Language Association Journal

New York State Association of Foreign Language Teachers, Inc.

Vol. 70 2021 No. 1

Language Association Journal

A publication of the
New York State Association of Foreign Language Teachers
2400 Main Street Buffalo, New York 14214
716.836.3130 www.nysaflt.org
Founded 1917

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Letter from the Editor

Dear Colleagues,

As we head into Spring and the final quarter of our school year, I just want to say thank you. So many out there talk about our schools being "closed" since last March. Obviously, they are ignoring the hard work, the sacrifice, and the ongoing instruction and education being done by teachers and students each day. If you have not heard it today, thank you! Thank you for continuing to bring language and culture into the lives of New York's students. I hope you are able to take some time as Spring begins to celebrate all your students and you have accomplished throughout this year. Rather than focusing on learning loss, an arbitrary metric, we can think about the life skills and the resilience our students and our communities have built through these difficult times.

So much of the work and discussion over the last year has been on social justice, particularly in the field of education. This edition of the journal dives deep into supporting our world language field in developing Culturally Responsive Sustaining Education in the World Language Classroom as well as supporting students in fighting for Social Justice in our World. These two articles present resources to use in looking at your own internal biases, in reflecting on your practice in the language classroom, and in building experiences for students to do so as well. Developing cultural understandings has always been our work in this field and we now work to dive even more deeply into what that could mean in terms of empowering ourselves and our students for change.

Wishing you all the best as your finish out this year,
Mary Caitlin

Call for Papers

The Language Association Journal is the official peer-reviewed journal of the New York State Association of Foreign Language Teachers (NYSAFLT). The audience for this journal includes world language educators at all levels, teacher educators, administrators, and others who are interested in world language education. To address the diverse interests, focuses, and needs of this audience, each issue of the Language Association Journal allows for three submission types—scholarly articles, reports, and teacher-to-teacher articles—across multiple categories that are organized by key words, including, but not limited to: advocacy, assessment, culture, curriculum, FLES, instruction, issues in the profession, language development, literacy development, methods, policy, professional development, teacher preparation, technology. While previously the journal was thematic, we now welcome submissions from a range of topics for each edition. The Language Association Journal is published two times per year.

Submission Guidelines

- Publication Status
  - Your manuscript must not be previously published or under consideration for publication elsewhere.
- Language
  - Write your manuscript in English.
  - You may include examples written in languages other than English. Italicize these and include the English translation.
- Content
  - Your manuscript may be a scholarly article, a report, or a teacher-to-teacher article.
  - Graphic content such as tables, charts, and photographs, should enhance your written content.
  - Key word categories: advocacy, assessment, culture, curriculum, FLES, instruction, issues in the profession, language development, literacy development, methods, policy, professional development, teacher preparation, technology.
  - Present content that is appropriate for the audience of the Language Association Journal; that is accurate, timely and relevant; that extends or deepens what is currently known on the topic; that represents innovation or new ways of thinking; and that bridges theory and practice.
- Length
  - Limit scholarly articles to no more than 8,000 words.
  - Limit reports to no more than 5,000 words.
  - Limit teacher-to-teacher articles to no more than 3,000 words.
- Writing and Style
  - Write in active voice and with language that can be understood by all audiences of this journal. Define terms that may be unfamiliar to readers.
  - Include only and all works cited in the reference section.
  - Use style guidelines outlined in the *Publication Manual of the American Psychological Association, 7th edition* (2019). See http://www.apastyle.org for style support.

  - Replace all references that would reveal your identity in the manuscript with generic terms such as *Author X* or *School X*.
  - Proof-read your manuscript to ensure that it is error free.
- Technical Considerations
  - Prepare the manuscript in a word document (.doc or .docx) using Times New Roman font size 12, double-spaced.
  - Assure that any external links included or hyperlinked in the manuscript are active at the time of submission.
  - Indicate the placement of any graphics (e.g., charts, tables, illustrations, student work) or photographs, within the word document. (You will submit these in separate files.)
  - Remove any evidence of tracked changes that were used in the writing of the manuscript.
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- Submit your manuscript and any additional files (e.g., graphics, photographs, consent forms) that have been prepared according to the above guidelines through the submission form on the NYSAFLT webpage.
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- After the Editor has received your manuscript and completed on-line information form, he or she will do an initial review to assure that your submission abides by the stated guidelines.
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- When all reviews are returned to the Editor from the Editorial Board, the Editor will make the final decision regarding the manuscript's publication and will notify you about the submission's status.
- All manuscripts accepted for publication are subject to editing.

