



The Use of Critical Literacy in the Spanish Immersion First Grade Classroom To Explore Equity, Fairness and Social Justice

By Adriana C. Hart, 2019 CTI Fellow
Collinswood Language Academy

This curriculum unit is recommended for:
K-2 students in a bilingual Spanish-English classroom

Key words: Racism, poverty, diversity, critical literacy, social justice, Bilingual students

Teaching Standards: See [Appendix 1](#) for teaching standards addressed in this unit.

Synopsis: This curriculum unit explores the interconnection between critical literacy and social justice awareness in a Two-Way first grade dual language classroom. Emergent bilingual first grade students explore big concepts such as equity, privilege and fairness during Literacy Circles and classroom read alouds that deal with racial/cultural diversity and social issues. This curriculum unit promotes the use of critical literacy to encourage students to examine books in depth and articulate their own voices. Researchers argue the importance of multicultural literature in the classroom to support the critical awareness of young learners; the use of this literature can help them grow as individuals who can disrupt internalized racism.

I plan to teach this unit during Spring 2020 and coming school year to approximately 22 first-grade students.

I give permission for Charlotte Teachers Institute to publish my curriculum unit and synopsis in print and online. I understand that I will be credited as the author of my work.

The Use of Critical Literacy in the Spanish Immersion First Grade Classroom To Explore Equity, Fairness and Social Justice

Adriana C. Hart

Introduction

The curriculum unit will teach first grade students about equity and social justice issues by reading aloud bilingual multicultural picture books. The use of multicultural literature promotes understanding of the world in which students live; the idea is for them to be able to explore ways of how to make the world around them a fairer place. According to Larrotta & Gainer (2008), multicultural literature provides students opportunities to engage in texts that reflect not only life experiences but also other cultures. Multicultural children's literature is critical in shaping children's racial thinking; when using multicultural picture books, teachers' job is to help children think about, process, and make meaning of what they are reading and seeing in those books and the world around them.

Demographic Background

Collinswood Language Academy is a kindergarten through eighth grade (k-8) dual language public school in Charlotte NC, located in a working-class neighborhood in the south of the city. The term dual language refers to any program that provides literacy and content instruction to all students through two languages and that promotes bilingualism and biliteracy, grade-level academic achievement, and sociocultural competence—a term encompassing identity development, cross-cultural competence, and multicultural appreciation—for all students. Dual language programs can be either one-way or two-way depending on the student population (Howard et al. 2018).

Collinswood's enrollment is culturally and linguistically diverse, around 750 students, composed mainly from Hispanic and Caucasian origin who are learning Spanish as either a heritage or second language. At Collinswood, students are taught math, social studies, Spanish/language arts, and higher-level language courses in Spanish. Science and English/language arts are taught in English. Physical education is taught in English, and English is the main language of instruction for art and music. This school is also a magnet school, which means the students who wish to attend the school are admitted either through the lottery system (kindergarten) the entrance exam after first grade.

The program at Collinswood is also known as a Two-Way language program. Two-way programs include approximately equal numbers of students who are monolingual or dominant in English at the time of enrollment and students who are monolingual or dominant in the partner language at the time of enrollment. There may also be students who have proficiency in both languages at the time of enrollment. This unit will be taught to 22 students in first grade during our Social Studies block. Their ages range from six to 7 years old. These students receive 80% of their daily instruction in the Spanish Language; the remaining 20% of daily instruction is

taught in the English language. Within this group of students, 60% have Hispanic heritage; however, they do not necessarily speak Spanish as their first language, or in a fluent way. Spanish is the language of instruction throughout this unit.

Unit Goals

After completing this curriculum unit, students will be able to:

- Critically analyze literature about different cultures to develop tolerance and acceptance towards others and to develop critical perspectives on racial and cultural diversity.
- Reflect about themselves and others and what makes us who we are.
- Understand the importance and the strengths of diversity in our school and local community.
- Pose questions and share opinions about diversity and equality.

