

1. Callins, Tandria. "Culturally Responsive Literacy Instruction." *TEACHING Exceptional Children* 39.2- (2006): 62-65. ERIC.

<http://eres.library.manoa.hawaii.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ902023&site=ehost-live>

The concept of "multiple literacies" is the idea that Tandria Callins discusses in-depth in her article. Callins states: "providing literacy instruction that is culturally responsive promotes high achievement among culturally and linguistically diverse students" (Callins 63). High achievement and higher literacy are both values that teacher-librarians hold to, and create curriculum to achieve. "Multiple literacies" suggest that students are literate and will use literacy skills in order to succeed in school and at work, by being well-versed in reading and writing, problem-solving, inferring context, and constructing meaning from the world around them.

Culturally responsive literacy instruction insures that students have those multiple literacies, but are learning them in a way that aligns with their own personal values. Instructors who utilize CRT demonstrate a flexibility, sensitivity, high expectations for achievement and are active facilitators of learning. None of these CRT methods are possible without a cooperative librarian, who would provide such an instructor with the resources required for this dynamic and intense instruction. All of these markers of CRT and Literacy Instruction also align with the Four Stages of CRT, as outlined by the Summers article below. All CRT should eventually lead to the stage of "Community Action", and with a well-versed educator, this is very possible.

2. Goodyear-Ka'ōpua, Noelani. "Indigenous Education, Settler Colonialism and Aloha 'Āina." *The Seeds We Planted: Portraits of a Native Hawaiian Charter School*. Minneapolis: U of Minnesota, 2013. Print.

In her book, Goodyear-Ka'ōpua discusses the historical context and environment in which the charter school movement in Hawai'i was formed. Her discussion of the school Hālau Kū Mana provides her with a lot of real world examples. She was heavily involved in the founding of the school, along with its core values, implementation and running.

Hālau Kū Māna serves as a wonderful example of the effectiveness of a culturally responsive curriculum, both on the impact on the students and the greater benefit to the community. Hālau Kū Māna has many outdoor education and service programs that are both culturally competent and provide learning value to the students.

Hudiburg, Michelle, et al. "Moving Toward A Culturally Competent Model Of Education: Preliminary Results Of A Study Of Culturally Responsive Teaching In An American Indian Community." *School Libraries Worldwide* 21.1 (2015): 137-148. Library, Information Science & Technology Abstracts.

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This report directly focuses on the benefits of CRT (culturally responsive teaching).

There are a few choice quotes from this study:

"CRT takes the perceived stigma of shame away from culturally diverse students, and teaches them to be proud of their ethnic identities and backgrounds (Gay, 2010). CRT results in academic achievement because teaching content is given relevance through cultural context (Gollnick & Chin,

2013)" (Hudiburg et. al, 1). Like Laura Summers, Michelle Hudiberg et. al. argue that teacher-librarians have a particular advantage over classroom teachers in implementing CRT, since their reach is so much wider. They call teacher-librarians to action in becoming leaders in their school in creating such curriculum that adheres to CRT.

They conducted a two-year program with a tribe in Pennsylvania. Their goals for the program were: "... to build skills, benefit diverse constituencies, transform practice, and share knowledge" (Hudiberg 5). These goals speak to a wider commitment to community engagement - many of these goals are community-based in concept, if not practice.

Koren, Johan. "EDITORIAL: LIBRARY SERVICES AND INDIGENOUS IDENTITY." *World Libraries* 2002: 3+. *Library, Information Science & Technology Abstracts*.

<http://chrisdaydesign.com/worldlib/vol12no1/sinclair_v12n1.shtml>

Attempting to adjust services to better serve patrons is something all libraries should constantly be doing, but when that community is both a) marginalized and b) underserved? Johna Koren answers that question with an editorial in which he illustrates the impact that direct community involvement can have on library patrons. Koren provides a few examples of programs the library enacted: "Hosting hands-on workshops for new users including basic Windows, email, list serves, Internet searching, bookmarks, saving and printing files, and creating home pages after Industry Canada provided computers to many on-reserve schools in Saskatchewan in 1996 through the "Computers in Schools Program." These sessions were offered in co-operation with the Federation of Saskatchewan Indian Nations... Providing financial assistance to the Saskatchewan Indian Cultural Centre to hire students to index periodicals that were predominantly aboriginal" (Koren 2).

He also noted a series of guidelines that the Advisory Committee on Library Services for Aboriginal People advised the Saskatchewan libraries should follow - many of the guidelines included increased Aboriginal representation in library staff, diverse resources, and more workshops and programs aimed at communities. These guidelines could be applied to school libraries as well, or librarians interested in increasing diversity in their resources. "Consulting elders of the communities" or "selecting appropriate resources" are both actions that school librarians can easily enact at their own schools.

Kratt, Bridget, and Courtney Pentland. "Getting The Conversation Started: School Library Candidates Speak Out About The Importance Of Culturally Responsive Teaching." *Library Media Connection* 32.1 (2013): 40-41. *Business Source Complete*.

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Bridget and Petland's article really deals with the deeper issues that come with cultural competency - for instance, greater engagement of the students in subject matter, and helping students to come the realization that there are multiple perspectives of an issue. It also aids in cross-cultural education. Yes, it helps students connect more deeply with their culture, but it also builds empathy in their peers and allows for greater understanding.

The article really focuses on the empowerment of the individual student. The argument that a deeper exploration of a student's culture, or bringing their cultural practice into the classroom (or library, as the case may be) is empowering is echoed throughout the article. Many of the library students observed greater empowerment and agency with their students, and found themselves focusing more on their individual students.

