Eastern Washington University
EWU Digital Commons

EWU Masters Thesis Collection

Student Research and Creative Works

Spring 2019

"Racism doesn't exist anymore, so why are we talking about this?": An action research proposal of culturally responsive teaching for critical literacy in democratic education

Natalie Marie Giles
Eastern Washington University

"Racism doesn't exist anymore, so why are we talking about this?":

An Action Research Proposal of Culturally Responsive Teaching

for Critical Literacy in Democratic Education

A Thesis

Presented To

Eastern Washington University

Cheney, Washington

In Partial Fulfillment of the Requirements

for the Degree

Master of Arts in English

Teaching English as a Second Language

By

Natalie Marie Giles

Spring 2019

THESIS APPROVED BY

_____DATE_____

_____

Dr. LaVona Reeves, Chair

Professor of English

_____DATE_____

_____

Dr. Max Hohner, Committee Member

Interim Composition Director, Department of English

_____DATE_____

_____

Dr. Kayleen Islam-Zwart, Committee Member

Professor of Psychology

Master's Thesis

In presenting this thesis in partial fulfillment of the requirements for a master's

degree at Eastern Washington University, I agree that the JFK Library shall make

copies freely available for inspection. I further agree that copying of this project

in whole or in part is allowable for scholarly purposes. It is understood, however,

that any copying or publication of this thesis for commercial purposes, or for

financial gain, shall not be allowed without my written permission.

Signature_____

Date_____

ABSTRACT

Culturally responsive teaching is a way for teachers to engage in equitable practices while offering a pedagogy of caring in the classroom. It takes a strength-based view of all learners while respecting the heritage, the family, the learners' needs and wishes as well as offering a rigorous education for all learners. In this action research project, the author provides five original college composition units that contribute to learners' critical thinking and critical literacy while asking them to (1) clarify values and examine their cultures of origin, (2) identify human rights that matter to them, (3) do a rhetorical analysis of a digital artifact; (4) research a topic of interest as foundational for the service learning project; and (5) engage in critical service learning in the community. She offers her own literacy narrative that lays a foundation for her understanding and adoption of culturally responsive teaching.

ACKNOWLEDGMENTS

My graduate studies in English, focused in Teaching English as a Second Language, at Eastern have been largely influenced by my teacher and head of the program, Dr. LaVona Reeves. I owe my Graduate Service Appointment to her recommendation that I apply, and for that I am forever grateful. She models culturally responsive teaching on a daily basis by encouraging her students to actively engage with one another, providing the epistemic space for us to learn from each other's perspectives. I feel fortunate to have been her student and to have benefited from her commitment to the success of her students.

I wish to thank Dr. Max Hohner, whom I was fortunate enough to work with over the summer to develop the new curriculum for the English 101 Composition course. His support and belief in my ability to contribute my knowledge to the Critical Reading unit gave me the confidence that I needed to trust in my potential to make important decisions involving curriculum design. I am grateful to have him serve as my second committee chair.

I have also been privileged to learn from many professors who enriched my learning, challenged my critical thinking, and contributed to my knowledge of rhetoric, linguistics, and composition. I thank Dr. Tracey McHenry for her contribution to my knowledge of research in linguistics, which helped me understand the nuances of linguistic relativity; Dr. Justin Young, who showed me the value in composition and literacy; Dr. Kate Crane, whose commitment to teaching emergent rhetorics helped me realize the topic of my thesis; and Dr. Kayleen Islam-Zwart for serving as the third committee member of my thesis

defense and whom offered valuable feedback that contributed to my perspective on this topic.

I wish to acknowledge my parents, whose support means everything to me. They help me to see different perspectives through our conversations and contribute to my quest for knowledge and truth because they allow me to share it with them.

TABLE OF CONTENTS

CHAPTER 1

INTRODUCTION

bell hooks, African American author, professor, feminist, and social

activist, advocates for democratic education by stating,

> Rather than embodying the conventional false assumption that the
>
> university setting is not the 'real world' and teaching accordingly, the
>
> democratic educator breaks through the false construction of the corporate
>
> university as set apart from real life and seeks to re-envision schooling as
>
> always a part of our real world experience, and our real life. (hooks, 2003,
>
> p. 41)

My objective in this thesis is to highlight the parallels between culturally

responsive teaching and critical literacy as a means of preparing students to be

better situated to participate in the democratic practices that govern our country

and local communities.

Statement of the problem

In 2012, Tucson, Arizona high-school teacher, Sean Arce, was removed

from his position by the school board for teaching Mexican-American history,

which was in violation of the Arizona state law (HB 2281) that prohibited public

schools from teaching courses that "advocated the 'overthrow' of The United

States government; encouraged 'ethnic solidarity' or 'promote resentment' toward

any other ethnic group" (Hing, 2012, web). His students and community members

rallied behind him to show support for the program, which taught beyond the

master narrative to include the history of Mexican-Americans, who make up 63%

of the Tucson School District. In defense of Mexican-American curriculum being considered racist against white culture by some, he stated:

> Racism is about control and marginalization and dehumanization of a group of people. In no means are we being that. Our pedagogy, our curriculum, is about rehumanization, about race as a social construct. And it's about not replicating this paradigm. The real question we have to ask is, what type of power do certain groups of people wield against certain groups of people? (Hing, 2012)

And while a federal judge ruled in 2017 that the law was unconstitutional, making it clear that "the state showed discriminatory intent" (Depenbrock, 2017). This example clearly speaks to the necessity of promoting and supporting the efforts of teachers who engage in culturally responsive teaching in American education systems.

Geneva Gay, Professor of Education at The University of Washington, recipient of the Multicultural Educator Award and author of *Culturally Responsive Teaching* (2000, 2010, & 2016) defines culturally responsive teaching (CRT) "as using the cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively" (Gay, 2001, p. 106). Furthermore, culturally responsive teaching "is based on the assumption that when academic knowledge and skills are situated within the lived experiences and frames of reference of students, they are more personally meaningful, having higher interest appeal, and are learned more easily and thoroughly" (Gay, 2000, p. 29). She, and many scholars, including bell hooks,

have determined the need for culturally responsive teaching based on their experiences in the classroom and research that confirms a gap in achievement between students of color and their white, European American peers.

According to The National Assessment of Education Progress (NAEP), "racial and ethnic achievement gaps have been on a gradual, and at times bumpy, decline since the 1970s" (Hanson, Mann-Levesque, Quintero & Valant; 2018). However, according to the Center for Education Policy Analysis, "that progress has been slow, uneven, and incomplete" (Stanford). Despite efforts to address reform concerning the academic achievement gap, all too often teaching ideologies and methodologies have remained the same (Landson-Billings, 1996; Gay, 2000). As a means of addressing this central issue within academia across the board, many believe that a shift towards a more culturally responsive pedagogy could help with closing the cultural gap that may exist between students and their academic community. It may not be uncommon for teacher educators and administrators to misunderstand the needs of their students who don't fit into the mainstream culture at large and to hold implicit biases surrounding certain groups, which has been shown to affect the outcomes of student achievement (Landson-Billings, 1996). However, by continuing to create awareness of the inequities that exist within education through an open and ongoing dialogue, we can better address ways in which to narrow the achievement gap that currently exists in The United States.

Furthermore, by addressing the need for critical thinking and critical literacy, we also address the importance of civic action and democratic

participation, creating a culture of education that is well informed and that responds to the needs of students whether inside or outside of the classroom. Additionally, by teaching students how to engage with the world around them from a critical perspective, students have the opportunity to consider the possibilities that exist within themselves to create positive and meaningful change. While I understand that civic engagement is not for everyone, having skills based in critical literacy when deciphering the world can encourage students to look beyond the master narrative and consider whose voice is not being represented as well as how to make room for multivocity in their academic and social lives. Additionally, it is important to educate dominant cultures on perspectives they may not have previously been exposed to by creating, what Mary Louis Pratt (1991) calls, contact zones, "where cultures meet" (p. 34), as an effort to increase awareness and understanding of cultures other than their own.

Statement of Purpose

The purpose of this study is: 1) to define culturally responsive teaching, 2) to establish the significance of culturally responsive teaching, 3) to connect culturally responsive teaching to Freire's concept of a critical pedagogy, 4) to apply culturally responsive teaching to democratic education, and 5) to demonstrate how to apply these to a college composition curriculum.

Researcher's Assumptions

Prior to beginning this project, my assumptions were that 1) some college students in the United States may be underprepared for the level of critical thinking that is asked of them in postsecondary education as the result of the

Common-Core State Standards, which has unintentionally placed a higher emphasis on test results than developing critical thinking skills; 2) students need more practice with critical thinking skills before critical literacy can be achieved; 3) typical college courses are not long enough to develop critical literacy; 4) when curriculum designers and teacher educators model culturally responsiveness, students will benefit and further develop their critical thinking skills and critical literacy as a result; 5) An ongoing dialogue about culturally responsive teaching among administrators and educators will increase understanding of students' experiences outside of the mainstream culture; and 6) European-American students from communities with little diversity could benefit from receiving a culturally responsive education beyond the master narrative, exposing them to more perspectives of race, religion, and sexual and gender identity, which could contribute to an increased understanding of diversity in our culture as a whole.

Research Questions

Through a literature review and proposed curriculum, I am to answer the following questions:

1. What is culturally responsive teaching and why is it necessary?
2. What are the learning objectives in a culturally responsive pedagogy?
3. How does a culturally responsive pedagogy influence critical thinking?
4. How does critical discourse analysis relate to critical literacy?
5. How does a culturally responsive curriculum equip students to leave college with the tools needed to contribute to a more cohesive society working together for the common good?

Research Methods

Action Research

The general goal of this action research proposal is to create a simple, practical, repeatable curriculum that leads to increasingly better results for schools, teachers, or programs of which seek to foster critical literacy and civic engagement.

This project largely represents action research in that it identifies a problem and presents solutions that may help address it. The problem that it addresses is students' difficulty connecting the material to the world around them, resulting in underdeveloped critical literacy, among what I have highlighted in the statement of the problem section. Chapter 3 offers a scaffolded approach that is simple and practical for teachers to administer themselves with the goal of helping students situate their learning to their daily lives outside of the classroom.

Autoethnography

This project relies heavily on autoethnographic responses based on my own experiences and reflections. For that reason, I include a literacy narrative in Chapter 3, explore my experience in teaching college composition, and provide several anecdotes that support the thesis. It also explores the phenomenon of underprepared students entering college, despite teachers' efforts to prepare them. I consider why education avoids discussions of diversity in an increasingly diverse population. Lastly, I look at the hesitancy in our culture to challenge the status-quo as it applies to critical literacy.

Overview of Thesis

This thesis is organized into 5 chapters. Chapter 1 introduces the subject and the researcher, contextualizes the situation by stating the problem and providing brief histories and definitions of terms relevant to the discussion, and explains the motivations for this research. It also contextualizes the scope of the project by defining research questions, assumptions, and methodologies and presenting an overview of the thesis. Chapter 2 is a review of literature that further contextualizes the present study. It is a synopsis of relevant research on culturally responsive teaching, critical literacy, engaged pedagogies, and student-centered curriculums.

Chapter 3 presents an outline of an original curriculum designed for this project and influenced by the current structure of EWU's English composition course. The curriculum objectives are justified by the research provided in Chapter 2 and the objectives of the English 101 course at EWU. Also included are examples of lessons, activities, and projects that correspond with their related unit and that reflect the objectives of a culturally responsive curriculum.

Chapter 4 is a discussion of the research that considers its evolution and provides a rationale for the significance of culturally responsive teaching from the researcher's point of view. Finally, Chapter 5 concludes the thesis, revisiting research questions and assumptions, reflecting on limitations of the study, suggesting implications for teaching, and providing recommendations for further research. The thesis ends with final reflections, references, and appendices.

CHAPTER 2

REVIEW OF LITERATURE

Culturally Responsive Teaching

One of the ways that teachers can learn about other cultures is through dialogue and intentional actions to foster a better understanding of students who have different backgrounds from their teachers. A decade ago, Geneva Gay, of the University of Washington, came to Eastern and provided expertise for faculty and pre-service teachers who wanted to be more culturally responsive. In the 2000, 2010, and 2018 editions of her book, *Culturally Responsive Teaching: Theory, Research, and* Practice, she reminds teaching professionals at all levels that we must change the ways we are teaching "African, Asian, Latino, and Native

Americans" (2010, p. xvii). She argues that "systematic, holistic, comprehensive, and particularistic reform interventions" are imperative if we are to narrow the achievement gaps in American schools (p. xvii). This can be accomplished through workshops and discussions among teachers, administrators, and students alike in which all who are working in the educational system need to consider the whole person: "academic, social, psychological, emotional" (p. xvii) and other areas that affect student performance and wellbeing in the school setting. One noteworthy example of cultural responsiveness was the Eastern President's Dialogue about White Fragility in Winter of 2019, where people came together to learn, share, and express their concerns and opinions about race in the modern workplace and school culture. This type of stage can lead to strategizing for culturally responsive classroom management techniques and can provide a space for individuals of all positions to engage in a discourse about community, culture, and biases—a conversation that is greatly needed in academia within The United States.