Table of Contents

Culturally Responsive Sustaining Education in the World Language Classroom
Ingrid Paredes & Diana Clark Perez 7
Social Justice in a World Language Classroom
Ida M. D'Ugo 18

Culturally Responsive Sustaining Education in the World Language Classroom

Ingrid Paredes & Diana Clark Perez

Abstract: World Language Teachers are accustomed to teaching culture as part of our curriculum. Culturally Responsive Sustaining Education (CRSE) gives us powerful opportunities to elevate our craft through the use of mirrors and windows. We can do this by looking deeply at ourselves, our own craft and beliefs, and our curriculum and instructional materials. We can unpack our own biases work to remove them. We can take the time to understand the breadth and depth of who the students in front of us are and what assets they bring to the classroom. We can also work to make sure that our curriculum centers historically marginalized groups and provides meaningful windows for students to look out of as they explore new cultures. In these ways and many more, this article explores how CRSE can be a powerful mindset that represents a truly inclusive teaching practice that honors and celebrates all.

Keywords: Culturally Responsive Sustaining Education, Culture, Windows & Doors, Bias

For many World Language educators, teaching culture is nothing new. It has been a long-standing part of our curricula here in New York State, and an important part of learning any language. Culturally Responsive Sustaining Education (CRSE) offers us as World Language teachers powerful opportunities to expand our understanding of culture and view our teaching with a more nuanced lens, particularly as it relates to understanding our own biases and truly seeing students who come from cultures that differ from our own. New York State explains that CRSE is "grounded in a cultural view of learning and human development in which multiple expressions of identity (e.g., race, social class, gender, language, sexual orientation, nationality, religion, ability) are recognized and regarded as assets for teaching and learning" (NYSED, 2018, p.10). They go on to detail that it "explores the relationship between historical and contemporary conditions of inequality and ideas that shape access, participation, and outcomes for learners." CRSE in World Language classrooms, therefore, can be a bridge to deeper understanding for both students and teachers.

It is worth noting here that often in education, we look to understand a concept or apply a technique by implementing *strategies* in the classroom. The reality is that CRSE is not a set of strategies, but rather a *mindset* that we can develop as educators that will help us better understand ourselves and our students. With that mindset, we can then empower our students to be active citizens in a diverse and inclusive world, achieving at their highest level. This article is not intended to be an in-depth analysis of the application of CRSE in language education, but rather a starting

point for World Language teachers to help develop a lens through which we can view our students and our craft. In that sense, it is personal, not prescriptive.

So what does a Culturally Responsive Sustaining World Language classroom look like and where do we start? For the purpose of this article, we will use the idea of "mirrors and windows[1]", initially introduced by Emily Style for the National SEED Project, explaining, "education needs to enable the student to look through window frames in order to see the realities of others and into mirrors in order to see his/her own reality reflected" (Style, 1988). We build on this analogy throughout this article as we explore the idea of mirrors and windows in relation to, not just students, but also teachers, the community, and World Language curricula. We offer that there are powerful opportunities for teachers to do internal work that allows them to look through window frames and into mirrors to better understand the realities of others and truly see their own realities as they work toward cultivating Culturally Responsive Sustaining Education.

What follows are some applications of these frameworks and action steps that have served us well as two educators: one of us, a White teacher with sixteen years' experience teaching Spanish, while also providing professional development and teacher mentorship, and another, a Latina with eighteen years of experience teaching Spanish, working as an Administrator, and providing professional development, teacher mentorship, and coaching. We acknowledge that we both hold white privilege, and our experiences likely differ from those of other teachers, particularly our non-white colleagues. We encourage the reader to seek out and support scholars on this subject who are non-white, not as representatives of their entire race or culture, but as professionals who contribute greatly with their knowledge and expertise, and whose voices have been marginalized for far too long.

Mirrors and Windows for Teachers

Any good teaching practice involves ongoing professional learning and regular reflection. In response the murder of George Floyd in 2020, many teachers asked themselves, what more can I do? Others, aware of bias, racism, and discrimination in schools for some time now, were relieved that the conversation and desire to do anti-racist work was finally reaching more people. In some districts, anti-racist policies and procedures have been created and staff are receiving anti-bias training. In others, teachers and administrators know they need to do something, but are unsure where to start. Teachers have joined book clubs or picked up books on their own to learn more about topics such as white supremacy, implicit bias, and CRSE. Wherever you are in the process, if we unpack the NYS Culturally Responsive Sustaining Education Framework (NYSED, 2018)**,** we find we are fortunate to live in a state that has already compiled important information for us. In it, we find numerous action steps (see below) that we can take immediately, and we highly recommend reading it.

The framework provides a roadmap for educators to follow that begins the day we download the document. It explains the CRSE mindset and provides actionable items that all stakeholder groups in New York State can do, including administrators, teachers, students, families, policy makers, NYSED, and the community-at-large. This means that if you find yourself teaching in a district that needs ideas for cultivating Culturally Responsive Education, the plan is already written for you. You need only implement it.

[1] The authors recognize that many have heard of "sliding glass doors" in this metaphor as well. It was a conscious decision in this work to focus on windows and mirrors as teachers are working to unpack their own biases and provide windows and mirrors to their students. Sliding glass doors is a continuation of this work in our field, but for the purpose of this article, we are at the beginning steps.

