



RESTORATIVE CURRICULUM: CULTURALLY RELEVANT PEDAGOGY AS RESTORATIVE JUSTICE

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WELCOME!

REFLECTION: PAIR-SHARE

Think about the most engaging lesson you ever taught (or experienced).

- **What made it so engaging for students?**
- **What made it engaging for you?**



REFLECTION: WHOLE GROUP



- What are some reasons why students disengage from the academic aspects of school?
- What keeps you from being engaged in lessons you teach?

ORIGINS OF “CRP”

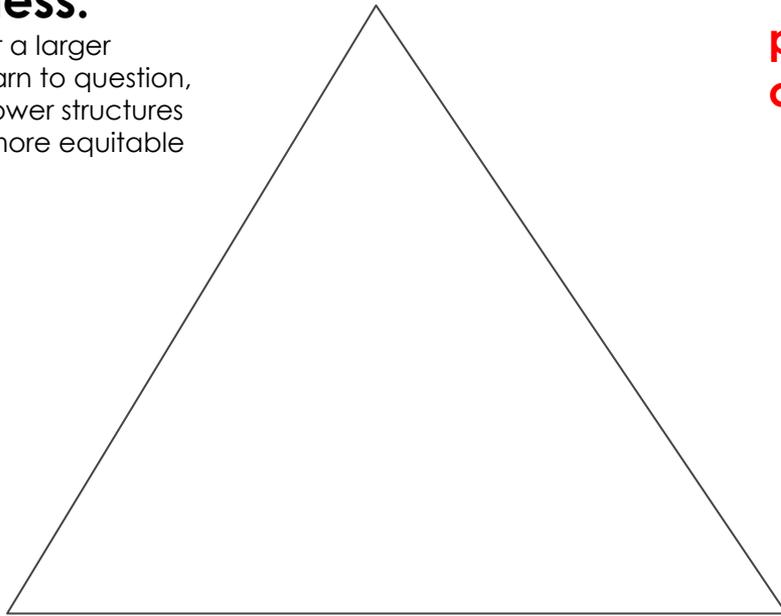
The term “Culturally Relevant Pedagogy” was first penned by Dr. Gloria Ladson-Billings in 1995 to describe the practices of successful teachers of Black children.

- ❖ Ladson-Billings surveyed parents, students, and educators
- ❖ Ladson-Billings interviewed teachers (of multiple races) and observed and studied their classroom practices
- ❖ She found that these teachers engaged in 3 critical pedagogical practices

CULTURALLY RELEVANT CURRICULUM: 3 COMPONENTS

Critical Consciousness:

Academic literacies are utilized for a larger sociopolitical purpose; students learn to question, critique and interrogate current power structures and imagine, create and design more equitable alternatives.



Academic Achievement:

Students learn to think more deeply and critically.

***** All 3 components must be present to be considered culturally relevant practice.**

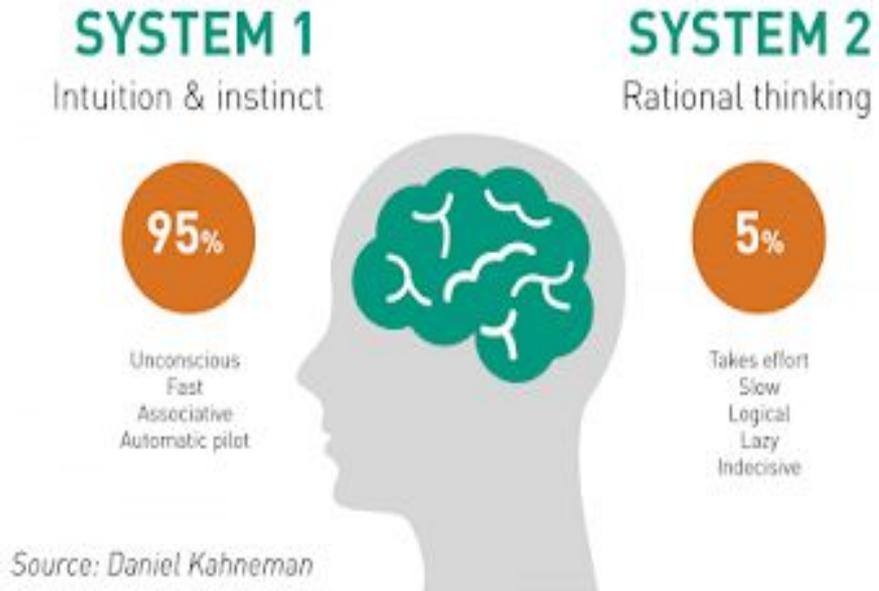
Cultural Competence:

Value and build on students' home culture while helping them acquire skills of a different culture.