Geneva Gay offers a history of the War on Poverty; the rejection of deficit views that some children cannot learn; the Bell Commission's report, *A Nation at Risk,* and other theories about lower achievement and dropout rates in the United States and in Washington, in particular. She includes several chapters about the need for curricular change so that all groups represented in the classroom are included, and students feel that educators respect and understand their heritage cultures and languages and/or dialects (NCTE, 2019). She warns against blaming their families, their schools, and their cultures while encouraging all educators to

learn more about their students through story—creating spaces in which students write about their lives outside the classroom, their histories, their parents, and their communities. In the past five years, for example, at EWU, master's thesis students, Benda Aguilar and Adriana Sanchez wrote theses about growing up in the orchard country of Washington and being raised by parents with limited English and limited education while encouraging their children to go to college. Maria Estrada-Loehne wrote a single case study of a Mexican American mother—a single parent who raised her children to be successful, productive Americans who retained their heritage language and culture. These are the kinds of stories that Professor Gay wants us to tell and to provide opportunities for our students to tell in their writing, reading, and speaking about their lives.

LaVona Reeves, English Professor at EWU, wrote "Interconnectedness Through Daily Writing: Orchardists' Daughters Tell Their Stories" (2016) which shows how parents support their children's education in ways that are not always recognized or valued in the mainstream. Aguilar says that Reeves was the only professor in her entire education K-18 who had ever asked her to write about her life as a Mexican American, her parents, their histories, and their beliefs. Currently, a Cuban American student of hers is writing about her father's passage to the United States and her family's values and Cuban American culture. At the same time, in the graduate program, international students from Saudi Arabian cultures have written about their mothers' illiteracy and their educational support that laid a foundation for their success (Alamri, E. 2018; Alamri, I., 2018; Aldoshan, 2017; Alahmadi, 2018; Rezzig, 2018). Each of these examples is

considered culturally relevant and accepts the students' experiences as knowledge itself.

Furthermore, culturally responsive teaching is a necessary response to the unintentional lack of incorporating histories, experiences, and voices belonging to cultures outside of mainstream society within the education process, issues that have been observed as early as pre-school and continuing through K-12 and higher education, and subsequently resulting in an imbalance of achievement among students of color and their white, of European decent, peers (Gay, 2000; Lieberman & Goucher, 1999). One factor that contributes to differences in school success is "the cultural mismatch between teachers and ethnically diverse students" (Phuntsog, 1999, p. 2). Historically, those affected the most are students of color; however, also included are aspects regarding students' gender, religion, sexual identity, disabilities, or cultural heritage. As diversity continues to rise in public school systems and post-secondary education, educators must first recognize the inconsistencies and inequities that occur within modern education. Once we recognize the cultural differences that exist within the classroom, only then can we begin to address how to navigate ways in which we can effectively respond to culture, literacy, and curriculum in our teaching (Gay, 2000; Lieberman & Goucher, 1999). Culturally responsive teaching encourages teacher educators to include the increasingly diverse student population within education in the modern United States and responds to the need to incorporate the culturally diverse experiences of student voices in the classroom (Gay, 2000; Lieberman & Goucher, 1999). Culturally responsive teachers do their best to teach beyond the

master narrative that has historically been taught from the dominant perspective from which students learn and begin incorporating perspectives that have previously been ignored in "standard" curricula (Vralsted & Reeves, 2018).

A common attempt to address teaching to students of all backgrounds is to simply add culturally relevant material to an existing course; however, scholars argue that the best way to adopt a culturally relevant pedagogy involves problematizing teaching in a way that encourages teachers to question how student-teacher relationships are structured (Ladson-Billings, 1995; Gay 2000; Reeves, 2016; Reeves & Liang, 2019). Moreover, it requires an intentional shift in practice and theory towards a new mindset in education, one where teachers are aware of how ethnically diverse student backgrounds can not be separated from the learning process and recognize that students shouldn't have to choose between their academic achievement and their cultural identity (Ladson-Billings; 1995; p. 476; Reeves, 2016).

Furthermore, the term culturally responsive indicates the cultural synchronizing of community and school (Ladson-Billings, 1995, p. 468). By nature, it sees cultural as knowledge and provides a space for students to simultaneously maintain their cultural integrity while succeeding academically (Ladson-Billings, 1995, p. 475; Reeves 2016). Research suggests that the relationship between teachers and students must be equitable and reciprocal and that teachers should acquire a cultural competence by learning from and engaging in the communities from which their students belong (Ladson-Billings, 1995; Reeves 2016). This strategy can not only help teachers to become aware of their

position within the culture of their students, but model for students an openness to cultures and experiences that differ from their own while simultaneously fostering deeper interpersonal relationships within the classroom dynamics.

bell hooks (1994) described her experiences as a student of color during the 1950s. She discussed teachers who didn't understand or refused to acknowledge her culture's experiences juxtaposed against teachers who encouraged her to engage in the classroom and share her voice as a young, black female positioned in the racially-tense American environment of the time. Numerous scholars in the field relay countless examples of students whose race, religion, gender, sexual orientation, and country, negatively affected their education and achievement because their experiences were not represented, acknowledged, understood, or reflected in the learning objectives throughout their lives. Both qualitative and quantitative research has been done regarding the cultural phenomenon that describes the experiences of non-dominant students in education within the United States (Gay, 2000, p. 62; Reeves, 2016; Vralsted & Reeves, 2018). The results of countless studies have shown time and again that an inequality in education exists, and as a result, advocate for the adjustment of modern curriculum to be more accessible to students of diverse backgrounds (Gay, 2000, p.62).

Many scholars have suggestions for the necessary steps to take towards a shift for culturally responsive teaching and the inclusion of alternative perspectives. One example is that of "radical openness", which takes shape when teachers hold no judgements towards students and their families (Reeves, 1993)

and is open to every and all voices within the classroom (hooks, 2010; Reeves, 2016). It is also necessary, according to hooks, to "examine critically the traditional role of the university in the pursuit of truth and the sharing of knowledge and information" (hooks, 1994, p. 29). She calls for "a recognition of cultural diversity, a rethinking of ways of knowing, a deconstruction of old epistemologies, and the concomitant demand that there must be transformation in our classrooms, in how we teach and what we teach…" (p. 29). It would appear that many scholars are in agreement with hooks, Geneva Gay included, and are taking steps to reformat education in a way that responds to cultural diversity in the classroom.

Teacher Roles and Expectations

Prerequisites of culturally responsive classroom management as outlined in *Culturally Responsive Classroom Management: Awareness into Action* (2003) are:

1. We must recognize the we are all cultural beings, with our own beliefs, biases, and assumptions about human behavior.

2. We must acknowledge the cultural, racial, ethnic, and class differences that exist among people through acquiring cultural knowledge from our students.

3. We must understand the ways that schools reflect and perpetuate discriminatory practices in larger society, that the structure and practices of schools can privilege select groups of students while

marginalizing or segregating others. (Weinstein, Curran,

Tomlinson-Clarke, p. 270)

One contributing factor to considering what a culturally-responsive classroom

environment looks like is behavioral expectations associated within mainstream

school culture (Gay, 2000; Ladson-Billings, 1995). Some cultures may be at a

disadvantage in the "traditional" classroom because "disjuncture's in the frames of

reference of schools and the home cultures of ethnically different students can

generate negative teacher expectations, which in turn can compromise academic

achievement" (p. 55). As a result, much of teachers' classroom interaction could

be spent managing behavior rather than meaningful instruction (Gay, 2000, p. 54).

Scholars suggest that teachers who are looking to adjust their teaching to be more

culturally responsive take the time to learn how various cultures are taught to

interact in the classroom and to not let their own biases of classroom expectations

interfere with their students' achievement (Aguilar, 2016; Gay, 2000; Ladson-

Billings, 1995). Well-meaning teachers must confront unintentional biases, which

are often at the heart of what is perceived as appropriate classroom behavior. Only

by acknowledging those biases can teachers begin to better serve their students in

a culturally responsive manner (Weinstein, Curran, Tomlinson-Clarke, 2003; Gay,

2000).

Furthermore, the effects on achievement are another reason to confront the

aforementioned biases. When teachers are able to acknowledge and move beyond

what is traditionally seen as appropriate classroom behavior that's been impressed

upon them by the mainstream society, student achievement and success will

increase because they are no longer seen as being disruptive or inappropriate, but are participating in ways that represent their cultural identity (Weinstein, Curran, Tomlinson-Clarke, 2003; Gay, 2000). While some may argue that it's the teacher's job to teach students how to assimilate into classroom culture, others argue that this mentality only hinders academic achievement rather than promotes it. Moreover, problems with the impulse to treat everyone the same, or essentializing", only further contributes to the misunderstanding and misinterpretation of students (Weinstein, Curran, Tomlinson-Clarke, 2003).

Finally, setting high expectations can only promote student success (Curtis, 1998; Gay, 2000). According to Gay, "when teachers fail to demand accountability for high-level performance from ethnically diverse students...they really are abdicating their pedagogical responsibilities (2000, p. 48). This means that teachers must reject the impulse to set expectations low for students from cultures that don't represent the mainstream, and instead, hold students accountable for their own learning in ways that are encouraging and caring and that understand how students' backgrounds can contribute to their achievement rather than hold them back. Classroom management techniques that incorporate culturally responsive teaching consider the importance of cultural synchronization, which encourages teachers to blend cultural expectations in the classroom rather than try to make students fit into a mold that they do not identify with (Irvine 1990, as cited in Ladson-Billings, 1995). There are many ways in which teachers can learn about creating a classroom culture that promotes inclusivity, cultural identity, and academic achievement.

Geneva Gay's culturally responsive teaching is similar to Lisa Delpit's (2012) philosophy of teachers' roles which 1) recognizes the importance of a teacher and good teaching; and the brilliance of poor, urban students and teaches them more content, not less; 2) emphasizes critical thinking, 3) challenges racist societal views, and 4) fosters a sense of connection to community (pp. xxi-xxii). These suggestions are meant to help teachers to better understand their roles in the classroom.

Teaching Critical Thinking, Critical Literacy, and Critical Discourse Analysis

Since the influences of Paulo Freire's problem-posing pedagogy, scholars across disciplines have worked to develop multiple frameworks that incorporate critical literacy via critical pedagogy into the classroom (Giroux, 2011; Huang, 2011; Fajardo, 2015). Some may not be comfortable with the politicization of education; however, Freire believed that education is already a political endeavor because it provides students opportunities for "self-reflection, a self-managed life, and critical agency" (Giroux, 2011, p. 154). Furthermore, critical literacy focuses on making the connections between literacy and power and recognizes that there is no such thing as a neutral text (Berlin, 1992; Giroux, 2011; Huang, 2011; Fajardo, 2015). Its agenda is to foster the reading and writing abilities within students that create a "critical consciousness" of the socio-cultural conditions in which they live (Knoblauch, 1990, p. 7). In this regard, critical literacy is considered "Marxist" or radical and therefore is often not a welcome teaching ideology in our society (Knoblauch, 1990, p. 6). It is for this reason that critical

literacy is commonly misunderstood. Furthermore, a focus on cultural identity is essential in fostering critical literacy skills, as the learning process is highly influenced by an individual's culture and background.

Paulo Freire advocates for critical thinking and asking questions as it pertains to human nature and the quest for knowledge and truth. He states,

> Human existence, because it came into being through asking questions, is at the root of change in the world. There is a radical element to existence, which is the radical act of asking questions… At root human existence involves surprise, questioning and risk. And because of all this, it involves actions and change. (Freire; 1989; p .40)

Similarly, bell hooks believes that "the heartbeat of critical thinking is the longing to know—to understand how life works" (2010, p. 7). By this, hooks means that it is in our nature to question how the world operates around us and to make discoveries grounded in experience and identity. It is for this reason that teaching critical thinking is integral to the learning process. The constructivist's goal, as advocated by Ana Maria Villegas and Tamara Lucas, aligns with critical thinking by helping students "build bridges between what they already know and believe about the topic at hand and the new ideas and experiences to which they are exposed" (2002, p. 75). The ability to build bridges of knowledge and learning is a direct result of thinking critically. By teaching students the value of thinking critically from a constructivist approach, we will better position them to see value in participating within their community and the value in "fulfill[ing] their roles in a democratic society" (Villegas & Lucas; 2002; p. 76). Furthermore, asking

questions and challenging authority civilly, rather than exercising passivity, are central to a functioning democracy and a major factor in critical literacy.

Both critical thinking and critical literacy can be accomplished through the framework of critical discourse analysis. According to linguist, Robert Cook, the analysis of language and its effects is referred to as "critical linguistics", but when discussed as part of a larger social context and the process of social change, it is then known as critical discourse analysis (CDA) (Cook, 2003, p. 65). Critical discourse analysis observes the ways in which "language merges opinion with fact" (65), which is in direct relation to building bridges between what students already know and what is new knowledge. One way in which bridge building can be achieved through critical discourse analysis is by observing the language choices, or rhetorical devices, that are used to persuade a certain audience (Vralsted, 2019). By teaching the skills accompanied with critical discourse analysis, we can educate our students to look beyond language to find meaning in ways that are not always accessible at first glance, especially for students from diverse backgrounds. According to the article *Critical Discourse Analysis* (2000), principles of critical discourse analysis address social problems, power relations, culture, history, the link between text and society, interpretation and explanation, and social action (Blommaert & Bulcaen; 2000; p.107). In other words, critical discourse analysis is an opportunity for students to practice critical thinking while also developing their critical literacy skills.

