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Chapter 16
Magnifying English Language Learners’ Success Through Culturally Relevant Teaching and Learning Frameworks: Acknowledging the Multidimensional Implications on Language, Literacy, and Learning

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ABSTRACT
There is a need to amplify the voices of English language learners through authentic language and literacy learning using a multifaceted culturally relevant and responsive teaching and learning framework that encompasses social justice. Specifically, framing the chapter through the lens of the sociocultural theory to better recognize, acknowledge, and understand the influence of culturally relevant learning. Culture plays a crucial role in forming identity and agency, so we must rethink the effect of culturally relevant pedagogy by linking principles of learning to the cultural realities of children, families, and communities.

INTRODUCTION

Intersectionality of Language, Culture and Literacy Through Culturally Responsive Pedagogical Practices

One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people. Such a program constitutes cultural invasion, good intentions notwithstanding. - Paulo Freire, Pedagogy of the Oppressed (1972)

Dramatic increases in the number of English language learners in United States public schools have been well documented, with even greater growth projected in the coming decades. It is often stated that the United States is a land of immigrants, but too often many find themselves as a marginalized and underserved population. Albeit, our nation is rapidly becoming increasingly more culturally and linguistically diverse as an estimated one in five children now live in homes in which a language other than English is spoken. Students who are language minorities have been identified as the fastest growing segment of the school population (Wagner, Francis, & Morris, 2005). It has been estimated that by 2030, up to 40% of the school population may speak English as a second language (U.S. Department of Education, 2010). According to data gathered by the Pew Research Center (2015), there has been a fourfold increase since 1960 when only 9.7 million immigrants lived in the United States, accounting for 5.4% of the total population to a record 43.2 million immigrants living in the United States in 2015, making up 13.4% of the nation’s population.

English language learners face unique challenges but also represent a tremendous asset for our country if their full potential can be unearthed and harnessed. English language learners are a tremendously diverse group representing numerous languages, cultures, ethnicities, and nationalities, with Hispanic or Latino students being the majority and Spanish being the most commonly spoken language. The proportion of English language learners in the United States from homes where a non-English language is spoken is projected to nearly double from 21% in 2009 to 40% in 2030; the majority of them come from primarily Spanish-speaking homes (71% (National Center for Education Statistics, 2010; Thomas & Collier, 2002). Texas has a large number of English language learners whose enrollment in the public-school system ranks among the top 10 states in the nation. According to data by the U.S. Department of Education’s Office of English Language Acquisition (2018), English language learners speak over 400 different languages, but more than three-quarters of all English language learners speak Spanish. Spanish was reported as the language most commonly spoken by English language learners at home in 45 states and the District of Columbia, and in all but seven of those states, more than 50 percent of the English language learners in the state spoke Spanish at home. Hawaii is a state recognized for its Native Hawaiian Iloko language and Alaska is recognized for its Native Yupik people’s Yugtun language.

The evidence continues to support our ever-evolving national demographics. Our nation is rapidly becoming increasingly more culturally and linguistically diverse. This surge in cultural and linguistic diversity is linked to growing educational challenges. There is tremendous need for culturally responsive pedagogical practices in education that reflect cultural awareness and cultural sensitivity of an increasingly diverse and global student population. With the evolution of our society from local to global, more schools are working toward preparing students to be more competitive in this globalized world and there is increased support for implementing culturally relevant pedagogical practices that reflect the principles...
of the sociocultural theory which focuses on social learning and interaction to develop cognitive skills (Vygotsky, 1978). The Fund of Knowledge that students possess are resources that contribute greatly to the learning experience (Moll et al., 1992). Purposefully integrating culturally sensitive and culturally affirming pedagogy that reflect the Funds of Knowledge should be implemented as we learn across cultures about the advantages in developing language through culturally appropriate teaching and learning frameworks while viewing cultures and languages as vital resources to any learning situation. This helps evolve the cultural agency that comprises students and their active contributions to the learning experiences. It unleashes and considers the cultural capital students have.

