



TeachingWorks

UNIVERSITY of MICHIGAN SCHOOL of EDUCATION

2016-17 TeachingWorks Streaming Seminar Series

Inside Teaching: A Powerful Force for Equity

Learning about students' cultural, religious, family, intellectual, and personal experiences and resources for use in instruction

Featuring:

Kris D. Gutiérrez

Carol Liu Chair in Education Policy, Professor of Language, Literacy, and Culture in the Graduate School of Education, University of California, Berkeley.

Thank you for your patience. The session will begin at 4:10 p.m.

Email questions to twseminar@umich.edu #twseminar

*Learning about students' cultural, religious,
family, intellectual, and personal
experiences and resources for use in
instruction*

Kris D. Gutiérrez

University of California

Berkeley Graduate School of Education

Developing a New Pedagogical Imagination: Learning to see Historically and Socioculturally

- **Goal**
 - Consequential and equity-oriented learning
 - What counts as equity?
 - What counts as culture?
 - Leveraging the everyday to build robust practices

Toward a Teaching and Learning System

- Focus on teacher and student learning
- Organized around expansive notions of learning and culture
- Movement from unexamined to examined assumptions about teaching/learning/students

Learning

- Understanding and designing environments that organize learning as the formative anticipation of possible futures, the realization of a potential

Expansive Learning

- Everyday concepts grow upward
- Scientific (school-based) grow downward
- Learning is the continual reorganization of the two

Equity: Our Miner's Canary



Equity is both ideal and pragmatic in its conceptualization

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Toward a Humanist and Equity-oriented Pedagogy:

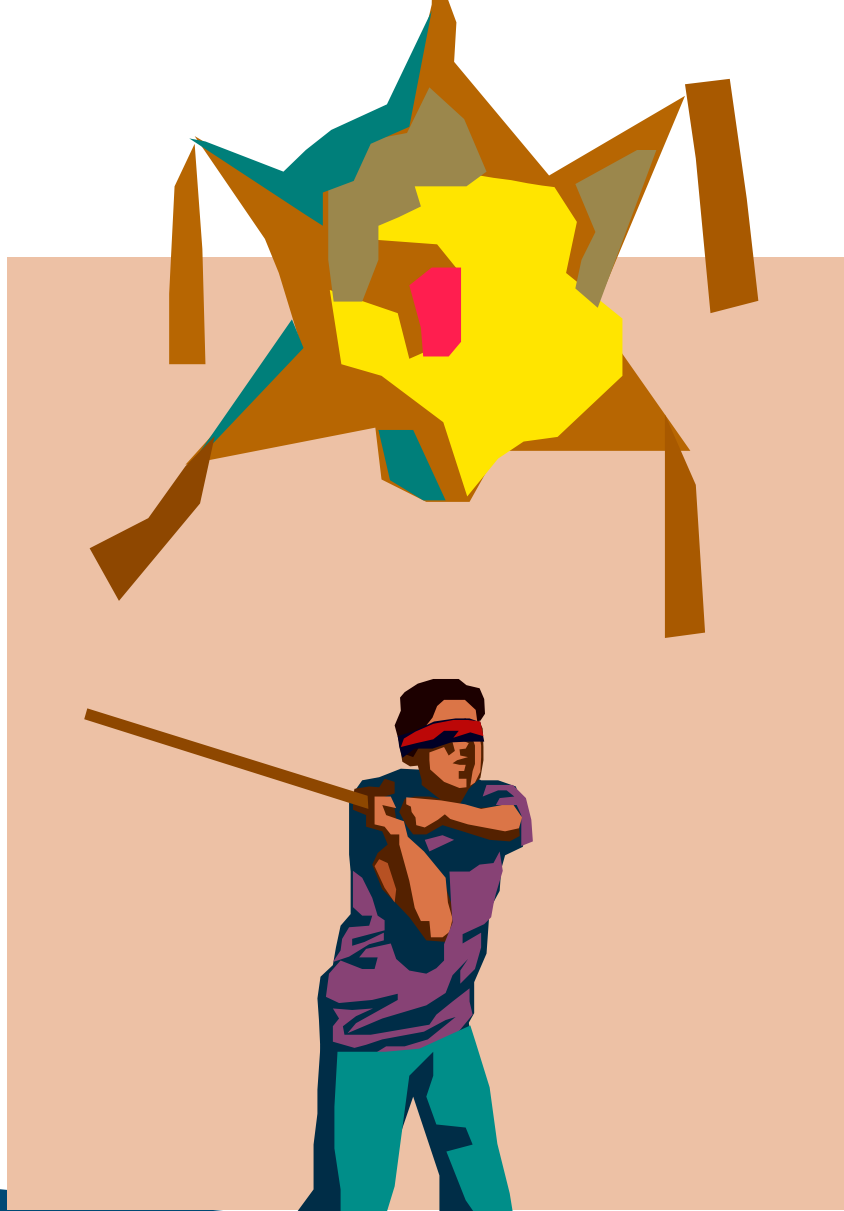
- Name the already existing analytical frameworks that inform your beliefs about learning/teaching; what's already assumed?
- Identify the recurrent social and cultural constructions of students in our discourses & tools
- Trace the intellectual and sociocultural history of the constructs/constructions used in our teaching;

