responsive, and humble educators. The authors position future educators to identify, acknowledge, and reflect on the critical role of their evolving racial and cultural identities and the implications thereof when practicing in the classroom. The book is a resource that transcends theory into practice and will serve teacher candidates in their journey as equity-minded practitioners to effectively implement culturally responsive, relevant, and sustaining pedagogies.

—Omobolade Delano-Oriara
Dean of the Division of Social Sciences, Professor of Teacher Education
St. Norbert College

Our students and their communities need educators who are courageous enough to acknowledge the role race plays as a barrier to learning. Our work is not universally designed if we lack the willingness to address race and racism and the need for culturally responsive teaching, regardless of whether or not we are engaging students virtually or in person. Budhai and Grant, through this text, are pushing us to do better for our young scholars by calling out the fact that our systems, structures, and practices need to be culturally relevant if they are to authentically include and center around our learners who have been historically marginalized. This is a wonderful resource that guides educators step by step through the process of developing and implementing culturally responsive practices, virtually and in person.

—Mirko Chardin
Chief Equity and Inclusion Officer, Novak Education
Co-Author, *Equity by Design*

This guidebook addresses many questions and needs for educators to operationalize culturally responsive teaching across learning environments, in person and online. I appreciate that the guidebook unpacks the work of Ladson-Billings, Gay, and Paris by connecting the theory to practice. I recommend this book for educators who actively engage in anti-bias, equitable, inclusive, and just teaching. The reflection questions, checklists, resources, and exercises are tangible actions for educators to engage in moving toward actions in their environments.

—Robert Q. Berry III
Samuel Braley Gray Professor of Mathematics Education
Associate Dean of Diversity, Equity, & Inclusion
University of Virginia, School of Education & Human Development

Culturally Responsive Teaching
Online & In Person

From Stephanie:

To every student whose voice has been silenced in school.

To every student who could not see themselves in the curriculum.

To every student who has never felt like they matter to their teachers.

★　★　★　★

From Kristine:

For my students past, present, and future–
It is my honor to teach and learn with and from each of you.

Culturally Responsive Teaching
Online & In Person

An Action Planner for
Dynamic
Equitable
Learning
Environments

Stephanie Smith Budhai
Kristine S. Lewis Grant

Foreword by Matthew R. Kay

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Foreword

As recent years have brought an increased awareness of inequities in our world, our nation, and our schools, it's become increasingly popular for many of us to loudly proclaim that we are *doing the work*. While we've always been a culture that celebrates grit and grind, the high-profile nature of recent injustices has made activism much more palatable and resistance more Instagrammable. These trends hold true in education. In many schools, teachers have found attempts to be culturally responsive celebrated for the first time in a long time. In others, efforts that were once ignored face vilification. Either way, *the work* has certainly become an attention grabber.

This attention has come with reduced clarity. The more we opine about the work, the fewer people of good will agree on what it is. For instance, should educators have used the disruptions caused by the Covid pandemic to thoroughly dismantle systems that have been poisoned by racist, sexist, xenophobic, and/or homophobic ideas? Or should we have devised better ways to destabilize such systems from within? To what degree should the Western (read "White, male") literary canon be deemphasized to make room for more diverse voices? How do we best teach truth in our social studies classes, acknowledging that generations have long substituted idolization for historical analysis? *The work* is confusing, even before we educators make it more personal. What right do *we* have to lead *that* conversation? Are we even *qualified*? Should our students trust us? Do our administrators have our backs as we make mistakes? Considering how damaging these mistakes might be to students' psyche, should they? For educators, the work is no less hard, no less complex, no less frightening simply because it is en vogue.

Stephanie Smith Budhai and Kristine S. Lewis Grant have written a guidebook that not only acknowledges this reality, but then strips away the noise and helps educators get down to business. From the first pages, their prompts for reflection are incisive, their exercises are both challenging and encouraging, and they lead us to create action plans meant to drive us toward concrete goals. Within minutes of picking it up, I was inspired to examine how some of my unconscious biases might have impacted certain students' performance during the 2020–2021's season of virtual schooling. These examinations helped me approach these students more productively than I would otherwise have approached them. This process repeated itself throughout my time with this text; first I reflected alone,

then I did exercises collaboratively with trusted colleagues, and then finally I executed plans that improved my relationships with a variety of my students. I am a better teacher because this book makes *the work* not *easy* but clear as crystal.