Content Research

In the United States, racism has long been institutionalized through policies and practices that privilege Whites and disadvantage people of color (Tatum, 1997). Therefore, it is defined as a structural problem of power and social control, and not simply a problem involving acts of meanness between people of different racial groups. Structural racism often operates tacitly and is generally measured in differential access to resources and opportunities for advancement. For example, Black and Hispanic children are about 3 times more likely to be poor than White children (U.S. Census Bureau, 2010), limiting their access to quality health care and education and making it less likely that they will be able to realize their fullest inborn potential. As such, structural racism continues to be a significant social problem in the United States.

Feagin (2006) uses the term “White racial frame” to examine white-black oppression. The racial hierarchy and framing faced today by all Americans was socially constructed in the late-1600s by people calling themselves “white.” They created a hierarchical society centered around slavery and, later, Jim Crow segregation; they also created a white racial frame to interpret and rationalize this oppression. That frame has long included not only negative racial images, stereotypes, emotions, and interpretations, but also distinctive language and imaging tools used to describe and enforce the racial hierarchy. Central to this framing has long been a concept of white superiority, in counterpoint to an idea of the inferiority of racialized others. Such “othered” groups were framed in terms of negative ideas, including the view that they were foreign, uncivilized, and physically ugly. Such othering was centered in part on physical appearance and in part on linguistic and other cultural characteristics.

DiAngelo (2018) argues that by using the white racial frame to interpret social relations, whites reinscribe the frame ever deeper. This racial frame promotes the view of whites as superior in society and people of color as inferior with less social, economic and political power. Whites are disproportionately enriched and privileged because social institutions (education, law, government etc), are controlled by them. Whites are entitled to more privileges and resources because they are “better people”. Because of this white frame, negative stereotypes and images of racial others as inferiors are reinforced and accepted. This frame is so internalized that is never challenged by most white people (2018: 34).

According to DiAngelo (2018), a racism-free upbringing is not possible, because racism is a social system embedded in the culture and its institutions. Many adults claim that children do not know about the differences between race and ethnicity but researchers have concluded that children at a young age can distinguish racial prejudice and act on it. Ausdale and Feagin (2001: 2) demonstrated in their research that three-, four- and five-year-old children hold a solid and applied understanding of the dynamics of race. By adults dismissing the racist talk and behavior among young children, they are denying the existence of racism. According to McIntyre (2002) when adults indulge in such denial, they neglect children's present, active reality and fail to understand how children's actions also create and re-create society. DiAngelo (2018) advises that we should teach children how to recognize and challenge prejudice, rather than deny it. Most white parents and teachers believe that children are color-blind. This false belief keeps us from honestly addressing racism with children and exploring with them how racism has shaped the inequities that they already observe (2018: 85). DiAngelo argues that the larger social environment protects whites as a group through institutions, cultural representations, media, school textbooks, movies, advertising, etc. (2018: 99).

If the goal of schooling is to produce critically literate citizens who can serve the democratic ideals of a nation (Giroux, 1998), then deliberate conversations around structural racism are necessary to solve this problem. Teachers can make race visible in the classroom by having students critically discuss literature that addresses this issue (Greene & Abt-Perkins, 2003). But According to Polite and Saenger (2003: 275), discourse about racism is rare in most classrooms,

The most pernicious and pervasive silence in primary school classrooms is the silence surrounding the subject of race. Where there is no silence, there is often a complacent orthodoxy purporting that, since Rosa Parks and Dr. Martin Luther King, Jr. changed the world, everything is just fine.

There is a noticeable silence in literacy research and teaching around issues of race, racism and antiracism. Conversations about race in literacy research are framed in the language of diversity, multicultural education, culturally relevant education, multiliteracies. Multicultural educators (Banks, 2003; Harris, 1996; Lee, 2003; Nieto, 2003) observed that white teachers can engage with multicultural education without ever having to interrogate the ways that white people are the beneficiaries of inequality in society. Ladson-Billings (2003) pointed out that, in classrooms, even when teachers use children's books that explicitly deal with matters of race and racism, they do not talk about race. Nieto (2003: 205) argues that racism is a problem that must be confronted in research, in classroom practice, in the assumptions and beliefs that researchers and teachers have about the intelligence and capabilities of children of color, and even in the very way we understand literacy.

