

**Affirming Identity in Culturally and Linguistically Diverse Classrooms:**

**The Role of Self in the Understanding of Equity**

by

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## **ABSTRACT**

Educators play an important role in culturally and linguistically diverse classrooms. Choices regarding curriculum, instruction and relationships can affirm or silence student identity. Affirmation of student identity leads to a greater sense of belonging in the classroom, which can lead to academic achievement and growth. To become culturally inclusive, educators must first have the courage, and time, to uncover self, and the assumptions and biases therein. Through this work, educators discover the imbalance of power and equity inherent in our societal and institutional systems, thus enabling them to make the choices necessary to disrupt inequity through affirming and inclusive classroom practice. Though the literature shows that educators need tools and time to discuss these types of realizations and learnings, it is also clear that the commitment to the work begins with self. Educators must explore, and reflect on, the discomfort that erupts when uncovering truths about equity and power, so that they can grow in their practice, and become more effective educators for some of their most vulnerable students.

Keywords: culturally responsive pedagogy; diversity and equity; identity affirmation; belonging and empathy

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## **DEDICATION**

This, like all my work, is for my greatest teachers, Eleanor and Lillian.

I hope they are proud of me.

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## **Abbreviations**

CRT/CRP – Culturally responsive teaching/Culturally responsive pedagogy

CLD – Culturally and linguistically diverse

CLDS – Culturally and linguistically diverse schools

EL – English learner

EAL – English as an additional language

ELD – English literacy development

ELL – English language learner

## **Introduction**

This paper aims to examine available literature and theory around the question, “What role do educators play in creating a sense of belonging, and achievement, for culturally and linguistically diverse (CLD) students?” Within this question, and through the literature, the sub-topics of identity, belonging, and equity will be explored and analyzed. Scholarly articles, book chapters, books, government documents, social media, television, film, and news media were all collected and examined in the preparation of this paper. A personal reflection is included at the end of the literature review. Formal focus groups or interviews with individuals were not consulted, although many informal conversations and reflections added to developing my understandings.

There is a significant amount of literature and other resources on the topic of culturally responsive teaching and design. The literature generally concludes that, “social and cultural support is essential to creating classroom environments that promote academic achievement and facilitate the transition from the student’s home culture to his or her new classroom” (LeClair, Doll, Osborn, & Jones, 2009, p. 570). It becomes clear through the theoretical and practical research that educators must undertake self-reflection in supportive conversations, to gain understanding about how race, culture and language interact with education, and what the teacher’s role can be in disrupting inequitable and taken for granted societal and systemic norms.

Many educators struggle with changing practice because of lack of experience with cultural diversity, minimal understanding of shifting demographics, and little to no time to dig in to personal understandings of complex and multi-layered issues. As Lopez

(2015) found, leaders need time to “theorize their work, develop agency... and build... capacity on issues of equity, diversity, and social justice. These practices... occur through deep self-reflection, commitment to challenge the status quo, commitment to engage in new ways of knowing and doing, commitment to actively advocate for issues of equity and diversity, and commitment to stay the course” (p. 4). All educators, whether they are part of minority or majority culture, live in rural or urban places, and have received previous training or not, benefit from sustained time in structured spaces, where they can discuss and reflect on their practice as educators in culturally and linguistically diverse classrooms.

This literature review aims to bring research and recommendations together in a way that will make sense to educators in New Brunswick and, in many ways, in the wider Canadian context. The Wasserman Dean of the Graduate School of Education and Information at the University of California – Los Angeles, Marcelo M. Suarez-Orozco, shared in “Children of Immigration” (2018) that, “Mass migration is generating a deep demographic transformation—giving rise to the children of immigrants as the fastest growing sector of the child and youth population in a number of high and middle-income countries across the world... In Canada by 2016, ‘close to 2.2 million children under the age of 15, or 37.5% of the total population of children, had at least one foreign-born parent’” (p. 2). Statistics Canada data show that in 2011 immigrants constituted 20.6% of the total Canadian population. Though immigrants only constituted 3.9% of New Brunswick’s population in 2011, they constituted 9.05% of the total population under age 15 (Griffith, 2017).

Despite growing immigration trends in New Brunswick, the overall percentage of cultural diversity remains low when compared to other provinces and territories in Canada, and when compared to what experts cite as targets for population and economic growth. At the same time, 2018 data from Corporate Research Associates (CRA) revealed that, “Forty-eight per cent of New Brunswickers believe we are more or equally diverse compared to other parts of the country” (Letson, 2019). Capacity building around the understanding of demographic trends, societal needs, and the benefits of increased diversity remain necessary, including in schools, which are microcosms of the societies in which they exist. In the 2013, Social Identity Survey conducted by Statistics Canada, 84% of immigrants and 85% of non-immigrants reported a strong or very strong sense of belonging to their province, and in terms of volunteering and civic engagement, immigrants are equally likely to be a member or participate in an association as non-immigrants in New Brunswick (Griffith, 2017). Increased diversity through immigration brings many benefits; these conversations remain essential to the economic, social and cultural development of this province.

Professionally, this work is of interest to me because my job is to provide necessary and innovative services, within an infrastructure of support, for CLD students and the educators that welcome and work with them in New Brunswick. According to NBEECD’s Policy 322, inclusive education is,

...the pairing of philosophy and pedagogical practices that allows each student to feel represented, confident and safe so he or she can participate with peers in the common learning environment and learn and develop to his or her full potential... within school communities that value diversity and nurture the well-being and quality of learning of each of their members (2013, p. 2).

NBEECD's Policy 703 works in tandem with Policy 322 to support inclusion through the fostering of positive learning environments, establishing,

...a process for fostering positive learning and working environments that are inclusive, safe, respect human rights, support diversity and address discrimination regardless of real or perceived race, colour, religion, national or ethnic origin, ancestry, place of origin, language group, disability, sex, sexual orientation, gender identity, age, social condition or political belief or activity" (2018, p. 1).

Underpinning and supporting these rights for students must be ongoing professional learning and training sessions for educators so that they can feel confident that their decisions and actions are equitable. Pioneer of Culturally Responsive Pedagogy (CRP), Geneva Gay (2010) said, "Whether direct or indirect, intellectual or emotional, physical or social, didactic or communal, literal or symbolic, verbal or nonverbal, interactions are the ultimate sites where teaching and learning happen – or do not happen" (p. 175). Because the processes of learning are culturally socialized, the role of educators is incredibly important.

In addition to provincial policy, immigrants in Canada have the right to protect their culture and ways of being. For example, UNESCO's "Universal Declaration on Cultural Diversity" states commitments to encouraging linguistic diversity (Objective 6), and promoting the positive values of cultural diversity through education (Objective 7). Prime Minister Justin Trudeau asserted, in 2016, that, "you don't have to choose between the identity that your parents have and being a full citizen of Canada" (Chen, 2016). Egbo (2009) posited that, "Multiculturalism is an undeniable attribute of Canada's identity, and consequently diversity is a reality that all social institutions, including schools, must address" (p. 43). As classrooms become increasingly diverse, it is imperative for both

individual educators, and leaders in the system of Education, to examine what it means to be culturally and linguistically inclusive.

It is important to note that actions to protect and express racial and cultural (and linguistic) identity must be intentional. Egbo (2001) quoted Fleras and Elliott (2003) who argued that “even though Canadians are ambivalent about the concept, it will continue to matter in everyday life and public policy... not because it is real, but because people respond as if it were real” (p. 52). In many ways, the academic success of diverse students depends on educators’ willingness and ability to empower them which in turn rests on their perceptions and understandings (Cummins, 2000; Dei, et al., 2000; Delpit, 2006; Egbo, 2011). Despite discomfort, conversations to challenge the status quo must take place and those speaking up must be supported, so that intentions and assumptions can be ‘unpacked’ and silenced voices can be heard. For these reasons, diving deeply into this work, including exploring how best to support educators who find the courage to show their inner selves to each other, is professionally important to me as a person who believes in the creation of equitable learning environments for all.

This work also has strong personal meaning to me. I have learned more from students and colleagues of colour than they will ever learn from me. I have learned to know myself better because of reflections prompted by interactions with CLD students. These meaningful exchanges have driven me to become a better teacher, striving to meet the needs of those in my classrooms. Because of my reflections and my journey, I have become a more active member of my community, a more effective teacher, a more active ally, and a more thoughtful friend. I have learned about the world and my place in it, and in its history. I have been humbled and shaken. I know that the world and its many

societal systems are inequitable and that I am privileged because of where I was born, the colour of my skin, and the language that I speak. I feel an obligation to do what I can to clear barriers for others who are marginalized by the systems. I understand that I must continue learning, and that this work is no one's responsibility but my own.

Products that accompany this literature review and personal reflection include an annotated *Culturally Inclusive Book List* for educators to use when choosing books for classrooms, an annotated *Culturally Inclusive Professional Reading List* for educators, and a culturally and linguistically scaffolded instructional unit on the topic of "Identity" for use in diverse classrooms. These products provide useful gateways for educators situated in diversity to learn more about themselves and about the pedagogy behind Culturally Responsive Teaching (CRT) and Design. The *Culturally Inclusive Book List* not only provides a list of vetted books for classroom use, but also provides ideas for how to use them. The unit on identity pulls it all together in an instructional framework that will provide educators a springboard to important conversations with their students. In these products, and in all my work, I draw on my varied past experiences teaching English as an Additional Language (EAL) and English Language Arts (ELA), and on my personal experiences, to explore and engage with the topics of belonging, identity, diversity and culture in meaningful ways in the classroom.

**What role do educators play in creating a sense of belonging, and achievement, for culturally and linguistically diverse students?**

The themes that emerged in the research are:

- Culturally, racially and/or linguistically diverse students need to be affirmed for their unique identities. This is one important way that educators can take intentional action to foster authentic sense of belonging for culturally and linguistically diverse students.
- There is a connection between affirmation of identity and academic achievement. Educators must maintain high expectations for all, while providing rigorous content that is scaffolded accordingly, in a supportive and affirming environment.
- To foster, herald and protect equitable structures in schools, we must acknowledge the inequities in the system and participate in courageous conversations about race and privilege.
- Educators must commit to a courageous journey inward in order to take outward action.

**How is ‘sense of belonging’ fostered for culturally and linguistically diverse learners in school?**

Students arrive in New Brunswick classrooms through varied pathways and streams of immigration. Regardless of their prior experiences and backgrounds, they are “new” upon arrival, and must situate themselves in time and place. Maslow’s Hierarchy of Needs (1943) shows that physiological and safety needs, as well as the need for

love/belonging, must be met before self-esteem and self-actualization can take place.

With learners who are new to a country's culture, who may have trauma in their backgrounds, who have possible gaps in their prior schooling, and who face realities of adjustment and change, it is vital to first address safety and belonging needs. I believe that group skills, cultural norms, and identity affirmation are necessities that happen alongside language and content teaching.

Building relationships is vital to the forging of trust, both of which must be present before meaningful learning can take place. van Manen (1996) explains that children “need to experience the world as secure, they need to be able to depend on certain adults as being reliable, and they need to experience a sense of continuity in their relations with those who care for them” (p. 44). Students new to Canada may have been affected by chaos of war, and, consequently, may not come from a background where safety and security were stable forces in their lives. Some students come to Canada with only their immediate family and have a difficult time reaching and communicating with their extended families and friends. This disrupts the “continuity in their relations” with those who have cared about them in the past (van Manen, 1996, p. 44). All culturally diverse students, whether new to a place or not, depend on reliable and caring educators as sources of comfort that help foster a sense of security in the learning environment.

Geneva Gay (2010) and Zaretta Hammond (2015) experts in Culturally Responsive Pedagogy (CRP), asserted that relationships are equally as important as curriculum. In fact, “culturally responsive relationships aren't just something nice to have. They are critical. The only way to get students to open up to us is to show we authentically care about who they are, what they have to say, and how they feel”

(Hammond, 2015, p. 75). As Myles Horton of the Highlander School believes, educators need to “identify with [our students] and their realities before we can share the perceptions we have” (Moyers, 2013, 39:02). In other words, listen, be present, and guide instead of imparting knowledge. Culturally inclusive educators set up classroom cultures of rapport and mutual trust, wherein each learner feels accepted, not only as learners, but also as individuals. Gay (2010) cautioned, though, that simply teaching to the individual student is not enough on its own; rather, “The masks and myths of cultural neutrality in educators and cultural invisibility in students need to be deconstructed” (p. 247). The reflective inward work must come before educators are able to truly ‘see’ the unique strengths and needs of culturally diverse students.

One way to build trust in the classroom, which is essential to relationships and to growth, is to affirm students “based on their cultural schema” (Hammond, 2015, p. 48). Egbo (2009), a Canadian expert on teaching to diversity, posited that, “Contexts where our identities are reaffirmed and legitimized will naturally contribute to higher self-esteem while the reverse is true in contexts where certain aspects of our identities are denigrated and stigmatized” (p. 5). As such, educators must be aware of and careful to guard against microaggressions in the classroom, which contribute to creating an environment that feels unsafe and unwelcoming for culturally and linguistically diverse students. Hammond (2015) confirmed, “It becomes imperative to understand how to build positive social relationships that signal to the brain a sense of physical, psychological, and social safety so that learning is possible” (p. 45). This is the essence of culturally responsive teaching: seeing and understanding others so that we can provide learning environments that feel safe in the ways that our students need.

Jan Stewart (2011) shared responses from refugee students on how educators can help support students from war-torn countries. The recommendations from the students mirror CRP principles underscoring the fact that relationships are just as important as the curricula. The students' list of seven key suggestions includes: don't let students be rude (teach respect), be supportive (like a community), improve communication (with a translator when necessary), be supportive with schoolwork (more time), listen, respect, and show that you care (ask how they are doing), improve extracurricular opportunities (like sports), and don't give up. Stewart (2011) elaborated by suggesting, "Most of the advice is centered on how to be a more supportive and understanding person who accepts the fact that students are diverse people who need to feel like they belong to a system" (p.145). Stewart's research has been echoed in my own interactions and relationships with newcomer youth in New Brunswick classrooms and communities. People want to be heard and seen for who they are.

Lisa Delpit (2006) in her seminal work, *Other People's Children: Cultural Conflict in the Classroom*, posited that "issues of power are enacted in the classroom," "there are codes or rules for participating in power," and "if you are not already a participant in the culture of power, being told explicitly the rules of that culture makes acquiring power easier" (p. 7). Knowing the rules helps. Sharing the codes and norms of the place, while affirming and showing respect for other cultures and values, are two cornerstones of a culturally inclusive environment.

Reed-Danahay (1996) realized through her research in rural France that we need not ask whether a society or nation is unified or diverse, but rather, "how it is that people learn to participate in national structures and retain local and familial attachments" (p.

26), or, in other words, how they “learn to manage diverse identities” (p. 27). Students with diverse cultural identities are working – very often, struggling – to participate fully in two or more different cultures, particularly the cultures of home and school. Szpara and Ahmad (2007) suggested one means of alleviating this struggle: “When teachers incorporate aspects of students’ home cultures in the classroom, it can ease the transition toward learning the new, adopted culture” (p.191). Educators have an important role in helping bridge the divide that students may experience between their home and school.

LeClair et al. (2009) found that educators who effectively provide this socio-cultural bridge for students begin by “learning about students’ cultures, family history, and home life, explicitly voicing high expectations for all students, demonstrating a willingness to help students overcome barriers to academic success, and inviting students to add content from their own backgrounds” (p. 570). Li (2013) affirmed the need for educators to look beyond the walls of their own classrooms: “Teachers of culturally and linguistically diverse students must ... understand how societal and school contexts influence these students’ attitudes toward learning and the process of acculturation and... incorporate this understanding into a teaching process that positively affirms students’ cultural identities” (p.140). Educators may assume school is not valued by a student’s culture without exploring the cultural beliefs and the barriers faced by the student. Building a relationship with the family and the ethnocultural community are means through which to gain greater understanding of students and improve student success.

Culture is everything; it influences how we, and our students, interpret everything we experience, inside and outside of school. Helmer and Eddy (2012) asserted, that “because our underlying values and belief systems guide much of our approach to daily

life, recognizing and understanding them is very important to teachers” (p. 91).

Importantly, LeMoine and Soto (2017) pointed out that Culturally Responsive Teaching (CRT) has always been practiced. They explained that, “critical connections of European history, culture and language, to their canons of literature, learning styles and their life experiences” have catered to middle class European background Americans (p. 13). This gets to the heart of what CRP is and what it is not. It is not as simple as hosting an event or including diverse books in the classroom library; it goes beyond surface level and one-time events. Rather, CRP means understanding how your students learn and meeting them there; it means changing deficit and stereotypical mindsets and beliefs to positive ones by sharing contributions and histories and role models. Moreover, CRP allows languages and cultures other than the dominant ones to be part of the classroom and encourages representations of learning that look different from what you as a teacher may be used to. Finally, it means being a teacher with high expectations and providing many scaffolds for success, especially for those who have come to believe that they may not be learners.

**How do educators connect the relationship between having high expectations for cognitive and academic growth with affirmation of identity?**

Culturally and Linguistically Responsive Pedagogy is focused on strengths-based, responsive, respectful and inclusive teaching. This means that understanding, affirming and adjusting for students’ unique identities, and “learning moves” (Hammond, 2015, p. 5) are necessary and powerful teacher responses to working in culturally and linguistically diverse classrooms. Ann Lopez’s (2015) research with administrators in

culturally diverse schools in Toronto revealed that culturally responsive leaders ensure that students “have the opportunity to achieve academic excellence... [see their] experiences and ways of knowing... included in the teaching and learning process; and engage in curricula that disrupt dominant privilege and power” (p. 3). It matters that culturally and linguistically diverse students bring different ways of seeing, being and learning to the classroom; when we do not respond to this, their sense of belonging is compromised, and their intellectual capacities may be misjudged.

We now understand, largely because of Bonny Norton’s (2013) work on identity, that

...learners cannot be defined in binary terms as motivated or unmotivated, introverted or extroverted, inhibited or uninhibited, without considering that such affective factors are frequently socially constructed in inequitable relations of power, changing across time and space, and possibly coexisting in contradictory ways within a single individual (p. 2).

Because of this, we also understand that language learners who “struggle to speak from one identity position may be able to reframe their relationship with others and claim alternative, more powerful identities from which to speak, read or write, thereby enhancing language acquisition” (Norton, 2013, p. 3). One of our jobs as responsive educators is to ensure that all our students have opportunities to hold identities of power in the classroom; this is particularly important when, as culturally aware educators, we understand that some of our students are marginalized and disenfranchised because of their country of origin, colour of skin, or home language.

Language teaching is political and is tied to hopes, dreams, and often, to privilege or to suffering (Norton, 2013). Learners, no matter how motivated they are, may have

“difficulty speaking under condition of marginalization” (p. 95) because “silence protect[s] them from humiliation.” Learners may also be silenced if the teacher’s practices and pedagogies do not support their “imagined identities” (Norton, 2013, p. 7). Imagined identities are the identities learners value and wish to have. Skilton-Sylvester (2002), through her research in Philadelphia with four women from Cambodia, showed that the “...women were not motivated or nonmotivated people, but their interest in and ability to come to class shifted across time and space as they took on different roles and identities in and out of the classroom” (p. 3). The ways in which we as educators construct our classrooms and our students in it, and how they envision themselves as being part of this learning environment, are part of what leads to deeper participation and therefore deeper learning (or not). This silencing, or affirmation, of course, applies to and affects all learning in schools, not just language learning.

Assumptions, misinformation, lack of training and minimal infrastructure support can lead to lowered expectations and low-level instruction for marginalized students.

Hammond (2015) shared that:

Classroom studies document the fact that underserved English learners, poor students, and students of colour routinely receive less instruction in higher order skills development than other students. Their curriculum is less challenging and more repetitive. Their instruction is focused on skills low on Bloom’s taxonomy. This type of instruction denies students the opportunity to engage in what neuroscientists call productive struggle that actually grows our brainpower. As a result, a disproportionate number of culturally and linguistically diverse students are dependent learners... dependent doesn’t mean deficient (p. 13).

This lack of rigorous instruction coupled with low expectations can have a profound effect on identity, sense of belonging, achievement, and motivation, resulting in a self-perpetuating cycle of (perceived) disengagement and failure. LeMoine and Soto

(2017) warned against letting ELLs fall further behind in both language and content because of “methods that are cognitively banal and lead to disengagement” (p. 1).