Robust & Equity-oriented Practices

- Conceptually coherent
- Evidence-based
- Organized around big ideas and practices
- Interdisciplinary
- Tightly woven with inquiry and practices
- Historicized

CULTURE

- Human beings organize life for new generations to rediscover and appropriate mediating artifacts; through the process of enculturation; older persons arrange for younger ones to acquire the accumulated artifacts of their social group
- Culture is our sociocultural past (M. COLE)



**100% Piñata
rule**

**100% of Mexicans do not
hit piñatas 100% of the time**

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How can we teachers know what
is cultural about
youths' practices?

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Learning from Everyday People

Plessy V. Ferguson. Plessy v. Ferguson is a U.S. Supreme Court case from 1896 that upheld the rights of states to pass laws allowing or even requiring racial segregation in public and private institutions such as schools, public transportation, restrooms, and restaurants.

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Repertoires of Practice

- *Ways of engaging in activities stemming from participation in a range of cultural practices
- *Requires a focus on people's history of engagement in practices of the cultural community
- *Cultural differences, from this perspective, are attributed to variation in people's involvement in common practices of particular cultural communities.

(Gutierrez & Rogoff, 2003; Gutierrez & Correa-Chavez, 2006)

Repertoires of Practice vs. Learning Styles as Traits

Understanding the history of
people's participation in practices in
ways that give meaning to their lives

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<u>Remediation</u>	<u>Re-mediation</u>
Basic Skills	Basic Activity
Often Individualized	Join Activity
Scripted	Generative
Low Level Mediation or Assistance	Multiple Forms of Assistance
Homogeneous	Heterogeneous
Readiness Models	Rigorous, challenging
Generic assistance	Strategic assistance
English Only	Hybrid language practices

Situating our Practices

Hybrid

Environment

“EL” Maga



Mediators

Play and the Imaginary Situation

Technologies and joint activity

Cognitive Ethnography

Hybrid Language and Multimodal Practices

Theory, research, critical inquiry



Tools

-High Leverage Practices
Conceptions of Learning,
Culture, Knowledge



Learners



Object:

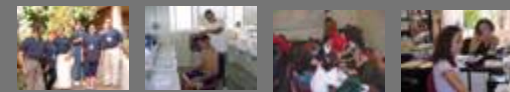


**Sociocritical
Literacies
Socio-scientific
Thinkers**

Outcome
Historical
Actors

Division of Labor:

JOINT ACTIVITY



Rules:

- Norms, Practices,
Policies;
- Pedagogical
philosophy

Community:

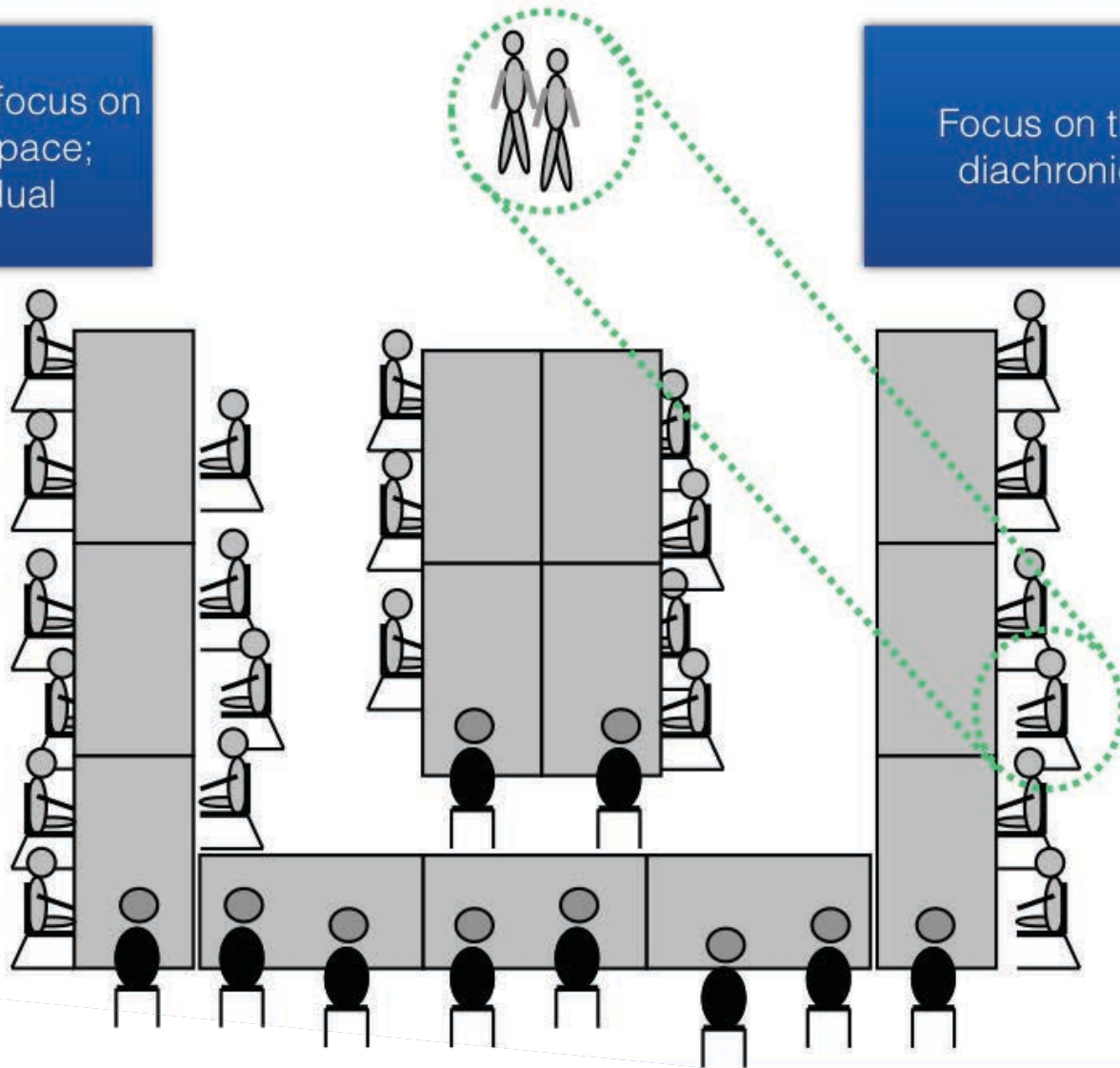
-Stakeholders



Time & Space in the MSLI Social Science Classroom 9:55 – 9:58

Traditional focus on official space; individual

Focus on the diachronic



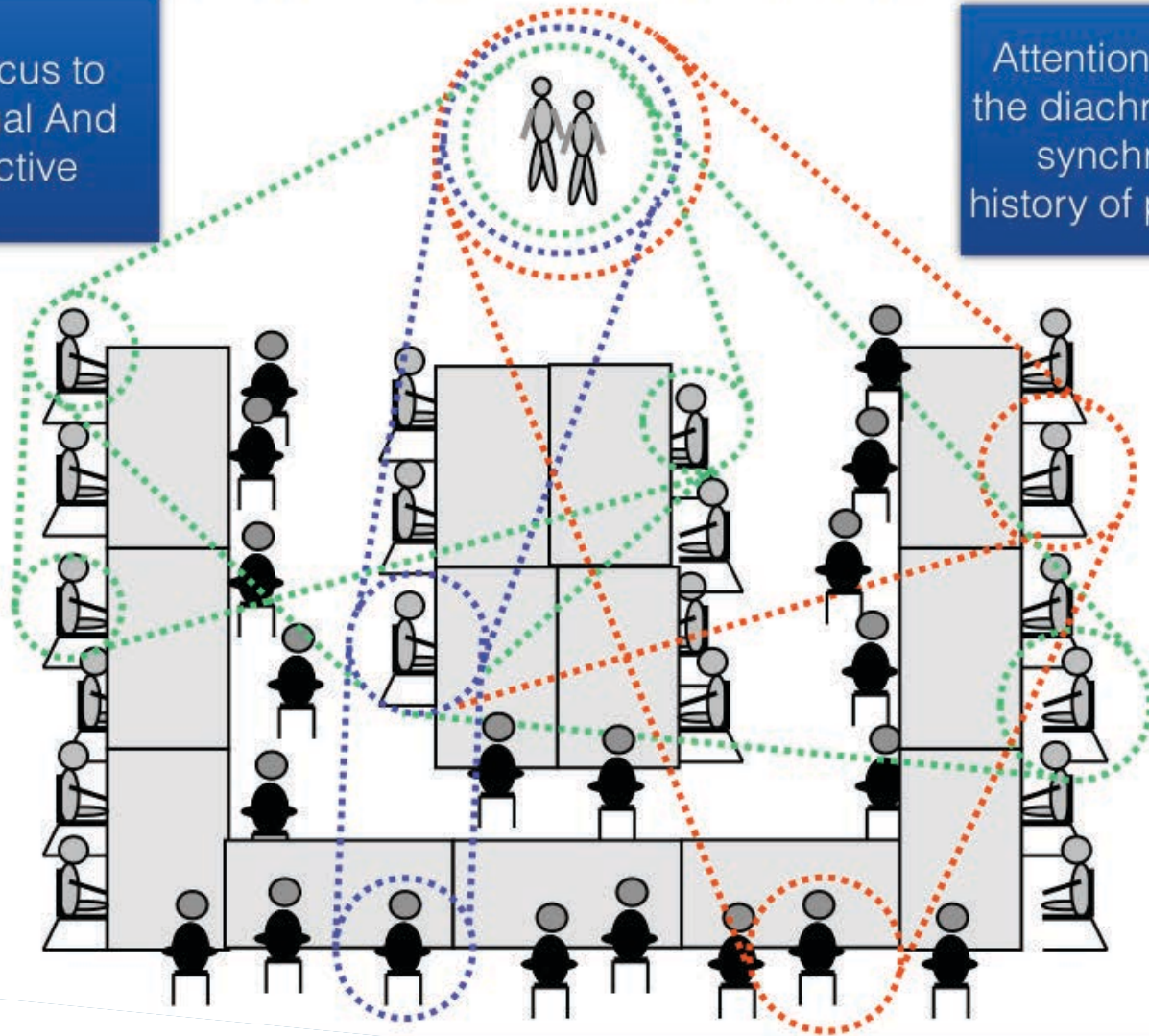
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Dialogue in Time & Space