Authors of *Critical Discourse Analysis?*, Marshall and Stenner (1995), discuss how 'power' is perceived as an "externally imposed constraint on the

freedom of reality", and 'truth' is perceived as "the correspondence of knowledge in reality". For this reason, they posit that freedom "is associated with truth and reality in the absence of power" (p. 568). Interestingly, the notion that 'freedom' is associated with truth in the absence of power is quite profound in terms of how society and power dynamics function. The external representation of power can influence how power is perceived and therefore, reacted to. However, by altering this ideology to shift power from the external to the internal, the expected reality also shifts and acknowledges that power was "designed to intervene" (p. 569). This is particularly useful information in the fact that by questioning students' ideas of power, truth, and freedom, we can challenge their critical thinking skills in ways that enable the shaping of alternative realities that could lead to social change.

Furthermore, Rogers and Shaenen (2013), the authors of *Critical Discourse in Literacy Education* make the connection between critical discourse analysis and constructivism by arguing that deconstruction illustrates the power relations between speaker and listener, while construction seeks to foster agency and negotiate power while students are creating new knowledge and different perspectives, which are liberatory by nature (Shaenen & Rogers; 2013; p. 123). Additionally, social action is discussed either as critical discourse analysis as a political act, or actions that occur as a response to critical discourse analysis (p. 124). According to Amerian and Fateme (2015), critical discourse analysis investigates the use and abuse of language as a means to exercise power as well as challenges the ideas "taken for granted in trying to keep the status quo…" (p.

1033). The "status quo" referring to sustaining the "inequality bias between the elites and non-elites (p. 1033). The article *Role, Power, Ritual, and Resistance: A Critical Discourse Analysis of College Classroom Talk* (2016) by Catherine Brooks examines classroom talk to explore students' roles in relation to their teacher (p. 348). CDA is posited as the best methodological approach for analyzing classroom talk and it relates to "power in the classrooms as hegemonic spaces that reinforce normalized positions between teachers and students" (p. 349). Brooks discusses how societal roles are socially constructed and that roles in the classroom are "laden with power relations and negotiations" (p. 349). Because roles are socially constructed, we must interrogate those roles through CDA. She argues that the classroom should be a collaborative process among students and teachers by reexamining hegemonic, or dominant, institutions existing within academia (p. 366). CDA fosters an examination of discourses of positioning—positioning being the roles taken or imposed upon by others, which is going to be useful for students even after they graduate. It can help them navigate power relations within a workplace or personal relationship as well (p. 366).

The overall goal of teaching critical thinking by way of critical discourse analysis is fostering conversation as James McKernan explains. As teachers, we want our students to be actively engaged in the learning process and to be advocates for themselves and their classmates. bell hooks (2010) believes that "engaged pedagogy produces self-directed learners, teachers, and students who are able to participate fully in the production of ideas" (p. 43). By fostering

dialogue in the classroom, "we engage mutually in a learning partnership" (p. 43).

An engaged pedagogy can be another way to describe critical discourse analysis

in that it engages students critical thinking skills in an attempt to foster

participation, dialogue, and self-questioning as a means of a critical

comprehension of the learning material.

Pedagogies that Influence Culturally Responsive Teaching

According to The Oxford English Dictionary pedagogy "is the art,

occupation, or practice of teaching… the theory or principles of education"

(2019). As such, there are a multitude of suggested pedagogies that are grounded

in the theories of culturally responsive teaching.

Geneva Gay (2000) advocates for a pedagogy of caring in which caring is

a value and a moral imperative that moves "self-determination into social

responsibility and uses knowledge and strategic thinking to decide how to act in

the best interests of others. Caring binds individuals to their society, to their

community and to each other" (Gay; 2000; p. 45). A pedagogy of caring

demonstrates concerns for students' emotional, physical, economic, and

interpersonal conditions as well as fosters interpersonal relationships through

patience, persistence, facilitation, validation, and empowerment (p. 46). Further,

for teachers to be caring *and* culturally responsive, "they must be competent in

cultural diversity and committed to its inclusion in the educational process" (p.

52). One aspect of a caring pedagogy is storytelling. Gay argues that,

> Stories are means for individuals to project and present themselves,
>
> declare what is important and valuable, give structure to perceptions, make

general facts more meaningful to specific personal lives, connect the self

with others, proclaim the self as a cultural being, develop a healthy sense

of self, and forge new meanings and relationships, or build community. (p.

3)

In other words, by allowing space for students to create their own narratives,

teachers show students that their own experiences are meaningful and valuable to

the learning process (Reeves, 2002). According to Denman (1991), "Through

stories we see ourselves...Our personal experience...takes on a cloak of

significance...we see what it is to be alive, to be human" (p. 4).

In their book titled *Educating Culturally Responsive Teachers* (2002),

Anna Maria Villegas and Tamara Lucas argue that culturally responsive teaching

approaches learning from a constructivist framework. They believe that

"constructivism provides a solid foundation for a pedagogy that promotes the goal

of academic excellence with respect for cultural differences (p. 72). One aspect of

constructivism is the theory that knowledge comes from experiences, and

experiences are shaped by the individual and their position within the social order

(p. 72). Therefore, constructivist views "support education practices that foster

learning for understanding, acknowledge the critical role that student diversity

plays in learning, and prepare children to be active participants in a democracy"

(p. 66). By incorporating students' knowledge and experiences in the classroom,

they may be more likely to take ownership of and responsibility for their own

learning.

Another example of a pedagogy that seeks to be culturally responsive is Paulo Freire's pedagogy of liberation (1989), which includes a pedagogy of asking questions (p. 34). Freire is concerned with "the authoritarianism running through our educational experiences [which] inhibits, even if it does not repress, our capacity for asking questions" (p. 35). He believes that this "repression of questioning in only one dimension of a greater repression—the repression of the whole person, of people's expressiveness in their relations in the world and with the world" (p. 36).

As a response to the suppression of curiosity, he encourages educators to allow for the democratic act of putting forward, or proposing, new ideas. Furthermore, he posits that "educators who do not castrate the curiosity of their students, who themselves become part of the inner movement of the act of discovery, never show disrespect for any question whatsoever" (p. 37). From this perspective, the teacher educator joins students in asking questions and creates a reciprocal environment of learning in the classroom (Reeves, 2002), which further contributes to the democratic features that are inherent in culturally responsive teaching.

In addition to a pedagogy of liberation, Freire also promotes *A Pedagogy of Freedom* (1998), which reaffirms that "to know how to teach is to create possibilities for the construction and production of knowledge rather than to be engaged simply in a game of transferring knowledge" (p. 49). This involves the teacher's critical reflection on their teaching as a "requirement of the relationship between theory and practice" (p. 30). In other words, teaching should be a process

of learning via reflection by the teacher, not only the students, and should be capable of flexibility and rethinking as contexts change throughout the learning process. In essence, Freire argues, "teaching that does not emerge from the experience of learning cannot be learned by anyone" (p. 31).

Similarly, teaching requires a sense of self-confidence that is grounded in professional competence (Freire, p. 85). Self-confidence is essential to self-confident authority and further aids in the teachers' ability to practice critical reflection and flexibility as it pertains to the achievement of their students. In other words, a teacher must be secure in their position and decision-making process so that when the need arises, they will be confident with their authority to make adjustments, rather than feel defeated when a lesson doesn't go according to plan for whatever reason. A pedagogy of freedom asserts that teaching is a human act grounded in generosity, knowing how to listen, and an openness to dialogue.

A pedagogy of freedom also speaks to the democratic process in the classroom as a result a reciprocal process of teaching and learning among students and teachers. Further, culturally responsive teaching fosters a kind of knowledge that "becomes solidarity, becomes a "being with", [where] the future is seen...as something that is constructed by people engaged together in life, in history" (Freire, 1998, p. 72). In other words, teachers should adopt the philosophy that "we're all in this together" as a means to situate themselves alongside their students rather than some where above them in the hierarchy of education.

In doing so, teachers inherently reject the notion of neutrality in education, which is often void of context, decision, choice, and intervention. Freire argues

that "no one can be in the world, with the world, and with others and maintain a posture of neutrality… As if we could study in a way that really had nothing to do with that distant, strange world out there" (p. 73). Acknowledging that neutrality is not humanly possible is one way in which we foster critical literacy. Instead of accepting the answers given to them by the dominant cultural narrative, we encourage students to simply ask, "Why?". In doing so, students "generate new kinds of knowledge far more complex than simple adaptation to a given and "unchangeable" situation" (p. 73). Furthermore, by rejecting the notion of neutrality within the learning process, we maintain the conviction that change is not only possible, but within our capabilities as participating members of society.

In *Teaching Community* (2003), bell hooks, like Freire, advocates for a pedagogy grounded in the democratization of education. An essential objective to teaching as a democratic process is dismantling the notion that "the university setting is not the "real world"" (p. 41). She argues that "the democratic educator breaks through the false construction of the corporate university as set apart from real life and seeks to re-envision schooling as part of our real-world experience, and our real life" (p. 41). This is especially important for situated learning (Lave & Wenger, 1991), which focuses on the "relationship between learning and the social situation in which it occurs" (p. 14). Both democratic education and situated learning work in contribution with a critical pedagogy (Freire), which views "teaching as an inherently political act, reject[s] the neutrality of knowledge, and insist[s] that issues of social justice and democracy itself are not distinct from acts of teaching and learning" (Giroux, 2007, p. 25-42). In turn, a

critical pedagogy fosters critical consciousness and encourages students to influence positive change within their culture and communities. Advocates of a critical pedagogy seek to liberate students from the master narrative and encourage them to be responsible citizens capable of participating in and advocating for meaningful social change.

Lastly, critical service-learning, according to Auroroa Santiago-Ortiz (2019), focuses on the root causes of inequality by addressing power, privilege and oppression through a social-justice based approach (p. 34). It takes service learning one step further beyond the sole purpose of students' experiential learning, and places a higher significance on social justice. Critical service-learning is largely influenced by Paulo Freire and based on critical pedagogy. In an applied critical service-learning course, Madsen Camacho (2004) had her students placed in 1) a migrant halfway house, 2) a migrant services provider, and 3) a community or educational center that offered medical and educational service to transitory and new migrants. As a result of the data, she provides a necessary "warning of the dangers of power differentials between students and community and well as between faculty and students" (Santiago-Ortiz, 2019, p. 44). It could possibly be inferred that students may not realize their differences in privilege when it comes to other members of certain communities, an important thing to keep in mind when teachers are asking students to engage in critical service-learning. Even though there may be challenges and criticisms of critical-service learning, there is value in solidarity, which allows people from different social locations to work together in transforming social conditions (p. 49).

Curriculum of Culturally Relevant Teaching

The necessity of a culturally relevant curriculum that considers gender, sexuality, race, and ethnicity, according to Slattery (2006), is clear:

> curriculum development in the postmodern era must aggressively and consistently include lessons and experiences that will ameliorate the divisions and hatred we face in the world today. We must address the continuing ignorance, greed, and bigotry that perpetuates sexism, racism, heterosexualism, and ethnic divisions; everything we teach is incomplete if we do not constantly foreground issues of prejudice and violence in our schools and society. (p. 144)

Diligence, when it comes to multicultural education, helps to address, and possibly prevent, ignorance, intolerance, and bigotry. In the chapter *Gender, Sexuality, Race, and Ethnicity in a Multicultural and Diverse Milieu*, Slattery stresses that "We have much work to do to examine our unconscious prejudices and deconstruct the vestiges of racism and other forms of bias" (2000, p. 145). Confronting biases is central to the goals of culturally relevant teaching and is a major first step towards actualizing a curriculum that is designed in its vision. Furthermore, Slattery asks us to consider why topics of race, gender, sexual orientation, and identity are "controversial and divisive in schools and society (p. 160). Of course, there are many complex reasons that could answer this question depending on perspective, political climate, personal values, etc; and it is

important to recognize that people see the world differently through different lenses.

Moreover, curriculum should be designed to foster students' identity, encouraging their self-empowerment and conceptions of the self, with emphasis "given to different ways of knowing and learning" (p. 175). Scholars of multicultural education and culturally responsive teaching collectively agree that this goal can be accomplished through: storytelling (Gay, 2000); self-authorship—"the internal capacity to determine beliefs, identities, and social relations" (Magolda, 2014, p. 26); nonsyncrony—as opposed to cultural homogeneity (McCarthy, 1990, p. 276); and imagination (McKernan, 2008, p. 34). Furthermore, Magolda (2014) describes students' ability to make sense of their knowledge, identity, and relationships as transformational learning— "shifting towards more complex ways of meaning making that enable managing ambiguity"—which helps to prepare them for "productive lives as citizens of the larger world" (p. 26). Many of these frameworks seem to lead to a students' ability to self-actualize, to realize their potential, and to take responsibility as an active participant in their own education.