Hammond (2015) challenges the deficit mindset when it comes to marginalized learners, specifically language learners and students of colour. She stated, “The reality is that they struggle not because of their race, language, or poverty. They struggle because we don’t offer them sufficient opportunities in the classroom to develop the cognitive skills and habits of mind that would prepare them to take on more advanced academic tasks” (p. 14). Well-intentioned educators do not realize the barriers they create by directing low-level tasks. Szpara and Ahmad (2007) emphasized the need to have high expectations for all learners and to demonstrate a willingness to help students overcome barriers. Hammond (2015) called for educators to become warm demanders: “Your job is to find a way to bring the student into her zone of proximal development while in a state of relaxed alertness so that he experiences the appropriate cognitive challenge that will stimulate his neurons and help his dendrites grow” (p. 97). Just because students are learning a language does not mean they cannot tackle critical thinking activities and complete work that holds interest for them, if learning is scaffolded appropriately.

Educators must approach students from a strengths-oriented perspective, rather than a deficits-based one and, in so doing, appreciate “the rich resources that multilingual students bring to schools” (Daniel & Pray, 2016, p. 4). Delpit (2006) suggested, “Rather than think of these diverse students as problems, we can view them instead as resources who can help all of us learn what it feels like to move between cultures and language varieties, and thus perhaps better learn how to become citizens of the global community” (p. 69). Aida Walqui of WestED, advocated at the TESOL International 2018 convention

that access to rigorous and complex text, while giving legitimacy to what students bring to class, is imperative to equitable and rigorous instruction. Walqui asked educators to imagine themselves as students: If you, as a student, were never given space to talk about what you love and what you know in class, would you feel part of the classroom community? You would be effectively silenced as an unvalued member of the learning community.

Hammond (2015) summed up the need for high expectations coupled with rigorous content and complemented by a supportive environment, by stating, “To empower dependent learners and help them become independent learners, the brain needs to be challenged and stretched beyond its comfort zone with cognitive routines and strategy” (p. 49). Educators need to recognize that what sometimes stands in the way for CLD students are the *cultural* choices that are made (often unintentionally) when planning instruction. Students may be left out of connection because their educators are not culturally responsive. Closing “the achievement gap” will never happen simply by trying to better motivate marginalized learners. Instead, educators need to figure out strategies that will “help dependent learners do complex thinking” and then build teaching practice around them (Hammond, 2015, p. 152). The success of CLD students requires more than their grit and perseverance. Culturally responsive educators who scaffold, model, and support while affirming backgrounds and funds of knowledge, and fully and openly expecting that students will achieve, can change trajectories of success for CLD students.

## **How do educators foster inclusive, affirming and rigorous learning environments for all?**

To encourage growth and learning, educators must ensure safe environments for taking risks. One of the most important ways to do this, in Norton's (2013) view, is by examining (and equalizing) the power differentials in your classroom. Do students from a certain culture have more 'power' in the classroom than others? Are there power imbalances that silence some learners? Norton (2013) has encouraged educators to think more deeply than the paradigms of *she's shy, he's introverted, she just doesn't care, or they are not motivated to learn*. Instead, educators must consider the power imbalances that may be silencing or affirming learners. If a learner's status, identity, and power will increase by investing in the target language (i.e., if the teacher has succeeded in providing a safe and accepting place in which to take risks as a learner), they will do so.

As noted in earlier sections in this literature review, marginalized students need to feel affirmed and included as valued members of the learning community, and a safe and inclusive environment is an important part of that. Hammond (2015) noted that, "our definition of what feels threatening or welcoming may be different from the students' definition. It is important to act according to students' definitions and not your own" (p. 47). To do this is to "teach across the boundaries of race, class or gender ... we must recognize and overcome the power differential, the stereotypes, and the other barriers which prevent us from seeing each other" (Delpit, 2006, p. 134). Delpit (2006) has written about educators who unknowingly perpetuate stereotypes when working with children and youth from different cultures than their own. The writer believed, "These adults probably are not bad people. They do not wish to damage children; indeed, they

likely see themselves as wanting to help. Yet they are totally unable to perceive those different from themselves except through their own culturally clouded vision” (p. xxiv). It takes a lot of courage to admit, and face, that we all have hidden assumptions and biases.

Lopez’s (2015) work in Toronto with administrators leading culturally diverse schools illustrates the uncovering of assumptions that educators face as they start to examine practices and norms. Lopez (2015) shared the experience of George, a white principal leading a large, diverse school, who decided to change course after examining the data on suspensions at his school and finding the “disproportionate impact on diverse and minority students” (p. 7). George reflected, “I also began to look at my own privilege as a white man and how I interacted with the predominantly diverse student body...I began to focus more on the curriculum...” (Lopez, 2015, p. 8). Our students – all of them - are worthy and important enough for us to bear the discomfort we may feel when we have the courage to confront our own biases, assumptions and daily practices.

One way a teacher can cross cultural boundaries, thereby opening relationships, was explored in Gillanders’ (2007) case study of a young teacher and her pre-kindergarten class. Gillanders (2007) explained that Sarah, the teacher who was the focus of the case study, believed that “she wouldn’t be an effective teacher if she wasn’t able to communicate with her students. To Sarah, communication meant more than just transmitting a message – rather it meant forming a trusting relationship with the children in her class” (p. 50). Sarah showed that by making an effort to learn something about her students (in this case, some basic Spanish), she opened a path for them to trust and to

open up, not only with their teacher, but also with other students in the class. Sarah's actions were powerful. Too often, as Hammond (2015) explained, we

...focus on only doing something to culturally and linguistically diverse students without changing ourselves, especially when our students are dependent learners who are not able to access their full academic potential on their own. Instead, culturally responsive teaching is about being a different type of teacher who is in relationship with students and the content in a different way (p. 52).

Geneva Gay (2010) encouraged educators to start by changing the curriculum so "it will reflect [students'] learning and cultural styles" (p. 29). Including materials, resources and texts from the cultures of students, using a wide variety of instructional practices, and acknowledging and asking about cultural heritages is all part of this pedagogy. Fostering an intentional community of learners is important, as is teaching the whole child. Co-creating expectations for performance and allowing for variance in assessments (e.g., written tests, role plays, structured observations, recordings) is important as it shows explicit respect for marginalized or minoritized cultures, and intentionally encourages verbal explanations, storytelling, and partner work, which are common cultural norms not generally encouraged in school (p. 36). Gay (2010) posited that this kind of teaching is "liberating", empowering and a source of connection, for all. It is led by educators who "have unequivocal faith in the human dignity and intellectual capabilities of their students" (p. 45). Changing the curriculum does not only mean adding texts and lessons that reflect students; rather, it means, changing everything that happens in the classroom (the curriculum, as defined by many) to ensure the students participating in it see themselves and their values and experiences reflected. This is cultural inclusion, and it is effective and helpful and empowering for all students, especially in this age of global competencies.

Agreeing and understanding that cultural and linguistic inclusion is important is not enough to make change. Gay (2010) contended that, “Goodwill must be accompanied by pedagogical knowledge and skills as well as courage to dismantle the status quo” (p. 14). She further explained that, “Teachers may believe in gender and ethnic equity yet do nothing to promote it in their classroom instruction. This lack of action is justified on the basis of not having enough time and the issues not being appropriate to the subjects they teach” (p. 63). Educators must first understand that a change is needed (Rabalate and Nelson, 2017). Leaders must organize continued support and time so educators can turn their new understandings into change for students.

Lopez’s (2015) research supports the contention that, to be confident change-makers for students, educators must be confident in their own abilities. The administrators she worked with in Toronto all “emphasized the difficulty of the journey [toward equitable schooling] emotionally and professionally, and highlight[ed] the need for support” (Lopez, 2015, p. 11). They needed “someone [to] talk to, [to] share their feelings and become vulnerable... [so that] complexities and tensions [could] be teased out in a safe space” (Lopez, 2015, p. 12). What great change or growth happens, especially internally, if we are not given the time and tools necessary to work through what we are uncovering, with supportive others?

### **How can educators begin courageous change toward true cultural and linguistic inclusion, leading to equitable education for all?**

The beginning, middle and end of the journey is always an inward one. It is grounded in vulnerability, and displayed with acts of courage (Brown, 2018). As John

Krownapple (2017) stated in *Guiding Teams to Excellence with Equity: Culturally Proficient Facilitation*, “Why inside out? We need more than legislative mandates... we need a mandate of the heart to actually move things. Becoming one’s better self requires ongoing work. Change is external; transition is internal” (p. 21). Additionally, as Parker J. Palmer (2007) asserted in *The Courage to Teach: Exploring the Inner Landscape of a Teacher’s Life*, we need the “courage to confront our own inner wildings” (p. 1). This work takes time and does not have an end; it is best imagined as a continuum of learning and growth. It is the experience lived by this expression— the more you know, the more you realize you don’t know.

Where do educators start? Delpit (2006) explained that the start of growth is learning about each other. “The answers, I believe, lie not in a proliferation of new reform programs but in some basic understandings of who we are and how we are connected to and disconnected from one another” (p. xxv). As Michelle Obama (2018) reflected, “I’ve learned that it’s harder to hate up close” (p. 270). First, we must learn about ourselves, then we can start to truly learn about others. “Learning about one’s own culture – or “making the familiar strange” – is far more challenging than learning about the culture of others (Hammond, 2015, p. 55). Wiggins et al. (2007) and O’Donnell (2012) have affirmed that educators’ reflection on their behaviour, perspectives, attitudes towards cultural diverse classrooms, leads to effective teaching. Hoosein (2014) reported findings of his research and shared a quotation from a teacher named Janna: “I always reflect and question myself if I am meeting each student’s diverse needs, and am I providing each with the conditions that enable them to develop their tendency fully and satisfactorily, according to their needs and abilities” (p. 47). Since interactions with

educators play such a pivotal role in sense of belonging and identity affirmation, leading to equity, teacher reflection is essential, and must be ongoing.

Cheryl Ward (2013) in *Addressing Stereotypes by Moving Along the Continuum of Cultural Proficiency*, suggested ways educators can start learning about the cultural diversity in school. She suggests that,

[Leaders] can involve their staff in journaling wherein each member, certificated and classified, begins to reflect on his or her personal beliefs regarding issues of race, culture and privilege... Teachers can identify the various cultures reflected in the school's student body, and teams of teachers can be selected to research a given culture and present their findings and insights to the entire staff in positive and embracing ways. To enhance this approach, community leaders from various cultures can be invited to staff meetings to share and dialogue (p. 30).

Once difference is acknowledged, ways forward can be considered. Egbo (2009) suggested treating differences as boundaries, not borders. With a strengths-based lens, and a benefits-of-diversity understanding, educators start to see opportunities everywhere. Hoosein (2014) shared another comment from (teacher) Rihanna, who said, "As teachers, we must pursue ways of teaching that value and honour the humanity of each and every student, I mean honoring them as social, cultural, and historical beings" (p. 42). Additionally (teacher) Jamal added that it is important to recognize our own learning styles, cultural backgrounds, and assumptions to be able to develop more inclusive teaching styles. Jamal reflected, "The goal is to create an inclusive spirit that draws on students' voices... and to help them to rise to their potential within the classroom and the school" (p. 42).

When we find the courage to look inward, which ignites the impetus to start making change toward equitable decision-making, lesson planning and activity organizing in our school, we must be prepared to receive pushback. This is part of the

process of change. Egbo (2011) shared the anecdote of a pre-service teacher, learning about race and equity, who reflected that he felt guilty about being White. Egbo asserted that, “No one should... be made to feel guilty about their own identity. However, this discomfort (ideological or psychological) may be a contributing factor to why the issue of race and diversity is not given the discursive space it warrants...” (Egbo, 2011, p. 5).

Lack of honest and brave discussion limits necessary change. Culturally responsive leaders work to create environments of trust, where individuals can feel safe to be open and vulnerable, knowing that they will not be judged for working through their understandings. This is important in any workplace culture committed to innovation, change and equitable practice. If we ask people to be culturally inclusive, but do not provide them the time, space, tools and support to uncover the vulnerable parts of themselves, will they do it on their own? Or will they retreat with anger and fear?

### **Conclusion**

Though highlighting different perspectives (e.g., socio-cultural, social-emotional, culturally responsive), and using different methodologies (e.g., neuroscience, ethnography, case studies), the surveyed research and writing has lead me to understand that educators play a pivotal role in creating safe and inclusive environments, where students can be themselves, feel “at home,” and take risks in learning. By modelling positive interactions that highlight knowledge of the true identities in the classroom, respect the power of culture, share an unwavering belief that all students can and will achieve, and, show the courage to engage in honest conversations about equity and power, educators can provide culturally and linguistically inclusive environments that

feel safe and positive for all students. Inward examination, courage in conversation, and tools and support, assist educators in building the knowledge and commitment necessary to work toward improving school achievement of marginalized students (Gay, 2010).

What is evident from the research is that academic achievement and cognitive growth can very rarely, if ever, be achieved without intentional action toward nurturing belonging and identity. When these pedagogical philosophies are in place, all students can find success (Hammond, 2015).

When it comes to change, Krownapple (2017) quoted Bridges (2009) who posited that “most organizational change efforts fail or linger indefinitely because we as leaders do not attend to the transitions people must go through as a result of change. The key point here is that change is different from transition” (p. 21). On a smaller scale, but equally important for change, educators on the front lines of implementing equitable education often do not have the training or knowledge of how to do so. As a result, actions are often superficial and ineffective and are rarely sustained. Personal beliefs and values, adherence to “the way it’s been, or the way it is,” fear, lack of training, perceived irrelevance of diversity issues, professional isolation, and limited knowledge of students’ backgrounds are all factors that may hold educators back from providing equitable education that lifts up the marginalized (Egbo, 2009). Rigorous professional learning on how race, culture and power intersect with education must be ongoing.

Future studies into how educators can become effective culturally responsive pedagogues and practitioners, and how their journeys into understanding affect their schools and students, would be compelling and helpful. Moreover, tracking the kinds of professional learning that result in positive actions and documenting the steps educators

take on these journeys, would also be valuable. Looking inward, both at self and at the system, takes courage and hard work, especially during this time of racial disharmony and vulnerability in many parts of the world. As Beverly Daniel Tatum (2017) explained in the 20<sup>th</sup> Anniversary Edition of *Why Are All the Black Kids Sitting Together In The Cafeteria?*, “A shifting paradigm can generate anxiety, even psychological threat, for those who feel the basic assumptions of society changing in ways they can no longer predict” (p. 17). It is important to be aware, when and if working toward equity, that we live in a time when, “67 percent of Americans expressed pride [at the election of the first Black President of the United States]... yet 27 percent of the poll respondents said the results of the election “frightened” them” (Tatum, 2017, p. 17). Remembering that change can bring pushback and that it involves personal vulnerability and effort, means that it must be robustly supported and carefully planned.

With respect to culturally responsive teaching, much can be gained by learning about the indigenous understanding of *Etuaptmumk*, which loosely translates to “two-eyed seeing.” Mi’kmaw Elder Albert Marshall explains *Etuaptmumk* as seeing from one eye with Indigenous knowledges and seeing from the other eye with Western knowledge; when both eyes are used together, we harness the gift of multiple perspectives. In a 2016 TedTalk, Canadian educator Rebecca Thomas compellingly articulated the powerful ways in which language interprets and influences our worldview. She asserted that Indigenous peoples have been expressing, explaining and seeing the world two ways since the settlers came, out of necessity. In today’s Canada, one of Truth and Reconciliation, it is upon the settlers to see with two eyes, too. We must all find the humility, sincerity and conviction to learn how to interact better with each other,

respecting multiple perspectives, and seeking to understand rather than to impart, as equal humans.

### **Personal Reflection**

*“The belief that one’s own view of reality is the only reality, is the most dangerous of all delusions”* (Helmer and Eddy (2012) quoting Paul Watzlawick, p. 88).

In politically and emotionally charged times, standing up for human rights and speaking out with what are - to some - controversial views, can be a lonely spot, garnering judgment, and even violence. People of colour, and people of immigrant or refugee backgrounds, have lived this life of fear and judgment for centuries. We are in a time now where hatred is a daily, insidious force. For me, as a White, cis-gender, seemingly middle class, seemingly Christian, woman of seemingly European descent, advocacy and ally-ship is complicated. I wonder about my place, and what my actions, in the name of advocacy, propel, and what is left out.

As Myles Horton (2013) reflected when talking about traditional education versus the education provided at The Highlander School, which had a mandate to empower for social change, “We’re trying to solve their problems by giving them the answers we know. That doesn’t work. We need to learn how to learn from the people... relate to their experiences... quit talking the jargon and listen to the people (verbal, non-verbal, surroundings, feelings, past/present/future). We need to identify with them and their realities before we can share the perceptions we have” (Moyers, 2013, 38:04). I have learned to step out of the way and use the privileges I possess to let newcomers and people of colour educate. It is not my role to share the stories and the struggle and the

understandings that I have learned from newcomers. It is my role, though, to lift others up as much as I possibly can, and to not expect credit for doing so.

In the classroom, educators, who have not lived the experiences of their culturally and linguistically diverse students, must listen more, and actively combat (their own) assumptions. Learn, so they can teach. It is necessary to start with self and drop the assumptions of others. Becoming a truly culturally inclusive teacher (and human) begins with a mindset shift: I am no more important or deserving than anyone else. All human beings have the same rights as I do, and deserve the same support. Simply stated, all humans should have the same dignity I'm afforded.

An important conclusion to reach is that equity does not already exist. Some human beings struggle more, work harder, and must advocate, just to receive the same rights as others. Some humans who have "worked hard" have not achieved more because "others are lazy"; they have achieved more because the system is designed for them. This must transfer to an understanding that all of us are either upholding the societal systems that were built to be inequitable, or we are taking action every single day to work against the system(s). If we do *not* act because we feel overwhelmed, unsupported, frustrated, or worse, we feel it is fair as it is, then inequitable practice stays. Systems never shift without people pushing, but they may shift if people do.

Those who are new need mentors to share the codes, or 'unwritten rules' of the place (Delpit, 2006). Once shared, immigrants can adjust, or not, but it is impossible to expect them to adjust if we do not share the codes. This is not to say that we want people to assimilate; in my view, we want people to feel comfortable with their own identity, and to feel confident in the different cultures they hold, "new Canadian" being (only) one

of them. I am aware of my constant creation and re-creation; this is one of the reasons why I have empathy for those that must re-create and re-invent themselves under duress and are so strong and resilient while doing it. We have all been there, whether through poverty, adversity, marginalization, or invisibility, but it is in how we react to the pain we have felt that makes the difference.

Let's react to others and ourselves, with empathy and support, instead of fear and suspicion. Let's hold out a hand to newcomers, those that are marginalized and those that are lost in fear (Brown, 2018). Let's show that connecting and lifting each other up does not mean a loss of our own power, but, rather, a doubling of it. It is powerful to recognize privilege for what it is and not let it hold us back from extending a hand to those who don't have it. Difference exists, and connecting can be hard, but if we try it, we will learn and grow and be better for it. This process is fraught with challenge: people try to hold us back, people disrespect us, people try to stop us from advocating. In the difficult moments, I remember that my discomfort will never match the difficulty faced by my neighbours and friends who do not have the luxury of choosing not to fight.

Societal and institutional systems are complex and complicated. Take notice of how the system of school contributes to the creation of identity for all students, particularly students of colour and students with immigrant or refugee backgrounds, and then work to support the creation of positive identities for youth. Understand that our students, and their families, need us, as school and community members. Brenda Thunderbird, an Ojibway story-teller, shared an Ojibway belief at a conference in August 2018 that spoke to me: "all our wellness comes through and from our families and

communities.” This is important when we consider the work we do to support newcomers – the collective is what makes true belonging come alive.

Providing curriculum and instruction that includes the worldviews of other groups (not just “incorporates” but “includes”) is a necessary start in validating the identities and lives of our students. Consider this: Egbo (2009) quoted Fleras and Elliott (2003) in answering the question, “What, then do aboriginal peoples want? The most direct response is, the same things as all Canadian citizens” (p. 50). But they also want to be recognized for their important differences: “Equal opportunity or equality before the law is necessary but insufficient, since treating everyone the same merely freezes the prevailing distribution of power and resources” (Egbo, 2009, p. 50). It is often said that fair is not always equal. In a similar vein, when considering our new Canadians, are they the same as other citizens? Should they be afforded only the same opportunities to succeed, knowing that, to level the playing field, they may need some extra help to get there? Circling back to my original point that providing curricula and instruction (and school cultures) that include the worldviews of all groups is necessary, I am reminded of the assertion from Egbo that, “valuing some cultures less than others in school, amounts to making those who subscribe to those cultures invisible” (p. 54). The hidden curriculum (as well as the overt curriculum) has wide-reaching influence and effects.