The New Literacy Studies (NLS) approaches literacy through social contexts that vary from one context to another while considering the nature of literacy, focusing on literacy as a social practice not an acquisition of skills ( Gee, 1992; Street, 1995; 1984). Social relationships are crucial, as “literacy practices are more usefully understood as existing in the relationships between people, within groups and communities, rather than as a set of properties residing in individuals” (p.8). This recognizes multiple literacies, varying according to time and space, but also contested in relations of power... and asking “whose literacies” are dominant and whose are marginalized or resistant (p.77). Thus, the pendulum has shifted as we consider the native language (L1) an asset, a resource, and a right as opposed to viewing it through a deficit lens or considering it a problem that needs to be fixed. This paradigm shift speaks to the importance of changing the way we view the significance of culture and language so that we realize that when we change the way we look at aspects of culture and language, the important significance and impact of each is considered related to our ongoing literacies of life.

As the New London Group (1996) astutely point out “Effective citizenship and productive work now require that we interact effectively using multiple languages, multiple English’s, and communication patterns that more frequently cross cultural, community, and national boundaries” (p.64). Subsequently, it is critical to explore the strong intersectionalities of language, culture, and literacy development.

One objective is to focus across cultures, specifically, across the Mexican American and Native Hawaiian cultures and approaches to literacy practices. Funds of knowledge are rooted in students’ cultures, experiences, families and wider communities and needed as they formulate their new understanding of their experiences and their world. Moreover, it is imperative to recognize that each culture brings strong ethnic components such as language that is genealogically tied to their respective cultural and ethnic heritage and harnesses a volume of academic and linguistic capital that can be channeled into their literacy development both in and out of formal school settings. Consequently, emphasis should be on the intersection of literacy skills that Mexican American and Native Hawaiian English learners contribute to their learning experiences from both their educational experiences and their literacies of life, and how these resources are used to mediate their learning.

Another objective is to examine the pivotal role that culture plays on language, literacy and learning to further probe the intersectionalities with English and Spanish Dual Language programs and look at the parallels that exist between Mexican Americans and Native Hawaiians. Learning about experiences Native Hawaiian communities have had with language and cultural immersion programs—both for children and for adults has helped to recognize the similarities and differences between the Mexican American culture and the Native Hawaiian culture and their acknowledgement and interpretation of literacy development both in and out of formal school settings.
cultural perspectives about language development through culturally appropriate and culturally sensitive teaching and learning frameworks.

There are many similarities that exist between Mexican American and Native Hawaiian cultures and each bring strong cultural components such as language that is ethnically respectively tied to each culture and heritage and encompass a volume of academic and linguistic capital that can be channeled into their literacy and multiliteracy development. As we emphasize the language and literacy skills that Mexican American and Native Hawaiian English learners contribute to their learning experiences from both their daily experiences or literacies of life and their educational experiences. These experiences are dynamic resources that can be used to mediate their learning while holding further implications for language and literacy instruction.

Literacy is the key to reflection and learning in education. As Freire (1973) states education is one that includes "reflection action upon the world in order to change it" (p.36). Moll (1992, 1994) argued that "typical white, middle-class classrooms are not usually designed in ways that allow non-white or non-middle class students to showcase their funds of knowledge" — that is the sources of knowledge that are central to their homes and communities. As a result, these students are perceived as coming from homes with limited intellectual capital and possessing limited intellectual capability to what Moll refers to as a 'deficit perspective.' Instead using these funds of knowledge that students bring to school should be used as vehicles for literacy learning.