The NYS CRSE Framework divides the work into four principles: Creating a Welcoming Environment, Fostering High Expectations and Rigorous Instruction, Identifying Inclusive Curriculum and Assessment, and Engaging in Ongoing Professional Learning and Support. Some examples of action steps included in the framework are:

- "Respond to instances of disrespectful speech about student identities by intervening if hurtful speech or slurs are used, addressing the impact of said language, and discussing appropriate and inappropriate responses when instances of bias occur. Use these moments as opportunities to build classroom environments of acceptance" (NYSED, 2018, p. 26)
- "Feature and highlight resources written and developed by traditionally marginalized voices that offer diverse perspectives on race, culture, language, gender, sexual identity, ability, religion, nationality, migrant/refugee status, socioeconomic status, housing status, and other identities traditionally silenced or omitted from curriculum" (p. 28)
- "Provide opportunities for students to critically examine topics of power and privilege. These can be planned project-based learning initiatives, instructional activities embedded into the curriculum, or discussion protocols used in response to inequity that occurs in the school and/or classroom" (p. 27)

The Framework also suggests teachers "reflect on your own implicit bias, how that bias might impact your expectations for student achievement or the decisions you make in the classroom, and the steps you can take to address your biases and their impact on students" (p. 34). Based on our own experience in the classroom and as teacher leaders in urban and rural school districts for the past eighteen years, we have found that the following action items have helped us look in the mirror to better understand ourselves and engage in ongoing professional learning and support. These are powerful mirrors and windows (Table 1).

Table 1

Action Items for Educators

Action	
Empower Black, Indigenous, and People of Color	• Listen to and empower students, teachers, administrators, and community members of color about their experiences, expectations, and goals for our schools • Give students who are Black, Indigenous, and other People of Color opportunities to make decisions in your classroom and school *if they want to and are comfortable doing so*. They should be the center. Remember, someone's culture is being centered in your classroom. If it's not theirs, it's yours.
Texts to Read	• *Me & White Supremacy* (Saad, 2020) ○ Includes journal prompts and work to do as you read • *Dream Keepers: Successful Teachers of African American* Children (Ladson-Billings, 2009) • *So You Want to Talk about Race* (Oluo, 2019) • *We Want to Do More Than Survive* (Love, 2020) • *How to be an Antiracists* (Kendi, 2019) • *For White Folks Who Teach in the Hood… And the Rest of Ya'll Too (*Emdin, 2017)

	• *White Fragility* (DiAngelo, 2020) • *Culturally Responsive Teaching and the Brain* (Hammond, 2015) • "I don't see color in education means I don't see you unless you act like me" (Ferlazzo, 2019)
Alignment of Lesson Plans	• Align lessons to Learning for Justice Social Justice Standards (Teaching Tolerance, 2018)
Social Media	• Find events and community wide dialogues on ending racism • Follow Black, Indigenous, and other People of Color to educate yourself on the work already being done. • Financially support work of Black, Indigenous, and other People of Color, particularly when they are giving their time to provide education to yourself and others
View & listen to videos and podcasts	• Watch "The Danger of a Single Story" (Adichie, 2009) • Listen to the "Culturally Responsive Teaching: 4 Misconceptions" Podcast (Gonzalez, 2017) • Find podcasts that celebrate different cultures and take deep dives on implicit bias, antiracist education, and white supremacy. (e.g., Good Ancestor Podcast by Layla F. Saad)
Professional Development	• Suggest professional development, meetings, book studies, or a work group of teachers than could dig deeper into these topics ○ Many of these groups exist (@cnyeducators4socialjustice on Instagram), but if you can't find one in your area, consider starting one! • Suggest a Dialogue Program with your school and another school once you have done some internal work at your school where needed (InterfaithWorks, 2021)
Data Analysis	• Ask for data and view it through an open mind and heart, rather than on the defensive. Look deeply at suspension, graduation rates, and course placement by race, gender, socioeconomic status, disability, sexual orientation, etc. Look for rates of disproportionality and figure out why and how could changes be made.
School Calendar	• Look at various religious calendars and include important holidays on school calendar so the wider school community develops more meaningful understandings ○ E.g., the impact of Ramadan on Muslim students • Ensure that school events avoid major religious holidays as much as possible

Mirrors and Windows for Students and the Broader Community

In exploring the roles that students have in our classrooms we must start with who they are. What are the mirrors that the students bring to our classroom and our school community? How can we as teachers empower our students to reflect on their own mirror through a lens of equity, diversity, and respect while exploring their own implicit biases and interactions as suggested in NYSED's CRSE Framework? Learning about each student, and not simply addressing the class as a group, allows us to explore the individual assets and contributions that each student brings to

the classroom community. To this end, how can we, as teachers and facilitators of learning and growth, better understand, interact with, and leverage their contributions to our classroom community? Knowing and understanding our students' experiences and cultures begins, but does not end, with building relationships. Empowering each individual student to become an active member of the classroom is essential to promoting true belonging. Student voices should not be limited to anecdotes or life outside the classroom. Instead, as teachers, we must elevate their experiences when designing our units and lessons, giving each student the opportunities to connect, reflect and create new learning that is meaningful, relevant, and engaging. For example, the CRSE Framework suggests that students "[d]raw upon your past learning, prior experiences, and the richness of your cultural background to make meaning of new concepts and apply learning on an ongoing basis" (NYSED, 2018, p. 21).