MSLI Social Science Classroom 9:55 – 9:58

Shift focus to individual And Collective

Attention to both the diachronic and synchronic; history of practices



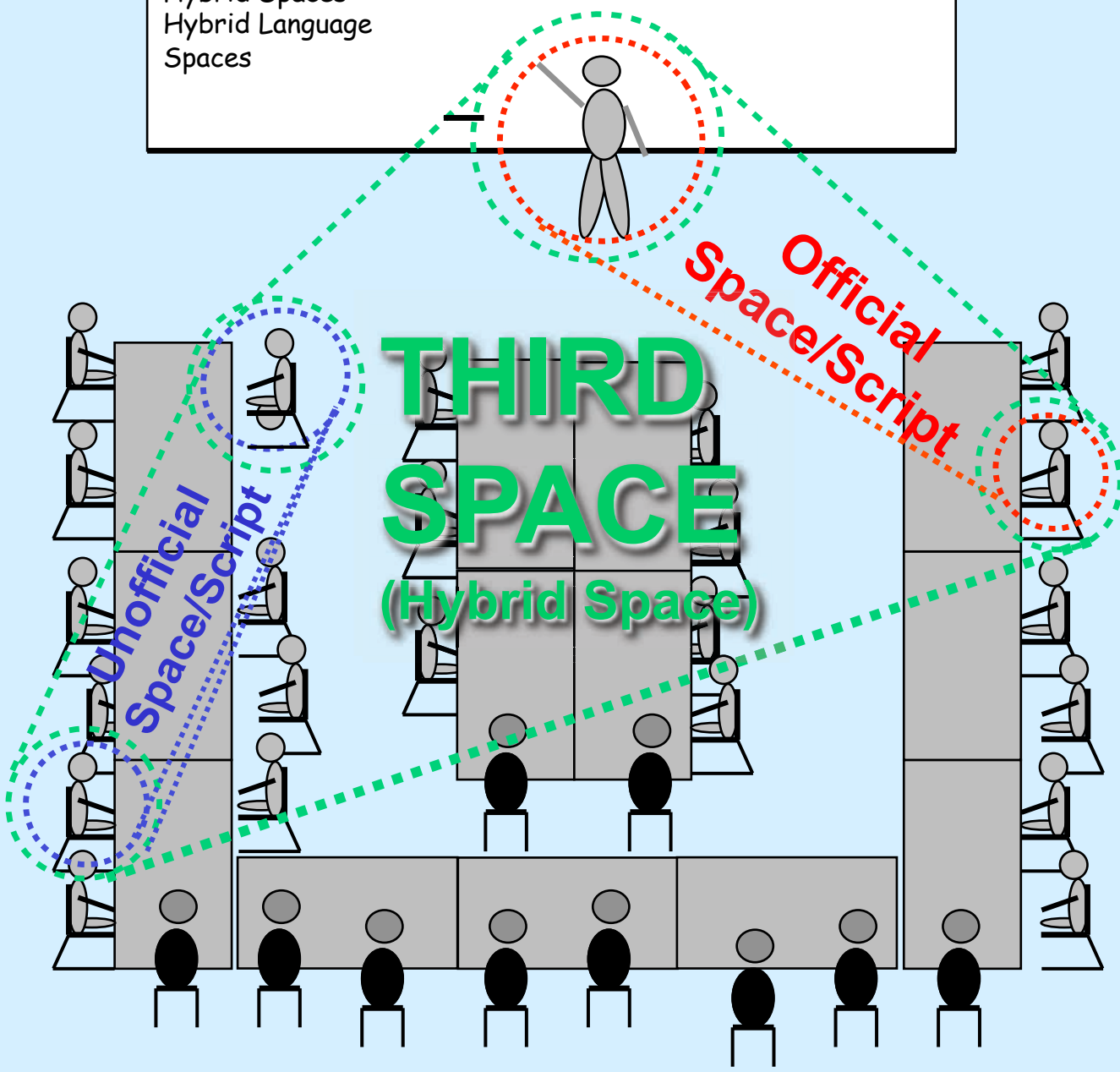
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Diagram by Prof. Carlos Tejeda

Vygotsky
Hybrid Spaces
Hybrid Language
Spaces

Las Redes

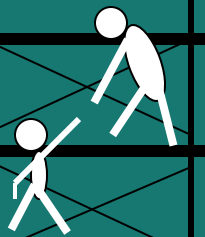


The Zone of Proximal Development

American Analogies

Actual developmental level as determined through problem solving under adult guidance or in collaboration with more capable peers

Scaffolding



Actual developmental level as determined by independent problem solving.