So, what can the system do? Many of the suggestions made by Benedicta Egbo (2009, 2018) have resonance for me:

- Provide time for educators to reflect; heavy and complex content needs time for reflection and conversation. Educators must know themselves before they can begin to know others.

- Provide policy that supports students and educators, and names inequity and racism. As Egbo (2009) stated, "...neither the recognition of diversity per se, nor the preservation of one's cultural heritage, is enough to address the issue of unequal distribution of power in society" (p. 57).
- Provide time for collaborative professional learning around diversity literacy - what does diversity mean? What are my feelings about it? How do we react to it in our school?
- Provide curricula that includes everyone, especially those who have been written out of it before.

And, what can educators do? First, look inward. Ask yourself, do I respond differently to students that are asking something of me if they're white or black, marginalized or not? Understand that minoritized and marginalized students are affected by inequity, and education may be the most important – or only – avenue through which they can take a step up. Questions to ask yourself include: What are my beliefs? What are my prejudices and biases? Where do these come from? Who am I affecting? As Parker J. Palmer (1997) aptly stated, "we teach who we are." If we want open-minded, welcoming, inclusive, curious and engaged citizens, we need to acknowledge that difference exists, but as a boundary, not as a border (Egbo, 2009).

Next, look around you and wonder: What is my place in this? What actions have I been taking that don't help? What has my (possible) inaction meant to some of my most vulnerable students (and their families), and all my students? What actions can I take to lift others up, which benefits us all? Understand that you do have power to affect the

micro-space of your classroom, and even your school. Invite different voices into your space; marginalized students need role models, and all students benefit from gaining diverse perspectives. Check for bias in language and in resources so you don't disempower students unintentionally. Examine curricula: who's excluded and who's included? Ponder if you're only teaching a dominant narrative in a province that is plurilingual and pluricultural— who is left out, and what effect is this hidden curriculum having?

Finally, take care to maintain high expectations and rigorous instruction for culturally and linguistically diverse students. It is tempting to believe that lowering expectations is a support for language learners, but, in fact, it disempowers. As researcher Gloria Ladsen-Billings proposed, “When students are treated as competent, they are likely to demonstrate competence” (as cited by Cummins, 2015, p. 29). Puchta (1999) agreed: “...I would like to stress the importance of teaching thinking skills and learning strategies alongside the teaching of the foreign language...give learners the opportunities to explore the language they are learning rather than being solely recipients of it” (p. 7). Cummins and Early (2015) summarized this idea by stating:

In the past, schools often took the position that English language learners had to learn the basics of English before they could be expected to engage in higher-order thinking or critical literacy. The assumption was that if students had very limited English skills, they couldn't be expected to use more complex language functions to analyze social issues. Recent research carried out by Sunny Man Chu Lau in the Toronto area shows clearly that early state ELLs can use higher-order thinking skills and engage with complex social issues when instructional supports enable them to connect their own experiences to the texts they are reading and discussing” (p. 113).

Commit to high expectations for all, and figure out how to make this work in your

classroom. People will rise for you, or, they will disappear for you.

Research and experience tell us it is not easy to be an advocate for change, especially if only a few people in the school are committed. What helps is the *mindset shift*, and this results from a complex combination of personal experience, reflection, time for discussion, meaningful shared insight, and empathy. Once you have committed to begin, or once you have started, you will still feel uncomfortable or unsure. LeMoine and Soto (2017) have recommended investing in book studies, professional development, and finding other educators that are interested in talking through their understandings, too. They asserted that, "...we all must be in process when it comes to having difficult or courageous conversations about race, culture or language and how these apply to the students we are teaching" (LeMoine and Soto, 2017, p. 8). Hammond (2015) agreed, professing that, "Every culturally responsive teacher develops a socio-political consciousness, an understanding that we live in a racialized society that gives unearned privilege to some while others experience unearned disadvantage because of race, gender, class, or language... They are also aware of the impact of their own cultural lens on interpreting and evaluating students' individual or collective behaviour" (p. 18).

Having found the courage to uncover my own inner assumptions, inequitable practices and hidden biases, I am committed to disrupting the usual and insisting upon a strengths-based lens during every conversation about students. I am dedicated to staying present with uncomfortable conversations that disrupt inequity and lead to change. I use my privileges to invite previously silenced voices into every space. I hope that my commitments will lead to reflection for those that have not yet considered the societal and institutional systems that silence some while propelling others. I urge you to join me.

if you have never  
stood with the oppressed  
there is still time

- *lift them*

(Kaur, 2017, p. 246)

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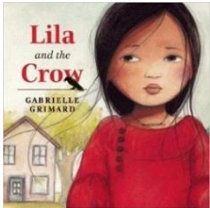
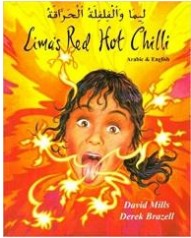
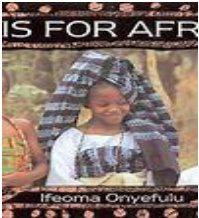
## **Appendix A: Annotated List of Culturally Inclusive Books**

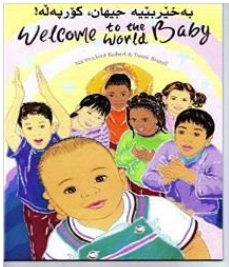

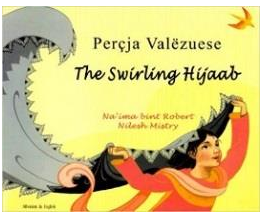
Marilyn Nelson's poem, *How I Discovered Poetry?* found in Poetry Speaks: Who I Am


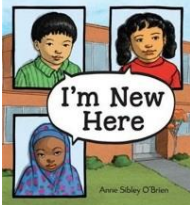
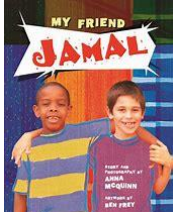
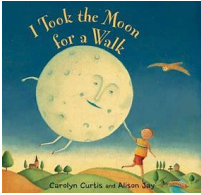
(one of the books on this list) beautifully explains why we need culturally inclusive books.



One of the most important ways we can acknowledge and affirm diverse identities is by ensuring that classroom and school spaces contain evidence of all cultures and backgrounds. Carefully chosen reading materials provide important mirrors and windows for all students. Use the books on this list to spark lessons that incorporate all worldviews, cultures and backgrounds. They can also be used as vehicles to create space for students to share an element of their culture or their traditional practices (if they wish).

In the following table, book titles, authors and years published are provided, as well as a short description of the book, accompanied by notes for educators. For ease of use, the list is divided loosely into books for use with early elementary readers, child to pre-teen readers, pre-teen readers, and adolescent to young adult readers. However, many of the books could be used with multiple ages and in varied contexts. Teachers will use professional judgment, based on the description and instructional notes provided, to choose texts for varied purposes across grade levels, such as to build cultural awareness, provide texts for reading or vocabulary building at level, anchor a unit of study, and more.

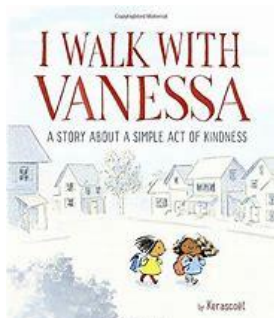
Targeted to Early Elementary Readers	
<p><b><i>Lila and the Crow</i></b> by Gabriella Grimard. Annick Press, 2016.</p> 	<p>This picture book tells the story of the new girl at school, Lila, who is bullied first because of her dark hair, then her skin, then her eyes. As the bullying continues, Lila covers herself up more and more. Throughout the story, crows try to connect with Lila, but she throws rocks at them instead of listening. In the end, a magical encounter with a crow helps Lila see the beauty in being different.</p> <p><i>Notes for Educators:</i> Great addition or anchor for discussions on diversity, respect and/or self-esteem.</p>
<p><b><i>Lima's Red Hot Chili</i></b> by David Mills and Derek Brazell. Mantra Lingua, 2012.</p> 	<p>This colourful book tells the story of Lima, who, when looking for a snack in her kitchen, finds herself having to choose between six delicious foods and one very tempting red-hot chili. After some back and forth, she bites into the chili, with obvious results.</p> <p><i>Notes for Educators:</i> Available as a dual language book in many different languages on the Mantra Lingua website, and as a reading on YouTube. It would be a fun book to act out in class. It could also be used as an anchor for kitchen/grocery lessons, or to anchor a discussion on following the rules.</p>
<p><b><i>A is for Africa</i></b> by Ifeoma Onyefulu. Turtleback Books. 1997.</p> 	<p>This book provides a page with illustrations and descriptions of what can be found in Africa for each letter of the alphabet. The illustrations depict authentic and culturally relevant African contexts.</p> <p><i>Notes for Educators:</i> This is a culturally inclusive alphabet book, which also provides insight into life on another continent for those living in North America.</p>

<p><b><i>Welcome to the World Baby</i></b> by Na'ima bint Robert and Derek Brazell. Mantra Lingua, 2005.</p> 	<p>This wonderfully illustrated book tells the story of Tariq, who just became a big brother. Tariq's mother sends in dates for everyone in the class, as this is a tradition in her culture after the birth of a new baby. The teacher in the class asks all the children to bring in something to share how babies are welcomed in their families. Traditions from several different cultures are shared, all within the frame of the "five senses," which is what the class has been studying.</p> <p><i>Notes for Educators:</i> Could be a great addition or anchor for a study on culture, tradition, the five senses, or – quite clearly – how babies are welcomed.</p>
<p><b><i>The Dot</i></b> by Peter H. Reynolds. Candlewick, 2003.</p> 	<p>This is the touching story of Vashti, who thinks she cannot draw, but whose art teacher encourages and values what she can do. When Vashti's art teacher gets her to sign a dot she drew, and then frames and hangs it by her desk, Vashti is inspired to do even more. She eventually becomes the one who inspires others.</p> <p><i>Note for Educators:</i> Featuring a main character who does not have a typical English name, this book is a great anchor for lessons on courage, the importance of trying, and making your mark. A great addition to any discussion or lesson on art.</p>
<p><b><i>The Swirling Hijaab</i></b> by Na'ima bint Robert. Mantra Lingua, 2002.</p> 	<p>This is a timely book detailing a young girl's feelings about her mother's hijab. The story shows how the young girl uses hijab for many imaginary purposes, while also explaining its real use. Beautifully illustrated, this story shows a lot of heart.</p> <p><i>Notes for Educators:</i> Available as a dual language book in many different languages on the Mantra Lingua website. This would be a great resource for exploring the Muslim faith, and anchoring conversations about diversity.</p>

<p><b><i>The Big Umbrella</i></b> by Amy June Bates and Juniper Bates. Simon &amp; Schuster, 2018.</p> 	<p>This beautifully illustrated book tells the story of the big umbrella by the door. The umbrella always has enough room underneath for everyone, no matter who they are or what they look like. It grows bigger as the need for its services grows. Amy June Bates wrote this book with her daughter, Juniper, while walking to school together in the rain.</p> <p><i>Notes for Educators:</i> Useful addition or anchor for discussions on acceptance, inclusion and the fact that everyone can make a difference with the choices they make. It could also be used as a mentor text for writing with metaphor.</p>
<p><b><i>I'm New Here</i></b> by Anne Sibley O'Brien. Charlesbridge, 2015.</p> 	<p>This heartfelt story shares the experience of three new students who do not yet have the language skills to express themselves at their new school. Over time, in supportive environments, all three gain the confidence to take risks and be themselves.</p> <p><i>Notes for Educators:</i> Useful addition or anchor for discussions on similarities and differences, diversity, and empathy for new Canadians. It could also be used as an anchor for discussions on how to make a school more welcoming for new students.</p>
<p><b><i>My Friend Jamal</i></b> by Anna McQuinn. Annick Press, 2008.</p> 	<p>This children's book is written from the perspective of a young boy, Joseph, who tells about all the reasons he and Jamal, are best friends. On one of the first pages, Joseph says, "When Jamal started kindergarten, he could only say a few English words, but we were still best friends."</p> <p><i>Notes for Educators:</i> Useful addition or anchor for discussions on similarities and differences, diversity, and friendship.</p>
<p><b><i>I Took the Moon for a Walk</i></b> by Carolyn Curtis and Alison Jay. Barefoot Books, 2004.</p> 	<p>This lyrical, rhyming book tells the story of a boy taking the moon for a walk one night. The illustrations are folk-art inspired and complement the fantastical feel of the story.</p> <p><i>Notes for Educators:</i> Available as a dual language book on the Mantra Lingua website, and as a reading on YouTube. The words are complemented by visuals on every page, making this a great choice for those learning English. The book ends with facts about the phases of the moon and the plants and animals featured in the story.</p>

<p><b><i>The Journey</i></b> by Francesca Sanna. Flying Eye Books, 2016.</p> 	<p>This beautifully illustrated book explores the decisions families must make when forced to leave their homes because of war. “The further we go, the more we leave behind.” The story is relatively simply told, with complicated themes, and striking illustrations. When the family decides they have no choice but to move, it is described thusly: “She shows us pictures of strange cities, strange forests and strange animals until she finally sighs. ‘We will go there and not be frightened anymore.’” The family must journey through forests, across seas, and across land – all very treacherous – to reach their “safe home.”</p> <p><i>Notes for Educators:</i> Wonderful addition or anchor for a lesson or unit on immigration, empathy, cultures, courage and change.</p>
<p><b><i>A Moon for Moe and Mo</i></b> by Jane Breskin Zalben. Charlesbridge, 2018.</p> 	<p>This gorgeously illustrated book covers the start of a friendship between Moses Feldman, and Mohammed Hassan, who live on either ends of the same street. They meet while their mothers are shopping: Moe gets into the powdered candies and Mo drops the sweet nougats off the shelf. They bounce a ball back and forth in the store, while their mothers shop, and the store owner, Mr. Sahadi, asks if they are twins, or cousins. They meet up again at the park, weeks later, and are found playing together in the sandbox, by their frantic mothers, who had lost them. From there is solidified a lasting friendship for both the boys and their families.</p> <p><i>Notes for Educators:</i> This would be a great anchor text for discussing similarities, and differences. At one point, Moe’s mother makes brisket and rugelach in preparation for Rosh Hashanah, while Mo’s mother makes roasted lamb and mixed date cookies, in preparation for Ramadan. Explanations of each holiday, and descriptions of how to make rugelach and date cookies, are included at the back of the book.</p>

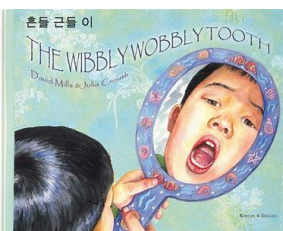
***I Walk with Venessa: A Story About a Simple Act of Kindness*** by Kerascoet. Schwartz & Wade, 2018.



This powerful wordless book tells the story of Venessa, the new girl in school. Venessa is having a good first day at her new school until a boy is mean to her at lunch time. Other kids see it happen but do not do anything. Venessa walks home, feeling dejected. Another girl, who had witnessed the bullying, tosses and turns all night, upset at what she saw (and what she didn't do). In the morning, the girl has a "lightbulb moment" at the kitchen table: she walks to Venessa's house and offer to walk to school with her. Along the way, other friends join up with them until almost the whole school is walking with Venessa to school.

*Notes for Educators:* Great addition or anchor to a lesson or unit on kindness, empathy and/or what kind of impact the actions of one person can make on a whole community. This would pair well with *Each Kindness*. As it is a wordless book, it is accessible to English Language Learners, and another beginning readers and writers, who can construct their own retellings and understandings, through various modes.

***The Wibbly Wobbly Tooth*** by David Mills and Julia Crouth. Mantra Global House, 2003.

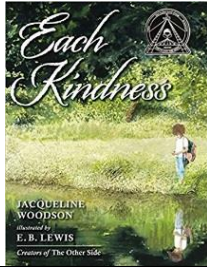


This dual language book tells the story of a young boy whose tooth is loose. When his tooth finally falls out, Li receives advice from classmates (all of whom are from different cultural backgrounds) telling him what to do with his tooth. They all have different advice, but, eventually Li's grandmother tells him what to do: throw it on a neighbour's roof and make a wish.

*Notes for Educators:* Great addition or anchor to a discussion on cultural norms and traditions. It would work well paired with *Welcome to the World, Baby!* It could also serve as an anchor for a discussion on tooth care, as it provides information on why it is important to brush your teeth and how exactly to do it (with diagrams).

Targeted to Child and Pre-Teen Readers

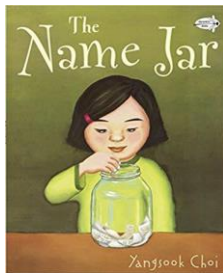
***Each Kindness*** by Jacqueline Woodson, illustrated by E.B. Lewis. Penguin Young Readers Group, 2012.



This timeless book tells the story of Maya, a new girl joining the narrator's (seemingly elementary-aged) class. Maya is wearing ratty clothes and the wrong shoes for the season. The narrator does not return Maya's smiles or other attempts to reach out. Sensing Maya's isolation, the teacher shares a lesson on the ripple effects of "each kindness," and asks the students to report back the next day on what they did. The narrator, despite the discomfort in her belly, has nothing to share. The next day, they learn that Maya has moved away. The narrator regrets all that she failed to do.

*Notes for Educators:* Great addition or anchor for a study on kindness, empathy, and how each choice makes a difference.

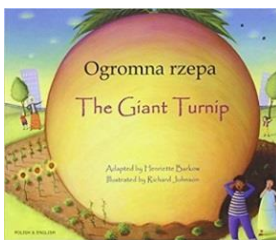
***The Name Jar*** by Yangsook Choi. Knopf, 2001.



This memorable book tells the story of Unhei, a little girl who moves from Korea to America with her family. At school, no one correctly pronounces her name, so she decides to choose an English one. The children in the class create a name jar from which she can choose a new name. Before choosing, she makes a friend who pronounces her real name and this gives her the confidence to keep it.

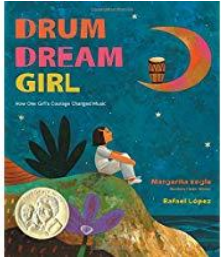
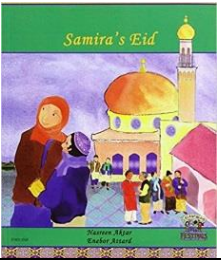
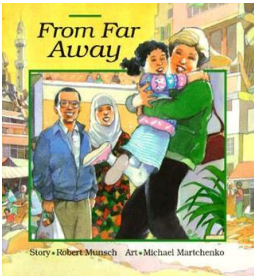
*Notes for Educators:* Great addition or anchor for a lesson or unit on names, culture and diversity. It is also an empathy builder. Could be used with *Teach Them Your Name*.


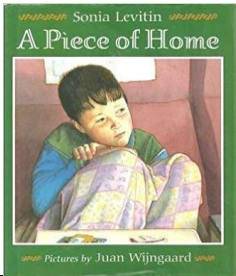
***The Giant Turnip*** by Henriette Barkow. Mantra Lingua, 2001.

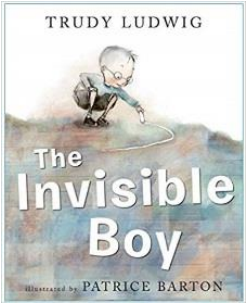
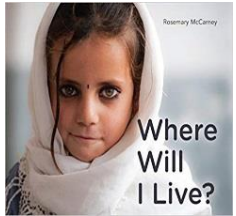
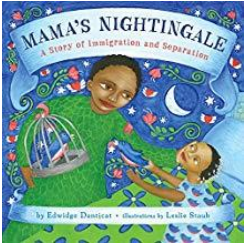


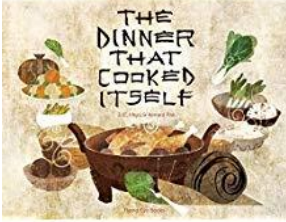
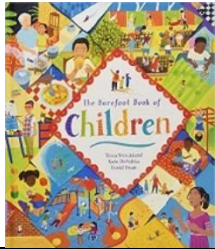
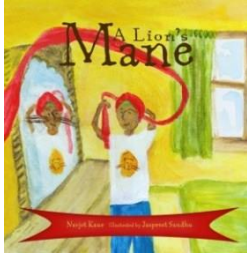
This humorous book is the retelling of a well-known Russian folktale. Miss Honeywood's class gets a huge surprise when their vegetable garden creates a gigantic turnip. The class, then, must investigate the questions: what does one do with a giant turnip?