In the process of learning about each student, not only will their mirrors be identified, but also the current windows that have been opened during their educational and life journeys. These current windows may be open or closed depending on their level of exposure or interaction with other realities. Not all students have the same windows, and although some may share a common window, their view and perspective into that other reality may differ from their peers based on their own life experiences. As educators, exploring student windows with them to learn how they interact with other realities is a great opportunity to connect with them. In the classroom this can be accomplished in many ways, including student and community dialogues, personal inventories, and All About Me projects. The teacher takes on the role of facilitator and activity listener to the student experience. Creating a classroom community that listens to one another and explores diversity and change as opportunities for growth and reflection can provide a safe learning environment in which every student feels that their voice counts and is respected. When we, as teachers, connect with our students, we are opening new windows for ourselves and our students into other students' realities, and we are centering *their* identities, not our own. Such actions must be intentional and require follow-through. Teachers need to be responsive to their students' lives by actively engaging with and being open to learning from their experiences and perspectives.

By understanding our students as individuals through their mirrors and windows, we can then empower them as independent learners to explore, expand, and integrate multiple narratives

In order to move from having a multicultural classroom, in which we celebrate diversity, towards a Culturally Responsive Classroom, in which we expand the learning capacity of diverse learners, teachers need to build resilience and academic mindset for themselves and their students, by pushing back on dominant narratives about people of color (Hammond, 2021). Hammond (2021) calls for us to shift our mindset towards being Culturally Responsive educators, centering our work around the cognitive aspects of teaching and learning, not only creating positive social interactions across differences or raising student's consciousness about inequities.

In the World Language classroom this means that we need to go beyond the teaching of cultures. By understanding our students as individuals through their mirrors and windows, we can then empower them as independent learners to explore, expand, and integrate multiple narratives

that allow them to not only see themselves and others, but also provide multiple opportunities for students to interact with authentic practices, products, and perspectives. For example, in a Spanish classroom a teacher can normalize the diversity of accents, pronunciations, and word choices from different Spanish speaking countries. Teachers should teach dialectical variations such as aguacate *and* palta, naranja *and* china, guisantes *and* arvejas/alverjas. These variations not only expand on the diversity of the language, but also reinforce the idea that there is not a hierarchy of dialect within the Spanish speaking world, but rather historically marginalized groups whose dialects were seen as less desirable. In addition, Afro-Latinos and Amer-Indians and their contributions to Latino culture have generally been underrepresented in curricula. Teachers can normalize their stories and contributions through instruction on a regular basis.

As World Language teachers we also have an embedded opportunity to create new windows for our students. Depending on where you teach and who your students are, some of these windows may already exist for some students, for example if you live in a linguistically diverse area. Such opportunities to leverage students' personal or community experiences can build upon cultural knowledge that is intrinsic not only in our curricula, but also in our communities. In other areas of the state, you as the World Language teacher may need to create windows for students into the study of other cultures and peoples. Knowing our students' mirrors and windows, we must explore what new windows we need to build and which windows we can enlarge.

Mirrors and Windows in the World Language Curricula

To best address the potential for new learning and growth, teachers need to assess what we are teaching through our curricula and instructional practices. In the proposed NYS WL Anchor Standard of Culture, learners are asked "to use the target language to identify, describe, compare, and explain the practices, products, and perspectives of the cultures studied" (NYSED, 2021, p.1). The opportunities presented by this standard allow teachers to expand current windows and build new windows into other cultures. New York State is a remarkably diverse state. In some areas, World Language teachers may be working in a rural environment in which they may be *the* window for their students into the cultural experience of the language. In these scenarios, the World Language teacher is not only exposing the students to new content and curricula but also building window frames for them to experience the rich and diverse cultures that are embedded in every world language. They also have powerful opportunities to explore biases and center the voices of historically marginalized groups. As such, teachers must also explore what mirrors and windows are embedded in the curricula they are teaching.

When designing and aligning curricular units and lessons, it is important to take the time to assess the opportunities to empower our students through the lenses, experiences, and perspectives they bring (mirrors), as well as the opportunities for connections and growth (windows). It is critically important at this stage for teachers to consider who their students are and what their experiences with power and privilege have been. It is worth reiterating that because New York State is very culturally, linguistically, and economically diverse, teaching a World Language to a white student in a rural, Upstate district may be quite different from teaching it to a non-white student in an urban, Downstate district. Table 2 provides us with questions to ask as we are planning units of instruction.