Zo-Peds as Scaffolding

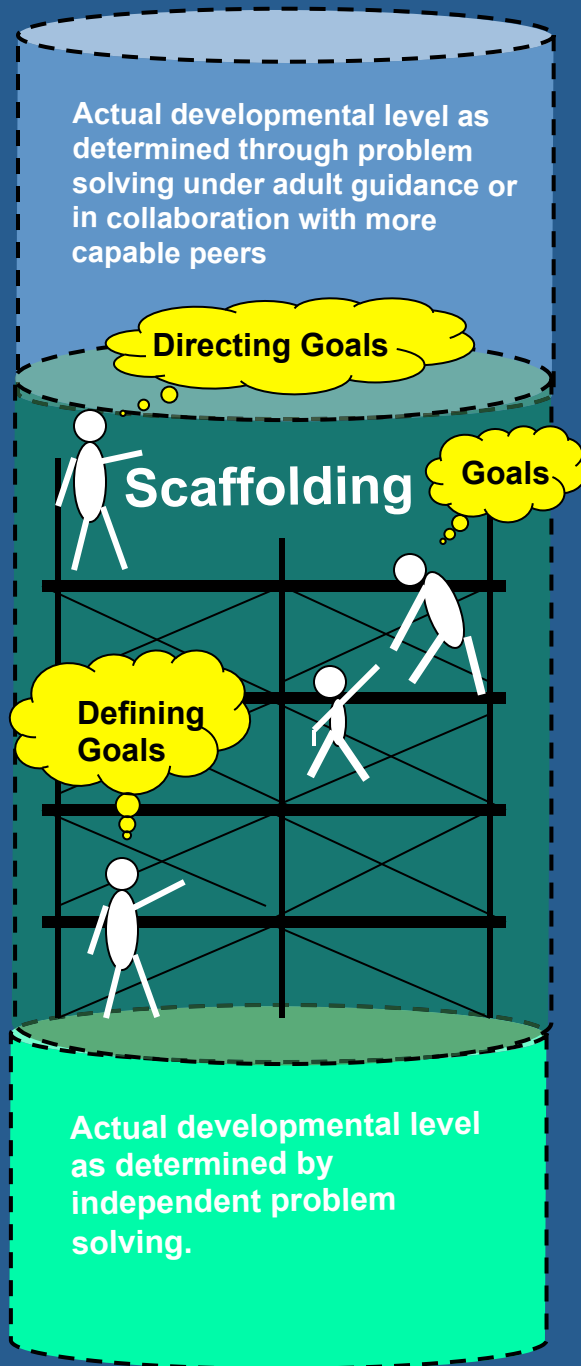
The basic notion of scaffolding is that adult tutorial interventions should be inversely related to the child's level of task competence—e.g., the more difficulty a child has in achieving a goal, the more directive the interventions should be.

The Zone of Proximal Development

American Analogies

ZO-PEDS VS. Scaffolding

The notion of scaffolding becomes problematic when one focuses not on the execution of a specific task but on the changes in the child. Central to the notion of scaffolding must be the understanding that the discovery of new goals is central to the process of development, and to capture the important way in which adult understanding of goals structures the sequence of activities the conception of scaffolding must include architects and foremen to the building process it references.



Cognitive Ethnography Outline

Fieldnote (Cognitive Ethnography) Outline

NAME: Your first and last name

SITE: XXXX School (MES) List program observed

DATE: Month/Day/Year

ENSEMBLE: (List all the children and Amigas/os you worked with even casually, or observed). Include names, ages, and grades.

ACTIVITIES: Games and Levels for the day (Activities for the observed time)

LETTERS: All to whom children wrote to El Maga

PROJECTS: Adventure Guide development; multimedia presentations
(List project in which students are involved)

I. GENERAL SITE OBSERVATIONS

What do you notice about the school as you come in; what is the feeling of the computer room, the general attitude of the children as a whole; what other activities within the school may be affecting the environment or atmosphere of the 5th Dimension activity. What are the feelings of the other UCLA students; what types of interactions/activities are taking place between the undergraduates (UGs) before the site activities begin (i.e., the ride to site, your conversations, etc.).

II. NARRATIVE

Concentrate on describing the interaction between you and the child(ren) (add more information about the environment around you, as ACCURATELY and THOUGHTFULLY as you can. Reflect on what went on at site, how you interacted with the child(ren), how they interacted with you, and how they interacted with each other. Be sure to note how you and the child(ren) came to engage in a specific activity, what their reaction was to the activity, and what difficulties or problems they encountered when dealing with the game. PAY close attention to dialogue, language use, and strategies the child(ren) utilized or attended to during the course of the game. Remember that negative instances or ways the interaction break down, or misunderstandings about the game are just as interesting as positive instances; in fact, they can be more informative when we try to understand what supports or constrains learning. BE SURE to write your opinions and subjective assessments as OBSERVER COMMENTS (OC), because they are your ideas, assumptions, or hunches— inferences or reasons about why the events unfolded in a particular way.