Mestre, Lori. "Culturally Responsive Instruction For Teacher-Librarians." *Teacher Librarian* 36.3 (2009): 8-12. Library, Information Science & Technology Abstracts.

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This article explores in depth the role that teacher librarians have in creating and teaching culturally responsive curricula. Mestre explains four crucial criteria to keep in mind as a culturally appropriate librarian, and while not all may work together in one situation, at least one will apply. Mestre emphasizes sensitivity, differentiated instruction methods, flexibility and reflection as key tools in the arsenal of effective teaching.

Mestre's methods and criteria should be extremely helpful to any instructor or librarian interested in this topic. She makes it clear that providing culturally appropriate instruction and resources should be one of the librarian's top priorities, and aligns well with core information professional standards. Her exploration of the emotional side of librarianship - that is, students feeling respected, at home and safe in the library illustrates better the impact that sensitive teaching and librarianship can have on the well-being of the students.

Native Hawaiian Education Council. *Nā Honua Maui Ola: Hawai'i Guidelines for Culturally Healthy and Responsive Learning Environments*. Honolulu: Native Hawaiian Education Council, 2002.

In 2002, the Native Hawaiian Education Council, with feedback from communities, families and educators, created a set of standards for schools looking to implement culturally responsive curriculum in their schools and learning centers. The standards serve as guidelines for why and how to use culturally competent curriculum. The standards include sections for educators, families and facilities (basically any organization interested in introducing cultural practice in daily life and use).

These standards provide valuable guidelines for anyone looking to facilitate and use such curriculum. It not only discusses the ideal environments in which to use such curriculum, but it explores the benefits of using cultural knowledge and practice.

Purnell, Paula G., et al. "Windows, Bridges And Mirrors: Building Culturally Responsive Early Childhood Classrooms Through The Integration Of Literacy And The Arts." *Early Childhood Education Journal* 34.6 (2007): 419-424. ERIC.

<http://eres.library.manoa.hawaii.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ762199&site=ehost-live>

Purnell et. al discuss strategies in which teachers (librarians can also easily enact these lessons) can increase literacy and cultural competency in their students at the same time. They argue that "A culturally responsive curriculum is designed to recognize and accept the wide range of cultural differences that exist in every classroom" (Purnell et. al. 421) and that "Culturally relevant stories and activities help young children connect academic lessons to their own life experiences, making the content more meaningful. Opportunities to share different life experiences also help to create a sense of community among diverse learners...Effective early childhood teachers draw on children's natural inclination to be story-tellers, actors, and artists to engage students in learning and enhance the development of literacy skills" (Purnell et. al 422)

By integrating the arts and diverse education, it leads to better engagement and deeper connections with the subject. Using the arts to educate students about multiculturalism ensures that each student will get the same lesson, regardless of their literacy skills. The activities can also increase literacy skills, and each lesson becomes tri-fold in its effectiveness and learning

value. Purnell et. al. suggest integrating home life into the lessons as well - parents and relatives can become instructors in cultural practice, (like teaching traditional songs, cooking or playing games, etc.) and it involves not just the classroom, but the school community as a whole.

Scott, David. "Teaching Aboriginal Perspectives: An Investigation Into Teacher Practices Amidst Curriculum Change." Canadian Social Studies 46.1 (2013): 31-43. ERIC. Web.
<<http://eres.library.manoa.hawaii.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ1016094&site=ehost-live>>

Scott discusses the impact that implementing culturally competent curriculum had on Aboriginal students in Alberta, Canada. In response to a country-wide push for increased use of Aboriginal knowledge and culture in the core curriculum, teachers in Alberta began to implement such ways of thought into everyday teaching and learning.

This article really explores the importance of such a curriculum, particularly in the areas of history and social studies. Including Native and/or Indigenous perspectives in the teaching of history is to undo years of active erasure from historical narrative (particularly for places like Canada and Australia, where Indigenous people have such a torrid history with the school system). It re-establishes trust in the system of education. It also emphasizes the role of responsible librarianship, in that librarians must be willing and ready with authentic and appropriate resources for both students and teachers.

Summers, Laura L. "Culturally Responsive Leadership In School Libraries." Library Media Connection 28.5 (2010): 10-13. ERIC. Web.

<<http://eres.library.manoa.hawaii.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ886017&site=ehost-live>>

Laura Summers emphasizes the need for culturally competent librarians, particularly in school communities. Librarians have the unique position of interacting with each student in the school, so their voice is amplified over the entire student body. Summers discusses the idea that cultural competence goes hand in hand with the desire for teacher-librarians to create 21st Century Learners. Perhaps her most applicable concept is her exploration of the Four Stages of Cultural Competence, by which teacher-librarians can assess their curriculum and their space, and see whether they are fulfilling the community needs through cultural competence.

The four stages she introduces are: The Contribution Stage, where very small efforts are made to increase multiculturalism. The second stage is The Additive Stage, where there is more of a direct effort on the librarian's part to actually include cultural resources into curriculum. The third stage is the Transformation Stage, where the librarian's efforts and diverse resources actually start to be used in the wider curriculum by their peers and other faculty members. The fourth stage, the Social Action Stage, is where the idea of community engagement particularly comes in. It is in this stage where students can use the concepts studied through the multi-cultural (or otherwise diverse) lens and begin to study issues in their own communities. After this study, students are empowered to enact social change.