When assessing what we are teaching, we must identify who is mirrored and what windows need to be expanded, opened, or built. Are the voices and experiences of different communities being represented and explored? For example, does the Spanish curricula amplify the Afro-Latino,

Indigenous, Caribbean, and Immigrant voices? Does the French curricula amplify the Francophone diaspora (Caribbean, African, Asian) voices?

Table 2

CRSE Reflections Question for Instructional Planning

Question	Reflection on my Instructional Planning
What prior knowledge or experiences do my students bring to this unit/lesson?	
What background and experiences in the language and cultures do learners bring to this instruction?	
How can I honor my/our students' identities?	
Which assets can be leveraged and embedded in this unit/lesson?	
Who is reflected in the curriculum, materials, and discussions?	
How can I introduce different narratives and experiences?	
What aspects of this unit/lesson can be supported at home or in the community?	
What current events or perceptions are relevant to address in this unit/lesson?	

Our NYSED CRSE Framework also empowers us with methods to ignite our journey towards CRSE. We have additionally provided in Table 3 a reflective process that supports the identification of an inclusive curriculum and instructional materials for all learners.

In addition to the curricula, we need to explore how we are fostering high expectations and rigorous instruction in our classrooms. Learning new languages opens the world to our students, and as such, the need to provide our students with equitable, diverse, and rigorous experiences that allow them to communicate and interact with the language and the people and communities that speak it is essential. Classroom experiences should be intentional in providing multiple forms of expression and exposure to the language and the various perspectives embedded within. Students should be exposed to the language through comprehensive input that gives them diverse realities of the language and empowers them to make new connections. New content must be contextualized in order for students to develop new learning that is meaningful. In this process, we have a built-in opportunity to integrate our students in the planning and implementation process of their learning. Be mindful of avoiding the "Pobrecito" syndrome in which educators lower expectations of students they think need an *easier* experience due to real or perceived potential failure. Such behavior limits the student's potential for success and does not allow for rigor or opportunities to become an independent learner (Noguera, 2021). Expectations should be kept high and consistent for all learners. Everyone is capable of achievement when given the right tools and support.

Table 3

Reflective Process for Identification of an Inclusive World Language Curriculums and Instructional Materials

Suggest an audit of imagery available in your department and in your classroom.	• Look through the images in your textbook and code them for race, gender, religion, sexual orientation, age, ability, etc. and reflect on how they represent all learners in your community. • What images do students see on my walls, screen/board, in textbooks? • Are they diverse on *many* levels (gender, sexual orientation, race, ability, age, etc.)?
Inventory/Audit your own classroom and books, materials, etc.	Ask yourself the following *as it relates to the Target Language cultures* tied to the language(s) you teach: ● How are Black, Indigenous, and other People of Color (BIPOC) treated in the country/countries where TL is spoken? ● What is the history of colonialism, racism, and white supremacy in those places? ● How might that be showing up in the decisions I make regarding what and how I teach? ● If it is showing up in a way that harms or ignores students, what can I change immediately? ● Am I showing the ***full spectrum*** of what it means to be a TL speaker?
Inventory/Audit your own classroom and books, materials, etc.	Ask yourself the following *as it relates to the Black, Indigenous, and other People of Color in this country and your community*: ● How are BIPOC treated in my classroom, my school, my district, and my community? ● What is the history of colonialism, racism, and white supremacy in the U.S. and in my area? ● How might that be showing up in the decisions I make regarding what and how I teach? ● If it is showing up in a way that harms or ignores students, what can I change immediately? ● How are the BIPOC students in my own classroom and school/school district treated? (Hint: you have to ask them!) Do they feel respected, listened to, and represented? ● Am I showing the ***full spectrum*** of what it means to live in the United States?

For example, the CRSE Framework suggests that students, "Ask questions about self, community, and society that may serve as opportunities to connect in-school learning with the world outside the classroom. Share these questions and any related ideas with your teachers and school leaders" (NYSED, 2018, p.23). Utilizing contextualized performance tasks in our instruction for students to demonstrate their learning and its application, is another way in which students can deepen their understanding. Other examples that support the exploration of high expectations and rigorous instruction are provided in Figure 1.

Figure 1

Methods to Ensure High Expectations and Rigorous Instruction in the World Language Classroom

- Provide comprehensible input. Cultivate an environment that strives for 90% target language use
- Teach variants on vocabulary as a normal part of language, rather than assigning value to one country/culture's word choice over another
- Present alternative views (windows) or lenses that challenge traditional perspectives and narratives. Embed multiple perspectives into the classroom discussions and lessons
- Integrate the different cultural orientations into pedagogical practices, such as collectivist and oral traditions, in order to reposition diverse methods and learning styles
- Contextualize content in order to connect with the students' experiences and communities and build on background knowledge and experiences
- Remember the joy inherent in language education and cultural understandings

As World Language educators we are at the forefront of not only teaching about other cultures as windows, but also opening and expanding these windows to allow students to interact and grow from the experiences. It is important that we create student-centered classrooms in which we leverage their experiences and connections to expand on their learning. Creating a Culturally Responsive and Sustaining classroom requires intentionality, self-reflection, and rigor for all members of the classroom community. Empowering our students to become life-long independent learners through language and cultures can continue to open the world to them. We invite our colleagues to continue the journey of building and sustaining a Culturally Responsive classroom by looking in the mirror as educators and building or expanding new and existing windows and mirrors for all.