Many activities in this text illustrate Budhai's and Grant's commitment to clarity. For instance, early in the book, we are encouraged to collect data on our own everyday teaching practices. This is a hard exercise that takes our heads out of the cloud-realm of high theory and simply asks, "Who do we call on?" "Who do we discipline? For what infractions? Leading to what penalty?" We are asked to find patterns, reflect on them, and address anything untoward that we discover. The most lasting systemic improvements start not with top-down initiatives, but with the uncelebrated *work* of teachers collecting data like this in their own classrooms. Only with this information, rooted in day-in and day-out student experiences, can we see clearly where we should be committing our energies.

But one of the best things about this guidebook is that it does not just ask us to tackle the ugly parts of our nature that, if unchecked, stand to poison our teaching practice. The exercises do not treat us as irredeemable racists but as caring professionals who are honing our craft. This is clearest in Part II, where we are coached on how to make sure that both our students and their families know just how much we value their particular strengths and traditions as well as they know ours; and in Part III, where we are coached in practical approaches to equity-minded, anti-bias instruction. So often, folks teaching you *why* to do the *work* never really get to the *how* part. Budhai and Grant make the *how* their home base throughout, with every reflection, exercise, and action plan in the guidebook. Their respect for educators is clear, frankly, because they don't lean on the crutch of patronizing lectures when the task seems too heavy. This book just guides us through, step by step.

I am simultaneously happy that this guidebook exists *and* happy that you have decided to use it as you start (or continue) *the work* of making your classroom all that your students deserve it to be. It is not easy, but it is necessary. It will not always be attention-grabbing in the larger world, but it will always be what your students pay most attention to, and what they most remember. Take your time with this book, being honest with yourself, your colleagues, and especially your students. Trust me, your humility and effort will pay off.

—Matthew R. Kay
Teacher and author of *Not Light, But Fire*

Acknowledgments

FROM STEPHANIE

Thank you to the Budhai, Smith, and Macon families for the continued support and love. There is no way this book would have been able to come to fruition without you.

I would like to thank my co-author, Kristine, for the mentorship, advisement, and perspective that she has brought to this project. I cannot think of a better person to have engaged in this work with, and I am grateful for her time and talents.

To Sharon, I am beyond beholden to the amount of care and consideration you have given to this project. Your timely responses and substantive suggestions have elevated this project to a level unimaginable.

And to Tori, thank you for not abandoning us and for your continued commitment to see this project to completion. You are one of a kind, and I feel lucky to have had the opportunity to work with you.

To the educators who have shared their stories featured in the vignettes; THANK YOU! Your experiences have provided so rich context for readers as they navigate the contents of this book.

I would be remiss if I did not acknowledge the thought leaders, activists, and educators who have created a pathway for culturally responsive pedagogy to be an integral part of teaching and learning. Many of whom have been cited in this book, and there are too many others whose work lives in other publications and is carried out in classrooms having a direct impact on the schooling experience of students.

FROM KRISTINE

Stephanie, this would not have been possible without you. From the bottom of my heart, thank you.

Jermaine, thank you for supporting and believing in me. I could not have done this without you.

PUBLISHER'S ACKNOWLEDGMENT

A Note From the Publisher on Terminology

The grammar conventions in this book follow The Chicago Manual of Style. *The authors and publisher did our best to represent current terminology at the time of printing, while recognizing that the English language is ever changing and will continue to evolve after this book's publication. For example, certain terms appear with and without hyphenation across sources, such as "in person" vs. "in-person" and "equity mindedness" vs. "equity-mindedness." Following* The Chicago Manual of Style, *we've chosen to omit the hyphenation when the term is a noun ("in person" and "equity mindedness") and include the hyphenation when the term is transformed into and used as an adjective ("in-person" and "equity-minded instruction").*

About the Authors

Stephanie Smith Budhai, PhD is an associate clinical professor at Drexel University and a certified K–12 teacher. She has spent the past decade as a teacher educator building culturally responsive and anti-racist curriculum. She is on the board of the Pennsylvania Chapter of the National Association for Multicultural Education.