This provides insights into the benefits of integrating the effective skills and strategies English learners already possess through their daily life experiences. It behooves us to use this literacy to plan instruction and to further benefit students in formal school settings. As such Vygotsky asserts "instruction, after all, does not begin in school (1987, p. 218). Instead, a social view of literacy explores how participation, interaction and relationships affect the ways in which people make sense of themselves, and others (Moje and Luke, 2009). It is the acknowledgement and recognition that supports English language learner's agency and identity in the world through their experiences with literacy — their funds of knowledge. Davidson (2010) clarifies that this approach attempts to be nonjudgmental and to understand and employ the practices of culturally diverse groups to foster literacy learning so that cognitive reasoning works in conjunction with beliefs, values, and habits of mind that form an individual's identity." Taking student's funds of knowledge and their literacies of life and extending upon this will propel students' success in our classrooms and schools.

As a former elementary school teacher of bilingual English language learners, I recall inviting parents to speak to our class about their jobs. I had parents who were bakers and explained the process of adding just enough sugar to a mix or decorating a cake, parents who were seamstresses and shared how to sew an angle to a dress correctly; and parents who were farmers and harvested corn or watermelon who discussed the best season to plant and the best time to water the crops to spur their growth. These literacies of life were fundamental to my students as they connected to the learning through practical and functional ways. I acknowledged and validated these funds of knowledge that parents shared in the classroom and my students' literacy development was enhanced by engaging in these discussions. I always followed it up with reflective journaling about what they learned and had them share their own experiences, if any, related to the parent's job. I think back now and realize that I was legitimizing these funds of knowledge while taping into their cultural capital. I hope that I empowered my students to be successful along the way.
Magnifying English Language Learners’ Success Through Culturally Relevant Teaching

Program students and Immigrant Children and Youth also implement the requirements of Title III of the Elementary and Secondary Education Act (Title III). Title III requires English Language Learner Program students attain English proficiency, and meet the same challenging academic standards all students are expected to meet (Hawaiian State Department of Education, 2016). Furthermore, the statewide English Language Learner Program ensures students with limited English proficiency (1) have access to educational opportunities by providing services that assist these students with the attainment of English language proficiency, (2) develop high levels of academic attainment in English; and (3) meet the same challenging state academic content and student achievement standards all students are expected to meet. Services to English Language Learner Program students include instructional services consisting of English as a Second Language (ESL) type instruction and acculturation activities (Hawaiian State Department of Education, 2016).

Culturally Relevant Literacy Instruction and Practices Across Cultures

No one is born fully-formed: it is through self-experience in the world that we become who we are. - Paulo Freire, Pedagogy of the Oppressed (1972)

“Culture is always a collective phenomenon, because it is at least partly shared with people who live or lived within the same social environment, which is where it was learned. Culture consists of the unwritten rules of the social game. It is the collective programming of the mind that distinguishes the members of one group or category of people from others” (Hofstede and Hofstede, 2005, p. 4). On a basic level, culture explains how people relate and understand the world, providing “… beliefs that allow and provide a frame of reference for the interpretation of the information our senses bring us” (Muehler and Stallings, 1975, p. 5). Culture forms a person’s identity and culturally responsive pedagogical practices in education are needed to reflect a cultural awareness and cultural sensitivity of an increasingly diverse student population.

As such, there is an importance in connecting to students’ cross-cultural life outside of school, such as in the Native Hawaiian culture:

- Hula Dancing as a means to ‘talk story’ as a way of telling a story to teach about life and customs, religious and ceremonial occasions. This cultural practice can also be viewed as preventative medicine and as a treatment for becoming healthier, more fit or for weight management.
- Fishing and canoelng on the Island of Molokai that runs a fish pond with a long tradition of fishermen – Ka’ula.
- Mo’ololo the Hawaiian Storyteller and how history is retold through storytelling and passed on from generation to generation to keep the stories alive.
- Surfing as a part of culture, history and a way of life. The historical importance of rugged boards carved out of koa wood which were introduced 1,000 years ago with the immigration of the Polynesian people from Sumatra in Indonesia. Stand up paddle boarding was also used.
- The Island of Oahu runs an organic farm for cultivating organically grown produce for consumption.
- Shakespearean Hawaiian plays are performed to keep the Hawaiian culture alive through Hula dances so that students also continue Hawaiian language acquisition through these stories and chants. Literacy development through the arts taps into spiritual, emotional, physical, and mental aspects.