David Nunan (1988) advocates for a student-centered curriculum rather than traditional curriculum because it "is a collaborative effort between teachers and learners, since learners are involved in the decision-making process regarding the content of the curriculum and how it is taught" (p. 2). We can then assume that a student-centered approach to curriculum development is a key element in the democratic education because students have a voice. Furthermore, when

students are at the center of the curriculum process, they may be more likely to

take an interest in their learning.

The fundamental aim of culturally responsive curriculum, according to

Geneva Gay (2000), "is to empower ethnically diverse students through academic

success, cultural affiliation, and personal efficacy" (p. 110). She argues that

"knowledge in the form of curriculum content is accessible to students and

connected to their lives and experiences outside of school" (p. 111). Furthermore,

"content curriculum should be seen as a tool to help students assert and accentuate

their present and future powers, capabilities, attitudes, and experiences" (p. 111).

It can be inferred that when students are encouraged to connect their knowledge

and experiences to the classroom, they may have more success in their academic

lives.

To conclude this chapter, James McKernan, in *Curriculum and

Imagination: Process Theory, Pedagogy and Action Research,* offers

"principles of procedure" that reflect a process-inquiry model of curriculum

design (p. 93):

1. that the teacher will help students to become aware of their beliefs, attitudes, and values;
2. that we subject our values and beliefs to discussion in group sessions;
3. that controversial issues are identified (race relations, poverty, war, language usage);
4. that knowledge of culture and ethnicity is offered to students in both traditional and experimental pedagogies;
5. that we help students detect bias and prejudice;
6. that we enable students to understand racism and propaganda;
7. that we encourage a full and open discussion of the issues thrown up by the unit by all students;
8. that the chair protects divergence of opinion and subjects his or her authority to the criterion of "procedural neutrality" while discussing

controversial value issues. (p. 93)

By a process-inquiry model, juxtaposed against an outcomes-based model, McKernan conveys the belief that curriculum planning "welcomes variability and differentiated outcomes rather than predictable responses" (p. 86). Simply put, process inquiry situates students' learning within their own experiences and makes space for them to have agency over their education. Furthermore, the aforementioned principles are deeply rooted in the values of culturally responsive teaching, critical literacy, and democratic education, and further provide a model that underscores the teacher's role in education.

CHAPTER 3

ORIGINAL CURRICULUM DESIGN AND RATIONALE

INTRODUCTION

The lessons, activities, and essay prompts that I have designed to reflect culturally responsive teaching are modeled from the current objectives and structure of the English Composition program at EWU. The essay prompts are meant to reflect the Transparency in Learning and Teaching (TILT) in Higher Education framework, which builds from Bloom's Taxonomy and engages students' critical thinking skills in an intentional sequence of: knowledge, comprehension, application, analysis, synthesis, and evaluation (Winkelmes,

2016, p. 2). The assignment prompts are meant to be transparent and clearly explain the essay's purpose, task, and criteria for success.

The assignments created for this thesis are meant to be a part of a larger course curriculum consisting of five units: 1) Cultural literacy Narrative; 2) Evaluation of Human Rights; 3) Rhetorical Analysis of a Digital Artifact; 4) Research, Synthesis, and Analysis; and 5) Community Engagement. Each unit is meant to reflect the values of a culturally responsive pedagogy and a democratic education framework with a focus in developing critical literacy skills. While the curriculum designed for this thesis is largely based on EWU's existing objectives, the focus shifts from digital literacy to critical literacy. The objectives of the EWU English Composition 101 course curriculum are as follows:

1) Identify and analyze the elements of the rhetorical situation, including genre, context, purpose, audience, subject, stance, and author.
2) Use academic discourse to compose a variety of analytical, argumentative, and reflective texts that appeal to an academic audience.
3) Generate mostly error-free texts that include focused topics that are controlled by implicit/explicit theses (points), supported by main ideas, developed with evidence, and organized in ways that influence a particular audience to think, feel, or act as a result of the information presented.
4) Analyze, use, and document evidence (examples, quotations, paraphrases) from secondary sources to supplement and complement the student's own writing.
5) Compose in a voice, tone, and style that is appropriate for the target audience and specific purpose.
6) Develop a recursive and collaborative writing process that includes planning, drafting, revising, organizing, editing, and proofreading.
7) Identify and analyze logical fallacies in their own and in others' writing.
8) Collaborate in small and large peer-groups for the purpose of sharing relevant ideas, respectful opinions, and constructive feedback.

9) Identify areas in their own and in peers' writing where revisions are needed to create texts that will appeal to specific audiences.

I certainly acknowledge the significance of teaching digital literacy in composition classrooms, and I do not intend to compare the benefits of digital literacy versus critical literacy here. However, it is my belief that students could also benefit from learning the skills of critical literacy that encourage them to recognize their values, discover the significance of equity, and understand their position in systems of power. In an increasingly polarized democracy, students should be able to read the world around them with an open-mind and a critical consciousness so that they might make informed choices in their daily lives.

Furthermore, critical literacy taught from a culturally responsive pedagogy advocates for students to recognize other perspectives and dismantle negative biases that they may hold. Although I recognize that challenging systems of power is not necessarily a shared value in all Americans, the goal of critical literacy is more grounded in developing skills that allow students to think for themselves, rather than accept the dominant traditions of education that discourage curiosity and promote the acceptance of authoritarian values. It is a rather large undertaking and may seem like an unattainable goal to some. However, by using a scaffolded approach with the simple goals of exposing students to other cultures and perspectives with respect, by teaching them to see the world from a position of caring and compassion, and by encouraging them to take an interest in their own community, students may be better situated to participate in our democracy and their local communities after they graduate.

The following assignments, lessons, and activities are examples of how to practically engage in culturally responsive teaching grounded in the research highlighted in the review of literature. The objectives are meant to situate students' learning with the current events taking place around them and to make connections between their education and their own experiences and values. Each unit is scaffolded that begins with an introduction and provides context; highlights the objectives of the unit and how they correspond to culturally relevant teaching, critical literacy, or democratic education; includes example lessons and activities; and finishes with a final essay/project that is meant to assess the learning and comprehension of the material, while providing a well-rounded experience for the students.

Furthermore, this curriculum is designed to correlate with the English 101 text books, *Everyone's an Author* (Lunsford, et al., 2017) and *They Say, I Say* (Graff, Birkenstein, & Durst, 2018). However, it can be adapted to suit other college text books designed for English composition that share similar objectives to EWU's English 101 course. It should be assumed by the reader that each unit is fully developed from assigned readings and class lectures, and that students should be prepared for the example lessons and activities prior to their introduction. The following example lessons are meant to provide teachers with ideas of practical application towards achieving the objectives of each unit and to aid teachers in their own curricula planning.

Unit 1: Cultural Literacy

Background:

I would like to introduce this unit with a disclaimer. Unfortunately, the term "cultural literacy" is somewhat contentious because the term was originally used in E.D. Hirsch's 1987 book, *Cultural Literacy: What Every American Needs to Know*, which prescribes what people should learn in order to fit in to mainstream-American culture. To be clear, I define cultural literacy as understanding one's' own cultural values, knowing how those values influence their personal values, and how different cultures can work together to achieve equity in our society. Here, culture can be defined very broadly as: school, home, church, work, and even Facebook, where pocket cultures exist among larger ones. Each individual community has a set of cultural values and attributes that are uniquely their own. Moreover, cultural literacy discourages essentializing others or perpetuating cultural stereotypes, but rather encourages students to identify and confront cultural biases that may exist within their own culture. In developing cultural literacy, educators must take care not to encourage students to define cultures from which they do not belong. Instead, educators should allow members of other communities to define their own cultures whether that knowledge comes from readings, documentaries, or narrative anecdotes.

Objectives:

1. to understand, learn, and appreciate students' own values and culture

2. to discover cultures other than their own through storytelling

3. To understand how biases affect our thinking and actions

4. to learn how to engage and collaborate with varying cultures.

Example lessons:

- Journal and Class Discussion: What does culture mean to you? Explain the values of a culture that you identify with and evaluate how those values have influenced your own personal values

- Video: "Everything you always wanted to know about culture" presented by Saba Safdar on TEDxTalks (2012).
    - Journal and Class Discussion: Discuss what aspect of the presentation that you 1) found most interesting or surprising, 2) found problematic or concerning, and 3) would like to learn more about

- Visual Text: "You're not going to believe what I'm about to tell you" created by The Oatmeal (2017).
    - Journal and Class Discussion: Consider how the backfire effect relates to cultural values, provide an example of a core belief that is commonly held in your culture and discuss your own values in relation to your culture's.

- Journal and Class Discussion: What do you know about implicit biases? Explain a bias that you hold and explain why you believe that this bias exists? Do you believe that it's important to recognize and confront your biases? Why or why not? How do you think people can overcome their implicit biases?

- Video: "The way home: women talk about race in America" sponsored by World Trust, directed by Shakti Butler (2006).
    - Journal and Class Discussion: Describe an emotion that you observed in the video. How did that emotion affect your own? What do you think the value of these stories? Identify common characteristics that you observed.

- Commercial Advertisement: "We believe: The best men can be" created by Gillette (2019).
    - Journal and Class Discussion: What does this advertisement say about the values of our culture? Consider the reality that this was

made for a specific purpose. What might that purpose be and how does that affect your response to it whether positively or negatively? Are there any looming concerns that you feel should be addressed?

- Activity: Find a commercial or advertisement that has hidden cultural values. Explore what values are clear and what values need to be inferred. How do your values align or not align with the advertisement?

- Reading: Teachers should write their own cultural literacy narrative and share it with the students.

Cultural Values Narrative Thesis Curriculum Natalie Giles Eastern Washington University
PURPOSE • To reflect on your cultural values and experiences. You may choose to reflect on: family, church, school, an organization you belong to, your hometown, your state, your country, or some aspect of the global community. • To make connections between how the values of your culture influence your own • To learn how to communicate clearly and effectively through writing • To learn how to write an engaging narrative
TASK • Provide context to your readers. What cultural aspects of your life have you chosen to reflect on? Consider the 5 Ws: Who, What, When, Why, and Where. There should be a clear thesis statement that tells the reader the main concept of your narrative • Share experiences and provide examples that support your thesis. • Discuss values that are important to you that are influenced by your culture • Engage your audience by showing rather than telling
CRITERIA FOR SUCCESS • The opening is vivid and captures the reader's interest • It's clear why the story is being told • There are concrete details that "show" rather than "tell", includes a few lines of dialogue • The essay is easy to follow (has appropriate transitions and appropriate use of verb tense) • The essay has a clear point (reaffirmed with the thesis) • The essay has a satisfying conclusion, leaving the audience with something to take away • The essay has a unique title that grabs the attention of the reader

Unit 2: Human Rights

Background:

The Universal Declaration of Human Rights (UDHR) was adopted by the United Nations in 1948. Grounded in the notion that "all human beings are born free and equal in dignity and rights" (United Nations, 2015), the declaration includes thirty articles that outline human rights. The objectives of this unit correlate with culturally responsive teaching because it allows students to explore how human rights are relevant to their cultural values. It also provides a situated learning opportunity to apply what they've learning in the classroom to the world around them.

Objectives:

1. to develop students' knowledge of the UDHR

2. to analyze its values in relation to their own

3. to connect how those values are important to current world issues

4. to help students identify when human rights have been violated

Example lessons:

- Journal and Class Discussion: What are human rights? How are they different from or similar to constitutional rights? Which of your rights is the most important to you? Why?

- Video: "What are the universal human rights?" by Benedetta Berti; TED Ed.

  - Journal and Discussion: Consider the question posed at the end of the video: As our lives are increasing digital, should there be a

right to access the internet? A right to digital privacy? What do you think?

- Movie: "The Rosa Parks Story" (2002) based on the Montgomery Bus Boycott and racial discrimination in the Jim Crow south.

  - Journal and Class Discussion: How does this story relate to human rights? Which of the UDHR articles correspond with racial segregation? Discuss how the societal norms of the Jim Crow era may still be relevant today?

- Universal Declaration of Human Rights Essay

Universal Declaration of Human Rights Essay Thesis Curriculum Natalie Giles Eastern Washington University
PURPOSE • To evaluate the values of the Universal Declaration of Human Rights as they pertain to your own • To reflect on the purpose/necessity of the UDHR • To practice argumentation and analysis • To practice research and using evidence rhetorically
TASK • Choose three articles that you feel are important as they pertain to human rights on a global or local scale. • Discuss why you have chosen each article and analyze their significance as they connect to your outside sources • Include examples from your own experiences that you have either experienced yourself or have experiences 2nd hand via people you know, stories you have heard, or seen in the news • Find at least two current sources that help support your claims
CRITERIA FOR SUCCESS (RUBRIC) • Provide background and context to introduce your topic to the reader. • Provide a thesis statement that clearly articulates your perspective. • Each paragraph should have a topic sentence at the beginning and a transition sentence at the end that leads the reader to the next paragraph • Claims made throughout the essay support the thesis • Restate your argument in the conclusion • Draw connections between your various supporting points and tie everything together so that the paper ends on a cohesive note. • Explain the significance or importance of your argument – why it matters, i.e. the "so what" factor.