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Social Justice in a World Language Classroom

Ida M. D'Ugo

Abstract: Social justice is a concept associated with the equitable distribution of wealth, opportunities, and privileges within a society. The events of 2020 have focused more attention on social justice issues that have centered on improving the lives of marginalized groups of people. Since these issues transcend cultures, they have an even more important role in the World Language curriculum. Incorporating products and practices is a typical component of World Language courses; however, creating a learning environment that fosters the development of perspectives can be challenging. Integrating social justice issues into the World Language classroom advances the growth of cultural perspectives contributing to cultural competence while enhancing language development. This article provides a rationale for including social justice in the curriculum and demonstrates how this practice and instructional strategies contribute to rigor and relevance of the content, cultural competence, and application of language proficiency and cognitive skills to real-world situations.

Keywords: Culture, Curriculum, Instruction, Instructional Strategies, Language Development

Social justice issues have always existed. In general, social justice is a concept associated with the equitable distribution of wealth, opportunities, and privileges within a society. It is based upon four essential principals: human rights, access, participation, and equity (Human Rights Careers, n.d.). Everyone is responsible to maintain social equality. This responsibility is based on ethical and moral ideals that form the expectations of a socially responsible person. These expectations will vary from person to person based upon their perceptions, which are formed from personal experiences. The events of 2020 have focused more attention on social justice issues that have centered on improving the lives of marginalized groups of people with respect to voting rights, climate justice, healthcare, gun violence, racial injustice, gender workplace diversity, income gap, and hunger, to name a few.

Since social justice issues transcend cultures, they have an even more important role in the World Language curriculum. Incorporating products and practices is a typical component of World Language courses. In order to align with the newly approved NYS Standards for World Languages Anchor Standard 2 (Table 1) as well as the ACTFL World-Readiness Standards for Learning Languages (2015), we must ensure that cultural product and practices relate to the cultural perspectives they suggest are necessary for students to expand their intercultural competence across all the modes of communication (Page & Benander, 2016). Integrating social justice issues into the curriculum provides a roadmap to design instruction with scaffolded cognitive tasks utilizing authentic resources, corresponding to a social justice topic, to advance the growth of cultural perspectives contributing to cultural competence while enhancing language acquisition.

This article provides a context, rationale, and a general framework for including social justice in a World Language classroom. It is not intended to add another task or increase the

workload of World Language educators. Rather, the goal is to demonstrate why and how to incorporate social justice themes into the World Language curriculum.

Table 1

New NYS Culture Standards

Anchor Standard 2: Cultures	Learners use the target language to identify, describe, compare, and explain the *practices, products, and perspectives of the cultures studied*.
	Modern Languages
Standard 4: Relating Cultural Practices and Products to Perspectives	Learners use the target language to identify, describe, and explain the *practices and products of the cultures studied* as well as the *cultural perspectives* they suggest.
Standard 5: Cultural Comparisons	Learners use the target language to compare the *products and practices of the cultures studied* and their own.

[Emphasis added], (NYSED, 2021a)

Rigor and Relevance

In the World Language classroom as well as other content areas, the curriculum must be rigorous and relevant or have meaning for students to engage with the subject matter. To increase ownership and responsibility in students for their own learning, educators need to create more meaningful learning experiences for students that extend beyond memorization of content within the instructional setting. Linking these experiences to real-world situations (predictable and unpredictable) prepares students to apply what they learn to future studies, the workplace, and their communities (Daggett, 2016). One way to accomplish this goal is to integrate social justice issues in the World Language classroom. The question is, "How do we begin?"

The role of culture, which encompasses social justice issues, in language development has evolved to foster the growth of intercultural competence as demonstrated in the national language standards. Instruction is shifting from providing cultural facts as isolated content (e.g., food or festivals) to facilitating communication using a cultural context. The 2006 *Standards for Foreign Language Learning in the 21st Century* demonstrated the importance for learners to recognize the relationship between a culture's perspectives as well as its products and practices (National Standards in Foreign Language Education Project, 2006). Our World-Readiness Standards for Learning Languages modified the "Cultures" goal to "Interact with cultural competence and understanding" (ACTFL, 2015) underscoring the relationship between language and culture to enrich intercultural communicative competence (Bott Van Houten, Couet et al, 2014). The two corresponding "Culture" standards continue to stress the relationship of cultural practices and products to cultural perspectives with an emphasis on investigating, explaining, and reflecting on these relationships (Bott Van Houten, Couet et al, 2014), and are reiterated in the 2021 New York State Learning Standards for World Languages (NYSED, 2021a).