CHALLENGES OF “CRP”

All cultures are not created equal in our society—to value students’ home culture requires:

- willingness to learn about students’ cultures, community
- willingness to acknowledge and combat our own racial biases and assumptions



CHALLENGES OF “CRP”

- Developing students’ critical consciousness means we ourselves must be critically conscious—
 - we are willing to interrogate, critique and question current power structures. Challenging the status quo is not easy
 - Willingness to acknowledge/admit the ways we may be complicit in these power structures that oppress and exploit others
- We must draw upon students’ lived experiences while also developing their academic literacies.
 - Pressures of standardized testing and evaluation
 - Alignment of curriculum with standards

INTERACTIVE LESSON

Context: Chicago Lawn (southwest side of Chicago)

- 55% Latinx, 45% Black
- 97% low-income
- 30% speak a language other than English at home (Spanish)

Grade Level: Middle School (8th Grade)

Subjects: History/Social Studies, English Language Arts, and Writing

DESCENDANCY: MAYDA DEL VALLE



A DIFFERENT MIRROR: RONALD TAKAKI

*History can be like a mirror: by looking into it, we can see who we are; we can know ourselves. But while the study of the past can provide collective self-knowledge, it often reflects the scholar's (or historian's) particular perspective or view of the world. What happens when historians leave out many of America's peoples? What happens, to borrow the words of Adrienne Rich, "when someone with the authority of a teacher" describes our society, and "you are not in it?" Such an experience can be disorienting -- "a moment of psychic disequilibrium, as if you looked into a mirror and saw nothing."*²⁹

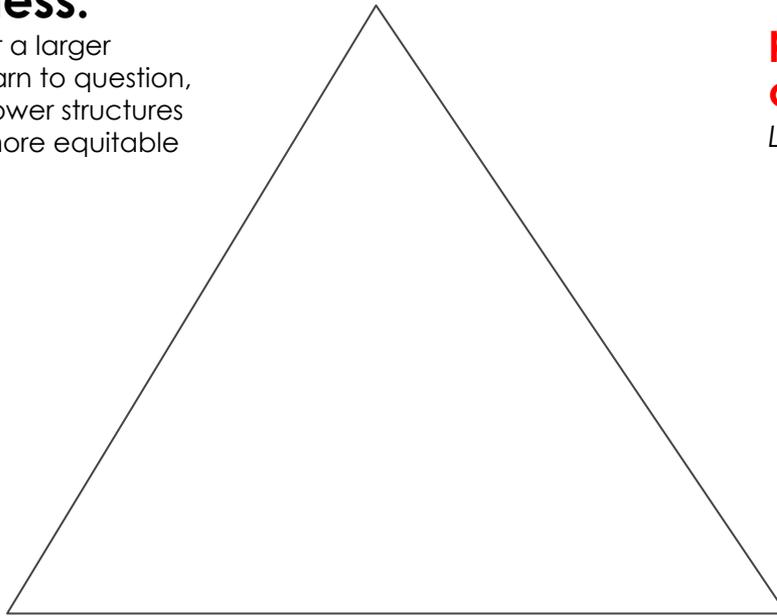
Talking Circle:

- Think about your individual school experiences and what was/is taught in your History/Social Studies and other classes. Have you felt like you were looking into a mirror (meaning you learned about yourself and those who look like you?) Or has it felt more like looking into a mirror and seeing nothing??
- How do we avoid what Takaki calls "psychic disequilibrium?" How do we make sure school curriculum is like looking in a mirror for our Black and Brown students? How do you assess and reflect with students about how their identity is reflected in your role in your school?

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Ladson, Billings. G. (1995)

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RESTORATIVE JUSTICE:

- We all have **inherent worth** and **value**.
- **Relationships** are the glue that hold us together. **Building community** is central to our well-being as individuals and as a collective.
- **Dignity, compassion, respect and trust** is the way we build and maintain positive relationships--even during times of conflict.
- Conflict and harm must not be dismissed or ignored. We are all responsible for repairing harm and **mending damaged relationships**.

CRP AND RESTORATIVE JUSTICE

Restorative Justice:

- ❑ Positive relationships and community is key to peace and justice
- ❑ We all have inherent worth and value
- ❑ **Conflict must be addressed in ways that repair, not exacerbate, harm**
- ❑ Goal is to promote positive behavior and prevent negative behavior that damages relationships

Culturally Relevant Pedagogy:

- ❑ Builds community through shared experiences
- ❑ **Validates and values students' cultures, community knowledge and wisdom**
- ❑ **Students learn to productively grapple with internal/external conflicts and those with differing perspectives**
- ❑ Preventative against negative behavior by engaging students in learning

****Culturally Relevant Pedagogy is a crucial component of RJ***

PERSONAL REFLECTION:

- To what extent does your work reflect students' various and intersectional identities?
- What are the fears you have related to discussions about race, power, and identity?
- What is your role in supporting authentic and transformative culturally relevant pedagogy?
- How do you hold up a mirror to your work? How do you listen to students?

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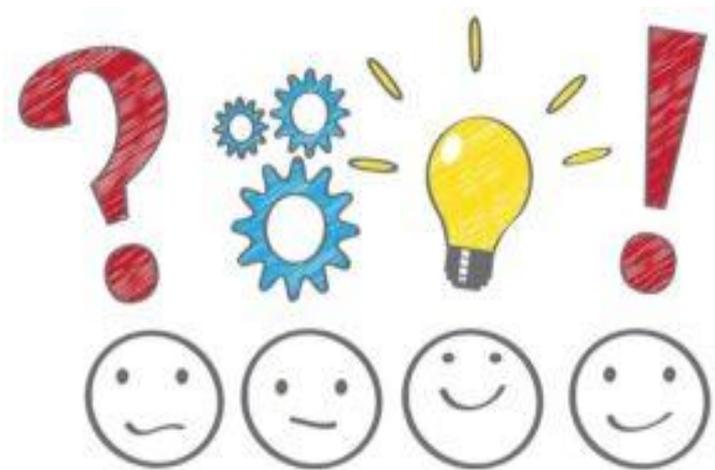
CULTURALLY RELEVANT PEDAGOGY IS COMMITTED TO
COLLECTIVE, NOT MERELY INDIVIDUAL EMPOWERMENT.

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Ladson-Billings; 1995



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QUESTIONS???