Unit 3: Rhetorically Analyzing Digital Artifacts

Background:

The rhetorical analysis of a digital artifact combines digital, cultural, and critical literacy skills. Students will explore how visual texts are used to communicate a message by analyzing and engaging with the rhetorical situation of the text. This unit will provide the background necessary to make the connections between what they see on a regular basis and what they learn in the classroom. Visual texts can include anything from advertisements, public service announcements, internet memes, digital photographs, or videos—basically anything that can be found in a digital or public space— and can be observed in magazines, on billboards, social media, and the internet in general. The goals of this unit are for students to become active, rather than passive, observers of visual texts that are meant to persuade a particular audience. By encouraging students to discover the message behind a visual text, they will be engaging their critical thinking and critical literacy skills. Furthermore, one of the goals of EWU's English Composition program is for students to identify logical fallacies. From my experience in the classroom, logical fallacies are more engaging and more easily identified through analyzing visual texts.

Objectives:

1. to understand rhetorical situations (audience, purpose, context, stance, tone, genre, and medium/design)

2. to practice analyzing texts from a rhetorical perspective

3. to engage in conversation with visual texts

4. to understand how texts are meant to persuade their audience

5. to make practice making connections between education and their daily lives

Example lessons:

- Visual Analysis: Time's 100 most influential photographs of all time (2019)

    - Class discussion: As a class, scroll through the images slowly, ask students to stop when they see an image they'd like to explore. Discuss aspects of the rhetorical situation like purpose, context, and audience.

    - Activity: Choose one photograph that speaks to you the most and explain why. Discuss what the image might mean to different groups of people and explain your reasoning. What implications of cultural values do you see and why? Analyze the aspects of the rhetorical situation.

- Reading: *The Visual Literacy White Paper* by Dr. Anne Bamford (2003).

- Commercial Advertisement: "Believe in something even if it means sacrificing everything" by Nike's Just Do It Campaign (2018).

    - Class Discussion: Analyze the aspects of the rhetorical situation and the elements of the rhetorical triangle, ethos, logos, and pathos.

    - Journal and Class Discussion: Discuss the cultural values that can be implied from the commercial. Which aspects of the rhetorical

situation, including ethos, logos, and pathos, align with the implied

values? Explain your reasoning.

- Rhetorical Analysis of a Digital Artifact

Rhetorical Analysis: Digital Artifact **Thesis Curriculum** **Natalie Giles** **Eastern Washington University**
PURPOSE - To practice analyzing the rhetorical situation - To practice research and argumentation - To practice making connections between the rhetorical situation and digital texts that you interact with on a daily basis with a particular cultural context
TASK - Choose a digital artifact that has a larger significance and explain what that significance means to you and the community - Analyze the aspects of the rhetorical situation (audience, purpose, context, stance, tone, genre, and medium as well as ethos, logos, and pathos) - Find at least two other sources to that connect to your artifact
CRITERIA FOR SUCCESS (RUBRIC) - Provide brief background and context to introduce your topic to the reader. - Provide a thesis statement that clearly articulates the focus of your analysis. - Analyze the rhetorical situation e.g., audience, stance, purpose, context, tone, genre, medium, ethos, logos, and pathos. - You will provide specific examples and rationale for analysis of each aspect of the rhetorical situation based on your 2 outside sources - Synthesis your digital artifact with additional sources. Consider the shared conversation between sources - Restate your argument - Draw connections between your various supporting points and tie everything together so that the paper ends on a cohesive note. - Explain the significance or importance of your argument – why it matters, i.e. the "so what" factor.

Unit 4: Research and Synthesis

Background:

      This unit is meant to prepare students for their final project where students will identify a local issue that interests them or relates to their lives on a personal level. In preparation, students will research their topic as it pertains to the local, national, or global community and will write a synthesis essay that helps them develop their own perspective on the issue. By allowing students to choose a topic that they care about, they will hopefully be better prepared to make meaningful connections with their community and will develop an understanding of how organizations collaborate to achieve a common goal.

Objectives:

      1. To practice academic research and writing

      2. To engage in academic discourse

      3. To practice synthesizing sources

      4. To identify what issues are important to students, based on their own values

      5. To prepare for and contextualize the final project

Example Activities:

- Journal and Class Discussion: Have you ever volunteered your time to a local organization? Explain what you learned as a result of that experience. If you haven't volunteered before, discuss what kind of organization would you like to volunteer for and explain why?

- Activity: Comb through a local newspaper, like the Spokane Inlander or the Spokesman Review. Discover one story surrounding current issues that are happening in your community, give a brief summary and explanation of its significance, and evaluate the community values that may be present in the story.

- Workshop: Organize a workshop with the Office of Community Engagement.

- Synthesis Essay

Synthesis Essay
Synthesis Essay **Thesis Curriculum** **Natalie Giles** **Eastern Washington University**
PURPOSE • To research and prepare to write the Community Engagement essay • To summarize, analyze, and synthesize the information from several articles with various perspectives on one main topic • To practice writing an academic literature review • To develop your own unique perspective on the topic and support it with logical reasoning
TASK • Choose a local issue that you'd like to learn more about (i.e., homelessness, women's shelters, foodbanks, school funding, LGBTQ rights, health, veterans, sports, racial or gender discrimination) • Research scholarly sources and newspaper articles that relate to your topic locally, nationally, and globally • Find and discuss an operating organization in your local community that corresponds with your topic • Synthesize your sources to help your audience understand the conversation surrounding the topic
CRITERIA FOR SUCCESS (RUBRIC) • Provide brief background and context to introduce your topic to the reader. • Provide a thesis statement that clearly articulates your perspective on the topic. • Provide a "gist" or "succinct statement that brings into focus not the central idea of one text but the relationship among different ideas in multiple texts. • Describe the "conversation" the sources are having by grouping the articles into categories that you clearly label or identify • State the consensus among the articles. • Draw connections between your various supporting points and tie everything • together so that the paper ends on a cohesive note.

Unit 5: Community Engagement

Background:

Getting involved in the community is a value that is instilled within many cultures across the United States. Most high schools ask their students to practice community service as a graduation requirement, it is a pillar of both Girl Scouts and Boy Scouts of America, there are organizations like the Big Brother, Big Sister program, and universities include service to communities in their vision statements. However, becoming involved may be intimidating for some students at first, especially is they haven't gotten involved before. This unit is meant to show students that, in order to become active in their community and to lend support for issues that they care about, it's as easy as reaching out and showing up. We also want to encourage students to join clubs at their school that are dedicated to serving the underserved. Joining clubs in college is a lot like joining community organizations. The objectives of this unit are grounded in a situated pedagogy, which provides the space for students to connect what they've learned with community engagement.

Objectives:

1. to situate students' learning with an active, community organization working for a cause
2. to practice engaging with the community in real time
3. to practice writing an argumentative essay grounded in academic research and lived experiences
4. to practice interviewing skills with a specific, rhetorical purpose

Example Activities:

- Activity: Practice the interview process a friend or a family member.

- Panel: Ask community organization leaders to speak to the class

- Journal: What are the values that influence community service?

- Critical service learning assignment:

Community Engagement Essay **Thesis Curriculum** **Natalie Giles** **Eastern Washington University**
PURPOSE   - To explore organizations that are working to serve the local community   - To practice engaging with your local community   - To practice argumentation, synthesis, and application through identifying a problem and proposing a solution
TASK   - Seek out a local organization that already exists OR create a plan for an organization that is missing from the local community   - Provide context to the situation and explain/argue for its necessity   - Interview a member of the organization or an organization similar to the one that you are proposing for your own community. You will use the content from the interview as a reliable source to support your thesis.
CRITERIA FOR SUCCESS (RUBRIC)   - Provide brief background and context to introduce your topic to the reader.   - Provide a thesis statement that clearly articulates your perspective on the topic.   - Provide several supporting points or reasons for your stance.   - State clearly the main idea of each paragraph in its opening sentence.   - Thoroughly analyze examples using logical reasoning to prove your points.   - Draw connections between your various supporting points and tie everything   - together so that the paper ends on a cohesive note.   - Explain the significance or importance of your argument – why it matters, i.e. the "so what" factor.

CHAPTER 4

Literacy Narrative

Developing Critical Consciousness: A Journey of Self Exploration

In the wake of the Marjory Stoneman Douglas High School shooting that took place in February of 2018 in Parkland, Florida where seventeen students lost their lives, hundreds of high-school students began to participate in the conversation surrounding gun-control laws in The United States of America. Young people took to the streets and engaged in a nationwide protest calling for stricter gun-control laws in an effort to prevent another school shooting from happening again. Students, parents, teachers, and survivors of gun violence alike marched on Washington holding signs reading, "Am I Next?", "Enough is Enough", and "We Can End Gun Violence". Attempting to relate the protest to my English 101 composition class at Eastern Washington University as a graduate instructor, I asked students to discuss the actions taken by their peers. While some may have been in support of the young people taking a stand against gun violence through protest, the loudest voices in my class stated their opposition, making comments like, "There's more they can do other than stand outside and hold signs" and "They're only putting themselves in more danger by gathering in a large group". It was a popular belief that the students protesting were in the wrong by the action they took. Instead of protesting, one student suggested the students write a letter to their congressional representative.

As an Evergreen State graduate with a focus in Social Justice, I was perplexed by the reaction of my students, some of whom had graduated only the

year before from Freeman High School in Spokane, Washington, where a shooting took place earlier that fall, leaving one student dead and three others badly injured (Skokal, et al., 2018). It was clear that many of my students believed in the right to be safe; however, it was not clear why many of them did not find value in the way it was being addressed.

In an attempt to engage their critical thinking and situate the discussion in their lives, I asked them how this real-world event related to a text we had read earlier in the quarter entitled *Abby's Lament: Does Literacy Matter?*, by Robert Yagelski (2000), in which a high-school student, Abby, is vehemently doubtful that her opinion or action would matter in society because, in her eyes, people in power do not listen to young people. At the time of reading this article, it seemed to relate to my students' lives. While some agreed that Abby had a point, most were critical of the jaded position she was choosing to take. During our discussion, students seemed to have trouble making the connection between Abby's lament and the student protests. I had hoped that by making the connection between Abby's belief that people in power don't listen to young people and the efforts of the student protesters to be heard by those in power, they would be able to explain why their opinions about the two may be conflicting. It seemed that some students did their best to ponder the question but were unable to articulate an answer. In the end, my question was left open-ended as something for them to consider at a later time.

After class, I wondered what contributed to their inability to make connections with the text we read in class and life surrounding their culture at

large. Regardless of their opinions on gun-control or the actions of the student protesters, my purpose was to situate their learning as it might apply to their daily lives. As I considered it more, I asked myself if I would have been able to make the connections as a first-year college student that I was looking for as a teacher many years later. The answer is most likely, no.

* *

My mother and father did their best to keep the dangers of the world hidden from me and my two brothers while still allowing us the freedom to roam, play, and explore on our one-hundred-and-sixty-acre corn farm that sat in the middle of Amish country in a rural Ohio county. Our community was secluded. And even though there was a culture completely different than ours living with us side by side, I didn't really understand the nuances of our blending. After all, I was a child, and the only differences I noticed were that the Amish didn't have electricity and rode a horse and buggy to town rather than droving a car. Our babysitter, Kathy, was one of the daughters of an Amish family that lived a half mile or so down the road from us. Once we told her that we wanted apple sauce with our lunch, she topped our macaroni and cheese with a large scoop. We thought it was hilarious and joked with her over the misunderstanding. For the most part, I was curious about their community and enjoyed learning a few Dutch phrases, the common language of Ohio Amish communities, and riding in the buggy. The Amish culture was as close to diversity as I ever came until much later in my life.

Throughout our childhood, I often found myself the victim of, what I considered, unfair treatment. Whether it having to sit in the backseat of our red and white F-250 while my brothers got to sit in the front, or the time when my younger brother, by only a year, was allowed to go to a school dance, and I had to sit at home because I wasn't "old enough" to date. My parents weren't unnecessarily strict, and for the most part, I was able to negotiate with them when I wasn't keen on their decision-making with about a 50/50 chance of changing their mind. However, each time I felt the sting of unfairness, wondering why my response was the same: "That's not fair." And each time my father would respond, "Life isn't fair." I could not see it at the time, but compared to many children in America, my life was one of privilege and I truly had no idea what unfair was. It wasn't until I was older that I would realize the true scope of those words.

When I was thirteen years old, my family moved from rural Ohio to rural Washington State, which meant leaving my best friends, whom I had been in the same Girl Scout troop with since the first grade. As we drove away, I looked back at our childhood farm through the window and wondered how my life would change. We went from rolling hills of corn fields and fireflies to mountains of tall evergreen trees and stink bugs. In hindsight, I can see that moving was the best thing for our family because of the opportunities that I have today even though at the time, it didn't seem fair.

Chattaroy is a small community, just a few miles north of Spokane, with roughly 4,200 residents, 95.5% of whom are white. It might go without saying,

but our high school was clearly lacking in diversity. As a result, my education in history was rooted in the dominant, white narrative tradition. Many of my like-minded peers did not see color, which was believed to be the antidote to racism, not realizing that that perspective tends to not acknowledge the experiences and perspectives of people of color. It was common for teachers to say that they tried to treat everyone the same, regardless of their experiences—a common practice in 2006 in rural Washington. Racism was perceived as something removed from our present culture, something that our country had moved on from as a result of the Civil Rights Movement. Even though we read *To Kill a Mockingbird,* it was through the lens of a white perspective. The only African American students in our school system were adopted twins, and in our senior year, some teenagers from our own school burned a cross on their lawn. I remember the hateful act not being discussed by our authority figures, something I'm sure they believed was the right thing to do at the time. It took the community by surprise because few of us had experiences with such blatant displays of racism in our everyday lives.