Kristine S. Lewis Grant, PhD is a clinical professor of multicultural and urban education at Drexel University. Her research interests include family engagement in urban schools and the recruitment and retention of teachers of color. She is a board member of the Pennsylvania chapter of the National Association for Multicultural Education.

Introduction
Why Culturally Responsive Teaching Matters in Dynamic Equitable Learning Environments

WHY THIS BOOK? WHY YOU?

Welcome to *Culturally Responsive Teaching Online and In Person*!

The purpose of this guidebook is to serve as an interactive workspace and instructional tool for teacher preparation and professional development. The goals of the book include (a) building teachers' self-awareness and cultural competence through critical reflection, (b) enhancing teachers' knowledge and skills related to culturally responsive pedagogy, and (c) applying online instructional tools and strategies to create culturally responsive environments across in-person and online learning settings. This book will enable PK–12 educators to meaningfully engage with all their students in any classroom setting and ensure that the entire class is an engaging and equitable environment for all. This is the first book of its kind to address culturally responsive teaching across both in-person and online learning settings.

Stop and Reflect: What's Your Why?

Before we dive further into the context of this guidebook, please take a moment to contemplate why you are beginning this guidebook. In the space below, explain three reasons why you are interested in learning more about culturally responsive teaching in both in-person and online learning environments.

(Continued)

(Continued)

1.
2.
3.

Chances are that one of your primary reasons for reading this book is for your students.

FOR OUR STUDENTS

In the United States, PK–12 students are becoming more racially and ethnically diverse (de Brey et al., 2019). For the past decade, the National Center for Educational Statistics has documented the shift in student demographics. Between fall 2009 and fall 2018, the percentages of White and Black students decreased (7 percentage points and 2 percentage points, respectively), while the percentages of Latinx* students and students of two or more races increased (5 percentage points and 3 percentage points, respectively). The percentages of Asian, Pacific Islander, Indigenous students remained largely unchanged during this same time period. In fall 2018, of the 50.7 million students enrolled in public elementary and secondary schools, White students accounted for 47 percent of the student population, Black students accounted for 15 percent, Latinx students accounted

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*Authors' Note on Terminology

We understand that culturally responsive language is constantly changing and evolving. In our book, we chose to use the term *Latinx* as a broad gender-neutral term for peoples of Latin American descent. We acknowledge that some people do not embrace this term, and we understand that the context and conversation around this term continue to change.

for 27 percent, Asian students accounted for 5 percent, and Indigenous students accounted for 1 percent. Students who were of two or more races accounted for 4 percent, and Pacific Islander students accounted for less than one half of 1 percent. Taken together, students of color comprised 53 percent of the U.S. public school classrooms. To see tables depicting these and other relevant student demographics, please visit the National Center for Education Statistics website.

Despite this shift in student demographics and new promises of change, educational inequities and disparities stubbornly remain. And quite frankly, and eloquently put by Kay (2018), "with little regard for substance of coherence, we find our airwaves filled with empty rhetoric and thoughtless repetition" (p. 12). Students of color are more likely to attend high-poverty, racially segregated schools than their White peers (de Brey et al., 2019). Per pupil spending is significantly less in high poverty, racially segregated schools than it is in low poverty, predominantly White schools (Baker & Corcoran, 2012; Mathewson, 2020). Related to these structural inequities, academic disparities endure. Students of color do not perform as well on standardized tests in math and reading as their White counterparts (Carnoy & Garcia, 2017). While gaps in the high school graduation rate have been slowly closing since 2000, students of color are still less likely to graduate than their White peers (The Condition of Education, 2021).

Given these and related racial inequities and educational disparities, culturally responsive teaching has gained momentum within schools across the country as a viable pedagogy to improve equitable access, opportunities, and learning outcomes for culturally and linguistically diverse students. School districts and state departments of education from California to New York have adopted, wholeheartedly or in part, culturally responsive teaching practices for their faculty and staff.

Scan this QR code to view figures of student demographics from the National Center for Education Statistics.

Stop and Reflect: Obstacles and Possibilities of Culturally Responsive Teaching

In your own words, what are 2–3 obstacles to your adoption of culturally responsive practices in in-person and online learning environments? What are 2–3 possibilities for your adoption of culturally responsive teaching in in-person and online learning environments?