A social justice framework can be used to build cultural competence as well as provide a context for lesson design and student activities associated with initiatives to address social justice issues. Since 1960, the International Baccalaureate (IB) Programme and the IB curriculum framework have focused on the expansion of international-mindedness to establish global perspectives and civic responsibility in addition to language acquisition. Even though the term is not often utilized outside of the IB Programme, its three underlying concepts consisting of multilingualism, intercultural understanding and global engagement are present in World Language curriculum. Intercultural understanding is necessary for international-mindedness whereas multilingualism and global engagement contribute to its development (Singh & Qi, 2013). But in order to transition from intercultural understanding (values, patterns of behavior, culturally accurate interactions) to cultural competence (interaction between language and culture to make meaning, culturally appropriate interactions) (Bott Van Houten, Couet et al, 2014), more attention needs to be dedicated to questioning one's personal values and considering multiple perspectives to achieve intercultural competence (Castro, Lundgren, et al, 2013).

Incorporating social justice issues provides a comprehensive and more realistic representation of the target culture by adding more voices and perspectives of marginalized and diverse populations through authentic resources, including histories of oppression and underlying culture-specific values that influence the individual and collective experiences of these populations. In addition, this instructional practice encourages student voice in World Language classrooms by providing opportunities for learners to express individual or collective values, opinions, beliefs, and perspectives on the topic. It also requires educators to utilize instructional strategies that are based on "student choices, interests, passions, and ambitions" (St. John, K., Briel, L., 2017, p. 1). Acknowledging and acting on student preferences, interests, and perspectives helps students feel empowered and engaged in their own learning (St. John, K., Briel, L., 2017). Once students are engaged and are given a voice, they will become motivated to do more with the content including advocating for a cause.

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The development of cultural competence is social in character thereby creating a basis for student collaboration directed at sharing existing knowledge formed through the modes of communication of products, practices, and perspectives (3Ps) and personal experiences of the cultures represented in the classroom. Culture competence is further enhanced through the generation of new knowledge through the modes of communication based upon the 3Ps of the target culture. Opportunities for interaction among learners promotes both language proficiency and interculturality. In addition, respecting student voice and perspective helps transition the teaching-learning process from the transmittal model to the constructivist model (King, 1993). As a result, some learners can begin to envision themselves as agents of change.

Creating a learning environment in which individuals or groups feel welcomed, respected, valued, and allowed to participate increases inclusion in teaching. The variety of personal

experiences, values, and worldviews that emerge from classroom diversity enhances creativity and learning potential of students. Furthermore, welcoming diversity within an instructional setting or a given context allows more possibilities to contemplate multiple perspectives. Acknowledging more perspectives equitably promotes a more inclusive classroom or other social context (Gillispie, 2018).

Framework

With the World-Readiness Standards for Learning Languages (ACTFL, 2015), there is a transition from teaching topics (e.g., weather, health, identity, professions, etc.) separately or in isolation to employing thematic units. Within these standards, 3 of the 5 C's (i.e., Comparisons, Cultures, Communities) include the opportunity to integrate culture and social justice issues (Table 2). In New York State, these are integrated into four thematic units: Identity and Social Relationships; Contemporary Life; Science, Technology, and the Arts; Global Awareness and Community Engagement (NYSED, 2021b). A thematic unit is a coherent unit of instruction organized around an essential question or theme that creates a real-world context for standard-based teaching and learning. By aligning the essential questions to social justice issues, educators build relevance to actual situations. In doing so, teachers engage students and help them develop proficiency in the target language as well as the cognitive skills to think critically and problem-solve.

Table 2

World Readiness Standards for Learning Languages

Goal Areas	
Comparisons	Learners access and evaluate information and *diverse perspectives* that are available through the language and its cultures
Cultures	Interact with *cultural competence* and understanding
Communities	Communicate and interact with *cultural competence* in order to participate in multilingual communities at home and around the world.

[Emphasis added], ACTFL (2015)

Based upon these standards, some cultural themes related to social justice to consider for the World Language classroom as presented by L.J. Randolph, Jr. (2020) include the following:

- immigration,
- employment,
- environment,
- linguicism,
- racial identities,
- xenophobia,
- violence and weapons,
- stereotypes,
- homophobia,
- sexism,
- poverty,
- identity,
- education,
- institutions, and
- diversity.

The key to begin integrating social justice in the World Language classroom is to first identify the cultural theme that is related to the thematic unit of study. In World Language classes, learning the culture of the target language is vital for proper interaction in the culture given that language and culture are not inseparable. To help students infer cultural perspectives from cultural products and practices, instructors need to scaffold the lessons and assess in which language the accompanying

reflection would best serve the goals of the lesson. Reflections support the development of a process of observation and analysis that helps students become better critical observers of new cultures (Page & Benander, 2016).