III. GAME-TASK LEVEL SUMMARY

Write a SHORT summary of the interaction. Include all the levels a child worked through to complete a task. That is, if a child completes the Beginner, Good, or Expert level of an ADVENTURE GUIDE, then break down and describe the interactions at each level: what the child was doing and what they HAD TO DO to complete the level; note any problems they may have encountered. BE SURE to include the kind of help YOU gave to get them throughout a particular level or through the processes of game play. Also include any assistance they sought or were given by peers.

IV. REFLECTION/ANALYSIS

This is your opportunity to reflect on the day's events and to make sense of them. Reflection notes are similar to observer comments and, in fact, your OCs should be useful to you in writing this section. This section is extremely important because it is the beginning of your analysis and will help your subsequent joint work with the children; these reflections will also help you when you write your final paper. Reflections should also include how you think your experiences are related to the concepts you are learning in class and how these theoretical tools influence or inform your analysis of ongoing learning activities, the processes of learning, etc. Reflection also provides an opportunity to begin to raise issues and questions you might have with the readings (i.e., learning experiences for which the readings do not account). Your analysis of practice through theory and theory through practice are not necessarily easy tasks but can be rewarding and serve as the source of very productive meaning-making and insight. Reflection sections should end with two or more questions that you want to consider when you return to site. Questions at the end of the cognitive ethnography field notes will help focus your attention for your subsequent work with the children.

Nate, Marco, & Las Redes

"I waited for you man."

**"Where have you been?
I missed you last
Monday."**

"Let's play chess."

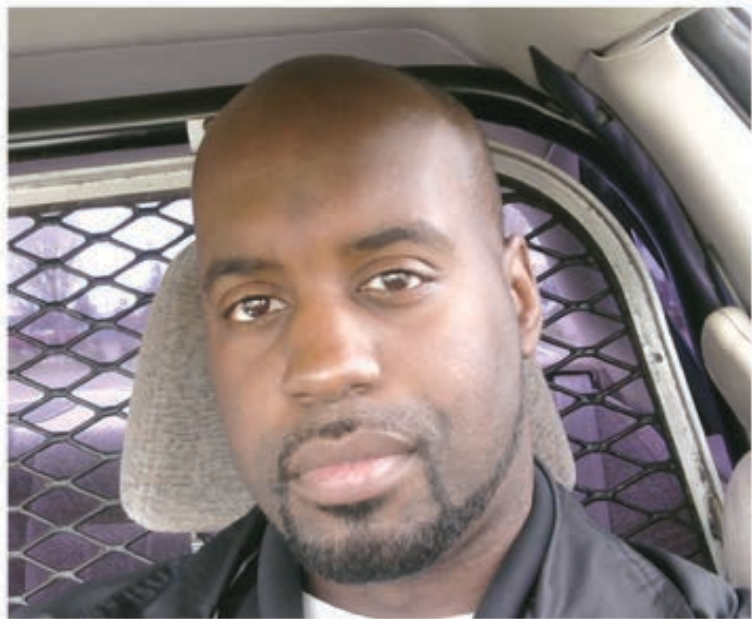
"C'mon, I'll teach you."

"I was dumbfounded..."

"It's like football..."

"...the kid taught me how to play..."





Adventures in Space

“...ZPD...third space...”

“...none compared to today.”

“Marco became the expert while I was the novice...”

“I learned how to play...”

“...truly a dynamic place where anything can happen...”



ORGANIZING LEARNING FOR THE FUTURE: LEVERAGING THE EVERYDAY

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The Ecology of Migrant Institute

Teatro

Workshops

Small Group Tutorials

Rec. Time

Rigorous learning
Multiple forms of mediation
Framing activities
Mini-lectures
Large/small group
Writing/reading conferences

Fieldtrips

Gender Circles
University of California

Residential Life

Difficult texts+ Multiple forms of mediation

- Framing “big picture” ideas and concepts, including history of the ideas read/discussed
- Locating the meaning of ideas and concepts studied and read in everyday practices
- Engaging in thoughtful discussions employing a range of roles and perspectives to pose new questions, generate ideas, to identify points of contradiction with one’s experience, view point, across texts and ideas,
- Ongoing opportunities to elaborate, revise, amend one’s thinking in writing/discussion/media/*teatro del oprimido*

- Embodying understandings of new concepts in problem-solving scenarios, identifying the problem and contradiction at hand; assessing the resolution; proposing and enacting alternative solutions/ perspectives (*teatro*)
- Marshalling evidence from text, discussions, life experiences.
- Critically examining the very practices of which they are a part, their contradictions, and their histories

Escaping the Encapsulation of Schooling

- Promotes a context of discovery: powers of experimenting, modeling, symbolizing and generating
- Involves a context of application: powers of social relevance and embeddedness of knowledge, learning as movement and guided practice
- Context of criticism: emphasizes the power of: resisting, questioning, contradiction, and debating
 - (Engeström, 1996)