(Continued)

(Continued)

	OBSTACLES	POSSIBILITIES
Culturally responsive teaching in IN-PERSON learning environments	1.	1.
	2.	2.
	3.	3.
Culturally responsive teaching in ONLINE learning environments	1.	1.
	2.	2.
	3.	3.

Unfortunately, culturally responsive teaching is largely understood as a strategy for traditional in-person classrooms, and irrelevant for online learning environments. This book aims to help you overcome perceived obstacles to culturally responsive teaching regardless of the learning environment, and pursue the possibilities of culturally responsive teaching in any educational setting.

As a PK–12 teacher in today's sociopolitical context, do you feel prepared to engage your culturally and linguistically diverse students and their families across a range of learning environments? Are you prepared to integrate cultural content and themes of equity and social justice into your curriculum and instruction regardless of the learning context? Are you prepared to employ a culturally responsive and equity-minded approach to your relationships with your students in different classroom settings? If you are uncertain in your responses to these questions, this is the book for you.

WHAT IS CULTURALLY RESPONSIVE TEACHING?

Ladson-Billings (1994) defined culturally relevant pedagogy as one "that empowers students intellectually, socially, emotionally, and politically using cultural referents to impart knowledge, skills, and attitudes" (pp. 16–17). Her framework (1994) is based on her research of effective teachers of African American students. Ladson-Billings (2014) identified three domains that were present in all their teaching practices:

- **Academic success:** the intellectual growth that students experience as a result of classroom instruction and learning experiences.

- **Cultural competence:** the ability to help students appreciate and celebrate their cultures of origin while gaining knowledge of and fluency in at least one other culture.

- **Sociopolitical consciousness:** the ability to take learning beyond the confines of the classroom using school knowledge and skills to identify, analyze, and solve real-world problems. (p. 75)

By adopting these domains in their practice, culturally relevant pedagogues can help "students to recognize and honor their own cultural beliefs and practices while acquiring access to the wider culture, where they are likely to have a chance of improving their socioeconomic status and making informed decisions about the lives they wish to lead" (Ladson-Billings, 2006, p. 36).

Gay (2010) defined culturally responsive teaching "as using the 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" (p. 31). Culturally responsive teaching is based on six dimensions:

1. Culturally responsive teachers are socially and academically empowering by setting high expectations for students with a commitment to every student's success;

2. Culturally responsive teachers are multidimensional because they engage cultural knowledge, experiences, contributions, and perspectives;

3. Culturally responsive teachers validate every student's culture, bridging gaps between school and home through diversified instructional strategies and multicultural curricula;

4. Culturally responsive teachers are socially, emotionally, and politically comprehensive as they seek to educate the whole child;

5. Culturally responsive teachers are transformative of schools and societies by using students' existing strengths to drive instruction, assessment, and curriculum design;

6. Culturally responsive teachers are emancipatory and liberating from oppressive educational practices and ideologies as they lift "the veil of presumed absolute authority from conceptions of scholarly truth typically taught in schools." (Gay, 2010, p. 38)

Culturally responsive teaching requires educators to develop the following areas in service of student learning: self-awareness, instructional techniques, instructional materials, student-teacher relationships, and classroom climate.

Paris (2012) expanded on the work of culturally relevant pedagogy to develop culturally sustaining pedagogy. Paris and Alim (2014) presented a "loving critique" of culturally relevant pedagogy and other asset-based pedagogies, along three lines:

1. The need for asset pedagogies to sustain the cultural and linguistic practices of communities of color for a pluralist present and future

2. The need for asset pedagogies to sustain the cultural and linguistic practices of communities of color in ways that reflect our increasingly fluid understanding of the evolving relations between language, culture, race, and ethnicity

3. Creating generative spaces for asset pedagogies to support the practices of youth and communities of color while maintaining a critical lens vis-a-vis these practices. (p. 92)

The goals of culturally sustaining pedagogy include "supporting multi-lingualism and multiculturalism in practice and perspective for students

and teachers" and "to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of the democratic project of schooling and as a needed response to demographic and social change" (Paris & Alim, 2014, p. 88). The tenets of this framework read:

> a focus on the plural and evolving nature of youth identity and cultural practices and a commitment to embracing youth culture's counterhegemonic potential while maintaining a clear-eyed critique of the ways in which youth culture can also reproduce systemic inequalities. (Paris & Alim, 2014, p. 85)

Stop and Reflect: Hallmark Characteristics of a Classroom

What are the hallmark characteristics of a PK–I2 classroom? Close your eyes for a few moments and imagine a classroom. Use the space below to either draw a diagram of the classroom or to write a description.