The next steps are to select the language and social justice objectives, followed by the essential question that is aligned to the social justice issue. Essential questions promote language proficiency within a critical framework (Eddy, 2007; Wiggins & McTighe, 2005). These questions are designed for learners to search for deeper meaning and establish the foundation for additional questioning that fosters the development of critical thinking skills, problem-solving, and understanding complex systems. Some examples are provided in Table 3.

Table 3

Proposed Framework

Cultural Theme	Language Level	Language Objective	Social Justice Objective	Essential Question(s)
Complex Identities	Novice Low	Describe the basic elements of identity using biographical data and personal descriptions. • adjectives • nationalities • *ser*	Discuss and reflect on the components of racial identities.	How does racial identity influence the way we describe ourselves?
Equity in Education (D'Ugo, 2021)	Intermediate Mid – High	Describe the factors (e.g., poverty, war, natural disasters, economy) that determine access or lack of access to education. • *ser y estar* *por y para* • the auxiliary verb *haber*	Discuss and reflect on access to education.	What determines educational opportunities? How do educational experiences influence work-related opportunities?
Human Rights	Intermediate High	Describe fundamental human rights. • Subjunctive • Conditional and future tenses	Discuss and reflect on the allocation of human rights.	Who is responsible for upholding the rights in the Universal Declaration of Human Rights?
Climate Justice	Intermediate High	Describe the different types of environmental problems (e.g. global warming,	Discuss and reflect on environmental problems.	What are the responsibilities of developed countries

	pollution) and their effect on the planet. • Subjunctive • Conditional and future tenses	toward mitigating environmental problems globally?

Ensuing steps towards incorporating social justice in the World Language classroom consist of the selection of authentic resources and corresponding instructional strategies related to the three modes of communication, Interpretative, Interpersonal, and Presentational. Authentic materials present the real use of language.in everyday situations since these materials have been prepared by and for target language users. These resources likewise provide information about the target culture as well as that culture's perspective on an issue or event. Lastly, the language found in authentic materials supplies the comprehensible input language learners need for language development (ACTFL, n.d.).

Many authentic resources are available on the Internet, such as blogs, videos, news articles, infographics, podcasts, images, Twitter, specialized community groups, international organizations, and memes in the target language in addition to input from students; however, these resources or materials should not "oversimplify diversity or gloss over controversy and inequality" (Johnson & Randolph, 2015, p. 37). In essence, authentic materials should not sugarcoat the social justice issues. Rather, the careful selection of these resources will provide learners with multiple perspectives within a culture associated with social justice causes, especially through authentic materials that utilize counterpoints/counternarratives and first-person point of view.

To ensure students' engagement and promote active student involvement, a variety of instructional strategies are required to accommodate learning styles and individual needs. Some strategies include:

- A multimodal approach (e.g., Universal Design for Learning) with respect to the delivery of the content including meaningful examples including authentic resources;
- A variety of interaction options (debates, discussion forums, role play, simulations, Padlet, Nearpod, Pear Deck, VoiceThread, Screencastify);
- Cues and questions to activate prior knowledge;
- Active learning through collaboration (Jigsaw, Co-op Co-op/Inquiry-Based Learning, Harkness Conference Table Method/Peer questioning);
- Prompt, relative, and continuous feedback;
- Student and teacher reflection; and
- Ongoing communication between teacher and student through email, conferences, and other face-to-face opportunities including virtual office hours.

Instructional strategies used should be aligned with the needs of the students being served and the content being taught. Not every instructional strategy will be the perfect one for every circumstance. For this reason, teachers evaluate which strategy is the most appropriate one to implement (Meador, 2019).

A useful resource to help World Language educators create or view differentiated tasks incorporating the three modes of communication to develop intercultural competence is the DesignSpace (Eddy, 2018). This online tool can be utilized to design or view interpretive,

interpersonal, and presentational mode tasks centered on a theme, topic, and context across checkpoints or target levels of proficiency (Eddy, 2007, 2015, 2017). In addition to providing World Language instructors with an opportunity to design and upload exemplars, the site hosts numerous exemplars, including several related to social justice topics:

- Preserve Lake Xochimilco and the endangered Axolotl (Langer de Ramirez, 2020),
- Children's Basic Right to an Education (D'Ugo, 2021), and
- Child Labor (Durand, 2020).

To view exemplars or use the *DesignTools* to construct one**,** email your university/school/district domain to NYSAPAT@QC.CUNY.EDU. Upon confirmation, educators can register their profile on the *DesignSpace*. This ensures that exemplars reveal the teacher's name and affiliation as well as allow them to receive feedback on their exemplars before publishing. Additional information can be found on the DesignSpace (Eddy, 2018) website as well as in the March 2021 issue of the NYSAFLT newsletter.

Conclusion

The framework provided is a guideline to transition to the integration of social justice into the World Language curriculum. Adaptations will be made at the discretion of World Language educators based upon the needs of their respective learners. Notwithstanding, including social justice in the curriculum contributes to rigor and relevance of the content, cultural competence, and application of language proficiency and cognitive skills to real-world situations.

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