- 345 Maybe this is a beginning for us, who **knows** (.) ri:ght?
- 346 ↑ Think **about** this place as a work**shop**, as a **factory**.
- 347 **Una maqui::la** (.) **pero de sueños** (.) Right?
- 348 schoo:l
- 349 This is where we **think** about- this is **your fu:ture** ((Points out toward campus))
- 350 (1.2) What's on the o:ther **si:de**? ((Points at a couple of students off camera))
- 351 (1.5) You **kno::w**? (.) You **kno:w**? (.) No? You **know** what's on the other side?
- 352 I **wanna** find out (though) (.) This is what I **wanna** do=
- 353 =I **wanna dream** our **fu:ture** (.) and I don't just **wanna dream** it=
- 354 =I **wanna** look over what's on the other side=
- 355 =That's the **bi:g** thing about **drea:ming** (.) **Let's** try (.) **Let's** go **see:=**
- 356 =Let's **see** **what's** on the other side. ((He starts to move away))

Historicizing Education

Historicizing Learning

Writing, Reading, and
Science

Thinking historically

Exploiting the contradictions

Cognitive and embodied
learning

Rigorous texts

Tool saturated environment

Heterogeneity and Hybrid

Language/literacy Practices

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Sociocritical Literacies

- Everyday and institutional literacies are reframed
- Oriented toward critical social thought and powerful literacies
- Historicizing Literacy
- Emphasize vertical and horizontal forms of learning
- Bolstered by syncretic texts

“Rising to the Concrete”

- **Critical Testimonios** (“Autobiography”) combined with an historicized “community-biography” and social media to develop a sociocritical literacy for social action and personal transformation among high school students from migrant farmworker backgrounds

“Rising to the Concrete”

- A “syncretic *testimonio*”
 - a coproduction,
 - Internal: imbued with the author’s story and life history
 - External: includes other students, staff, and a network of social relations
- A hybrid text (memorialization, e.g. film)
 - several seemingly contradictory or inharmonious conventions
 - traditional conventions
 - sociopolitical narratives
 - shared orally
 - witnessed in an intimate and respectful learning community
 - to develop students’ new understandings about themselves and their relations to the immediate and the larger social world.
- Mindful to the double bind: nondominant communities used as a colonial project.

My Silent Life

(What it means to be an immigrant and migrant worker)

*At sixteen she [my mother] got married to someone she didn't know because my grandmother, Virginia, thought that being sixteen was too old. A year later, in 1987, I was born in the **miniscule** town of San Martin, Oaxaca. According to my mother, I was dead, but many say I was half dead. So what did they do? They wrapped me up in a blanket and tossed me up until I awoke.*

*I lived in that town for four years and I can recall waking up to a tree branch filled with spider webs and the smell of tortillas, which we ate with either salt or bugs. I also remembered taking cold showers in a gigantic room filled with frogs, as well as the day my parents took me to see the dead body of my 90-year-old grandfather. **(locating herself in details/memories of her past)***

My mom said doctors and nurses visited her to taste her food. My father, on the other hand, was a devoted carpenter who at times was randomly chosen to be mayor of the 800-people town. Then my grandmother heard of “El Norte” and left. We soon followed. I arrived in California in the trunk of a car. If ever I understood the definition of confusion, it was then. I had no idea of where I was and how I got there but I was finally there—the New World. It was filled with cars, TVs and above all, poverty. My family lived in a garage after being thrown out of my aunt’s house because she felt our family was consuming her children’s food. Interestingly enough, we were extremely thin and most of her children were overweight.