WHAT ARE DYNAMIC EQUITABLE LEARNING ENVIRONMENTS?

In the space above, you likely imagined desks in parallel rows or arranged in small clusters. If not desks, perhaps you envisioned tables with chairs assembled in small work groups of four students. Does your image feature lab stations, reading nooks, and/or bookcases? Did you include chalkboards, Whiteboards, and/or bulletin boards? Were the walls also adorned with calendars, posters (key historical figures, maps, timelines, inspirational quotes, etc.), and/or examples of student work? Together, these are all hallmarks of a PK–12 classroom in the United States and many places around the world.

These and other elements most certainly comprise a classroom, but this is just one type of learning environment in the twenty-first century. For

example, many classrooms are virtual. According to the National Education Policy Center, in 2019–2020, 332,379 students were enrolled in 477 full-time virtual schools and 152,530 students were enrolled in 306 blended schools (Molnar et al., 2021). Depending on the learning management system, features of virtual classrooms include announcement pages, weekly modules, live and recorded video presentations, video conferencing, digital Whiteboards, breakout rooms, screen sharing, chat boxes, and polls. Together, these and other elements comprise the hallmark characteristics of a virtual classroom.

Today, teaching and learning are far more flexible than in years past, and the classroom has adapted to accommodate this fluidity. Teaching and learning exist as a continuum, with in-person to online on either end and a mix of the two options in between (hybrid, simultaneous, flex, etc.). The technological tools of online learning are not limited to the virtual classroom and can be used to transform in-person learning in many creative and innovative ways. Education is no longer confined to the traditional school day within the four walls of a classroom in a brick-and-mortar building. Now, teaching and learning can take place anytime and anywhere with a stable internet connection via mobile phone, tablet, laptop, or desktop computer. To convey this change in the twenty-first century classroom, we refer to this space as a *Dynamic Equitable Learning Environment* (DELE). Figure A depicts the characteristics of DELEs.

Figure A ◆ Characteristics of DELEs

DYNAMIC	EQUITABLE
Adaptable	*Culturally responsive*
Innovative	*Redress systemic inequities*
Technologically enriched	*Promote assets and strengths*

Dynamic Equitable Learning Environments

LEARNING	ENVIRONMENT
Relationships	*Inclusive*
Engaging	*Brave*
Collaborative	*Community*
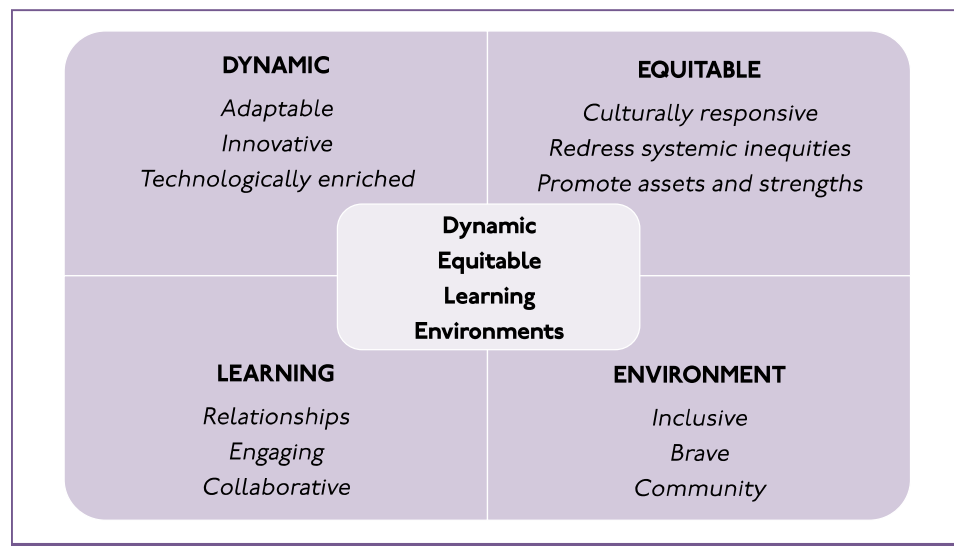
DELE is a central, original concept of this book that encompasses the design and delivery of culturally responsive pedagogy and practices within in-person and online learning environments. DELE describes a dynamic approach to the nimbleness that teachers need to possess to be culturally responsive to all learners, regardless of learning context. DELE provides a mechanism for teachers to pivot instruction and carry out the constructs of culturally responsive teaching when students are in the physical classroom space with them or in virtual learning environments. DELE enables teachers to foster equitable learning environments that promote students' assets and strengths and redress systemic inequities. DELE requires that teachers establish and sustain caring relationships with students and their families to engage students in active and collaborative learning. DELE is inclusive of all students. These spaces cultivate a learning community where students feel safe to be themselves, take academic risks, and engage in brave conversations about issues of race and social justice. Teachers who can successfully navigate through DELE can quickly pivot instruction to facilitate equitable and inclusive learning experiences for all PK–12 students.