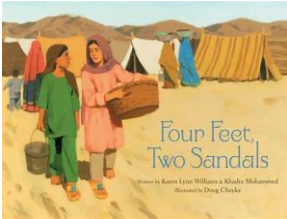
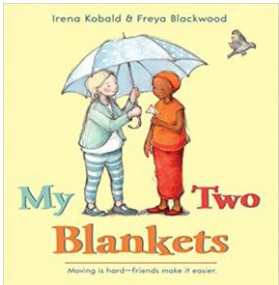
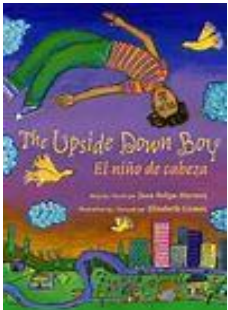
*Notes for Educators:* Available as a dual language book on the Mantra Lingua website, and as a reading on YouTube. With the theme of little people working together to solve big problems, this funny story could be used as an anchor for a unit on folk tales, gardening, vegetables, or writing with humour.


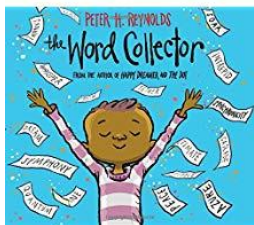
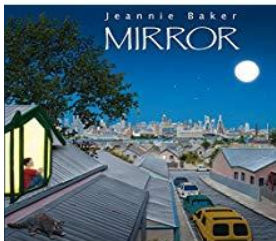
<p><b><i>Drum Dream Girl</i></b> by Margarita Engle, illustrated by Rafael López. Dreamscape Media, 2016.</p> 	<p>This lyrical poem book details the story of the “drum dream girl,” who lived on an island long ago, filled with music. She dreamed of pounding the tall congas and tapping the small bongos, but it was not her place. She is the girl to change that. Inspired by the childhood of Millo Castro Zaldarriaga, a Chinese-African-Cuban girl who broke Cuba’s traditional taboo against female drummers.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on music, drums, heroes, feminism, dreamers, courage, or culture. This would also be a great mentor text for a study of lyrical poetry.</p>
<p><b><i>Samira’s Eid</i></b> by Nasreen Aktar. Mantra Lingua, 2000.</p> 	<p>This children’s book details the holiday of Eid. After sighting the new moon, Samira and her family start the day of celebration that comes after the fast of Ramadan. Samira is excited for presents and feasts.</p> <p><i>Notes for Educators:</i> Available as a dual language book on the Mantra Lingua website. Useful anchor text for introducing Ramadan and Eid, and for validating those who celebrate these holidays. Could be used in a unit on holidays or traditions.</p>
<p><b><i>From Far Away</i></b> by Robert Munsch and Saoussan Askar. Annick Press, 1995, 2017.</p> 	<p>This insightful book tells the story of Saoussan, who must flee her home country because of unrest. Her experiences readjusting to life after war, and integrating into a new culture and new school, are not easy. For example, during her first Halloween, she crawls to the washroom (she does not know how to ask her teacher, and does not want to disturb her) when she sees a paper skeleton in the hallway. Not knowing what it is, she thinks it is evil: “I thought that people were going to start shooting each other here. I screamed a very good scream.” With help and support, she adjusts to her new life, and toward the end, she is “the best reader and speller in the class. I read and write a lot of stories. The teacher is now complaining that I’m never quiet.” Based on a true story.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on immigration, change, adjustment, traditions, culture and empathy for others.</p>

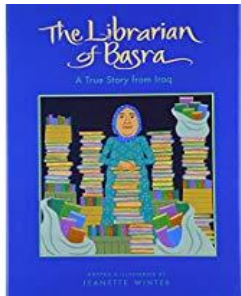

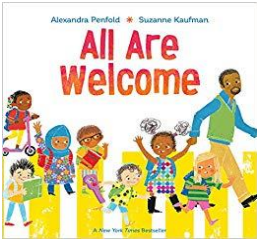
<p><b><i>The Way to School</i></b> by Rosemary McCarney. Second Story Press, 2015.</p> 	<p>This thought-provoking book details, using minimal text and beautiful photographs, the many varied journeys children take to travel to school every day, around the world. Children are shown travelling through disaster zones, treacherous terrain, and many other obstacles on their way to school.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on empathy, perseverance and/or resilience. Could be a great mentor text for examining how children travel to school in Canada, or how people get to work.</p>
<p><b><i>A Piece of Home</i></b> by Sonia Levitin. Dial Books for Young Readers, a division of Penguin Books, 1996.</p> 	<p>This sensitive book tells the story of Gregor, an upper elementary-aged boy whose family moves from Russia to America. Everyone in Gregor's family is asked to choose only one special item to take with them to America. The story details the journey to America and Gregor's feelings about the change. The story is simply told while sharing complex themes, complimented with rich illustrations.</p> <p><i>Notes for Educators:</i> Great addition or anchor text for a lesson or unit on change, immigration and empathy. This book could serve as an anchor for a discussion on what one item would be most important to not leave behind.</p>
<p><b><i>Mae Among The Stars</i></b> by Roda Ahmed. Harper Collins, 2018.</p> 	<p>This beautifully illustrated book is inspired by the life of the first African American woman to travel in space, Mae Jemison. Little Mae's mom told her, "If you believe it, and work hard for it, anything is possible." This paved the way for her incredible success at NASA as the first African American woman to travel in space. The book contains a one-page biography of Mae at the end.</p> <p><i>Notes for Educators:</i> Great addition or anchor text for a lesson or unit on heroes, space, big dreams, imagination and goals. Beyond that, it is an important book to add to the bookshelf simply because it provides a role model for students of colour.</p>

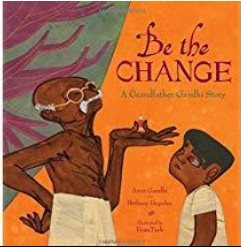

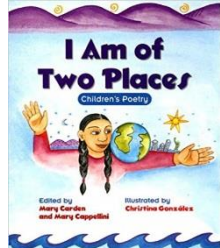
<p><b><i>The Invisible Boy</i></b> by Trudy Ludwig. Penguin Random House, 2013.</p> 	<p>This is the beautifully illustrated story of little boy who is invisible to many in his school. Other students garner more of the teacher's attention, and others are better at sports. The main character is an excellent artist and an empathetic boy who comes to school every day with hope, despite feeling invisible. When a new boy from Korea joins class, students make fun of his lunch, but the invisible boy sends him a note to say that his bulgogi looked delicious. They bond over awesome drawings and shared interests, and soon they gain new friends together. The invisible boy, who all along has been coloured more faintly than others, starts to appear in colour.</p> <p><i>Notes for Educators:</i> This book is a great one to use when building class community and empathy through the recognition that everyone has felt invisible at some point.</p>
<p><b><i>Where Will I Live?</i></b> by Rosemary McCarney. Second Story Press, 2017.</p> 	<p>This touching book details the story of families that have had to leave their homes because they are unsafe. Through the children, the message of hope that they will find a safe and welcoming place to live is shared. The author is Canada's Ambassador to the United Nations. Beautiful real-life illustrations accompany the story.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson on war-affected areas, immigration, and/or empathy.</p>
<p><b><i>Mama's Nightingale: A Story of Immigration and Separation</i></b> by Edwidge Danticat. Penguin Books, 2015.</p> 	<p>This heart-wrenching, but beautifully told, book tells the story of a young girl dealing with the reality of her mother being held in a prison for not having the right papers to be in America. She visits her mom every week and finally writes her story and sends it into the newspapers. Her mother is released at the end.</p> <p><i>Notes for Educators:</i> This timely story would serve as a great anchor for a unit on immigration, race, culture and family. This one will stay with you, but it is important to delve into stories like this that are happening every day.</p>

<p><b><i>The Dinner that Cooked Itself</i></b> by J.C. Hsyu and Kenard Pak. Flying Eye Books, 2014.</p> 	<p>This lighthearted book details the story of Tuan, an “honest, respectful and hard-working man.” Tuan’s friends try to find him a wife, but none of their suggestions work. Tuan always finds something wrong: Chinese astrology does not match (Year of the Dog with Year of the Tiger), the meaning of their names (Wood and Earth), or difference in class (wealthy vs. poor). Eventually, Tuan finds his perfect match.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on superstitions, magic, or cultures. This book features lovely illustrations and clear, simple sentence structure.</p>
<p><b><i>The Barefoot Book of Children</i></b> by Tessa Strickland and Kate Depalma. Barefoot Books, 2016.</p> 	<p>This multifaceted picture book offers young readers a glimpse into the diversity of the human experience by thinking through critical social issues. This book promotes critical thinking, and deep learning, through questions about how other children live, what they eat, what games they play, and how they are different and alike. The hand-painted illustrations and clear text will engage readers.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on culture, similarities and differences, and/or diversity.</p>
<p><b><i>A Lion’s Mane</i></b> by Navjot Kaur, illustrated by Jaspreet Sandhu. Saffron Press, 2010.</p> 	<p>This colourful book uses the metaphor of a lion’s mane to explore diverse cultural experiences. The first line invites you to adjust your lens: “I have a lion’s mane and I am different, just like you.” Each page covers information about what the lion represents to peoples of the world, and to the narrator. The book ends by stating, “I have a lion’s mane. I am a Singh. I am a Sikh. And I am happy to be different, just like you!” The author explains, “My son’s Sikh identity would be a constant and so would his Deaf identity. The written words rooted a desire for my son—that he should never feel afraid to stand out and be different.”</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on diversity, self-esteem, Deaf culture, and/or identity. It could also be used as a mentor text for writing with metaphor.</p>

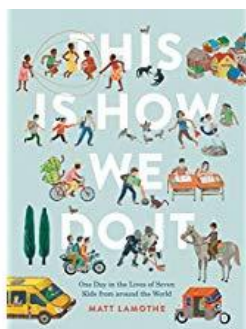
<p><b><i>Four Feet, Two Sandals</i></b> by Karen Lynn Williams and Khadra Mohammed. Eerdmans Books for Young Readers, 2007.</p> 	<p>This potent book is about two girls in a refugee camp waiting to be relocated to America. When the supply truck drops off used clothes to the camp, each girl picks up one yellow sandal. They decide to share the sandals, each wearing them on alternating days. They become good friends, but eventually deal with the loss of the friendship when one of them moves to America. They each keep one sandal to remember the other, completing the book's theme of the power of friendship.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on friendship, empathy, perseverance and hope.</p>
<p><b><i>My Two Blankets</i></b> by Irena Kobald and Freya Blackwood. Houghton Mifflin Harcourt, 2014.</p> 	<p>This touching book details the difficulties children face when they move to a new country and do not yet speak the dominant language. The main character metaphorically weaves an 'old blanket' to represent where she came from, which brings comfort to her when she feels alone. Soon, she meets a new (Canadian-born) friend, and starts to learn new words, which helps her to feel more comfortable in her new environment. This leads to the creation of a 'new blanket' which also helps her feel comfortable in being herself. Based on a true story.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on change, courage, empathy, and friendship. It would also be a great mentor text for writing with metaphor.</p>
<p><b><i>The Upside Down Boy/El Niño de Cabeza</i></b> by Juan Felipe Herrera. Children's Book Press, 2000.</p> 	<p>This dual language book, written by a Mexican American poet, is loosely based on his own experiences as a child adjusting to a new school in America. The narrator feels that everything is backwards at school and he cannot understand what to do and when to do it. At recess, he eats his lunch. At lunch, he plays while everyone else eats. "When I jump up, everyone sits. When I sit, all the kids swing through the air. My feet float through the clouds when all I want is to touch the earth. I am the upside-down boy." Eventually, he finds his place when his peers and teachers notice his wonderful singing voice, and he gets an "A" on the poem he writes for homework.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on change, courage, empathy, and what it means to feel</p>

	<p>“upside down.” It would also be a great mentor text for writing with metaphor, or for writing poetry.</p>
<p><b><i>The Colour of Home</i></b> by Mary Hoffman and Karin Littlewood. Francis Lincoln Children’s Books, 1992.</p> 	<p>This beautifully illustrated book details the story of a little boy who travels from Somalia to settle in England. When he arrives in England, he does not know English, and has also experienced some trauma before arrival. His teacher works through the lack of common language to find ways to gain a better understanding of him and where he comes from. He starts to gain more confidence and things go from being cold and grey to a little more colourful for him.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on hope, empathy, connection and courage.</p>
<p><b><i>The Word Collector</i></b> by Peter H. Reynolds. Orchard Books (Scholastic, Inc.), 2018.</p> 	<p>This vibrantly illustrated book details the story of Jerome, a ‘word collector.’ It is simple, and sweet, and celebrates those who love words! Illustrations of characters are diverse.</p> <p><i>Notes for Educators:</i> This is a great book to use with ELLs, as it utilizes short sentences that follow predictable patterns, but also introduces new vocabulary in clear, context-heavy ways, with illustrations: “Some people collect stamps. Some people collect coins. Others collect rocks... etc.” This is a useful mentor text for exploring word choice in anchor texts and writing in the classroom. It is also a great book for celebrating those who ‘collect words,’ like ELLs.</p>
<p><b><i>Mirror</i></b> by Jeannie Baker. Candlewick, 2010.</p> 	<p>The wordless book, features two stories, one Western and one Moroccan, that are designed to be read side by side (like a mirror). The beautiful pictures show daily, regular activities in each country, as mirrors of each other.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on similarities and differences, identity, culture, travel, and/or identity. This would work well paired with <i>A Moon for Mo and Moe</i>.</p>

<p><b><i>The Librarian of Basra</i></b> by Jeanette Winter. HMH Books for Young Readers, 2004.</p> 	<p>This important book tells the true story of Alia Muhammad Baker, who was the librarian in Basra, Iraq for fourteen years before the war started. The story details her struggle to maintain her community's priceless collection of books, while also continuing to foster a love and respect for literature and knowledge in a chaotic and crumbling world.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on heroism, courage, or war. Baker's fight to save the books is inspirational, in a story which also age-appropriately speaks of war.</p>
<p><b><i>A New Life</i></b> written by Rukhsana Khan and illustrated by Nasrin Khosravi. Groundwood Books, 2009.</p> 	<p>This chapter book tells the story of how eight-year-old Khadija, her older brother, Hamza, and their parents react and adjust during and after their move from Pakistan to Canada. Told from Khadija's perspective, the experiences of a newcomer child in a Canadian school come to life. One of many compelling moments in the book is when Khadija realizes how to use the water fountain; before her realization, she had been thirsty all day, and confused about this new cultural norm of everyone wetting their tongue as they walked down the hallway. The author moved to Canada when she was a child.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on immigration, culture, empathy, differences and similarities and adjusting to something new.</p>
<p><b><i>All Are Welcome</i></b> by Alexandra Penfold and Suzanne Kaufman. RHC Books, 2018.</p> 	<p>This vibrantly illustrated book details a school where diversity is celebrated. Set during the first day of school ("School's beginning, dreams to chase"), and spanning the day's events ("Time for lunch – what a spread! A dozen different kinds of bread"), this book presents the powerful declaration that, "We're part of a community. Our strength is our diversity.").</p> <p><i>Notes for Educators:</i> Great book to use at any time to set the tone that all are welcome. Would be a great addition or anchor for a lesson or unit on diversity and inclusion. It would also be a great mentor text for writing rhyming poetry. Bonus: the book jacket becomes a poster for your classroom!</p>

<p><b><i>Be the Change: A Grandfather Gandhi Story</i></b> by Arun Gandhi and Bethany Hegedus. Atheneum Books for Young Readers, 2016.</p> 	<p>This fictional book is based on real-life events, and tells a sweet story about the connection between a grandfather and grandson. Grandson Arun struggles with one of his grandfather's community rules: not to waste. With the help of his grandfather, Arun learns how every wasteful act, no matter how small, affects others.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on Gandhi's belief that we must: "Be the change [we] wish to see in the world." It would also be an interesting way to learn about Gandhi's work, or start a conversation about environmentalism.</p>
<p><b><i>Teach Us Your Name</i></b> by Huda Essa. Createspace Independent Publishing Platform, 2016.</p> 	<p>This colourful book tells the compelling story of Kareemalayaseenadeen, who moves to a country where no one properly pronounces her name. She berates herself for having such a "terrible, weird and ridiculously long name." Eventually, a lesson from her grandmother ("Your name is a beautiful word that means 'excellent guidance,' and it is a big part of who you are. If you hate your name, you are hating an important part of yourself") prompts her to make a plan for how to teach others how to say her name. Upon returning to school, she provides a lesson to the whole class on how to say her name.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on names, identity, and self-esteem. This could be paired with <i>The Name Jar</i>.</p>
<p><b><i>I Am of Two Places</i></b> by Mary Carden and Mary Cappellini. Rigby, 1997.</p> 	<p>This small book shares poems from five different children who each feel divided between their Latin American heritage and their new home in the United States. The poems share many emotions, ranging from feeling proud to feeling a sense of loss in their new world. Each poem comes with an illustration and the authors are pictured and described, as well.</p> <p><i>Notes for Educators:</i> Useful addition or anchor for a lesson or unit on change, culture, code-switching, fitting in, and identity. A culturally inclusive addition to any poetry unit.</p>

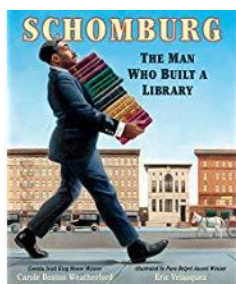
***This is How We Do It: One Day in the Lives of Seven Kids From Around the World*** by Matt Lamothe. Chronicle Books, 2017.



This gorgeously illustrated book follows a day in the lives of Romeo in Italy, Kei in Japan, Ribaldo in Peru, Daphine in Uganda, Oleg in Russia, Ananya in India, and Kian in Iran, all between 7-11 years old. Each section of the book begins with a simple sentence (This is where I live. This is who I live with.) and the line is repeated for each of the seven children. For example, for “This is where I live,” the Peru block contains the words, “I live in a house my father built, in Los Naranjos, a village in the Amazon rainforest,” accompanied by a picture of the house. The last section is called “This is the night sky,” and it is the same for everyone.

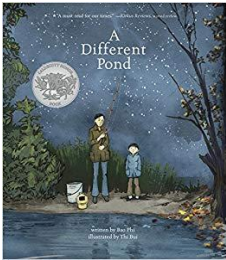

*Notes for Educators:* Each two-page spread (“This is how I learn,” “This is how I play,” etc.) could be used as an introduction to a unit of study, a topic of conversation, or a writing piece. The back of the book contains photos of families in the countries that are profiled. This is a great book to use with ELLs, as it utilizes short sentences that follow predictable patterns, but also introduces new vocabulary in clear, context-heavy ways, with illustrations. It is also a useful anchor text for units on diversity, culture and countries around the world.

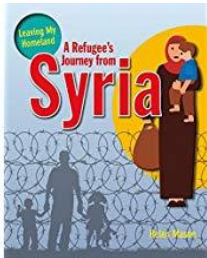
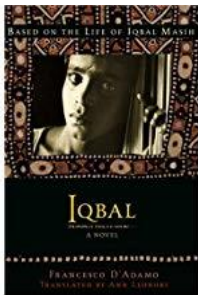
***Schomburg: The Man Who Built a Library*** by Carole Boston Weatherford, illustrated by Eric Velasquez. Candlewick, 2017.



This striking non-fiction book tells the story of Afro-Puerto-Rican Arturo Schomburg’s life and work. He was a law clerk with a passion for collecting books, letters, music, and art from Africa. When his collection became so big it began to overflow his house, he turned to the New York Public Library, where he created and curated a collection that was the cornerstone of a new Negro Division. His collection, now known as the Schomburg Center for Research in Black Culture, has become a beacon to scholars all over the world.

*Notes for Educators:* Each page of this non-fiction text tells a different part of Schomburg’s story. The text, therefore, could be taken as a whole, or explored in parts. This is a great mentor text for a unit on biography, or on heroes, or courage.