After graduating high school, I was accepted to attend Eastern Washington University located in a small, rural community not far from my parents' home. In 2006, roughly 70% of full-time students enrolled at EWU identified as white (EWU, 2006) —a significant difference compared to my hometown and my first experience being a member of a diverse community. At first, college was a great experience. I joined a sorority, which offered me a community of support, along with living in the dorm with my best friend from high school, Jessie. However, after the first two years, I had begun to feel disconnected from my education, and

could no longer see the value in going along with the status-quo. As a result, I put

less and less effort into my school work and became more and more withdrawn

from the sorority—eventually dropping out after a few failed attempts to make it

work. I would spend the next few years working to pay off what I owed to the

university, trying to overcome the guilt that I felt for not being successful in

postsecondary education, and considering what I was going to do with the rest of

my life.

After five years of experiencing life out on my own and trying to situate

myself to the world around me, I found myself living with my parents again in an

effort to save money. One evening, my father found me in my upstairs bedroom,

crying harder than I had in a while because the weight of the world had become

too overwhelming. He was trying to comfort me without really knowing what it

was that I was upset about. And to be honest, I can't really remember the exact

details, but I was upset about pretty much everything: animal cruelty,

homelessness, racism, and war. Because I had been sheltered from the harsh

realities of life (with good intentions) for so long, I didn't understand how the

world could be such an unfair place, and I was confused as to why it had taken me

so long to see the truth. In that moment, he reminded me of the words he used to

say, "Life isn't fair." Only this time, he gave me some advice. He said, "Natalie,

you can't carry the weight of the world on your shoulders. It's too much for one

person to bear." And as I cried and took comfort in my father's arms, I realized

that if I wanted the world to be a better place, I would have to live my life in a

way that I could feel as if I were contributing in some small way to influence

change. I didn't realize it as the time, but somewhere between the age of eighteen and twenty-three, I began to develop a critical awareness of the world around me.

That following summer I heard about The Evergreen State College from a friend, Andrea, whom I met while serving tables at Hill's Resort in Priest Lake, Idaho. She told me that Evergreen had changed her life, that there's no way she would have been able to get through a traditional university, and that Evergreen was not like other schools. Recalling how much it meant to her, she said, "After my first day, I went home and cried because I knew that I was finally in a place where I felt like I belonged." As we sat on the deck, overlooking the lake that night after a long shift, she helped me decide that Evergreen would be an ideal place for me to finish school.

I eagerly waited for my acceptance letter from Evergreen as I planned the finer details of where I would live and work once I moved to Olympia. However, instead of a letter of congratulations, I received a letter of condolence, saying that they were not able to offer me admittance because my grade point average from Eastern was too low. I was devastated. I had spent the last few years working to pay off my debts, saving money for the future, and making plans that would set me down the right path towards success. Again, I had the urge to say, "Life isn't fair." But I did not give up. I immediately called to schedule a meeting with the dean of admissions to plead my case, which he agreed to. And after a tense meeting, he decided to allow me to attend under probationary admittance. Excited to start my new adventure, I packed up my room, loaded my car, and made the

second biggest move of my life across the state of Washington to live in its capital

for the next three years.

My original plan was to study farming and agriculture so that I could one

day run my own rescue farm—something I still plan to do— but that class was

full. Instead, I enrolled in a year-long program called "Making Effective Change

in Social Movements, Organizing, and Activism." The program sounded like a

perfect second choice and would later prove to be one of the most influential

periods of my life so far. It's difficult to put into words how the experiences at

Evergreen changed my life. Perhaps it was being in an environment so different

from the one I had known all my life, one that allowed me to realize my privilege

as a young, white, American female. Or, perhaps it was learning about racial and

gender discrimination in a way that made me understand what privilege was. I

went from believing that not seeing color was the best approach to confronting

racism, to understanding how color-blindness trivializes the experiences of people

of color.

Because our program was centered on activism, I learned how so many

people and organizations contributed to making the world a better place by

influencing positive change. We studied the Aids movement, where a group

called ACT UP! demonstrated outside of the Food and Drug Administration

building to demand that they do more for the nation-wide epidemic. This act of

civil disobedience resulted in the FDA discovering a treatment for those with Aids

that saved countless lives. We learned about Ella Baker, an often forgotten

prominent figure of the Civil Rights Movement, about whom I would later create

an entire curriculum as a TESL graduate student back at EWU. We discussed

cultural identity, education, and violations of human rights concerning health,

war, and religion. I discovered that sometimes laws and governmental policies do

not always have the best intentions when it comes to marginalized groups of

people in our country. Once my eyes were opened, I began to make the

connections between what I was learning in my classes and the world in which we

live.

I'll never forget the time that one of the students in my class, an older

woman who had been homeless earlier in her life, stood front and center in the

lecture hall with a sign painted in a dull pink on a piece of cardboard (where she

acquired the materials so quickly is a mystery) that read, "I am protesting this

class" after she was triggered by the mention of rape. It became a symbol of the

experience that I had always longed for in a college classroom. Another

experience that shaped my current perspective involved the time that a student

group of color stood in front of the class and asked white students not to join their

meetings out of respect for their space to safely and freely share their experiences

with other students of color, which helped me realize that I had never felt as if I

needed a safe space—further understanding my privilege and position among

society.

As a result of these experiences and my education, my critical

consciousness developed and so did my critical literacy as it became more and

more clear to me how my life was situated within the local, national, and global

community. For some reason, the exposure to unfair realities helped me more than

being ignorant of them—it was easier to understand why things were the way they were. And learning about how people were standing up, sacrificing their bodies and sometimes their lives for the greater good, helped me transition from being the girl who cried in her father's arms a couple of years earlier, to being someone who was empowered and determined—offering me the liminal moment I needed to see the good in the world rather than only dwell on the bad.

Beyond school culture, Olympia was a community unlike anything I had experienced before. There was an organization for just about every cause that a person could think of. For example, every Friday a group of women dressed in black, belonging to a worldwide collective, stood on the pier in silent protest, mourning for peace. The local food bank was recognized as one of the best in the state, providing local produce as the result of an organization that collects the produce left behind after harvest in a process called gleaning. Local restaurants composted their waste, recycled their trash, and participated in showcasing local artists. Compared to my rural community, Olympia was a community that reflected its values in every sense and was a place that provided endless opportunities to participate in our democracy and further connect my education to the world.

Every time I made the drive east over the Cascade Mountains, I brought home my new knowledge. Each time I learned something new, I would tell my parents beginning with, "Did you know?" As a result of our conversations, they started to recycle, even though it is very inconvenient to do so where they live. They bought a compost bin, and they do their best to avoid plastic water bottles.

More significantly, I now have meaningful conversations with them about politics and culture in ways that have influenced them to consider perspectives that they had previously not been exposed to and vice versa. I am most proud of the fact that our relationship has become reciprocal as a result of being open to new ideas and challenging long-held, mostly conservative, beliefs. We often have discussions about the state of the world that end with no solution and instead, the difficult acceptance of the reality that the world can sometimes be unfair, but there are many people who are working to make it a better place every day. And as I reflect on the experiences that I have had over the last twelve years, it is easier for me to understand the perspectives of my young students. I remain optimistic that as their experiences and perspectives expand, it will become easier for them to situate their learning to their daily lives.

CHAPTER 5

DISCUSSION AND REFLECTIONS

While writing this thesis, I realized that I had been conducting research

that correlates with the topic of cultural relevance since the beginning of my

program. Social justice has always been important to me, and I knew that I

wanted to choose a topic for my thesis that relates to social justice in some way.

The question was, how do we teach the values that contribute to social change in

dominant, traditional university settings? Is it even possible? My hesitation comes

from the reality that not everyone values certain aspects of a liberal education.

Moreover, not everyone sees education as a liberal act, nor are they able to

connect their education to their daily lives. The goals of this project were to

explore ways in which educators can help students make those connections, which

I have discovered through culturally responsive teaching, critical literacy, and

democratic education. Here, I will discuss the significance of these methods and

provide further context that situates their importance to the lives of our students.

While more people are choosing to pursue higher education than ever

before and it has become more accessible, the cost has risen to astronomical

levels. There is a student-debt crisis in the United States, where, according to

Forbes, the price of tuition is increasing eight times faster than wages

(Maldonado, 2018). The average student leaves college owing roughly 38,000

dollars to federal or private lenders, and often ends up owning an additional

15,000 dollars or more as a result of high-interest rates—in some cases over 120%

(Debt.org, 2019). This reality connects with culturally responsive teaching and

critical literacy because it seems to me and many others, a great violation of our right to an education. Furthermore, the ever-looming power that it yields over a student after they've graduated seems intentionally designed to affect the low and middle classes. After all, those belonging to lower socio-economic classes are the most likely to need loans in the first place. And if we are to challenge traditional education policies and practices that disproportionately affect marginalized groups of people through a critical pedagogy, the student-debt crisis seems worthy of discussion in our classrooms and provides an opportunity for teachers to situate a real-time event to students' daily lives in a way that is directly connected to their education.

The good news about the student-debt crisis is that organizations have been created, like Million Student March (2019), which has organized annual marches since 2015 with the demands of:

1. Tuition-free public college
2. Cancellation of all student debt
3. A $15 minimum wage for all campus workers, and
4. Disinvestment from private prisons by all colleges and universities (Student March, 2019, web).

Hundreds of teachers; students; administrators; and presidential candidates, like Bernie Sanders and Elizabeth Warren, have joined forces to influence positive change within our national community and solve the debt crisis—a change that would dramatically impact thousands of lives for the better.

By exposing students to current social movements that are challenging the status-quo and that directly relate to their lives, we provide examples of community engagement, which helps convey that only when members of a

community rally together in the pursuit of a common goal and demand equality, can expect to see changes made by those who hold the power. This has been proven possible countless times in our country, from the Civil Rights Movement; to the AIDS Epidemic; to Marriage Equality; even to America's first act of civil disobedience—independence from Great Britain. This is what democracy looks like. And in order to participate in our democracy, we have to possess a critical consciousness, which can only be achieved through critical thinking; examining our current situations; developing a deeper understanding about our reality; and devising, implementing, and evaluating solutions to our problems—all of which are the objectives of a critical pedagogy and a democratic education.

As the result of my education in social justice at The Evergreen State College and the epistemic space provided in English 580, I pursued research in social justice and wrote a full curriculum based on the life of Civil Rights leader, Ella Baker. I have done my best to be culturally responsive in my own teaching, even before I knew there was a word for it. However, without a complete understanding of how to implement its practices and only a small amount of teaching experience, it wasn't always easy to follow through with the objectives. In hindsight as a result of this research, there are many things that I might have done differently. My attempts to connect aspects of social justice to the material often felt awkward. I can now see that I was wary of projecting my own values onto my students, giving me pause when it came to challenging students' critical thinking skills as I attempted to situate the lessons within the current conversations happening in our nation.

This project has helped me understand how I might scaffold my teaching to achieve the outcomes of critical literacy, without projecting my own values, but rather helping students to discover their own through the process of critical thinking and critical discourse analysis practices in the classroom. I did my best to provide a model for this with the curriculum in the previous chapter, specifically designed as a scaffolded approach towards helping students realize their critical consciousness, and as a result, their ability to navigate the world with a concept of critical literacy.

CHAPTER 6

CONCLUSION

Chapter 5 concludes the present study by revisiting research questions and assumptions, reflecting on limitations of the study, suggesting implications for teaching, and providing recommendations for further research. The thesis ends with final reflections and references.

Researcher's Assumptions Revisited

When I began this project, my research assumptions portrayed a tone of pessimism and concern. As a novice teacher myself, with only two years of teaching in higher education, my pool of knowledge was limited to my experience in the classroom. However, since I've gathered more information, I would like to shift my tone to one of optimism and pride. There are many wonderful teachers in the world who are working hard to be culturally responsive, teach critical thinking, and encourage students to empower themselves both in the classroom and in their daily lives. I'm proud of the work being done by students, teachers, and administrators who are committed to influencing positive change and making the world a better place.

1. The first research assumption I had was that some college students in the United States may be underprepared for the level of critical thinking that is asked from them in postsecondary education as the result of the Common-Core State Standards, which may unintentionally place more emphasis on test results than developing critical thinking;

This assumption is based on studies that show 60-70% of high school students are underprepared for college-level courses, primarily reading and writing (The National Center for Public Policy and Higher Education, 2010). I assumed that this was the result of the pressure put on elementary and secondary teachers to produce high test scores and teaching to the test (Lewis, 2019), which may not ask students to engage in critical thinking that transfers to the college composition class, despite the state testing in English Language Arts which focuses on reading and writing grades 3-12 (Office of Superintendent of Public Instruction, 2018). I also based this assumption on my teaching experience in the English 101 classroom, observing a general lack of participation during discussions where, on average, five out of twenty-five students tend to contribute to open discussions. Lack of participation could be the result of students not feeling comfortable to voice their opinions in fear of being wrong, rather than a reflection of critical thinking. The former leads me to wonder where this fear might come from. Perhaps if students had had more experience practicing critical thinking and engagement with emphasis placed on their sharing of lived knowledge rather than simply repeating the correct answer in grades 3-12 public school classroom, there might be less hesitation to participate. I really can't say whether students' apprehension to participate in class discussion stems from untapped critical thinking skills or something else. What I can offer is that many scholars and researchers continue to place a high level of importance on developing students' critical thinking skills in their education in preparation for full and equal participation in a democracy.