In a study, teacher-participant observers Melissa Mosley and Rebecca Rogers helped a racially mixed group of second graders discuss and critically analyze texts that reflected AAH (Rogers & Mosley, 2006). These texts discussions helped to raise children's understanding of racism as a structural problem of White power and privilege. In reflecting on her work with the children, Rogers recalled that she had missed some opportunities to interrogate children's understandings about racism by using distancing phrases such as "let's keep reading and thinking

about this” (2006: 479). These researchers’ attempts to engage children about issues of racism were prompted by their desire to raise children’s understandings about racism as a structural problem of White advantage. Their uneasiness about facilitating these conversations stemmed from having to admit their own privileged status as Whites. Conducting these conversations with children of color proved to be challenging for these White researchers, even though they understood that these discussions were an essential component of antiracist teaching.

Given these experienced researchers’ difficulties engaging students in conversations about racism, it is not surprising that teachers tend to avoid using literature that contains this theme. Many fear that students, parents, administrators, and members of the community might disagree with their literature selection (Stallworth, Gibbons, & Fauber, 2008) or the way they handle discussions of these texts. According to Copenhaver (2000: 15), fear of the unknown prevents many teachers from entering into direct discussions about race with children:

When children talk about race—when they are truly invited to share their understandings, wonderings, and observations—there is indeed a risk that children will speak what is often unspoken. In interviews, even the teachers who introduce these books comment that they, too, worry about how others will perceive them and about how what they say will be interpreted by children as they go home to share with their parents.

Within these silent classrooms, the realities and consequences of racism are left unproblematized, contributing to its normalization within society. Yet it is possible to invite student inquiry about racism through the use of literature, even with young children. Research indicates that racial awareness can be learned through thoughtful study of the issue, self-reflection, and direct engagement with those who have been affected by racist practices and policies (Howard, 1999; Lazar, 2007; Willis, 2003). This can be very challenging for those who maintain a “color-blind” orientation that denies the significance of racism in contemporary society or who resist exploring these issues.

Children’s literature and read alouds have been emphasized in a variety of contexts as important pedagogical tool for initiating conversations with young children about difficult social issues (Martinez-Roldan 2000). Kelley and Darragh (2011: 278) claimed that children’s books on poverty can “be used as a springboard for thoughts and discussions about social justice.” Children’s literature provides young children opportunities to explore different perspectives on poverty and how this limit people and their choices (Leland et al. 2005). Read alouds can also support the creation of learning environments where children explore issues such as social justice, social class, and inequality (Kim 2016). Research has shown that reading aloud helps not only children’s comprehension of text but also critical thinking skills by creating a space in which teachers and children construct knowledge through interactive dialogues (Mascareno et al. 2017; Wiseman 2011). Reading aloud has positive effects on the language and literacy development of bilingual children (Tong et al. 2010). By incorporating read alouds into bilingual classrooms, teachers can also facilitate cognitively challenging conversations (Martinez-Roldan 2000). According to Leland et al. (2005), the process of critically examining texts is a powerful way to begin conversations about larger social injustices.

Critical Literacy

Critical literacy is an educational movement that encourages teachers to scrutinize curricula and texts from the perspective of social equity to affect social change (Heffernan, 2004; McDaniel, 2006; Vasquez, Muise, Adamson, Heffernan, & Chiola-Nakai, 2003). Stevens and Bean (2007) describe the features of critical literacy that can guide these kinds of transactions. The first is the acknowledgment that texts are representations of reality, created by authors who decide on what to include and what to exclude. Therefore, authors' motivations and choices are subject to critique. Second, teachers operating from a critical literacy perspective encourage debate about text themes, especially in terms of what they mean for one's access to power. Third, teachers invite a close examination of texts, including word choice, tone, illustrations, book design, and how these elements work together to convey certain messages. Finally, critical literacy involves both deconstructing texts in the ways we have discussed and reconstructing them to extend readers' understandings of social issues. In other words, readers might rewrite texts from an alternative perspective or find other texts that privilege different points of view. These ways of examining texts can bring children closer to constructing understandings about serious social issues such as structural racism, the ways that individuals have confronted it, and how authors choose to present this heritage.