Targeted to Pre-Teen Readers	
<p><b><i>A Different Pond</i></b> by Bao Phi, illustrated by Thi Bui. Capstone Publishers, 2017.</p> 	<p>This unforgettable book tells the story of young Bao, and his father, who awake early to fish on the shores of a small pond in Minneapolis. Unlike many other anglers, Bao and his father fish for food, not recreation. While fishing, Bao’s father tells him about a different pond in their homeland of Vietnam. The book’s beautiful illustrations bring the story to life.</p> <p><i>Notes for Educators:</i> Great addition or anchor for a lesson or unit on family, important relationships, cultures (especially the push and pull between “old” and “new”), or even fishing (recreation/leisure).</p>
<p><b><i>Hip Hop Speaks to Children – A Celebration of Poetry with a Beat</i></b> edited by Nikki Giovanni. Sourcebooks Jabberwocky, 2008.</p> 	<p>This engaging collection of poems will captivate all students, but will be particularly meaningful to minoritized youth because of the diverse voices featured. It is a compilation of 90s hip hop, spoken word and classic poetry, including poems by Nikki Grimes and Langston Hughes. The themes of the poems, and the rhythm of the beat, will be universally relevant and enjoyable.</p> <p><i>Notes for Educators:</i> Each poem can be used to anchor a lesson, or a unit could be built around the themes in the book (identity, youth, joy, difference, diversity, race, self-esteem). This is a must for any study of poetry, or for a lesson on voice. Comes with a CD of spoken word.</p>
<p><b><i>Cultural Traditions in...</i></b> by various authors. Crabtree Publishing Company, 2018.</p> 	<p>This series of books details common cultural traditions in various countries (Canada, China, Cuba, Egypt, Germany, India, Iran, Israel, Mexico, Russia, South Korea, Sri Lanka, United States and more). Content varies, but generally the book will detail country basics, legends, how birthdays and weddings are celebrated, major holidays and festivals, and one or two major figures in the country’s history and culture.</p> <p><i>Notes for Educators:</i> These hardcover non-fiction books are aimed primarily at middle school, although could be used in various contexts. They are equal parts informational text and real-life pictures on the highlighted country. This series could</p>

	<p>be of great use as part of a study on cultures around the world, traditions, or heroes.</p>
<p><b><i>Leaving My Homeland: A Refugee's Journey From...</i></b> by Heather Hudak, Ellen Rodger, Linda Barghoorn. Crabtree Publishing Company, 2018.</p> 	<p>This series of books details the typical journey that refugees would take from Guatemala, Columbia, Somalia, Myanmar, South Sudan, Yeman, Afghanistan, Democratic Republic of the Congo, Iraq, and Syria.</p> <p><i>Notes for Educators:</i> These hardcover non-fiction books are aimed primarily at middle school, although the information therein could be adapted for upper elementary classes, or even high school EAL classes. There is informational text and accompanying real-life pictures on the highlighted country, history (life before the war, the current conflict), personal stories, human rights, challenges refugees face and ways you can help. This series could be of great use in the classroom if used sensitively, as part of a unit.</p>
<p><b><i>Iqbal</i></b> by Francesco D'Adamo. Scholastic, 2009.</p> 	<p>This short novel tells the story of Iqbal, a child forced into bonded labour in his native Pakistan. The story is fictionalized but based on real accounts. This is an inspiring story for teens and pre-teens, who learn of Iqbal's bravery in the face of tremendous barriers. The narrator is Fatima, a girl whose life is changed forever because of Iqbal's courage and death.</p> <p><i>Notes for Educators:</i> The story is very engaging for readers, and provides a good anchor for discussion of themes like courage, bravery, friendship, and inequality. This story is best used as a guided reader, as some sensitive and new topics are best talked through with a teacher and/or parent.</p>

Targeted to Adolescent and Young Adult Readers

***Rules of Summer*** by Shaun Tan. Arthur A. Levine Books, 2014.



This looks like a picture book for children at first, but when you examine the illustrations in detail, and start reading the one-liners on each page with more curiosity, each “rule” of summer becomes more interesting and open to interpretation. Through it all, the relationship between the two brothers that are navigating the “rules of summer” becomes the heart of the tale.

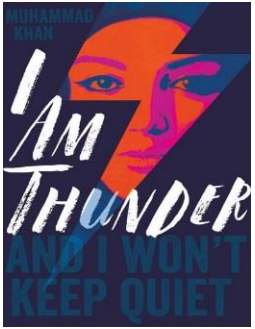
*Notes for Educators:* Each picture and each line could be the start of its own tale – and this could look differently to each reader. This book is a great choice if you want to work with robust, interesting fiction, without a lot of words.


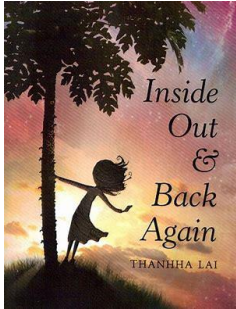
***Ms. Marvel Volume 1: No Normal*** by Willow Wilson. Marvel, 2014.



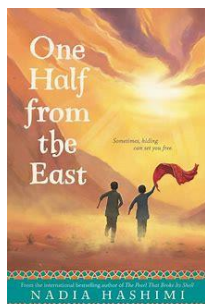
This graphic novel, the first in a series, details the story of Kamala, a Muslim American high school student. Kamala, wishing she could be “normal” like “everyone else” sneaks out to attend a party, but ends up leaving early when things don’t go as planned. Her wishes are granted when she is visited by a Superhero from the Marvel universe and becomes a Superhero herself. She saves people using knowledge from her Dad and the Quran (“There are always people who rush in to help. According to my Dad, they are blessed.”). Along her journey, and through the story, she tries to reason with her Dad and Mom about their expectations, she explains to her (White) friend Bruno that she doesn’t need him to “rescue” her, and she realizes that she was always strong enough, just as she was.

*Notes for Educators:* This series, focused on a strong Muslim heroine (who is really a ‘normal’ teenage girl), flips stereotypes on their heads, and provides a mirror to a vision that is not often portrayed in young adult fiction, especially graphic novels. This series will appeal to everyone, especially to young Muslim girls who may need this heroine the most.

<p><b><i>Poetry Speaks: Who I Am</i></b> edited by Elise Paschen. Sourcebooks Jabberwocky, 2010.</p> 	<p>This compelling collection contains more than 100 poems providing mirrors and windows for youth of all backgrounds and contexts. Students will be able to see themselves here, as well as delve into experiences that they have not had.</p> <p><i>Notes for Educators:</i> The book comes with an audio CD, containing 44 poems read by 35 poets. The collection of poems in the book range from coming-of-age stories to grief, sports to loneliness, school to dragons, and everything in between. There are pages in the back for note-keeping.</p>
<p><b><i>I Am Thunder and I Won't Keep Quiet</i></b> by Muhammad Khan. PanMacMillan, 2018.</p> 	<p>This empowering book follows the coming of age tale of Muzna Saleem, who is taken by surprise when the popular boy in school, Arif Malik, takes a sudden interest in her. As their relationship progresses, Muzna realizes Arif had been hiding a secret from her. She is forced to make an impossible choice.</p> <p><i>Notes for Educators:</i> Teenagers of all backgrounds will appreciate the drama, suspense and colloquial/pop culture tone in this book, while gaining a window/mirror to lives and cultures not typically seen in young adult fiction. Being a Muslim means many different things to many different people, and the intertwining tales of Muzna and Arif, and the choices they make, attest to that. Muzna's story shows the code-switching that many immigrants face, the feeling of otherness they face, as well as the online catfishing that many teenagers fall prey to while in vulnerable moments. There are also themes of extremism and terrorism in this book, as this story was brought on by the true story of three teenaged girls who flew from Britain to Syria in February 2015 to join the self-proclaimed, "Islamic State." Their story inspired the author, who was a teacher, to write this book.</p>

<p><b><i>The Arrival</i></b> by Shaun Tan. Hodder Children's Books, 2007.</p> 	<p>This wordless book tells the story of a man who leaves his wife and child in an impoverished town to hopefully find something better. We see him travel and eventually settle in a new place, full of strange customs and other confusion. He must find a place to live, food to eat, and a job, with nothing more than a suitcase and some money in his hand. He is helped along the way by strangers, each with their own internal story and struggle.</p> <p><i>Notes for Educators:</i> This text could be used with ELLs, as wordless picture books “promote not only controlled production, but more importantly, free production of language. Students have the opportunity to create the text themselves: from labeling, to sentences, paragraphs, and dialogues” (<a href="http://www.eyeonliteracy.com">www.eyeonliteracy.com</a>). It also could be used to build empathy and understanding in those that have not moved countries in search of a better life.</p>
<p><b><i>Inside Out and Back Again</i></b> by Thanhha Lai. Harper Collins, 2013.</p> 	<p>This unforgettable book chronicles the story of 10-year old Ha, who must leave Saigon during the Vietnam War. The book is written like a series of diary entries, every page or two with a title, and a date or “every day” written at the bottom. The story starts when Ha is still in Saigon. The reader gains a glimpse into how the war started seeping into the lives of everyday citizens, and how difficult the decision was to leave the homeland. The story continues with the harrowing journey from Vietnam to America, and the difficult settlement in Alabama (bullying in school, culture shock, confusion, isolation, loneliness, and frustration).</p> <p><i>Notes for Educators:</i> This story is rich with empathy building descriptions, for both students and teachers. It is also a beautifully written story and a compelling tale of courage. If you will only read one novel on this, let it be this one. The book contains many extras at the back, including an interview with the author, in which she explains the unique (and beautiful) writing in the book.</p>

***One Half from the East*** by Nadia Hashimi. Harper Collins, 2016.

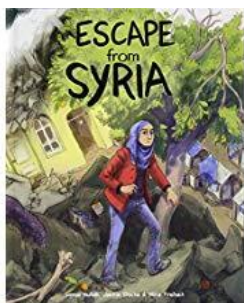


This intriguing novel tells the unique coming-of-age story of a young girl in modern-day Afghanistan. A down-on-their-luck family decides to dress one of their daughters as a boy to bring some good fortune to the family. As the youngest of her four sisters, Obayda is her family's choice to become a *bacha posh*. At first, Obayd finds life as a boy confusing and surreal, but soon embraces his new freedom, friends and abilities.

As puberty approaches, Obayd and fellow *bacha posh* Rahim worry about being “changed back,” but they cannot prevent the inevitable. Again a girl, Obayda slowly accepts that she is still the same person, though she wears different clothes and has a different name. She helps the girls at school to start their own *ghursai* game at lunch (the game the boys play), among other acts of (seeming) rebellion.


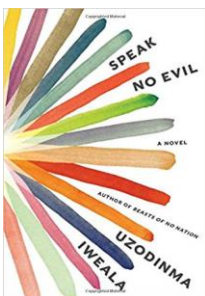
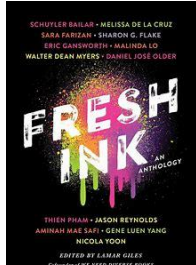
*Notes for Educators:* Obayd's experience provides deep insight on how gender difference manifests itself in the norms of society. A useful author's note has been included at the end of the novel.

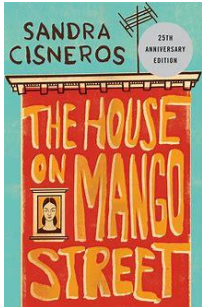

***Escape from Syria*** by Samya Kullab, Jackie Roche and Mike Freiheit. Firefly Books, 2017.

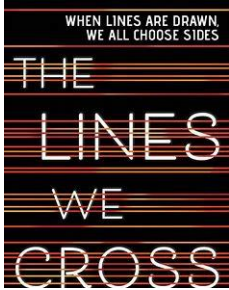
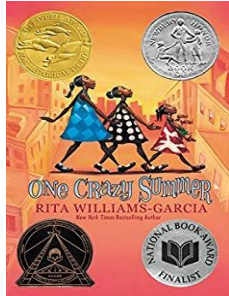


This graphic novel begins with an introduction by journalist and author, Samya Kullab. Kullab explains that, *Escape from Syria*, the story of fictional Amina - who is forced to leave Syria, survive in a refugee camp in Lebanon, and eventually settle in Canada - was inspired by thousands of young Syrians in Lebanon. The realities of not being allowed in school, being exploited in the labour market, and having to make impossible decisions for their families because of insurmountable debt are sensitively told. Kullab hopes to “humanize this real-life nightmare” by telling this story.

*Notes for Educators:* This story will build empathy in readers for the difficult journey most refugees have endured before arriving in our schools and communities. It could also be validating for refugees, though it could be extremely difficult for them (use very carefully). There is no happy ending, as the family wonders if they will always feel like outsiders, and they struggle with buying basics like bread for the family.

<p><b><i>The Hate U Give</i></b> by Angie Thomas. Harper Collins, 2017.</p> 	<p>This thought-provoking book details the story of 16-year-old Starr, who moves between two worlds – the poor black neighbourhood where she lives and the fancy suburban prep school she attends. This dichotomy is thrust into full-colour when she witnesses the fatal shooting of her childhood best friend. She is the only one who knows what really happened that night, but she falters to react right away, as she is in between identities and realities.</p> <p><i>Notes for Educators:</i> This is a relatable story for all teens who feel stuck between worlds, especially those who need to straddle two identities and cultures, like Starr does. The story has been made into a major motion picture.</p>
<p><b><i>Speak No Evil</i></b> by Uzodinma Iweala. Harper Collins, 2018.</p> 	<p>This compelling book follows the tale of Harvard-bound Niru, and his best friend, Meredith. Niru holds a painful secret – he is gay, which is abomination to his conservative Nigerian parents. Meredith, his only friend that knows, has complicated feelings about it because she has a crush on him. When his father finds out, the fallout is brutal and swift, and neither Niru or Meredith escape unscathed.</p> <p><i>Note to Educators:</i> Storylines include Niru’s code-switching between his parents’ expectations of their son and western society’s expectations of boys, Niru’s understanding of his own sexuality and what that means in society and in his world, and societal views of race and power.</p>
<p><b><i>Fresh Ink, An Anthology</i></b> edited by Lamar Giles. Crown Books for Young Readers, 2018.</p> 	<p>This powerful anthology contains twelve stories from authors with diverse lenses. The editor, Lamar Giles, co-founder of <i>We Need Diverse Books</i>, explains that this is book for those that “hate” reading because they either cannot find themselves in the story, or they do, only to see that they are portrayed as “a gross stereotype, comic relief, token sidekick” (p. 2). This anthology provides the mirrors that diverse youth need.</p> <p><i>Note to Educators:</i> Stories include indigenous main characters, Iranian-American lesbian main characters, transgender main characters, and more, all working through identity in ways that will provide mirrors and windows for youth.</p>

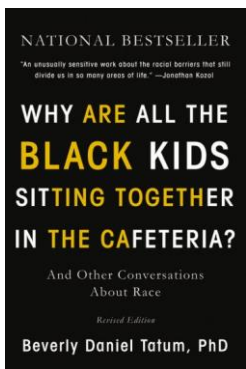
<p><b><i>The House on Mango Street</i></b> by Sandra Cisneros. Knopf Doubleday Publishing Group, 1984.</p> 	<p>This beloved book covers, loosely, in short chapters ranging in length from 1-5 pages, the coming-of-age of a young woman who lives a year of her life on Mango Street. Each story is relatable (mirrors), while also providing windows into experiences some of us may not understand (or know). Race relations, ignorance, culture, feminism, hardship and perseverance are all themes. <i>“Those who don’t know any better come into our neighbourhood scared. They think we’re dangerous... But we aren’t afraid... All brown all around, we are safe. But watch us drive into a neighbourhood of another colour and our knees go shakity-shake and our car windows get rolled up tight and our eyes look straight. Yeah. That is how it goes and goes”</i> (p. 28). There are strong messages of pride and identity throughout, for both people of colour, and women.</p> <p><i>Note to Educators:</i> This book contains many powerful moments on complex themes, all relating to identity and power. The stories are all self-contained short vignettes, ready to be explored or combined with others for a fuller picture. The 25<sup>th</sup> Anniversary Edition also contains a riveting <i>Introduction</i> by Sandra Cisneros, in which she describes herself as a writer, particularly a minoritized one.</p>
<p><b><i>Small Great Things</i></b> by Jodi Picoult. Penguin Random House, 2018.</p> 	<p>This timely book tells the story of Ruth Jefferson, a labour and delivery nurse with more than twenty years' experience, who ensures being reassigned from white supremacist clients. Subsequently, their newborn dies while in the care of the hospital. The audience then follows the storylines of Ruth, the white supremacists who demanded she not care for their baby, and Ruth's (White) lawyer. The plot explores Ruth's experience as a Black professional in the medical system, a Black user of the legal system, and a Black member of general society.</p> <p><i>Note to Educators:</i> This story poses good questions and scenarios for reflection and discussion, especially around what it means to have White Privilege. Some consider it inappropriate that a White woman wrote this story about a Black Woman's experience. This could be a good point for critical discussion.</p>

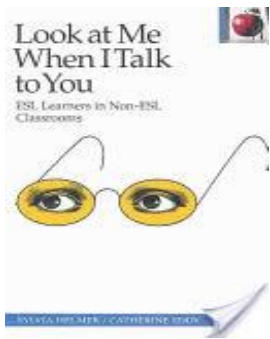
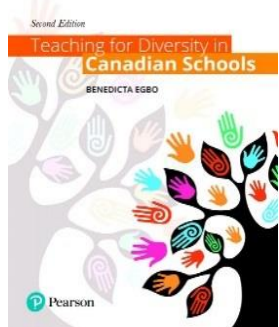
<p><b><i>The Lines We Cross</i></b> by Randa Abdel-Fattah. Scholastic Press, 2017.</p> 	<p>This memorable book explores the many facets of what it means to be a refugee. Teenaged Mina and Michael are the main characters, but how their respective parents (refugees and born Australians) react to/experience immigration are important storylines, as well. Each character represents a certain point-of-view that allows for windows and mirrors and sets up for discussion in classrooms.</p> <p><i>Note to Educators:</i> Realistic scenarios pose real questions for students (and teachers) to ponder. Characters wrestle in conversation with those who “celebrate diversity – so long as people assimilate to our values” (p. 193), and those who feel that “there is something the majority wants us to do in order to be fully accepted, but they will never tell us what it is” (p. 339).</p>
<p><b><i>One Crazy Summer</i></b> by Rita Williams-Garcia. Amistad, 2010.</p> 	<p>This unforgettable book will grab readers with its upbeat tone, moments of humour, relatability, honesty and lovable main characters. In the summer of 1968, three sisters between the ages of 7 and 11, travel to Oakland, California from Brooklyn, New York, to spend 28 days with the mother they never knew. Delphine, Vonetta and Fern, all with well-defined personalities, grapple with this new relationship with their mother, while also grappling with what it means to be black in America, especially during the time of the Black Panthers and police shootings. In addition to crafting several compelling storylines (the sister-sisters relationship, the mother-daughters relationship, the Black Panther summer camp, a budding romance), Rita Williams-Garcia effortlessly weaved in pertinent points about Black history, and indeed Black-ness, throughout the book.</p> <p><i>Note to Educators:</i> This book has themes of identity, self-esteem and relationships, but is mostly focused on examining the complexities of race in America through the eyes of three young girls, and their mother. The book also celebrates poetry and its power in important ways. The book contains suggestions for six activities recommended for classroom projects, at the end.</p>

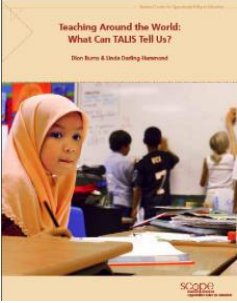
## Appendix B: Annotated Professional Reading List

*Why is culture so important? “Culture is to humans as water is to fish” (Nobles, 2015, as quoted in LeMoine and Soto, 2017, p. 20).*

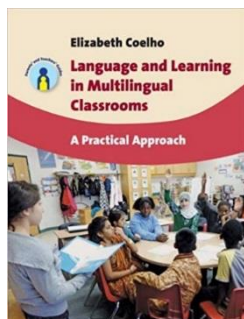
This work is internal and messy. It requires time and attention, and will never be ‘done,’ which may, in fact, be the most important lesson. We all have a part to play in just starting somewhere. As Maya Angelou says, “When we know better, we do better.” Use these books to make a start, or to continue in your journey. In the table below, book titles, authors and years published are provided, as well as a synopsis of the text, and a recommendation for use. Textbooks, novels, and media are included.