2. Students need more practice with critical thinking skills before critical literacy can be achieved;

This assumption is based in my belief that higher levels of critical thinking must be achieved before critical literacy can be understood. One day, after a lesson on critical literacy in my English 101 class, a student came up to me asked why I would want to encourage them to challenge the status-quo, which was addressed in the reading for the day (Knobloch, 1990). She said, "I like it, but I'm just wondering why." I wasn't sure how to answer at first, but I told her that it's important to practice critical thinking, and critical thinking means asking why rather than just accepting, especially if groups of people are being targeted or treated unequally. Again, through observation in my own classroom for two years as a graduate instructor, I observed a clear connection between critical thinking and critical literacy. I tend to agree with Knoblauch when he said, "critical literacy is not a welcome perspective in this country, and it finds its voice in only a few academic enclaves, where it exists more as a facsimile of oppositional culture than as a practice, and in an even smaller number of community-based literacy projects which are typically concerned with adult learners" (1990, p. 6). However, based on the curiosity shown by my student and other students like her, I can see that young people are interested in discovering their position among the dominant culture.

 3. Another assumption that I had was that typical college courses are not long enough to develop critical literacy.

Because critical literacy is grounded in critical thinking, it is safe to assume that teachers would first have to help students continue to develop their critical thinking skills in order to develop critical literacy with an emphasis on Bloom's Taxonomy: knowledge, comprehension, application, analysis, synthesis, and evaluation. However, if more importance were placed on developing students' critical thinking skills from an early age, critical literacy might be more accessible from the beginning and could possibly be developed over the course of a ten-week quarter or fifteen-week semester. Critical literacy may not be achieved by all students, but there would be time to at least lay the foundation. Another important aspect of critical literacy to consider is that our culture is not necessarily in agreement on challenging the status-quo or the authorities that that are in power who benefit from it. As a result, some students may not be comfortable with this ideology. For this reason, it may be difficult to see results in such a short period of time if we are to expect students to accept that critical literacy is a worthy ideology. However, as I have mentioned before, critical literacy is a valuable skill that helps students negotiate meaning through analyzing purposes behind certain texts. An example of a challenge regarding critical discourse analysis that I faced during my experience teaching English 101 was when a white, female student responded to a lesson on a visual analysis of a Black Lives Matter political cartoon with the statement, "Racism doesn't exist anymore, so I don't know why we're talking about this." While I can relate to this student based on my own experience as a young person with a lack of awareness of systemic racial concerns in our country, this example further helps to illustrate

that if students are not aware of the problems that exist, there will be a greater

challenge in teaching the value of critical literacy over the course of one college

class. However, it is important for me to recognize my own biases when it comes

to valuing critical literacy as a teaching practice.

4. I assumed that when curriculum designers and teacher educators model cultural

responsiveness, students will benefit and further develop their critical thinking

skills and critical literacy.

This assumption is largely the purpose behind this project. My research

has shown that culturally responsive teaching does lead to improved critical

thinking skills and critical literacy (Gay, 2000 & 2016). Because CRT encourages

students to confront biases and engage in other perspectives, while fostering

student empowerment through student-centered learning, students practice critical

thinking as a foundation in the learning process. These are modeled by the

teachers on a daily basis and CRT means that teachers use and create materials

that foster critical literacy such as those I created and included in Chapter 4.

5. I assumed that an open, ongoing dialogue about the necessity of culturally

responsive teaching among administrators and educators would allow for their

biases to be confronted and increase teachers' understanding of the significance of

students' experiences outside of the mainstream culture.

One of the foundations of CRT is recognizing that in order to address the

issues surrounding equity in the classroom, it is essential that we acknowledge

that a problem exists. It is also important for teachers to identify and confront

their inherent biases that may be directly affecting student achievement. Research

has shown that when teachers are able to successfully engage in culturally responsive teaching, student achievement will increase and so will students' understanding of how their knowledge can be applied to their education (Gay, 2000). It is important for students not to feel as if they have to exchange their cultural identity for their academic identity, but instead to as if they can blend the two in order to be successful in the classroom. When teachers engage in diversity training programs, research the latest trends in multicultural education, and commit to learning about their students' cultural backgrounds, their students are likely to benefit and so are the teachers themselves.

6. Lastly, I assumed that European-American students from communities with little diversity could benefit from receiving a culturally responsive education beyond the master narrative, exposing them to more perspectives of race, religion, and sexual and gender identity, which could contribute to an increased understanding of communities in which they may not belong.

This assumption is largely based on my own experience as a white, middle-class female who attended a public high school in a rural community with very little diversity. It would be wrong of me to assume that every white, American student who was educated in a rural community had the same experience that I did. However, it may be for some cases. I did not directly research the efforts to teach diversity to similar communities and, therefore, can't confirm this assumption beyond my own experience. It may be safe to say that isolated communities, like mine, are less likely to see the struggles of people of color or other non-dominant cultures because they do not have contact with other

groups. My research mostly consisted of looking at how non-dominant cultures are influenced by culturally responsive teaching. However, I believe that it is equally important to expose white, European-American students from rural communities to the experiences and perspectives of cultures different from their own, through Pratt's notion of contact zones, if we are to expect them to be culturally responsive as they get older and enter other, more diverse communities as adults.

Research Questions Revisited

1. What is culturally responsive teaching and why is necessary?

Culturally Responsive Teaching, according to Geneva Gay, "is defined as using the cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively" (Gay, 2001, pg. 106). Furthermore, "it is based on the assumption that when academic knowledge and skills are situated within the lived experiences and frames of reference of students, they are more personally meaningful, having higher interest appeal, and are learned more easily and thoroughly" (Gay, 2000). In her book, Gay assigns six characteristics to the meaning of culturally responsive teaching: 1) validating, 2) comprehensive, 3) multidimensional, 4) empowering, 5) transformative, and 6) emancipatory (2010, p. 31-38). It is necessary because there is a general lack (usually unintentional) of incorporating histories, experiences, and perspectives outside of the mainstream in modern curriculum. Many people are unaware that race, gender, sexual identity, and religious beliefs are factors in lower achievement outcomes as compared to their European-American peers. This may

possibly be the result some teachers' inherent biases and the instinct to treat all students the same as I highlight in the review of literature in Chapter 2. Teachers may not be aware of the problems with color-blindness, which is meant to be a positive thing, but actually does not acknowledge the experiences of people of color and is now seen as doing more harm than good. However, by making space for students to connect their lived experience with their education, we understand that their cultural identity and their academic identity can work together, and we don't ask them to choose between one or the other.

2. How are the learning objectives of culturally responsive curriculum achieved?

Depending on the teacher or program, learning objectives may vary. To answer this question, I will discuss the learning objectives of the curriculum designed for this thesis, and explain how they can be achieved.

a) The first learning objective is for students to understand and evaluate their own cultural values and identities, which will later help them situate how their values are reflected in how they perceive the world around them. This can be accomplished when students write their cultural literacy narrative, which asks them to reflect on the values of their culture, and how those values reflect their own. It also opens students up to the idea that our personal values are often instilled upon us based on the culture that we belong to, and that many different values may exist within different cultures. Within a culturally responsive curriculum, students should be asked to identify and confront their biases, which are often the

result of misunderstanding other cultures and forming judgements based on their own values.

b) The second objective of a culturally responsive curriculum is for students to discover how their lived experiences are valuable and can not be separated from the education process. This can be accomplished by daily journals that connect what they are learning with their own experience, and by encouraging students to participate in daily discussions that are centered on sharing their voices and lived knowledge with the class. This objective also asks students to engage in their critical thinking skills by evaluating how their experiences connect in the classroom. Fostering critical thinking is a major objective of not only culturally responsive teaching, but also critical literacy and democratic education.

c) A third objective is for students to learn about how they can make a difference in their community by researching local causes and what organizations exist that help the cause or to identify a need that is not being represented. Community engagement and service is a central pillar of many university missions, including Eastern Washington University (2019).

3. How does a culturally responsive pedagogy influence critical thinking?

Culturally responsive teaching inherently fosters critical thinking because it situates students' learning in their own lives. In doing so, they are able to make connections, ask questions, and evaluate the standard traditions of the learning process.

4. How does critical thinking relate to critical literacy?

It seems that critical thinking is the precursor to critical literacy. Students need to know how to ask questions and to make logical conclusions based on the connections made between their lived experiences and what they learn in the classroom. Critical thinking is about the objective analysis of what they learn and then making a judgement based on that analysis. Critical literacy is very similar, but a bit more radical in that it means students evaluate and challenge the status-quo, which means challenging authority—something they may not be comfortable doing for a variety of reasons.

5. How does a culturally responsive curriculum prepare students to leave college with the tools needed to contribute to their community and work together for the common good?

Educating students on how they can participate in their communities is informed by the main objective of social and cultural literacy—students' ability to situate themselves within their community, to understand and appreciate other cultures, and to work together across varying cultures.

Limitations of the Study

This study has a few limitations. First, this study does not include the opinions of students. It is also limited in the fact that the curriculum designed for this thesis was not tested in the classroom, so there is are no student perspectives data to support the effectiveness of culturally responsive teaching. Ideally, there would be a significant pool of student voices that relate this topic to their own education. The second limitation is based on the assumption that everyone has the

same values that I, and others who advocate for culturally responsive teaching, have when it comes to closing the gap in student achievement. The values of culturally responsive teaching, critical literacy, and democratic education are largely based on liberal ideologies, and this study does not include perspectives of advocates for a more conservative education. Furthermore, this is beyond the scope of the present study. While there is quantitative research that has been done that highlights achievement gaps, like graduation rates, this thesis does not represent those results. Lastly, there are limitations involving the depth of research available that applies to this topic compared to what this project addresses. I did my best to provide a comprehensive breadth of knowledge, but there are a lot of aspects that I was not able to cover in this study. This project provides only a brief explanation for culturally responsive teaching compared to the research being done in this field.

Implications of Findings for Teachers

This study is focused on what teachers can be doing to be more culturally relevant and responsive. Teachers need to consider how their biases might be reflected in the achievement of their students. They also need to realize that students' experiences are valuable to the learning process and that their experiences should be encouraged work in tandem with their education. Furthermore, this study attempts to make the connections among culturally responsive teaching, critical literacy, and democratic education. As a result, this places the teacher as someone who encourages students to practice their critical thinking skills as a means to challenge dominant cultural traditions, which is not

necessarily a shared value in our culture, especially not among more conservative cultures. Therefore, teachers who reflect these values in their teaching may need to be prepared for any possible backlash or misunderstanding that may arise as a result of their methods. However, hopefully by simply teaching students to engage in their cultures, observe other cultures, and learn of historical and modern responses to inequities, students will not feel as if the values of their teacher are being impressed upon then, but rather are coming to their own conclusions based on their evaluations of the material.

Furthermore, in order for a teacher to responsibly expose students to cultures that they do not themselves belong to, it is important to educate themselves the best they can, and to be open to the idea of not knowing. For example, just because teachers may not be a member of the LGBTQ community, does not mean that they should avoid teaching queer rhetorics. Instead, they should research appropriate materials and provide voices of those who do belong to the LGBTQ community, acting as a mediator instead of a knower. This also creates space for students belonging to that community to be the knowers if they feel comfortable doing so. By acknowledging that we're all in a constant state of learning, teachers should feel comfortable in guiding these lessons and discussions, making sure that the conversation is positive, open-minded, and compassionate.

Recommendations for Further Research

Because of the limitations of this study, I have several recommendations for further research. First, it would be ideal to teach this curriculum in a college

course, collect the data--students' pre-post surveys, journals and essays on critical literacy, critical thinking, and cultural literacy, and evaluate the knowledge gained as a result of the findings. If I were going to do a case study with this original curriculum, I would begin the course with a discussion of culture and a survey that collects data on the students' knowledge prior to entering the class. At the end of the course, I would conduct the same survey that collects data on the knowledge gained over the course of the program and compare it with the earlier survey and collect journals on the same topic in weeks one and ten. Furthermore, if I had more time, I would more deeply explore examples of culturally responsive teaching and its effects on achievement.