ORGANIZATION OF THE BOOK

Key Features

The academic and social-emotional needs of culturally and linguistically diverse students were present when they attended brick-and-mortar schools, and these needs have been amplified with the nationwide move to online teaching and learning. Culturally responsive pedagogy can help educators address the academic and social-emotional needs of culturally and linguistically diverse students. By getting to know students and their families, establishing affirming learning communities, and incorporating cultural content into the curriculum, PK–12 educators can co-construct engaging in-person and online learning environments for all students. This book features checklists and repositories of culturally responsive resources to complement its contents. There are seven recurring items present in each part and/or chapter of the book as follows.

- **Virtual Equitable and Inclusive Vignettes.** These include current and authentic vignettes from PK–12 teachers who have successfully implemented aspects of culturally responsive teaching into their in-person and online classrooms that are grounded in equity and inclusion.

- **Reflection Questions.** Each chapter starts with overarching reflection questions related to the chapter's content. There is space for you to jot down your responses. At the end of the chapter, similar

reflection questions are posed. You are asked to jot down your responses and then revisit your earlier responses prior to reading the chapter and note changes.

- **Examples of DELE.** Each chapter includes an example of how teachers can pivot across DELE to provide culturally responsive learning experiences for all students.

- **Anti-Bias Exercises.** Each chapter features an anti-bias exercise related to the content of the chapter that you can engage in to help further develop and understand the presented concepts.

- **Action Plans.** Each chapter includes partially pre-filled action plans that you will complete after going through the chapter's contents. The action plans serve as the next step in your path to implementing some aspect of culturally responsive pedagogy into any learning setting. You can find each chapter's action plan on the companion website.

- **Culturally Sustaining Checklists.** After reading the chapter, this section provides you with a list of action items that you should be starting to incorporate into your culturally responsive classrooms, organized by the awareness, knowledge, and skills you have gained from the respective chapter. You can find each chapter's Culturally Sustaining Checklist on the companion website.

- **Responsive Resources.** Each chapter includes a combination of the following resources (websites, podcasts, articles, and videos, etc.) that can assist you with being culturally responsive educators. You can find each chapter's Responsive Resources on the companion website.

Structure

This guidebook is divided into three parts, with three chapters in each.

Part I, "Focusing on You: Unmasking Bias and Microaggressions," requires you to engage in critical self-examination. Chapter 1, "Acknowledging Unconscious Bias," focuses on acknowledging the unconscious bias that we may bring to the teaching and learning environments. This chapter provides a foundational understanding of how our ideas, beliefs, and perspectives impact the way in which we educate learners, even without us knowing. Chapter 2, "Reducing Implicit Bias and Explicit Bias," guides you through the examination of your own biases. The goal of Chapter 2 is to help you provide equitable access and opportunities to minoritized and marginalized students through the reduction of the impact of your implicit and explicit biases. Chapter 3, "Eliminating Microaggressions," defines microaggression and describes the different forms that microaggressions can take in both online and in-person

learning environments. You are provided with approaches and strategies to use microresistance and microinterventions to eliminate microaggressions.