<p><b><i>Why Are All the Black Kids Sitting Together in the Cafeteria? And Other Conversations About Race, 20<sup>th</sup> Anniversary Ed.</i></b> by Beverly Daniel Tatum. Basic Books, 2017.</p> 	<p>This book is for educators who want to know more about how race in America affects schooling experiences of youth, and teachers. In an increasingly diverse society (“the 2014 school year marked the first time in US history that the majority of K-12 youth were children of colour,” p. 2), it is more important than ever to work together toward change.</p> <p>Tatum contends that the election of the first Black American President, in 2008, was the turning point for a widening of the gap and an increase in racial strife. In a poll shortly after the 2008 election, 67% of Americans expressed pride at the election of Barack Obama, yet 27% of respondents said the results of the election “frightened” them (p. 17). Tatum explains: “...A shifting paradigm can generate anxiety, even psychological threat, for those who feel the basic assumptions of society changing in ways they can no longer predict” (p. 17). In this book, she not only provides the current context of race in the US, but deep analyses of the concepts of White and Black identity development, how systems interact with this process, and how we can work toward the embrace of a “cross-racial dialogue.”</p> <p><i>Recommendation:</i> Educators today, working in increasingly diverse schools, grapple daily with their own balance of understanding and ignorance when it comes to race in schools. This book will provide context, information and analyses of</p>
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	<p>race that teachers need as we continue our personal journeys to greater understanding and practice. Managing a tone that conveys sensitivity and calm, and framing her arguments in hope for a better future, Tatum provides fact after fact showing that White privilege abounds and People of Colour fight every day for fairness, in big and small ways.</p>
<p><b><i>Look at Me When I Talk to You</i></b> by Sylvia Helmer and Catherine Eddy. Pippin Publishing, 2012.</p> 	<p>This book is for educators interested in deepening their understanding of how cultural archetypes influence daily interactions in diverse schools. The authors contend that culture influences how we interpret everything. They provide practical explanations and examples of how misunderstandings happen because of cultural archetypes like Assertiveness vs. Compliance, Masculinity vs. Femininity, etc. The authors assert that teachers need to find ways to deal with these differences in perceptions and beliefs (p. 98). Recognizing that culture can be understood as what we have believed to be “the way we do things” since birth, we sometimes need to pause and remember that students and families from other cultures will have other “correct ways” of doing things.</p> <p><i>Recommendation:</i> This is a useful text for anyone who is interested in “answers” about cultural differences. It is a quick read, but dense: the information needs processing. Readers will feel enlightened after reading this book, and will likely find it revisit it often for insight.</p>
<p><b><i>Teaching for Diversity in Canadian Schools, 2<sup>nd</sup> Ed.</i></b> by Benedicta Egbo. Pearson Canada, 2018.</p> 	<p>This book is for educators who are interested in a deeper understanding of equitable practice in schools. The book is grounded in the assertions that “race matters” (p. 7), institutional racism exists (p. 8), prejudices in schools can have “devastating consequences” (p. 12), cultural differences are often misperceived as learning deficits (p. 24), and schools “contribute to maintaining the status quo in society” (p. 32).</p> <p>Egbo covers the many policies, acts and legislation that govern immigration and diversity, and that afford rights to immigrants. She also delves into the sociodemographic factors of diversity in schooling, arguing that many immigrant-origin and other marginalized students do not feel welcome in school because of the devaluing, non-acknowledgement and sometimes even erasure of their cultures and realities; in other words, their selves.</p>

	<p><i>Recommendation:</i> This book is useful for anyone who is interested in social justice theory, and the creation of equitable learning environments. Egbo remains insistent throughout that we must look in the mirror and reflect on self and privilege; work to understand the beliefs we hold about power, diversity and knowledge; put ourselves in the shoes of others; and make sure we understand the diversity present in our surroundings, and the power imbalances therein.</p>
<p><b><i>Teaching Around the World: What Can TALIS Tell Us?</i></b> by Dion Burns and Linda Darling-Hammond. Organization for Economic Cooperation and Development, 2015.</p> 	<p>TALIS is the Teaching and Learning International Survey, conducted by the Organization for Economic Cooperation and Development (OECD) across 34 jurisdictions in the world. It provides findings from teachers around the world on a wide variety of topics. Pertinent to New Brunswick's aim of increasing teacher competencies in Culturally Responsive Pedagogy (a relatively new concept to the vast majority of teachers in New Brunswick), 2013 TALIS data shows that lack of time proves to be a major barrier to professional learning for many teachers. TALIS data also clearly shows that teacher collaboration is as an important element of learning, as well as a strong influence on job satisfaction and self-efficacy (p. v). TALIS analyses also found that teachers participation in collaborative forms of professional development was associated with collaborative practices within schools (p. 27).</p> <p><i>Recommendation:</i> This is a useful text when searching for international statistics to back up claims, when looking at statistics to frame hypothesis, or when using statistical evidence to plan for policy for professional learning. Even though New Brunswick-specific statistics cannot be pulled, the wide-ranging scope of teachers surveyed, provides an informative look at challenges and opportunities common among all teachers.</p>

***Language and Learning in Multilingual Classrooms: A Practical Approach***  
by Elizabeth Coelho.  
Multilingual Matters, 2012.



This book is for educators interested in practical ideas for integrating new learners in K-12 classrooms. Coelho provides specific teaching vignettes and teaching strategies that will inspire readers. The importance of the involvement of community outside the school is emphasized, as is the importance of recognizing the value that a multilingual school/classroom environment holds. Coelho provides up-to-date research on social/academic vocabulary development, what kind of long term support is needed for language learners, how age and prior literacy level affect language acquisition, and what kinds of second language instruction might be most appropriate for different settings. She also outlines many alternative strategies for classroom-based assessment and differentiating for ELLs. There is even a “10 Point Action Plan for Schools and School Districts,” which is thorough, detailed and based in research.

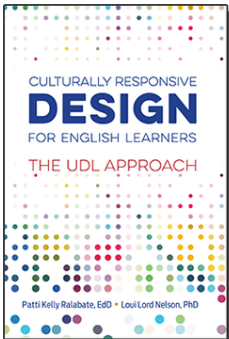
*Recommendation:* This book is useful for anyone who is working hard to integrate all learners in meaningful ways. While the book is worthwhile for new and experienced teachers alike, it is perhaps most useful for administrators and other leaders who want to both learn more about what should be done for language learners in their schools, and feel armed with research and information necessary to convince others of what is needed in today’s classrooms.

***Culture in Context (Academic Language Mastery series)***  
by Noma LeMoine and Ivannia Soto (ed.).  
Corwin, 2017.



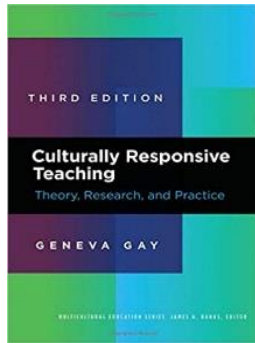
This book is for educators who understand that the more knowledge you have about your students, especially those whose backgrounds differ from your own, the better teacher you will be. Research contends that cultural difference in learning styles, work habits and problem solving exist, and too often teachers think they need to change or “purge” these habits (p. 11), or, at the very least, not accept them, and so begins the achievement gap. Culturally responsive teaching (CRT) is an antidote for this, as can be the development of a community of learners, wherein one’s success means everyone’s success.

The authors present five principles of effective teaching for ELLs, and then delve into what teachers do to achieve these five principles. They provide details on how teachers build their personal knowledge and understanding of the cultures, languages and linguistic histories of their students; how teachers infuse the history, culture and canons of students into

	<p>the curriculum; how they use second language instructional techniques to support academic language development; how they build on the cultural learning strengths of their students (p. 32 – 46), and more.</p> <p><i>Recommendation:</i> This book is useful for those who want to delve deeper into the theory behind Culturally Responsive Teaching, but then look for concrete and practical examples of how to do it. Practitioners will get a lot out of this small, easy to navigate, text.</p>
<p><b><i>Culturally Responsive Design for English Learners: The UDL Approach</i></b> by Patti Kelly Ralabate and Loui Lord Nelson. CAST Professional Publishing, 2017.</p> 	<p>This book is for educators interested in how Universal Design for Learning (UDL) and Culturally Responsive Teaching (CRT) interact to produce culturally responsive environments, lessons and instruction that meet the needs of all learners, including those learning English as an additional language. The authors argue that holding and communicating high expectations is essential; providing a culturally inclusive and responsive environment is paramount because “Learning is primarily emotional work” (Meacham, 2014), and discussing (and learning about) diversity and microaggressions helps to counter the stereotype threat that could be hijacking culturally and linguistically diverse students.</p> <p><i>Recommendation:</i> This book is useful for those who want to explore evidence- and research-based examples of how to enact cultural and linguistic inclusion across curricula areas. Ralabate and Nelson assertion that, “If EL’s are to make academic progress, every teacher, including content area teachers, must address L2 acquisition” (p. 107) is s a call-to-action for schools, supported by practical examples.</p>

<p><b><i>Guiding Teams to Excellence with Equity: Culturally Proficient Facilitation</i></b> by John Krownapple, Corwin, 2016.</p> 	<p>This book is for facilitators of professional learning. It promotes effective cross-cultural interaction, and provides strategies and information for facilitators on how to teach about equity. Krownapple states, “If we want the goal of excellence with equity in education, all of us in education need to be culturally proficient educators” (p. 7). Schools “play a vital role” in supporting diverse societies and this book provides useful and practical information on how to provide PL for teachers that works towards this.</p> <p><i>Recommendation:</i> This is a useful text for anyone who facilitates professional learning, in general, and particularly for those who aim to do so in culturally proficient ways. Krownapple posits clearly that cultural proficiency is a process, not a one-off seminar, and argues that it’s a personal journey that requires courage, discomfort and a “mandate of the heart” (p. 21). He provides information on strategies and actions that bring the work to life.</p>
<p><b><i>Ensouling Our Schools: A Universally Designed Framework for Mental Health, Well-Being, and Reconciliation</i></b> by Jennifer Katz with Kevin Lamoureux. Portage and Main Press, 2018.</p> 	<p>This book is for educators focused on creating safe and mentally healthy spaces in schools. “Ensouled schools” recognize every individual’s need “for connection, appreciation, respect, and meaning” (p. 13). After describing what this looks like in schools and how it manifests (through embrace of socio-emotional learning, spiritual education, and teachers as change agents), the authors present chapters on trauma and mental health, indigenous views of well-being, and leadership for inclusion and Universal Design for Learning (UDL), among others.</p> <p><i>Recommendation:</i> Because the book is largely focused on designing schools with an indigenous lens, it is not as helpful as others on this list for how to work with and for newcomer students. It’s a beautifully designed book, with interesting theory, and some applicable sample lessons, but not a mandatory read.</p>

***Culturally Responsive Teaching: Theory, Research and Practice, 2nd ed.*** by Geneva Gay. Teachers' College Press, 2010.

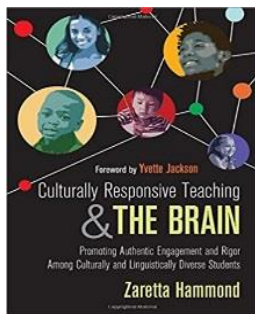


This seminal book is for anyone interested in the ‘why’ and ‘how’ of Culturally Responsive Teaching (CRT). The five major assertions that ground everything in the book are that “culture counts” (p. 9), “conventional reform is inadequate” (p. 13), “intention without action is insufficient” (p. 14), cultural diversity is a strength (p. 15), and test scores and grades are symptoms, not causes (p. 17). With these understandings in place, Gay covers the ‘formula’ of CRT: the grounding (the ethic of caring), the tool (communication), the resource (curricula), and the method (instruction).

Gay cautions that while many teachers are empathic and believe in cultural diversity, this does not lead to instructional change (p. 245). Teachers need the courage, persistence and knowledge of how to use CRT to transform opportunity in the classroom. This should begin in teacher training programs, and continue with regular professional learning opportunities. As Gay says, “The masks and myths of cultural neutrality in teachers and cultural invisibility in students need to be deconstructed” (p. 247).

*Recommendation:* This is a must read for anyone interested or invested in education. Educators will appreciate the sensitive, yet direct, way in which Gay covers the challenges that lead to the idea of CRT, the pedagogical potential and power of it, and how to embed it in content and communication.

***Culturally Responsive Teaching & The Brain: Promoting Authentic Engagement and Rigor Among Culturally and Linguistically Diverse Students*** by Zaretta Hammond. Corwin, 2014.

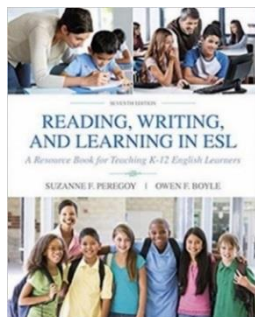


This book is for educators interested in delving deeply into the neuroscience behind how culturally and linguistically diverse learners experience school, and what we can do to meet them where they are. Hammond contends that students of colour (or other marginalized and disenfranchised students) are often taught remedial, low-level work because of low expectations: thus begins the “achievement gap” (pgs. 2-3). Hammond that Culturally Responsive Teaching (CRT) – a mindset - has the power to close these gaps.

Hammond’s argument that lack of achievement from students does not equate to lack of grit or motivation or willpower is explained, in fascinating detail, in the chapters on neurology. In sum, without positive and strong social connections (which the brain is literally wired for) that are grounded in our true identities, learning relationships, cognitive challenge, and a safe environment, it becomes very difficult to learn (p. 45). Validating their experiences in the system (they are not being overly sensitive when they experience microaggressions (p. 114)) and planning to allow for a series of small successes in order to rebuild the “I think I can” growth mindset, are other essential teaching moves.

*Recommendation:* This book is a must read for any educators working with children of colour, indigenous children, English language learners, or children of refugee backgrounds. It is a useful resource for any teacher working with marginalized children. Hammond challenges the deficit-mindset when it comes to marginalized learners, specifically language learners and students of colour, and does so with neuroscience and other evidence- and fact-based reasoning. Hammond is compelling and effective in her argument that it is upon educators to change this, because we are creating it with instruction that is not culturally responsive.

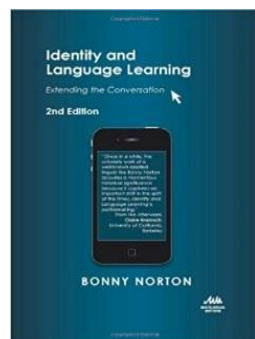
***Reading, Writing, and Learning in ESL: A Resource Book for K-12 Teachers, 6th ed.,*** by Peregoy and Boyle. Pearson, 2012.



The book is for the beginning teacher looking for a foothold, the experienced teacher looking for new ideas, and the administrator/planner looking carefully for insight. The authors cover different learning acquisition theories in detail, but, in the end, emphasize time, patience and variety of approaches to help move learners forward. They suggest and explain assessment practices that are best for the language classroom, and touch on technology and new literacies throughout, as well. They offer specific lesson ideas and suggestions that are easily differentiated and accessible to many teaching contexts.

**Recommendation:** This book is useful for both new and seasoned teachers wanting to excel at their craft. Any teacher would walk away from this book feeling they had a much better understanding of what to do in the classroom to nurture the ‘whole learner,’ and why. There are so many topics, lesson ideas and theories covered that it inspires good ideas for further reading and research, as well.

***Identity and Language Learning: Extending the Conversation, 2<sup>nd</sup>. ed.*** by Bonny Norton. Multilingual Matters, 2013.



This is one of the definitive texts exploring the significance of identity in language learning. We now understand, largely because of Norton’s work, that “learners cannot be defined in binary terms as motivated or unmotivated, introverted or extroverted, inhibited or uninhibited, without considering that such affective factors are frequently socially constructed in inequitable relations of power, changing across time and space, and possibly coexisting in contradictory ways within a single individual” (p. 2). Norton helps us understand that language learning and practice is a very personal and risky act, as identity is “constituted in and through language” (p. 4). Through her research with minoritized female language learners, she asks us to consider if the formal curriculum and the practices of our classroom are encouraging the identities of our learners, or silencing them.

**Recommendation:** This is a powerful read because Norton’s research is centered on, and comes from, people and their experiences. For those interested in understanding identity and motivation, especially for newcomer language learners, and particularly from the perspective of women, this is an essential text.

***The Heart of a Teacher: Identity and Integrity in Teaching*** by Parker J. Palmer. An adaptation of the first chapter in *The Courage to Teacher: Exploring the Inner Landscape of a Teacher's Life*. Jossey-Bass, 2007.

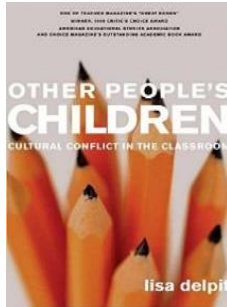


This short article is one of the most important pieces of text I have read, as a teacher. Palmer understands and describes both the ecstasy of teaching and the despair, and explains that the complexity of teaching comes from three main sources: the “larger than life-ness” of the subject itself, the “larger than life-ness” of the students, and, most importantly, the fact that teaching comes from within. He explains, “As I teach, I project the condition of my soul onto my students, my subject, and our way of being together... Viewed from this angle, teaching holds a mirror to the soul” (p. 1).

For me, this sums up why the journey into being a teacher who includes all students, including culturally diverse ones, comes from within (and is never done). No matter our training and years of experience, every class comes down to our students and ourselves: “*good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher*” (p. 2, italics in original). Palmer asserts that “good teachers” show the “capacity for connectedness” (p. 3).

**Recommendation:** Reading this article will give you the courage and the heart to come back to who you are and who you were meant to be, as a teacher. Doing “you” as a teacher instead of trying to live up to external expectations will only have benefits: you will connect with your students more, you will have more energy, and you will feel like every day matters and is exciting. What you teach will only “stick” if it connects with the inner lives of your students, and you can only achieve that if it has connected with the inner life of you.

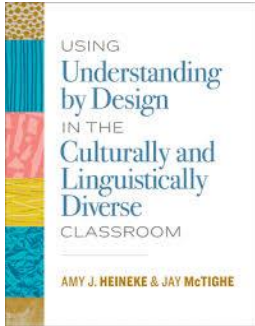
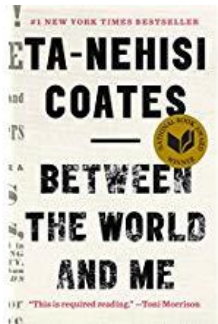
***Other People's Children: Cultural Conflict in the Classroom*** by Lisa Delpit. The New Press, 2006.

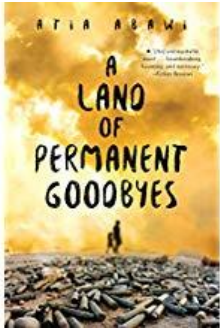


This book is for those who do not understand the privileges they have in an unbalanced society. Delpit is a powerful narrator whose voice will stay with you. In this book, which feels like part memoir, part researched argument, she argues that to “teach across the boundaries of race, class or gender ... we must recognize and overcome the power differential, the stereotypes, and the other barriers which prevent us from seeing each other” (p.134). In making her case, she shares excerpts of conversations with teachers, students and parents, all of which will ring true to educators in today’s classrooms, and which show that life is not fair for students of colour.

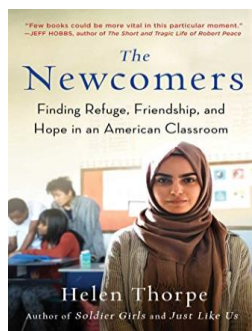
Delpit posits that “issues of power are enacted in the classroom,” but that, “those with power are frequently least aware of – or at least willing to acknowledge – its existence” (p. 7). So, where can we start? Delpit explains that the start of growth is learning about each other: “The answers, I believe, lie not in a proliferation of new reform programs but in some basic understandings of who we are and how we are connected to and disconnected from one another” (xxv).

*Recommendation:* This book is useful for those who learn best by narrative. In very readable text, Delpit convinces the reader that “other people’s children” – our children - are worthy and important enough for us to bear the discomfort we will feel when we have the courage to confront our own biases.