CULTURALLY RELEVANT TEACHING AND LEARNING FRAMEWORKS

Ladson-Billings (1995) asserts that “culturally relevant pedagogy rests on three criteria or propositions: (1) students must experience academic success; (2) students must develop or maintain cultural competence; and (3) students must develop a critical consciousness through which they challenge the current status quo of the social order” (p. 160). Recognition and validation of a student’s culture and life experiences are imperative in culturally relevant teaching and learning frameworks. We must leverage the potential of teachers to help students of diverse background succeed in classrooms through culturally

- Using oration is a traditional art form that carried historical knowledge and a person’s genealogy from generation to generation.
- A Posadas is an event that is celebrated which represents the cultural welcome into ‘womanhood.’
- Cooking is prominent as recipes are passed down throughout generations with specific details about ‘process’ involved – making tamales- soaking the leaves, adding spices to meat, grinding the corn to spread onto leaves.
- Storytelling or ‘palacios’ that takes place around making tamales including the process involved and cooking ethnic food that is tied to one’s culture.
- Remedios caseros which are home remedies to cure ailments homeopathically, for example, by using the egg to ward off evil, red ribbon on a baby’s forehead to stop hiccups, leaves boiled and used to heal ailments.
- Posadas are religious festive celebrations among family and neighbors in the community that take place during Christmas (winter) holidays.
- Dichos are pearls of wisdom passed down through elders, for example: When you spoke out of turn, were caught in a lie, said things you shouldn’t have: “En boca cerrada, no entran moscas.” - When your mouth is closed, flies to not come in.; When you spoke evil, or spread gossip of others: “El que escupe para arriba, en la cara le cae.” - When you spit into the air, spit will fall in your face.
- Corridos are ballads and folktales of history told through ethnic music tied to one’s culture also viewed as a form of storytelling so that important events in history are not forgotten.

The strength and knowledge of our stories and histories are so empowering and will impact future generations as these funds of knowledge reconstruct and reshape our understandings of the world and our shared learned experiences. Erikson (2010) expresses the pluralistic nature of culture enacted in attitudes, values, beliefs, and behaviors, and asserts that “in a sense, everything in education relates to culture-to its acquisition, its transmission, and its invention. Culture is in us and all around us, just as the air we breathe. In its scope and distribution, it is personal, familial communal, institutional, social and global” (p. 35). And as such, it is through urgency instead of complacency that we proudly share our stories, our culture, our language, and our life experiences.
relevant experiences. Teachers should value and make use of the language and cultures that students bring to encourage a community of learners. Content taught in the classroom should be related to students’ culture and life experiences so that students’ real-life experiences are legitimized and validated in the classroom context. Students should be able to identify real-world connections to the curriculum and to help increase motivation and understanding of the content. Integrating culturally relevant books where students see themselves portrayed in a positive light in the stories being read is essential so that literacy practices support culturally relevant teaching pedagogy. Teachers can achieve this by incorporating students’ cultural strengths, experiences, and knowledge in the learning process.

Students need to have the opportunity to share their lived cultural life literacy or their funds of knowledge. Consequently, this can be accelerated through a fluid and mutually understanding teacher-student relationship. Engagement in a class is maximized when students feel that teachers are genuine and are ultimately interested in their success. Students will respond positively to the learning environment if they feel a sense of connectedness to the teacher and the learning environment. Subsequently, teachers’ positionality as an educator will come through in their teaching philosophy. The more the teacher acts as a mediator to bridge students’ culture with the school and classroom culture, the more the students will engage. Teachers should exhibit a genuine caring attitude toward all students.