Part II, "Focusing on Your Relationships: Co-Constructing Meaningful Connections With Students and Families," focuses on the relationships central to the work of education. Chapter 4, "Activating Students' Assets and Cultural Capital," provides the content and practice you need to value and honor the assets of all your students in DELEs. You will explore the Community Cultural Wealth model, asset-mapping, and other strengths-based approaches to teaching. Chapter 5, "Caring for Students Within Their Sociopolitical Contexts," introduces you to intersectionality and how students' multiple identities shape their educational experiences. The chapter also helps you appreciate students' experiences more fully by understanding their sociopolitical context and how this context shapes their experiences inside and outside of school. In Chapter 6, "Forging Reciprocal Relationships With Families and Communities," you examine your relationships with culturally and linguistically diverse families and communities. By drawing on the principles of culturally responsive pedagogy, you develop the necessary insight and skills to establish and sustain meaningful relationships with the core people in your students' lives.

Part III, "Focusing on Your Pedagogical Practices: Incorporating Culturally Relevant Teaching," addresses thinking about and designing culturally responsive and equitable curriculum, instruction, and assessment. Chapter 7, "Developing Equity Mindedness," discusses the ways in which you can shift their mindsets toward equity and justice. This chapter describes the ways you can build an anti-racist online and in-person class culture and environment. Chapter 8, "Planning Anti-Bias Instruction," explains how you can curate culturally relevant curriculum materials and teach students in ways that speak to their learning styles and backgrounds, and from varied perspectives. Chapter 9, "Preparing Culturally Responsive Authentic Assessments," focuses on creating authentic assessments for all our students. The chapter recommends ways to assess the learning that has taken place within our culturally relevant online and in-person classrooms.

Taken together, these three parts introduce you to reflective and practical approaches to culturally responsive instruction across any educational setting. Within these pages, you will find support with the adoption and implementation of culturally responsive approaches, strategies, and practices into your own teaching. This book provides you with a toolkit that will not only inspire you but also help translate your care and concern for students into your in-person and online classrooms.

Stop and Reflect: Three Hopes

Before we dive further into the context of this guidebook, please take a moment to articulate your intentions. In the space below, please list three things (knowledge, skills, attitudes) that you hope to develop as a result of completing this guidebook.

1.

2.

3.

Now that you have set your intentions and listed three things that you hope to learn, let's get to work!

Focusing on You
Unmasking Bias and Microaggressions

Vignette: Mr. Malcolm Williams
Media Teacher, Grades K–8

2020 was my second year teaching, but my first year as a full-time teacher. Like many teachers, I started teaching online for the first time because of the pandemic. If I could choose, I would prefer to teach in person, but I know that we'll continue using online settings in some capacity, even beyond the pandemic. We all have to adapt, especially as teachers.

Like any teacher, I inadvertently bring unconscious bias into both virtual and in-person classrooms, but I have a number of methods for addressing these biases. First, I try to acknowledge unconscious bias by replaying in my head what I said to my students. Reflection allows me to check myself, to think in the moment, and to think afterward. Second, I try to step into other peoples' shoes when I am talking to them. Sometimes I think what I am saying is fine but to the other person, my words can be offensive. If I can try to understand the other person's perspective, I can hear my own biases and work on them. Third, I try to read other people's reactions, both students and other adults. Asking a person directly about their feelings does not always garner a genuine response, but by reading the room for unspoken clues, I can better gauge if I may be causing offense or treating people unfairly.

I have seen many microaggressions take place between teachers and students. Some teachers are sharp with students in a way that is hurtful on a visceral level. I see teachers give feedback like "You should have done it on time," in a way that is degrading. Students do not know how to respond, and it makes them feel stupid. These moments are dangerous because students internalize these messages in a subconscious way, but do not have the correct tools to process them.

I also often see microaggressions take place between colleagues. These are damaging in a different way because adults are perhaps better equipped to handle these

moments but that does not make them any less painful. Even still, adults also often internalize the aggression with no outlet to direct that pain.

In online settings, I try to check in with my students before instruction starts. It gives everyone an opportunity to get their feelings out so that they don't fester. It also brings students closer together when they're given the space to open up.

In in-person settings, I think it's easier to build community. I think it is important to take time to get to know the students in your environment and to make them feel comfortable. Students do their best work when they feel comfortable, and I think the best way to create comfortable environments is to make sure students know that they are heard, understood, and cared for. You can reduce the occurrence of unconscious bias and microaggression when you get to know your students on an individual, personal level. But it's important to be proactive and to continue working at building space for your students to grow relationships, with each other and with their teachers.