<p><b><i>Using Understanding by Design in the Culturally and Linguistically Diverse Classroom</i></b> by Amy J. Heineke and Jay McTighe. ASCD, 2018.</p> 	<p>This is a practitioner's guide to using Understanding by Design (UbD) in diverse classrooms. After covering the importance of culturally responsive pedagogy (see: Gay and Hammond), using baseline assessment, strengths-based/holistic assessment, domain-specific language use, receptive vs. productive language, designing supportive environments, and more, the authors move to the three stages of UbD: Setting Goals, Assessing Learning and Planning for Learning. Language functions and demands across disciplines are explored in depth, as well as examples and explanation of how to plan for acquisition. A Look For Chart for Linguistically Responsive Classrooms and Schools is offered, and the importance of stakeholder/community involvement is explained.</p> <p><b>Recommendation:</b> This is an important resource for administrators and subject-area teachers who work with language learners. It is practical, full of resources, and evidence-based. The information takes time to process, though; this would not be recommended as a “one-off” for teachers; rather, it would be more effective as part of a professional learning opportunity, like a book study.</p>
<p><b><i>Between the World and Me</i></b> by Te-Nehisi Coates. Spiegel and Grau, 2015.</p> 	<p>This is a short, but incredibly rich narrative, streamlining the story of race and the journey of existence, from a father to a son. The father grew up in a time when being Black in America meant something different than it does today, for his son. This is a father telling his life story to his son, in the hopes that his son will understand so many things: how different it is now, how things haven't changed, how much easier it is for him in some ways, how much harder it is, how his father came to be who he is, what the father hopes for the son, what the father hopes for himself, and, essentially, how everything in the story of his life relates to the title – there is a space, an expanse sometimes, between the world and the Black man.</p> <p><b>Recommendation:</b> This small novel is one of the most important books a person interested in social justice and the constructs of race can read. This book will be validating and liberating, in some ways, for those who are marginalized, and educative for those that are not. One of the messages is to not take on the change needed by others – only they can walk that journey – but not to measure yourself against them, either. Instead, be a “conscious citizen of this terrible and beautiful</p>

	<p>world” by “attack[ing] every day of your brief bright life in struggle” (p. 108).</p>
<p><b><i>A Land of Permanent Goodbyes</i></b> by Atia Abawi. Philomel Books, 2018.</p> 	<p>This unforgettable novel provides a realistic view of a refugee’s journey to safety by telling the story of young Tareq. Tareq lives with his mother and father, grandmother, and five little brothers and sisters in Syria, happily “normal” until the buildings around them start getting blown up. All of Tareq’s family but his father and little sister are killed in the explosion. The three of them have to find a way to move on toward safety, without their family.</p> <p>The story - narrated by “Destiny” – follows their terrifying journey through the Syria, Turkey and Greece. Along the way, they must survive terrorist strongholds, checkpoints, second-class societal levels, and terrifying weeks at sea. After much hardship, they eventually settle in Germany, only to experience more difficulty, as strangers in their new home. Destiny narrates that, “Although it was a battle to survive in their new homes, I continued to see worse in the cities they’d left behind. They are called the ‘lucky’ ones. But in these situations, no one is truly lucky... Doomed never to be a part of their new world and forever ripped from their old” (p. 74).</p> <p><i>Recommendation:</i> This book helps all of us understand why family is more important than anything else to those who have lost everything, and why those who have overcome so much really can do anything, if they are still standing. “These people... are fragile vessels, almost like eggshells, empty and isolated. Drained... When kindness, love and understanding are poured into them, a solid foundation is created, building sturdy citizens who can do wonders for those around them” (p. 271). Please read this important novel, but proceed with the caution that there are graphic descriptions of death, and the story is very difficult on the heart and mind, at times.</p>

***The Newcomers: Finding Refuge, Friendship and Hope in an American Classroom*** by Helen Thorpe. Scribner, 2017.



This wide-ranging book was written by a journalist who spent a year and a half in one high school in order to write this book. Helen Thorpe very thoughtfully weaves the story of the newcomer students' experiences in schools, with that of their experiences at home, including insight into the stories and experiences of their parents and the interpreters who play such an important role in settlement. Thorpe shares her careful research on the histories of the countries and the conflicts the newcomers have fled, teaching a history lesson alongside the reality of the newcomers to America. Each character is fully realized and this book will not be forgotten, with so many insights and lessons to give.

*Recommendation:* This book is useful for educators who teach ELLs, and those who do not. Those who do will recognize their story, gain some insights, and feel validated for what they do. Those who do not will learn a lot about the experiences and challenges that newcomer students, and their families, face inside and outside of school every single day. This is a long book, and at times a heavy read, but, mostly, it leaves readers with a sense of compassion, a sense of hope and a sense of awe.

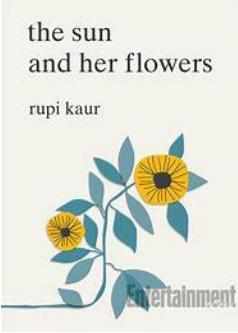

***Becoming*** by Michelle Obama. Crown Publishing Group, 2018.



This book is a balm for those that have been unearthing inequity and feeling the frustration of how difficult it is to change things. Michelle Obama's hope and optimism remind us that even though we may be only one, even though it may seem impossible, our efforts make change.

A large portion of the book is spent reflecting on her years of schooling, particularly as a woman of colour, which is a useful window for educators who do not share this experience. In one anecdote, she reflects on students of colour sticking together while she was at Princeton, and why. She explains that the "burden of assimilation [in schools] is put largely on the shoulders of minority students" and it takes energy, effort and "an extra level of confidence" to "own your presence in the room," which is why, when she and her friends "found one another at dinner each night, it was with some degree of relief" (p. 75).

*Recommendation:* This is an empowering read for women and people of colour, and an important reflective read for educators. She is honest and revealing about the difficulties of

	<p>being a minority in the world, including in schools, but she also is passionately committed to moving forward with hope. She quotes Barack Obama, who said, “Do we settle for the world as it is, or do we work for the world as it should be?” (p. 118).</p>
<p><b><i>the sun and her flowers</i></b> by Rupi Kaur. Andrews McMeel Publishing, 2017.</p> 	<p>This book is for those that are interested in journeying into social justice and cultural awareness, through poetry. Kaur’s poems are about love, being new in a place, immigration, and self. In terms of the importance of including diverse voices, stories and histories in the classroom, this poem perhaps sums it up better for some than reading a chapter in a textbook:</p> <p>representation is vital otherwise the butterfly surrounded by a group of moths unable to see itself will keep trying to become the moth</p> <p style="text-align: right;">- <i>representation</i> (p. 239)</p> <p><b>Recommendation:</b> If you are interested in personal experiences of immigration and femininity, reflected through a lens of hope and equity – and/or if you love poetry – this is a must read.</p>
<p><b><i>The Danger of a Single Story</i></b> by Chimamanda Ngozi Adichie, 2009.</p>  <p><a href="#">The danger of a single story  </a></p>	<p>This important and insightful TEDTalk about the danger in an incomplete view of a person or a people has been viewed over 17 million times. Adichie’s point that, “The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story” is an important one for teachers to unpack, as their classrooms become more and more diverse. If we only know a “single story” about Syria (war-torn), how will this affect our view of our Syrian students? If we only know a “single story” about Muslims (terrorists), how will this affect our view of our students who wear hijab? This might seem like an extreme example, but given the rhetoric in today’s news and social media, I wonder if it really is extreme or just realistic.</p> <p><b>Recommendation:</b> Adichie’s beautifully crafted story invites reflection, without judgment: she puts herself under the</p>

<p><a href="#">Chimamanda Ngozi Adichie - YouTube</a></p>	<p>microscope, as well. Just like we all have biases, we all have unexamined misunderstandings and ignorance, that we must unpack if we want to be globally competent, culturally aware, inclusive teachers. This is a great video (less than 20 minutes long) to use in self-reflection, or in class discussion and/or reflection. It would also be well-used as a mentor text for crafting a persuasive argument or eloquent speech, especially with a Black woman as the role model.</p>
<p><i>Nanette</i>, a Netflix special by Hannah Gadsby, 2018.</p> 	<p>This 1-hour long stand-up comedy routine on Netflix, written and performed by Tasmanian comic Hannah Gadsby, is a deep look into how those with power often use humour to cover up their privileges and keep the marginalized in their place. Gadsby, in brilliantly timed, narrative jokes, shines a sad spotlight on the pervasive misogyny, homophobia, and toxic masculinity in our society. She weaves her own experiences with a dissection of art history to create a powerful performance that needs to be watched at least three times to appreciate its nuances.</p> <p><i>Recommendation:</i> With a deep and nuanced message that is held with humour, a glimmer of hope, and a belief in the power of story, this is a 1-hour journey into reflection on power that is not to be missed. Too many people without power silence themselves for the comfort of others, or use self-deprecating humour to try to voice their realities. Gadsby's voice is powerful when she says she is not going to do this anymore. "Do you understand what self-deprecation means when it comes from someone who already exists in the margins?" she says. "It's not humility. It's humiliation. I put myself down in order to speak, in order to seek permission to speak, and I simply will not do that anymore."</p>

## Appendix C: Intentional Planning – Identity Unit

### Contexts for this unit

- An EAL class comprised of students mostly working within the B1 level (scaffolding and difference in expectations for A2.2).
- An English class (with expectations at B2 level, but scaffolded instruction and expectations for students at B1 level).

### Overarching Philosophy/Methodology

<p><b>BALANCED LITERACY.</b> Not only are writing and reading inextricably connected, oral language and overall literacy is co-dependent. Coelho (2012) notes: “Oral language provides the foundation for literacy development. ELLs need daily opportunities to learn and practice oral English in order for their literacy skills to flourish” (p. 229).</p>	<p><b>BACKGROUND KNOWLEDGE.</b> Instruction must <u>explicitly</u> activate student’s prior knowledge. “To learn new content or skills, the brain figures out where to make connections to what we already know so that we “get it.” We have to determine what students already know and understand how they have organized it in their schema” (Hammond, 2015, p. 49).</p>
<p><b>ACTION-ORIENTED.</b> Language is action. Teachers must demonstrate what to do, several times, allow learners time to practice, with support, and then let them try it on their own. Piccardo (2010) calls this the “action-oriented approach”: authentic use of language during communicative tasks.</p>	<p><b>VOCABULARY DEVELOPMENT.</b> “Research indicates that one of the biggest factors influencing the discrepancy between the reading performance of native English speakers and that of ELLs is English language vocabulary knowledge...” (Coelho, p. 311).</p>
<p><b>POWERFUL PURPOSES and RIGOUR.</b> ELLs must be enabled to use language for what Jim Cummins (2015) calls “powerful purposes” (p. 8). “Powerful uses of language make a social impact and are identity-affirming for the student” (p. 8). Higher-order thinking tasks will increase academic motivation and academic success. All language learners, including those who have gaps in schooling, need cognitively rigorous tasks and teachers who with high expectations. Provide scaffolds until no longer necessary, ensuring that students</p>	<p><b>ENVIRONMENT.</b> Providing a safe, inclusive classroom environment is imperative for lowering the affective filter and affirming identity. Cummins (2015) asserts: “...effective teaching for ELLs must go beyond a simple focus on teaching students the language...equally relevant for many students is instruction that aims to counteract both the negative consequences of socio-economic variables and the devaluation of student and community identity experienced by marginalized social groups” (p. 25).</p>

know that you believe they can and will learn.	
<p><b>SOCIAL-EMOTIONAL LEARNING.</b> Learning requires emotional engagement (Puchta, 2011, p. 1). Affirm identities. “Show appreciation for students’ native language, especially the proverbs and adages...” (Hammond, p. 86).</p>	<p><b>STRENGTHS-BASED.</b> Learn what students can do, and what they already know, and use it to build. Ensure that students can use and access their skills and knowledge to show you what they know. Partial competency in languages is valid. This is what Arnett (2013) calls a “shift in focus from a deficit-premised label to an inclusive and optimistic portrait of a learner.”</p>
<p><b>THEME-BASED.</b> Use themes with ELLs as they “...create meaningful conceptual frameworks... support the comprehensibility of instruction... create student interest, motivation, involvement and purpose” (Peregoy and Boyle, 2005, p. 93).</p>	<p><b>CULTURALLY RELEVANT.</b> “Culture is the way that every brain makes sense of the world” (Hammond, 2015, p. 22). Our “ways of knowing and being” colour how we interpret everything. Using a variety of instructional strategies, and incorporating relevant materials, is not only engaging, but necessary.</p>
<p><b>BALANCED ASSESSMENT.</b> Peregoy and Boyle (2005) advocate for assessment “based on observations of students as they engage in authentic learning tasks... in a variety of situations, using a variety of instruments” (p. 113). Ensure that assessment is regular, multi-faceted and, ideally, co-constructed.</p>	

## Can Do Statements from the 2018 New Brunswick EAL Curricula

- All can-do's will be taught and formatively assessed. Those in **bold** will be used for summative assessments, according to student levels.

	<b>B1</b>	<b>A2</b>
Writing and Representing	<p><b>I can use common transitions to write a logical text that a reader can follow without too much difficulty.</b></p> <ul style="list-style-type: none"> <li>• I can use the words <i>therefore</i>, <i>however</i>, and <i>finally</i> in my writing.</li> <li>• I write using a logical flow that is easy to follow.</li> <li>• I can self-correct common transition errors.</li> </ul>	<p><b>I can use simple sentences and common compound sentences with coordinating conjunctions.</b></p> <ul style="list-style-type: none"> <li>• I can use the words <i>and</i>, <i>or</i> and <i>but</i> in my writing.</li> <li>• My writing contains a logical mixture of simple sentences and compound sentences.</li> </ul>
Reading and Viewing	I can make connections to what I am reading (e.g., to text, to self, to world).	I can make personal connections to help me understand what I'm reading.
Speaking and Listening	I can pronounce most words clearly, using intelligible intonation and stress for both words and sentences.	I can pronounce familiar words clearly enough to be generally understood, but conversational partners will need to ask for repetition from time to time.
Inter-cultural Competence	<p><b>I can discuss the concept of culture, particularly my individual one (assessed in writing).</b></p> <ul style="list-style-type: none"> <li>• I can use the words identity, culture, individual, diverse and perspective with correct meaning.</li> <li>• I can describe my individual culture using words like: What I've learned... I still</li> </ul>	<p><b>I can briefly describe aspects of my culture (assessed in writing).</b></p> <ul style="list-style-type: none"> <li>• I can use the words identity, culture, opinion, and personally with correct meaning.</li> <li>• I can talk about culture using words like: I think... I believe... For me... In my opinion...</li> <li>• I can ask others what they think using words like:</li> </ul>

	<p>wonder... On the other hand...</p> <ul style="list-style-type: none"> <li>• I can discuss culture with others using words like: I hear you saying... What do you think about... I understand what you're saying, but... Have you considered...</li> </ul>	<p>What do you think... I agree with you that... I disagree with... Do you think...</p>
Strategies for Success	Not a focus of instruction or assessment for this unit	

<p>Formative Assessments</p> <ul style="list-style-type: none"> <li>• 2 writing conferences (check progress)</li> <li>• Peer conference and checklist (show progress)</li> <li>• Observation notes (show progress)</li> </ul>
<p>Summative Assessments</p> <ul style="list-style-type: none"> <li>• Portfolio of writing pieces (with a focus on 'final') + self-assessment</li> <li>• Recording or conversation wherein the student describes what they think orally</li> </ul>

## UDL Checklist

Use this checklist to ensure lessons and/or units are designed in ways that are accessible to all.

Engagement – How will I engage them?	Representation – How will I support them?	Action and Expression – How will they show me?
<ul style="list-style-type: none"> <li><input type="checkbox"/> Provide expectations</li> <li><input type="checkbox"/> Collaborate on rules with learners</li> <li><input type="checkbox"/> Provide a culturally relevant model and/or choice</li> <li><input type="checkbox"/> Review (and/or co-construct) how they'll be assessed</li> <li><input type="checkbox"/> Explore the goals</li> <li><input type="checkbox"/> Connect goals to prior knowledge</li> <li><input type="checkbox"/> Choose materials that are culturally relevant</li> <li><input type="checkbox"/> Allow for cooperative work</li> <li><input type="checkbox"/> Assign a buddy</li> <li><input type="checkbox"/> Provide choice</li> <li><input type="checkbox"/> Provide a print-rich environment</li> <li><input type="checkbox"/> Provide a variety of small and large group work (and vary the types of groupings)</li> <li><input type="checkbox"/> Provide ample wait time and think (processing) time</li> <li><input type="checkbox"/> Provide timely feedback and suggest next steps</li> <li><input type="checkbox"/> Teach learners to set goals and monitor them</li> <li><input type="checkbox"/> Maintain high expectations</li> <li><input type="checkbox"/> Maintain a regular class routine</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Activate or supply background knowledge (films, pictures, illustration, reading in home language ahead of time)</li> <li><input type="checkbox"/> Smartboard/Internet support</li> <li><input type="checkbox"/> Model</li> <li><input type="checkbox"/> Clarify vocabulary and symbols</li> <li><input type="checkbox"/> Enlarge text</li> <li><input type="checkbox"/> Assistive technology (text-to-speech, speech-to-text, screen reader, word prediction)</li> <li><input type="checkbox"/> Promote understanding across languages</li> <li><input type="checkbox"/> Apply problems to real life/daily situations</li> <li><input type="checkbox"/> Use short, issue-based nonfiction readings</li> <li><input type="checkbox"/> Provide visual supports (posters, videos, pictures, drawings, photographs, graphic novels)</li> <li><input type="checkbox"/> Provide auditory supports (read alouds and/or audiobooks and/or songs and music)</li> <li><input type="checkbox"/> Use charts, graphic organizers, anchor charts</li> <li><input type="checkbox"/> Use sentence frames, sentence starters</li> <li><input type="checkbox"/> Offer bilingual dictionaries</li> <li><input type="checkbox"/> Make connections between content and student lives/experiences</li> <li><input type="checkbox"/> Use manipulatives and/or real-life objects</li> <li><input type="checkbox"/> Use interactive Games, skits and/or demonstrations</li> <li><input type="checkbox"/> Use models, costumes, props, gestures</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Regular checks on progress and goals</li> <li><input type="checkbox"/> Allow them choice in how they demonstrate</li> <li><input type="checkbox"/> Provide gradual release (offer scaffolds and gradually remove them, per progress)</li> <li><input type="checkbox"/> Provide sentence starters and answer frames</li> <li><input type="checkbox"/> Use guided questions for comprehending complex texts</li> <li><input type="checkbox"/> Optimize access to resources and supports</li> <li><input type="checkbox"/> Use of technology</li> <li><input type="checkbox"/> Provide options for physical action (centers, toss ball while answering questions, thumbs up/down)</li> <li><input type="checkbox"/> Self-assessment</li> <li><input type="checkbox"/> Peer Assessment</li> <li><input type="checkbox"/> Self-reflection</li> <li><input type="checkbox"/> Conference with teacher</li> </ul>

	Provide differentiated stations to facilitate learning	
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ADAPTED FROM *CULTURALLY RESPONSIVE DESIGN FOR ENGLISH LEARNERS: THE UDL APPROACH*  
BY PATTI KELLY RALABATE AND LOUI LORD NELSON (2017)

## Suggested Lessons

Possible lessons that build toward assessment:  Universal scaffolds are built into the lesson suggestions. Any additional scaffolds are in blue.	Resources and Materials:
<b>Introduction and Objectives</b>  For the next 3 weeks, we will be studying Identity and Culture. (Write the names on the board). You do not need to know what this means yet. We will study these words together. This is an important and fun unit of study because we will get to learn more about ourselves, and each other.  Post all 4 Can Do statements and explain that these are the focus of studying and learning for the next 2 weeks. Circle/highlight the one that is the focus of today and discuss it (try to pull out the criteria that students will need to be able to show to show that they've mastered it – if they need help, supply the ones we've shared in the chart above).  Every day, circle back to the objective. Highlight whichever one or whichever part of one is being worked on that day.	EAL Curriculum and Continua  EAL Rubrics  (maybe)  Poster/chart paper/whiteboard with Can-Do statements on it
<b>Theme of identity</b>  Introduce the word identity and the question, “Who am I?” Provide a definition on an anchor chart and a sample sentence. Ask students to add to the anchor chart with the word for identity in their language.  Put up a picture or drawing of you on another anchor chart, and live-label all the parts that make up your identity (female, speaks French and English, married to Mike, born in Quebec, now lives in New Brunswick, loves Math, plays the flute, learning how to play hockey, sister, daughter, two best friends, loyal, musical, many acquaintances, makes time for reading every day, lifelong learner, believes in mistakes, enjoys comedy, middle-aged, a good cook, etc.).	Anchor chart for Identity (co-create)  Your exemplar/picture – to create together