This is of utmost importance for recent immigrants as many arrive in the United States feeling shunned and rejected. Recent immigrants have diverse life experiences, so it is incumbent that teachers recognize and give voice to differing perspectives and worldviews. This will empower students, particularly recent immigrants, to engage and take part in the classroom culture and experience. Teachers benefit from establishing a teacher-friendly environment where all students’ contributions are accepted and valued equally in a classroom community of learners. A place where teachers demonstrate high expectations for all students and hold a steadfast belief that all students will succeed.

Teaching can at times be viewed as ‘pushing in’ knowledge in students; however, integrating culturally relevant teaching and learning frameworks transforms teaching as ‘pulling out’ knowledge from the students to help make relevant and authentic connections with the learning. This includes an understanding that knowledge is recreated and recycled by students and is seldom static. This is an asset view of learning and literacy versus a deficit view. This should be a norm in all culturally relevant teaching practices with a belief that education at its best hones and develops skills and knowledge that students already possess. Using this knowledge to further impact learning in the classroom is vital to student success.

**IMMIGRANT YOUTHS OR NEWCOMERS**

... Without a sense of identity, there can be no real struggle... —– Paulo Freire, Pedagogy of the Oppressed

Immigrant youth’s perceptions of identity within a society are increasingly influenced by the forces of globalization. Immigrant youth are thought to be mobile in imagining themselves as others—as elsewhere in another place or time (Hebert, et al., 2008). Particularly living through the experience of moving across borders and understanding their transition into a new space while reimagining and understanding it. For many immigrant youths, the new space that one may be very different than their previous classroom experiences, if any. Teachers can alleviate new immigrant students’ stress in classroom by assigning them a class buddy (Peregoy and Boyle, 2000). The class buddy should know the immigrant students’ language and would explain classroom routines and serve as a model of how to interact with peers and teachers in this space. Additionally, the class buddy could be a model of language expression and pronunciation and its use in authentic and relevant interactions with classroom peers and teachers. Important to note that many teachers may experience difficulty developing strong multicultural knowledge, skills and dispositions because they may have limited experience with diversity (Hollins and Guzman, 2005). This may be a challenge for teachers but there are proactive ways to counter this situation in establishing a cohesive, tolerant and mutually benefiting classroom environment where all students develop agency and see themselves as successful beings.

Delpit (1995) explains “rather than think of 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 you become citizens of the global community” (p. 69). Teachers must develop non-linear ways of thinking to better understand the complexities of immigrant youth’s literacies and previous education. According to Neito (1999) “the nature and the extent of the relationships between teachers and their students is critical in promoting student learning” (p. 167). Thus, it is critical that teachers accept and acknowledge the wealth of knowledge that students bring with this while validating their home experiences. These forms of funds of knowledge are inherent cultural resources that students tap into to better understand themselves and the world that they live in each day. These cultural influences affect how immigrants perceive and respond to what is meaningful to them. Teachers who challenge the status quo are also sensitive to how culture influences the academic, social, emotional and psychological development of students and use their cultural capital to positively influence their learning.

The real-world learning experiences that immigrant students have had can be enhanced through whole group discussions where different experiences are discussed, validated and appreciated because immigrant students’ literate behaviors may be fluid and improvisational as they are better understanding their new spaces of home, school and community. As immigrant youths begin to establish themselves as individual agents of their identity and social practices (Moje and Luke, 2009) they begin to place agency at the center of literacy development (Pahl and Rowell, 2005) based on their cultural understanding of doing, see, knowing and interpreting their learning.