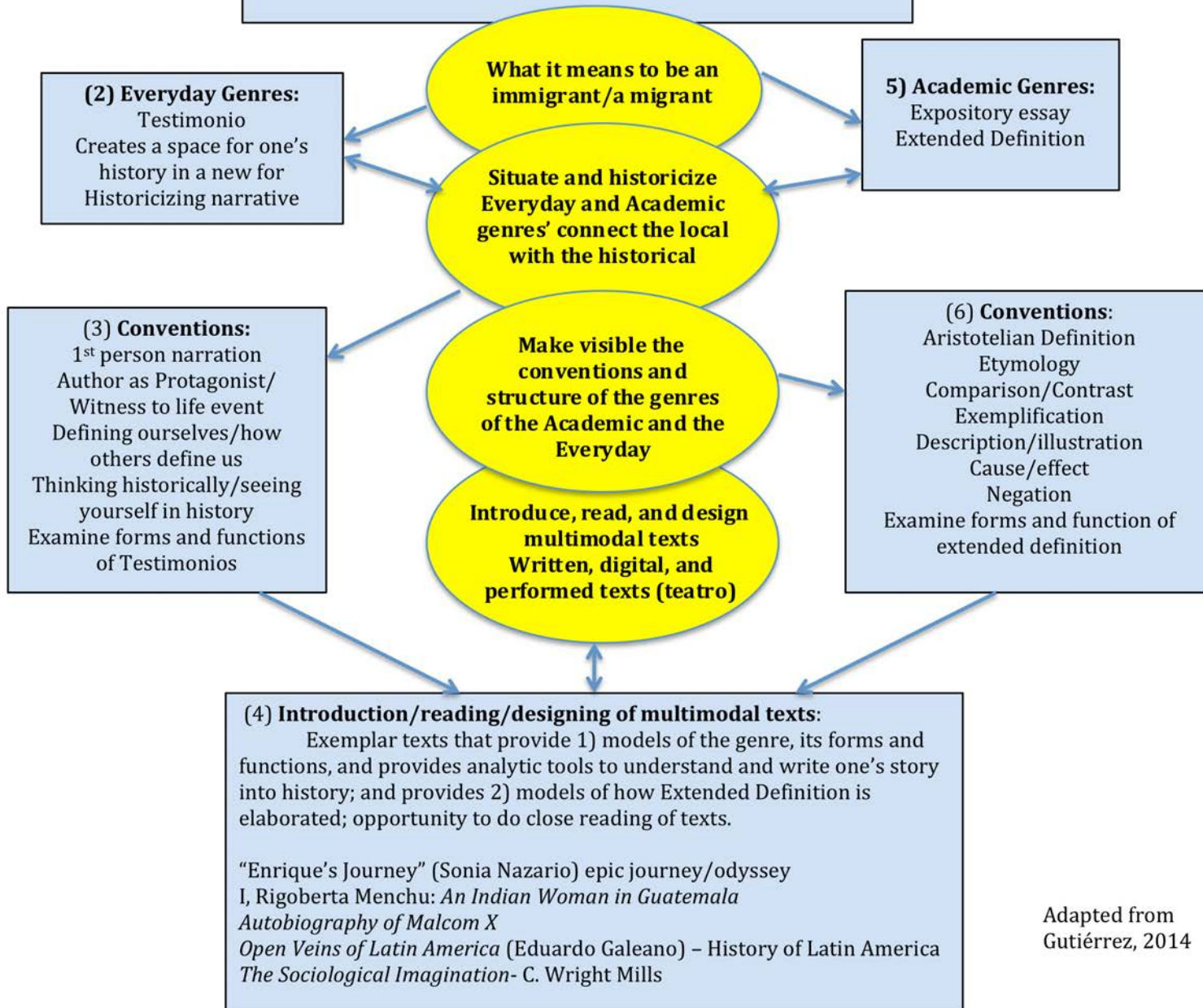
(new world ; migration narrative; locational, expository, and stylistically interesting; irony; social commentary)

"Are you Indian?" children would ask. Some would ask in order to point out my skin color and ugliness. Others supposedly to admire my intelligence. (compare and contrast) It remained glued to the back of my head (troupe doesn't work but a clever attempt, makes it an image) I just didn't belong. Once again I was encouraged to become invisible...and I did. I returned to the job of watching and learning. A job I kept at school and in my house. All I ever did was listen to everything that was told and swallowed it. This is why school was easy. (Makes causal claim AND argues for it) I would remain quiet through classes and I would listen and this is what teachers admired the most. I memorized and that's what people called intelligence. I wrote about my grandmother's death, and that's what they called good writing. (defining intelligence and good writing; ironic observation)

It was what Paolo Freire speaks about in the second chapter of “Pedagogy of the Oppressed” — banking education. I was a piggy bank.

(Academic move; draws on text as an analytical tool and to support her argument; ends with an ironic, witty, image; stylistic change up from long and short sentences that illustrate a sense of rhythm)

**(1) Syncretic Text:
A Reorganization of Everyday and School-based Genres**



Adapted from
Gutiérrez, 2014

In order to look into our future, we must first look at our past. When people look at me they think I am just the daughter of people who migrated from Mexico and now they work in the fields. People need to look at the bigger picture, why my parents came to this country, and how that has affected me personally.

Migrant Student

An extended definition isn't just a definition from the dictionary like this one:

Migrant - A person who moves from place to place to get work. The extended definition of a Migrant is the following: A person who has problems in its country and has to leave. These problems could include repression, poverty, oppression, or lack of a good life. "In Latin America it also includes the oppression of small countries by their larger neighbors and within each country's frontiers, the exploitation by food and labor." (Galcano 12). Most of the

I am a hard working student.

I am my parents' hope.

I am a person who has a goal.

I am a story to be written.

And the most important thing

I am a hard worker's son.

Finally, I am the author of my life
and I will live to write the successes
of my life.

This story will continue...

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Los años pasaron y me acostumbre a los E.U y en Junio del 2004 tuve una gran oportunidad. Tuve la oportunidad de venir al MSLI y a qui es donde descubri el significado de la luz que miraba en el fondo de la cueva que mire cuando mi papa me pregunto que si me queria venir. La luz significa una nueva vida que estoy a punto de empezar, mi deseo de ayudar a mis padres, mi deseo de que mis padres y hermanos esten orgullosos de mi y de ser el primero en la familia en graduarse de la universidad. Also, the MSLI helped me to understand who I am