Final Reflections

The topic for this research evolved from the work that I did with Dr. Crane in her Contemporary Rhetorics class where I dedicated my final project to protest, or social movement, rhetoric. I was very interested in the rhetorical process behind social change, and the rhetorical process behind its opposition. Wanting to apply the art of protest rhetoric to teaching is what helped me discover culturally responsive teaching, under the guidance of Dr. Reeves. Before that, I had researched and written about the achievement gap with regards to critical reading; developed a curriculum based on the biography of Civil Rights Leader, Ella Baker; written a literature review on critical literacy; and put together an annotated bibliography on critical discourse analysis. In fact, I specifically remember telling Dr. Reeves at the beginning of the program that I wanted my

thesis to involve social justice in some way. However, it wasn't until I started to put the project together that I realized the full-circle extent of my research. As I approach the final conclusion, I find myself wishing that I had more time to dedicate to this project, to develop the curriculum, and to work on creating diversity training workshops that might help teachers begin these discussions in their communities. Teachers have important jobs to do in our country and we're up against a lot: lack of funding, pressure to maintain state test score averages, workplace bureaucracy, large classes, and long hours. However, it is because of the teachers who, regardless of the challenges they may face, dedicate themselves to the service of their students, their community, and the equality of education that countless improvements have been made in order to make the world a better place by providing an equitable education grounded in the values of democracy. I would like to conclude the project with my teaching philosophy, which has developed more fully as a result of my teaching experience and the research that I've done for this project.

Teaching Philosophy

First and foremost, my teaching philosophy is grounded in the success of my students, without their success, teaching means little. The first thing I consider when it comes to student success is listening. Listening to the individual needs of students can make a significant difference in their learning experience and encourages students to practice self-advocacy. Another benefit of listening is being culturally responsive and executing curriculum accordingly. I believe in a culturally responsive pedagogy that fosters communication and encourages a

variety of backgrounds and cultures to continue pursuing their education beyond the classroom. One aspect of listening, influenced by bell hooks, is radical openness. She advocates for radical openness as a means to better serve her students and to encourage students to do the same within their community. For me, this means withholding any judgments and truly taking into consideration student's personal perspectives influenced by their uniquely lived experiences. Because education is no longer only for the elite, and as education finds itself connecting more and more with the traditionally underserved, educators need to be ready and willing to develop a teaching methodology that incorporates non-dominant cultural experiences. This need is particularly evident in English as a Second Language (ESL) classrooms serving refugee and immigrant communities, like the one I taught at in Salt Lake City. As an ESL instructor, it is vitally important to encourage students to continue practices from their culture of origin, making space for their cultural identity in the classroom. It means incorporating the familiar to teach the unfamiliar.

Furthermore, research has shown that students respond best to the learning process when they feel as if they have a voice and are actively encouraged to share that voice with the world. By making space for students' experiences as knowledge, we empower them to be active, civic participants within their community, whether that is a school, family, church, or global communities. When we listen to our students' stories, we can better serve them on their road to success in education.

The objectives of my teaching philosophy are largely influenced by teaching critical literacy strategies adapted from Paulo Freire's concept of a critical pedagogy.

It is my belief that students benefit from learning to position themselves within their community and given cultural context. In order to foster critical literacy, students will need to be able to practice critical thinking in order to identify the socio-economic aspects that pertain to their lived experience.

My teaching reflects that of a holistic, democratic approach in the classroom, one that anticipates the needs of the class as a whole, as well as the needs of individual students. My success as a teacher is their success as a student, and it is my job to do what I can to foster that success.

References

Action Research. (2018). Retrieved June 1, 2019, from https://cirt.gcu.edu/

Aguilar, B. (2016). "I am from Epifania and Tomas"--An autoethnography and bi-

     literacy narrative of Mexican American orchard workers' daughter. EWU

     Master's Thesis.

Bamford, A. (2003). The visual literacy white paper.

Berlin, J. A. (1992). Poststructuralism, cultural studies, and the composition classroom:

     Postmodern theory in practice. *Rhetoric Review,* 11(1), 16-33.

Beyond the rhetoric: Improving college readiness through coherent state policy (Rep.).

     (2010). Retrieved February 1, 2018, from The National Center for public policy

     and higher education website:

     http://www.highereducation.org/reports/college_readiness/CollegeReadiness.pdf

Blommaert, j, & Bulcaen, C. (2000). Critical discourse analysis. *Annual Review of*

     Anthropology, 29(1), 447-66.

Brooks, C. F. (2016). Role, power, ritual, and resistance: A critical discourse analysis of

     college classroom talk. *Western Journal of Communication,* 80(3), 348–369.

Butler, S. (2016, June 09). The Way Home. Retrieved June 14, 2019, from https://world-

     trust.org/the-way-home/

Cook, G. (2003). *Applied linguistics.* Oxford: Oxford University Press.

Curtis, C. A. (1998). Creating culturally responsive curriculum: Making race matter. *The*

     Clearing House, 71(3), 135-139.

Delpit, L. (2012). *"Multiplication is for white people" raising expectations for other*

     people's children. New York: New Press.

Denman, G. A. (1991). *Sit tight, and I'll swing you a tail . . . Using and writing stories with young people.* Portsmouth, NH: Heinemann.

Depenbrock, J. (2017, August 23). Federal judge finds racism behind Arizona law banning ethnic studies. Retrieved May 28, 2019, from https://www.npr.org/sections/ed/2017/08/22/545402866/federal-judge-finds-racism-behind-arizona-law-banning-ethnic-studies

Graduate & Undergraduate Catalog. (2019). Retrieved June 14, 2019, from https://catalog.ewu.edu/mission/

Hirsch, E. D. (1987). *Cultural literacy: What every American needs to know*. New York, NY: Vintage Books.

Fajardo, M. F. (2015). A review of critical literacy beliefs and practices of English language learners and teachers. *University of Sydney Papers in TESOL,* 10, 29-56.

Fay, B. (2019). Student loan resources: Financial aid & loan debt management. Retrieved May 28, 2019, from https://www.debt.org/students/

Freire, P., & Faundez, A. (1992). *Learning to question: A pedagogy of liberation*. New York, NY: Continuum.

Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy, and civic courage*. Lanham, MD: Rowman & Littlefield.

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. New York, NY: Teachers College Press.

Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education,* 53(2), 106-116.

Gillette. (2019, January 13). We Believe: The Best Men Can Be | Gillette (Short Film).

    Retrieved June 14, 2019, from https://www.youtube.com/watch?v=koPmuEyP3a0

Giroux, H.A. (2011). Paulo Freire and the courage to be political. *Our Schools Our*

    Selves, 20(2), 153-163.

Graff, G., Birkenstein, C., & Durst, R. (2018). *"They say/I say": The moves that matter in*

    academic writing: With readings(4th ed.). New York, NY: W. W. Norton et

    Company.

Hansen, M., Mann, E., Quintero, D., & Valant, J. (2018, April 17). Have we made

    progress on achievement gaps? Looking at evidence from the new NAEP results.

    Retrieved June 13, 2019, from https://www.brookings.edu/blog/brown-center-

    chalkboard/2018/04/17/have-we-made-progress-on-achievement-gaps-looking-at-

    evidence-from-the-new-naep-results/

Hing, J. (2015, April 18). Tucson's ousted Mexican-American studies director speaks:

    The fight's not over. Retrieved May 1, 2019, from

    https://www.colorlines.com/articles/tucsons-ousted-mexican-american-studies-

    director-speaks-fights-not-over

Hooks, B. (1994). *Teaching to transgress: Education as the practice of freedom*. New

    York, NY: Routledge.

Hooks, B. (2003). *Teaching community: A pedagogy of hope*. New York, NY: Routledge.

Hooks, B. (2010). *Teaching critical thinking: Practical wisdom*. New York, NY:

Routledge.

Huang, S. (2011). Reading "further and beyond the text": student perspectives of critical literacy in EFL reading and writing. *Journal of Adolescent & Adult Literacy, 55*(2), 145-154.

Knoblauch, C. H. (1990). Literacy and the politics of education. In A. Lunsford, H. Moglen, & J. Slevin (Eds.), *The right to literacy* (pp.74-80). New York, NY: MLA.

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*(3), 464-491

Lewis, B. (2019, March 13). The current views on standardized testing pressure. Retrieved June 14, 2019, from https://www.thoughtco.com/the-buildup-of-standardized-testing-pressure-2081135

Lieberman, D., & Goucher, C. (1999). Multicultural education and university studies. *The Journal of General Education, 48*(2), 118-125.

Lindquist, J. & Halbritter, B. (2019). Documenting and discovering learning: Reimagining the work of the literacy narrative. CCC February...

Lunsford, A. A., Brody, M., Ede, L. S., Moss, B. J., Papper, C. C., & Walters, K. (2017). *Everyones an author, with readings* (2nd ed.). New York: W.W. Norton & Company.

Magolda, M. B. (2014). Self-authorship. *In Search of Self: Exploring Student Identity Development.* 2014(166), 25-33.

Maldonado, C. (2018, July 25). Price of college increasing almost 8 times faster than wages. Retrieved May 12, 2019, from

https://www.forbes.com/sites/camilomaldonado/2018/07/24/price-of-college-increasing-almost-8-times-faster-than-wages/#11c1b18266c1

McCarthy, C. (1990). *Race and curriculum.* London: Falmer.

McKernan, J. (2008). *Curriculum and imagination: Process theory, pedagogy and action research*. London: Routledge.

Majid, A. & Esmaili, F. (2015). A brief overview of critical discourse analysis in relation to gender studies in English language textbooks. *Journal of Language Teaching & Research*, 6(5), 1033–1043.

Nunan, D. (1988). *The Learner-centred curriculum: A study in second language teaching*. Cambridge: Cambridge University Press.

Office of superintendent of public instruction - State Testing. (2018, October 25). State Testing - Office of Superintendent of Public Instruction. Retrieved June 5, 2019, from http://www.k12.wa.us/assessment/StateTesting/

Phuntsog, N. (1999). The magic of culturally responsive pedagogy: In search of the genie's lamp in multicultural education. *Teacher Education Quarterly,* 26(3), 97-111.

Racial and Ethnic Achievement Gaps. (n.d.). Retrieved June 13, 2019, from https://cepa.stanford.edu/educational-opportunity-monitoring-project/achievement-gaps/race/

Reeves, L. L. (2011). Action research, community, and hope: Thich Nhat Hanh, bell hooks, and postmodernity. *WAESOL World Quarterly 36, 1*. Winter 2011.

Reeves, L. (2014). English 112 goals and objectives: Composition for multilingual writers. Cheney: Eastern Washington University Department of English.

Reeves, L. L. (2017). 'Interconnectedness' through daily writing: Orchardists' daughters tell their stories. *The WAESOL Educator.* (Online).

Rogers, R. & Shaenen, I. (2013). Critical discourse analysis in literacy education: A review of the literature. *Reading Research Quarterly,* 49(1), 121-143.

Santiago-Ortiz, A. (2019). From critical to decolonizing service-learning: Limits and possibilities of social justice based approached to community service-learning. *Michigan Journal of Community Service Learning,* 25(1), 43-54.

Safdar, S. (2012, December 30). Everything you always wanted to know about culture | Saba Safdar | TEDxGuelphU. Retrieved June 14, 2019, from https://www.youtube.com/watch?v=FaOJ71czAGQ

Senechal, T. (2019). Father's stories and my own: Contextualizing lived experiences of the Cuban heritage language and culture--An autoethonography about transculturation. EWU Master's Thesis.

Slattery, P. (2006). *Curriculum development in the postmodern era* (2nd ed.). London: Routledge.

Sokol, C., Glover, N., Francovich, E., Clouse, T., Culver, N., & Deshais, N. (2018, February 21). One student dead, three in hospital after classmate opens fire at Freeman High School. Retrieved June 14, 2019, from http://www.spokesman.com/stories/2017/sep/13/shooting-reported-at-freeman-high-school/

Stenner, P. & Marshall, H. (1995). Critical discourse analysis? *Discourse and Society,* 6(4), 568-570.

Time. (2019). 100 photographs: The most influential Images of all time. Retrieved June 14, 2019, from http://100photos.time.com/

Villegas, A. M., & Lucas, T. (2002). *Educating culturally responsive teachers: A coherent approach*. Albany, NY: State University of New York Press.

Vralsted, N. (2019). *"This is the oppressor's language, yet I need it to talk to you":* A critical examination of translanguaging in a focus group of Russian speakers*.* EWU Master's Thesis.

Vralsted*,* N. & Reeves*, L. L. (2018).* Finding a Voice in Standard American English*. WAESOL Educator*, Summer.

Weinstein, C., Curran, M., & Tomlinson-Clarke, S. (2003). Culturally Responsive Classroom Management: Awareness into Action. *Theory into Practice,* 42(4), 269-276.

Winkelmes, M. (2015). The unwritten rules of college: Transparency and its impact on equitable learning. *Transparency in Learning and Teaching Higher Ed,* 1-10.

Yagelski, R. P. (2000). Abby's lament: Does literacy matter? *Literacy matters: Writing and reading the social self* (pp.1-6). Albany, NY: Teachers College Press.

You're not going to believe what I'm about to tell you. (n.d.). Retrieved June 14, 2019, from https://theoatmeal.com/comics/believe

VITA

Author: Natalie M. Giles

Place of Birth: Ogden, UT

Undergraduate Schools Attended: Eastern Washington University, The Evergreen State College

Degrees Awarded: Bachelor of Arts, 2014, The Evergreen State College

Honors and Awards: Graduate Service Award, English Department, 2017-2019, Eastern Washington University

Professional Experience: ESL instructor, Salt Lake City Utah; Instructor, Eastern Washington University, English 101 and 201