**DIGITAL MEDIA AND SEVERAL CULTURALLY RELEVANT PEDAGOGICAL PRACTICES**

Internet and Digital Technologies are used to better transition between and among cultures as a large majority of youth engage with electronics or digital technology or simply surf the Internet. It is incumbent to keep in mind the new communicative practices and pluralistic multifaceted forms of literacy in networked electronic media such as the dynamics of the web spaces. Handsfield (2016) extends the New London Group (1996) explanation of multiliteracies to include “the proliferation and shift in tools and practices associated with rapidly changing communication technologies and globalization” (p. 86). The implications of globalization as mentioned at the beginning of the chapter on immigrants’ identity formation is to be productive and contributing citizens of society, a society where immigrants can identify. Suarez-Orozco and Qin-Hilliard (2004) affirm “youth are players in a global stage that must cultivate the multiple identities that are required to function in diverse often incommensurable cultural realities. Rather than theorizing identity as oriented toward ‘either’ the home culture ‘or’ the host culture, many
immigrant youth today are articulating and performing complex multiple identifications that involve bringing together disparate cultural streams" (p.22). Students rely on digitally-enabled social environments and communication devices as provided by the Internet and a variety of electronic media devices to find, create, and communicate information. New digital natives — of whom many may be — immigrant youth are growing up engaging with technology or multimedia devices, including cell phones, tablets, and a variety of electrical devices used for communication. Accordingly, The New London Group (1996) assert that "what counts as literacy should be broadened to encompass multiple semiotic modes" (p. 87). Negotiating electronic modes are an integral part of literacy practices.

**Dyad Reading** is an instructional strategy where two students are paired or placed in 'dyads' to share the reading of culturally relevant texts. A more able reader is paired with a less able reader to provide a model of correct reading fluency, expression, pronunciation, intonation, prosody, and comprehension of the text (Almaguer, 2005). Dyad reading is unison reading of a "lead reader" who reads well and an "assisted reader," who does not read well simultaneously reading aloud at a normal rate. Thus, both members of the dyad have the opportunity to read aloud to one another. Utilizing this cooperative paired reading strategy allows the sharing of reading experiences among students who are struggling readers and adds additional support and opportunities for English learners to engage in reading (Almaguer, 2005).

**Cooperative Learning** is a collaborative approach to instruction where students work in small groups of 2-4 students on academic tasks. They engage in tasks that require the four language modalities: listening, speaking, reading, and writing. Students in the group maximize their success and their peer’s success in achieving the academic goal. They share a common goal or task and are each held individually and collaboratively accountable for the final product (Johnson and Johnson, 1974). Cooperative learning benefits both the social language and academic content language for English learners as they work together. Cooperative grouping provides opportunities for students to make connections with each other, thus lowering their affective filter and decreasing anxiety while increasing engagement among students.

**Reflective Journaling** is an opportunity for students to reflect on their thoughts, experiences or ideas in learning. They can use their own words to interpret and make connections with the learning taking place in the classroom. Journals can be used to write their thoughts daily. For many, this serves as an opportunity to write about their feelings or experiences regularly. Expressing their thoughts on paper can be a way for shy or introverted students to express their thoughts throughout the learning.

**Graphic Organizers** are visuals that can take many forms and assist by providing a visual representation of the material being learned or of the learning experience. This visual can serve as a concrete visual of the material being studied and will benefit the students by connecting an abstract concept to a pictorial representation.

**Culturally Relevant Texts** are texts that students can see themselves reflected in. They are multilingual, multi-level, and multi-genre books that relate to students' culture, ethnicity, race, their prior knowledge and their home experiences. Using culturally relevant textbooks helps acknowledge and validate students’ culture, family, home and life experiences.

**Think Aloud** is an oral strategy where teachers verbalize their thinking out loud while reading a selection orally. The purpose is to model for students how skilled readers construct meaning from text. Selecting culturally relevant texts during a think aloud will help students better understand, visualize and connect to the reading.

**Interactive Bilingual Word Walls** is a collection of words displayed on a wall alphabetically, by theme, or units in large visible print in English and another language. The word wall is designed to be an interactive tool for students and contains an array of words that may be used to support oral language and writing activities in both languages. Words for the interactive bilingual word wall may come directly from class lessons or they may be words that students have questions about. It also serves to develop and increase vocabulary across languages to.

**Cultural Heritage Project** is an opportunity for students to interview family members such as elders and ask about their literacies of life - funds of knowledge reflected in their everyday cultural practices. This project can be extended to include family stories, pictures, memories and artwork of family members reflecting their ancestry, traditional cultural activities and may include recipes.

