

**Cultivating Equity-Oriented Educators:
What SEAs Can Do to Promote Culturally
Responsive & Sustaining Practices at the LEA Level**
Midwest & Plains Equity Assistance Center
December 5, 2017

Implementing Culturally Responsive and Sustaining Practices

- I. Explicitly communicating the assets of varied lived experiences, particularly those that have been historically marginalized (Ladson-Billings, 1995; Duncan-Andrade, 2007; Laing, 2013).**
 - a. Place the intellectual identity and achievement of all students' lived experiences at the center of lessons
 - b. Ask children to consider complexity and social commentary of the work of racially/ethnically, linguistically diverse intellectuals, artists, musicians, etc. so that children make connections between these exemplars' intellectual capacity and their identities.
 - c. Educators should seek examples of diverse contributions in every content area and integrate biographical information as well as acknowledging contributions made into every lesson.
 - d. Educators should help students identify how contributions by individuals who share similar lived experiences have made an impact in the content area of study.
 - e. Educators should utilize the classroom space so that images, symbols, icons, mottoes, and other artifacts relating to all student's identities and achievement are displayed (Gay, 2002).
- II. Assist students in developing an opposition to oppression (Stovall, 2006; Gay, 2010; Laing, 2013; Aronson & Laughter 2015).**
 - a. Promote curricular, behavioral, and ritualistic practices designed to counter expectations that marginalized students are permanent members of a caste society with no opportunity for mobility.
 - b. Explain the context in which oppressive ideologies began and continues to be perpetuated.
 - c. Create lessons that are rigorous and also centered the intersections of race, gender, class, ability, dis/ability, national origin, faith tradition, power, and privilege in local neighborhoods, cities, etc. (Stovall, 2006).
 - d. Have students (using technology such as voice thread) to tell their own story.
 - e. Having student deconstruct media and center their own experiences with media acknowledges their agency and grants dignity of student expertise in their own lives (Stovall, 2006).
- III. Foster a value and commitment for students' lived experiences as well as knowledge of how to connect to and honor other lived experiences (Paris, 2012; Paris & Alim, 2014).**

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- a. Help children understand history and continued existence of racism, sexism, classism, ableism, linguicism, etc., and that these oppressive constructs must be overcome to help ensure students are prepared for times in which their efforts are not fairly validated or assessed rather than internalizing those times as students' own shortcomings.
 - b. Emphasize meaning-making, creativity, and free thought over right answer approaches.
 - c. Direct instruction of dominant cultural capital should be paired with a rationale that having access to dominant culture provides opportunities to present themselves and their own culture in a variety of settings (Paris & Alim, 2014).
- IV. Seek out and facilitate participation by community members in the development of counter narratives (Perry, Steele, & Hilliard, 2003; Duncan-Andrade, 2007).**
- a. Develop partnerships with community organizations, including churches and mosques, locally-owned neighborhood stores.
 - b. Create opportunities for students to present their work in and for these neighborhood spaces and carefully identify partners who will affirm students' work, emphasize the importance of educational attainment and its place in student identities.
 - c. Educators should invite community partners that have similar lived experiences to their students who can provide a counter narrative into the classroom on a regular basis.
 - d. Educators may consider implementing a mentoring partnership between students and mentors with shared lived experiences who can provide a counter narrative.

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