<p>Students work in pairs to create their own word maps (Access for Success, page 164) for “identity,” “culture,” “individual,” “diverse,” “personally,” and “perspective.”</p> <p>Brainstorm with students all the words and ideas that could go into someone’s identity. Create a word wall, with graphic separations, to capture all the new vocabulary. Perhaps your separations that you present, and then support students in filling in, will be:</p> <p>Interests   Strengths   Background   Languages   Personality   etc.</p> <p>When brainstorming the adjectives for personality, make sure to provide a list with personality characteristics for them to draw from. <a href="#">Scaffold the personality characteristics word list for A2 learners. Provide it with definitions, perhaps.</a></p> <p>When the list is done, lead a discussion on which words are nouns, adjectives, verbs, etc.</p> <p>Note that this is Personal Culture, one aspect of identity.</p> <p>Note that some aspects of our identities are consistent over our lives; others change as we gain skills and have different roles in life.</p> <p>Make a T-chart using your anchor chart: consistent   changing.</p> <p>Note that some aspects of our identities feel very important and others are not as important. Again, showcase this graphically, using your words: draw a large circle and then a smaller outer ring around it. Write the words and parts that are important to your identity in BIG letters, and the others in small.</p> <p>Students create the same diagrams for theirs. Then, follow up with writing exercise. Teacher models: “Some parts of my identity are consistent, like ....., ..., .... Others are changing and fluid, like ....., ....., .... The ones that are the most important to who I am are ... and ... These are most important because...” <a href="#">Some words will have to be explored: add to word wall, preferably with words in students’ languages added, as well, and an illustration or two.</a></p> <p>Guide students in creating their own model of identity. You could help students create life-sized silhouettes of their profiles, and then have them fill in all the pieces that make up their identity. Or, you could provide a graphic organizer for them to fill in. Or, you could provide sentence starters. Or, you could guide them in drawing a picture of themselves and labelling it. Or, they could place a</p>	<p>Use “A Lion’s Mane” and/or “I Am of Two Places” (from Culturally Inclusive Books list) as anchor texts for discussion on identity. You could use the Picture Word Induction Model (PWIM) to pull vocabulary, lead a discussion about how to describe the main characters in both books (and what words are used), etc.</p> <p>Word wall for identity</p> <p>Personality characteristics word list</p> <p>Incorporate “grammar noticing” into daily lessons instead of doing isolated lessons and worksheets.</p>
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<p>photograph in the middle of a large piece of paper, and label around the photo.</p> <p>The students can add their identity model to their portfolio.</p> <p>Provide the sentence starter and model, “One aspect of my identity is... This is important to me because...” Students will practice with a partner. Partners will use the sentence starters to continue the conversation: “Thank you for sharing,” “I connect with this because...,” and “This is something I don’t know much about. Tell me more...”</p> <p>Teach students the Venn diagram and use it to model Similarities and Differences. Having selected two student volunteers beforehand, list the similarities the students share and the differences. Students can choose partners with which to create Venn diagrams.</p> <p>Follow up with a writing exercise. Teacher provides model: “_____ and I are friends. We have a lot of things in common. We both like.... and we both are.... Surprisingly, we both .....! We have differences, too. ____ likes _____, whereas I like _____. We do not agree that ..... Personally, I think.... Despite our differences, we still get along, and in fact, we can learn from each other. Our similarities and differences make our friendship interesting.”</p> <p>Discuss new vocabulary while writing the model, and highlight the use of transition words that keep a logical flow.</p> <p>Students write their own narrative. They partner up with the same partner to share their writing. Teacher instructs and models that they will peer assess each other’s writing, looking specifically for transition words that help provide logical flow.</p>	<p>“Isolated instruction and practice of discrete grammatical items has not been shown to be as effective as incorporating grammar instruction into daily lessons, as specific patterns or problems occur in the learning material that students are using” (Coelho, 2012, p. 286).</p> <p>Graphic organizers for student creations of identity</p> <p>Ungraded, uncorrected journals can provide a non-threatening way for students to express themselves in written English.</p>
<p><b>Theme of culture</b></p> <p>Re-introduce the word culture and ask the question, “What is culture?” Provide a definition on an anchor chart and a sample sentence. Ask students to add to the anchor chart with the word for culture in their language.</p> <p>Conduct a KWL to find out what the students already know about culture, and questions they have about it.</p> <p>Write the word culture on the board and write the words family, individual, school, country, youth around it. Explain that these are</p>	<p>Anchor chart for culture (co-create)</p> <p>KWL chart for culture</p>

<p>all forms of culture. Personal culture is individual culture, but that is just one part that makes up your identity. There are other parts, too.</p> <p>Model 4-corner vocabulary activity with “culture”: the 4 corners are definition, sentence, examples, representation. In groups, give students the terms: family culture, school culture, individual culture, country culture, youth culture, and have them do a 4-corner chart. Each group can share with the class and classmates must affirm, question or provide additions to the chart (provide sentence frames for these interactions).</p> <p>Exploring a different part of your identity. Students will create a collage exploring their family, school, or country’s culture (they can choose which country). Prepare a model of your own and show it to your students. Make sure it includes pictures, photos, and words.</p> <p>Provide magazines, newspapers, photographs, markers, pens, paper, and some fun craft items. Decide if you want to devote class time to this activity or ask students to do their collages as homework.</p> <p>Students will share their collages with a partner. They will use the sentence frames provided to discuss: “This is my collage displaying ... culture. I chose ... to show my ... This is included because... Something that is really important to me is..., represented by... Overall, this collage shows...</p> <p>Students may display them around the classroom. Give the class an opportunity to ask any questions about their classmates’ collages, and monitor the discussion carefully.</p> <p>Conduct a similar activity as above to find similarities and differences and lead toward empathy and unity. Students must work with different partners, but can repeat and reuse phrases practiced before. <a href="#">Consider partnering A2 students with B1+ students.</a></p> <p>Students who chose family / school / country, group up and discuss which pieces of culture are most important on their collages, and which are least important, or more fluid/changing. “The ones that are the most important are ... and ... They are important because...”, etc.</p> <p>Consolidate knowledge with a writing exercise. Teacher provides model (shared writing): “I created a collage demonstrating my</p>	<p>4-corner vocabulary templates</p> <p>Magazines, newspapers, photos, illustrations, markers, pens, craft items (collage creation)</p> <p>Your exemplar (ie., family culture)</p> <p>Use “This is How We Do It,” “The Colour of Home,” and/or “A Moon for Moe and Mo” (from the Book List) as anchor texts for discussion of culture. Use advance organizers, graphic organizers, or</p>
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<p>____ culture. I chose to demonstrate my ____ culture because _____. The most important pieces of my ____ culture are _____. These are most important to me because _____. My friend ____ feels differently. He believed that ____ was most important because _____. I also included ____ because _____. This activity deepened my understanding of culture. I now understand _____.</p> <p>Students will read these to the class, or just to the teacher. Classmates will listen and take notes about what the student said on a provided graphic organizer/close.</p>	<p>illustrations to capture different cultural aspects, as described or implied in the books.</p> <p>If these were shared with the class, take notes to create a Find Someone Who, and use this as follow-up practice</p>
<p><b>Identity + Culture: The importance of names</b></p> <p>Name Jar and Teach Them Your Name (on Portal ONE)</p> <p><a href="https://www.youtube.com/watch?v=02EJ1IdC6tE">https://www.youtube.com/watch?v=02EJ1IdC6tE</a> 7:43 – 9:10 – pronouncing your name in tones</p> <p>Idiom: Can’t judge a book by its cover. Class discussion: can you judge a book by its cover? Can you judge people purely by their identity? Were you surprised by some of the things in common? Highlight that it is always important to get to know people, before making judgements.</p> <p>Take a breather on identity here and do another activity focused around idioms. This lesson plan and worksheet on idioms are used with permission from Angelica Galante, Plurilingual Lab: <a href="http://www.breakingtheinvisiblewall.com/task-5">http://www.breakingtheinvisiblewall.com/task-5</a> (lesson plan and worksheet in .pdf at bottom of this page).</p>	<p>Use “The Name Jar” and/or “Teach Them Your Name” as anchor texts for discussion on name/identity.</p> <p>Idioms lesson plan and worksheet (on ONE)</p> <p>Use Quizlet or Kahoot for vocabulary review</p> <p>Practice with “Get Your Partner to Say”</p>
<p><b>Fitting in: Understanding the complexity of identity</b></p> <p>With no prompts the first time, students silently respond (journal style) to a photo of a child on the outside of a clique. <a href="#">Ensure check-in with A2 students; provide them with some words, and/or allow for them to use dictionary, and/or allow them to talk it out first.</a></p>	<p>Consider inviting guest speakers to share their story of identity (from ISAs, ethnocultural groups)</p>

<p>Then, working in groups of 4, each person has their own colour marker so teachers can easily keep track of engagement, they respond in writing on the poster, with questions/observations.</p> <p>Then, with prompts (graphic organizer), they move to a picture of a visibly diverse group of kids smiling and laughing together, and respond individually. <a href="#">Provide even more prompts for A2 learners.</a></p> <p>Then, they share with each other.</p> <p>The Danger of the Single Story. Preamble this by sharing important vocabulary from the script of Ngozi Adichie's story. Make some predictions about the story based on the vocabulary that you just previewed (how might the words group together, what do they make you think about, what can you predict about this story). Do some groupings and write some ideas on the whiteboard.</p> <p>The script is below the video here:  <a href="https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story/transcript">https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story/transcript</a> (Provide the script with visuals by adding it to Immersive Reader in Microsoft 365).</p> <p>Show the video.</p> <p>Discuss the video. What can we add to our word/prediction wall? What did you hear her say? What did you think about what she said? (Discuss in triads first, with questions written down, and then full class). <a href="#">Carefully choose triads.</a> Add to the word/idea wall as students discuss.</p> <p>Introduce the concept of different questions: <i>On the page</i> questions; <i>Search and Find</i> questions (answers are hidden in the text, but they are there); <i>Inferring</i> questions (questions that are not answered in the text, at least not yet) and <i>My Opinion</i> questions (what you are wondering). <a href="#">Provide these on an anchor chart.</a></p> <p>Provide them with the script of the video. Ask them to read it in dyads (paragraph by paragraph). If you have not done this kind of activity before, model this with a partner first. <a href="#">Model several times.</a></p> <p>After each person reads a paragraph, they announce what type of question they are going to ask and then they ask it. (I'm going to ask a <i>On the page</i> question. Where is the author from?). Their partner will answer. The linguistic and metacognitive practice should never be separated, not even for beginners. They continue</p>	<p>See Pre-, During- and After-Reading Strategies in EAL Curricula appendices (on ONE)</p> <p>The Danger of the Single Story (TEDTalk)</p> <p>Preamble this by sharing important vocabulary from Adichie's script (script is below the video)</p>
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<p>reading, paragraph by paragraph, stopping to ask a question each time. <a href="#">Provide some examples on the white board of each type of question.</a></p> <p>They should sit ear to ear, that way it doesn't get too loud in the classroom. It is important to set up the environment.</p> <p>In groups of 4, they track what they have learned – they share with each other after because they have tracked different information. Provide them with a structure for this. You could either give them 3 main questions you want them to explore a group of 4 at this point; or you could set it up so that each person in the group of four asks one of the types of questions and they call discuss; etc.</p> <p>Then, go back to the beginning to analyze the two pictures, again, with connection to the video. We want to build and weave deep understanding. Through class discussion, notice and chart Cohesive Ties/Signal words. Time/Order: soon, when, finally. Additive: in addition, moreover, also. Cause/Effect: as a result, because, since. Conclusive: consequently, in summary, therefore. Changing: nonetheless, despite, however. Provide a chart of these on the board to start and model a response, pointing to each word you use as you speak. <a href="#">Provide an anchor chart on paper.</a> Ask them to copy these down, add words from their languages if they'd like. As they write down the chart, write another example on flip chart paper, using two or three of the words in a response to what was learned over the last few lessons. Model it verbally for them again, pointing to the words again as you use them. Ask them to practice this with a partner, following your model.</p> <p>Finally, as a wrap up to this activity, conduct a journal writing activity. Write the questions on the board, and do a shared writing activity with them: What single story do people assume about you? How does this make you feel? What do you relate to in Ngozi Adichie's story?</p> <p>They conduct their own journal writing in response to these questions. <a href="#">Provide sentence frames, if necessary.</a></p>	
<p><b>Affirmations: I see you</b></p> <p>Students write "I really admire..." "I really respect..." "Thank you for sharing about..." "Something I've learned from you..."</p>	<p>Use "Each Kindness," "The Invisible Boy," and "I Walk with Venessa" as anchor texts for discussion on value</p>

<p><b>Putting together what you know about current culture and your current identity, create a visualization of yourself – it can be you now or who you will be in future.</b></p> <p><b>Writing assignment and rubric</b></p> <p>Model writing: Teacher writes mentor text on what identity means to them (highlighting how it's fluid, very personal, and connected to culture), using much of the vocabulary that has been learned and practiced.</p> <p>Shared writing: Teacher and students write a text together on their school identity and culture.</p> <p>Individual writing: Student writes text on identity and culture. Student has the model texts to assist, plus the anchor charts of key vocabulary, idioms, etc. that have been placed throughout the room during the lessons.</p> <p>Self-assessment and teacher-student conferences using the checklist of criteria for success set at the beginning, as well as teacher observation and notes throughout.</p>	<p>The Write Path: Basics of Paragraph Writing</p> <p>Exemplar</p> <p>Juicy sentences (Cummins, 2015, p. 61). Analyzing structure of sentences.</p>
<p><b>Taking it Further</b></p> <p>Learn more about Canadian culture, share about home culture and learn about other cultures. See “Diversity Project” example from Cummins and Early (2015, p. 79).</p> <p>Interview others and chart information on a graph or in a pie chart (learning math specific language). For example: What is the percentage of Arabic-speaking students in this school? What is the percentage of Arabic-speaking teachers? What is the percentage of Arabic books in the school or public library? (Coelho, p. 179). (Repeat with other languages).</p> <p>What Kind of Asian Are You? and questions for class discussion: <a href="https://reimaginingmigration.org/what-kind-of-asian-are-you/2/">https://reimaginingmigration.org/what-kind-of-asian-are-you/2/</a></p> <p>Listening practice on living as a pluri-cultural person: <a href="https://reimaginingmigration.org/sandra-cisneros-identity-and-the-house-on-mango-street/">https://reimaginingmigration.org/sandra-cisneros-identity-and-the-house-on-mango-street/</a></p> <p>I Am From poems - <a href="https://reimaginingmigration.org/where-im-from/">https://reimaginingmigration.org/where-im-from/</a></p> <p>The Asian Heritage Society of New Brunswick’s website contains “Educational Resources” on Asian culture, including people of note, and more. These could be great exemplars for a deep dive into culture and heroes: <a href="http://ahsnb.org/resources">http://ahsnb.org/resources</a></p>	

Always Anjali – teaching guide for the book: <https://www.alwaysanjali.com/teaching-guide.html>

<http://iamamigrant.org/videos>

<https://reclaimingthelanguage.wordpress.com/2015/03/07/culturally-responsive-approaches-for-working-with-somali-children/> (just one example!)

The website Diversity in Teaching (Ontario) has a lot of very interesting resources and videos.

## Curriculum Vitae

**Full name:** Kathy Louise Whynot

**Universities attended (with dates and degrees obtained):**

University of Brunswick, Master of Education (expected graduation May 2019)

University of New Brunswick, Certificate in Teaching English as a Second Language (Awarded 2018)

St. Thomas University, Bachelor of Arts (Graduated 2002- Honours, First Class Distinction and Dean's List), English (Honours), History (Major), French (Minor)

University of New Brunswick, Bachelor of Education (Graduated 2009-Elementary, Honours, First Class Distinction and Dean's List)

**Publications:**

Kristmanson, P., Lafargue, C., Whynot, K. (2019). *Strategies to Support Diverse Learners*. Second Language Research Institute of Canada. Fredericton, NB: University of New Brunswick.

Kristmanson, P., & Lafargue, C., Whynot, K., Dicks, J., Le Bouthillier, J., Culligan, K. (2019). *Competencies for Teaching in Multicultural Classrooms*: Pedagogical Video Series- Intentional Second Language Teaching. L2RIC.

Kristmanson, P., & Lafargue, C., Whynot, K., and Dicks, J., Le Bouthillier, J. (2018). *Understanding Second Language Proficiency*: Pedagogical Video Series- Intentional Second Language Teaching. L2RIC.

Kristmanson, P., Lafargue, C., & Whynot, K. (2017). Developing intercultural competence for our language classrooms, *Réflexions*, 36(3), 19-22.

New Brunswick Department of Education and Early Childhood Development. (2017, 2018). The New Brunswick curriculum grades 9-12: English as an additional language.

**Conferences, Guest Presentations and Workshops:**

Whynot, K. (February 2019). Fostering Achievement and Belonging in Culturally and Linguistically Diverse Classrooms. Guest Presenter in ED 5993 Exceptionalities and Differentiated Education. St. Thomas University: Fredericton, NB.

- Whynot, K. (November 2018). Supporting New Brunswick's Culturally and Linguistically Diverse Schools. District Education Council Fall Conference: Fredericton, NB.
- Kristmanson, P., Whynot, K., Lafargue, C. (August 2018). *Instructional Strategies for Early and Emergent Adolescent Readers*. EECD Summer Learning Week: UNB Fredericton.
- Whynot, K., Strong, T., & Saad, P. (August 2018). *Culturally Inclusive Elementary Schools*. EECD Summer Learning Week: UNB Fredericton.
- Whynot, K. (May 2018). *Supporting New Brunswick's Culturally and Linguistically Diverse Schools*. New Brunswick Teacher's Association: Fredericton, NB.
- Whynot, K., Strong, T. (May 2018). *Policies and Promising Practices*. Organization for Economic Cooperation and Development Policy Forum, Fredericton, NB.
- Whynot, K. (February 2018). *Intentional Vocabulary Instruction: Scaffolds for English Language Learners in Any Classroom*. Guest Presenter in ED5565- Advanced Methods in TESL. University of New Brunswick: Fredericton, NB.
- Allen-VanderToorn, S., Hamm, L., Lafargue, C., Harvey, C., O'Connell, H., Whynot, K., & Whitney, T. *Intercultural Action Teams*. (February 2018). Session Organized for 25 Anglophone West School District School Teachers: Fredericton, NB.
- Whynot, K., Keats, H. (February 2018). Promising Practices for Skilling Up in New Brunswick. Development Dialogue: Hubballi, India.
- Whynot, K., Turnbull, C. (November 2017). *Instructional Techniques that Work with Language Learners*. Session Organized for Anglophone School District South Teachers: Saint John, NB.
- Whynot, K., Strong, T., & Saad, P. (October 2017). *Let's have a conversation*. New Brunswick Afrofest: Fredericton, NB.
- Kristmanson, P., Whynot, K., Lafargue, C. (July 2017). *Intercultural Competence in the Classroom: Creating a Sense of Belonging for English Language Learners*. Belonging Conference: Fredericton, NB: University of New Brunswick.
- Kristmanson, P., Lafargue, C., Whynot, K., & Harvey, C. (June 2017). High School English Language Learners Experiences with Self-Assessment. TESL Canada Spring Conference. Niagara Falls, ON: TESL Canada.
- Kristmanson, P., Lafargue, C., & Whynot, K. (April 2017). *I Can with iPads: Supporting English as an Additional Language Learner Autonomy*. Languages Without

Borders Conference. Edmonton, AB: Canadian Association of Second Language Teachers.

Whynot, K. (May 2016). *Evidence-Based Practices for Reading Instruction in English Language Teaching*. Guest Presenter in ED5564 – Introduction to Second Language Education. University of New Brunswick: Fredericton, NB.

Lafargue, C., Curnew, J., Whynot, K. Kristmanson, P., & Harvey, C. (October 2015). *Raising English Language Learner Self-awareness with iPads*. Lake Louise, AB: TESL Canada Conference.

Whynot, K., Curnew, J. (October 2015). *Promoting and Affirming Identity Through the Creation of Bilingual Books*. Lake Louise, AB: TESL Canada Conference.

Kristmanson, P., Lafargue, C., Whynot, K., & Curnew, J. (October 2015). *Using Formative Assessment to Increase Oral Competency*. Lake Louise, AB: TESL Canada Conference.