**The Language Experience Approach (LEA)** is a literacy development strategy that facilitates speech-to-print connections and oral language development. The teacher acts as the scribe and writes what the students dictate based on a collaborative discussion centered on a common topic such as a field trip or their favorite school cafeteria food. This is beneficial for English language learners as they develop vocabulary and engage in whole group discussions.

**DISCUSSION AND CONCLUSION**

Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. — Paulo Freire, Pedagogy of the Oppressed (1972)

This chapter provided several effective literacy practices and a steadfast commitment to ensuring student success through culturally responsive pedagogical practices. Recognition, appreciation and validation of a students’ culture should be exercised so that this valuable asset is a resource from which to learn. Literacy is a broad, never-ending, and evolving concept that includes culture, language, history, and lived experiences. Recognizing that knowledge is recreated and recycled not static and the belief that education at its best helps and develops skills and knowledge students already possess. This legitimizes students’ real life experiences or their funds of knowledge by capitalizing on their cultural styles and strengths while making content relevant. Coupling students’ histories and life experiences to the subject matter to activate prior knowledge and better connections with the content is crucial to formulate new understandings.

Our life experiences play center stage in how we make sense of our world. These experiences are closely tied to our culture. Our culture affects our literacy beyond the paper pencil – formal classroom environment and dictates how we interpret the world. It forms our identity. It is important that teachers transform the educational opportunities through cultivating and enhancing the diverse, multicultural, and linguistic assets students possess. We will make an impact through interdisciplinary and collaborative approaches, challenging the status quo and integrating social justice in our classrooms. By motivating English language learners as active participants in the learning experiences, self-efficacy is manifested through many and varied academic and linguistic opportunities. These opportunities catapult students as global scholars.
Moreover, this chapter cultivates the view that diversity in all its manifestations is a fundamental component of excellence in education and that partnerships that foster authentic social and community engagement are vital. Simultaneously, it is imperative that we develop multi-cultural responsive teachers who challenge the status quo and serve as change agents by embracing diversity and advocating for lifelong learning for every student. It is important that we continue to share our stories. Upholding the role of being the catalyst for educational success through thoughtful, culturally-sustaining responsiveness to an ever growing and changing bilingual/multilingual and biliterate/multiliterate global population.

REFERENCES


Additional Reading


Key Terms and Definitions

Cooperative Learning: A collaborative approach of small group instruction of two to four members that engage in academic tasks.

Culturally Relevant Pedagogical Practices: Instructional practices that touch students from diverse backgrounds can connect and engage in.

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Culturally Relevant Texts: Books in which students’ culture, race, and ethnic background are reflected in the storyline. Students are able to relate to the plotline and increase their comprehension of the reading.

Culture: The way groups of people identify through language and customary practices.

Digital Media: A variety of digital apparatuses such as electronic tablets, cell phones, electronic books, and web spaces including searching the internet.

Dual Language: A form of education in which literacy and content are taught in two languages from pre-kindergarten and may extend through high school.

Dyad Reading: A fluency and comprehension strategy used with readers and writers who lack fluency. More able readers are paired with less able readers to provide a model of correct reading intonation, pronunciation, prosody, tone, and expression of the reading selection.

English Language Learners: Most often referred to as ELL’s are students who come from non-English-speaking backgrounds and who typically require modified instruction for English acquisition.

Graphic Organizers: Visuals that aid in the comprehension of the material or reading.

Immigrants or Newcomers: People who are recent arrivals to the country from a different country of origin.

Interactive Bilingual Word Walls: The bilingual word wall is a collection of words displayed on a wall alphabetically in large visible print. The word wall is designed to be an interactive tool for students and contains an array of words in multiple languages that may be used to support oral language, vocabulary development, and writing activities.

Reflective Journaling: A classroom record of experiences, ideas, or reflections about the learning that is kept regularly by daily writing that entails reflections or experiences from the learning.