A critical discussion of racism in children's literature focuses not just on the central problem of racism but also on identifying the characteristics of story characters who work to preserve or dismantle racism. A critical analysis of storybooks might include identifying how the story language and illustrations work together to convey structural racism, how some characters are complicit in racism, how some attempt to dismantle it, and how authors choose to represent these ideas.

According to Luke and Freebody's (1997) critical literacy is anchored in "four resources model of reading as a social practice." This model describes four resources or types of knowledge that are essential to the process of becoming a truly literate person: decoding practices, text-meaning practices, pragmatic practices, and critical practices. Questions such as "Who?" invite readers to interrogate the systems of meaning that operate both consciously and unconsciously in texts, as well as in mainstream culture, to privilege some and marginalize others. Thus, a critical literacy approach includes a focus on social justice and the role that each of us plays in challenging or helping to perpetuate the injustices, we identify in our world. In this sense, critically literate individuals are capable of taking social action to fight oppression and transform their communities and realities (Leland et al. 2005). The gap between the instruction that many children receive and the need for greater cultural understanding is unfortunate given the fact that our society is becoming increasingly diverse. James A. Banks (2003) argues that the world's most serious problems do not exist because people cannot read. These problems, he maintains, exist because people from different cultures, races, and religions have not been able to work together to address multinational issues like global warming, the AIDS epidemic, poverty, racism, sexism, and war. Banks recommends that schools take on the role of helping children "use knowledge to take action that will make the world a just place in which to live and work" (p. 18). To prepare literate individuals for the 21st century, we need to do more than teach them how to decode and comprehend texts. What is needed now is a critical understanding of

language as a cultural resource that can be used to challenge or maintain systems of domination (Janks, 2000).

According to Lewison, Seely Flint, and Van Sluys (2002), Critical literacy has four characteristics: (1) disrupting the commonplace, (2) interrogating multiple viewpoints, (3) focusing on sociopolitical issues, and (4) taking action and promoting social justice. In critical literacy pedagogy, teacher engages students by asking questions about the relationship between language and power and by reflecting on multiple and contradictory perspectives; the voices of the marginalized should be acknowledged by asking questions, such as whose voices are heard/represented and whose voices are missing? (Luke 2012).

Lazar and Offenber (2011) argue that the use of multicultural and heritage literature in the classroom are necessary. Racism is a problem that has not yet been solved, and the fact that it is often less blatant today than in decades past makes it that much easier to deny its existence. They point out:

It will take an educated population of teachers who can identify the problem of structural racism in literature, recognize the significance of those who have successfully challenged the problem, and direct children's attention to what they can do today to continue to combat racial inequality. This will require a more focused dedication to raising teachers' awareness of structural racism and ways of using texts to address this issue. Until this happens, there is a risk that students' understandings of race and racism will be distorted in the class- room. This should be of concern to all teacher educators and teachers who are responsible for enhancing children's understanding of texts and creating socially transformative classrooms. (2011: 308)

Teaching Strategies

Small Group Literacy Discussion

This first-grade classroom has 22 students. Due to the group size and to allow and promote all students' participation, I chose the use of small group literacy circles for our discussions. Small Group Literacy Discussion, or literacy circles involves groups of students who read, or in this case, have the teacher read aloud to them different books having a common topic, and then meet to discuss their understandings with each other (Short, 1997).

For guided reading instruction, the students are grouped by language proficiency in Spanish. I will use the same small groups, in order to work on the literacy circles; the students are already familiar with their small group peers and have been working together for several weeks within the school year. Each small group literacy circle will meet twice a week and during a 45 minute block.

All the students will negotiate meaning in two languages. They will use English and Spanish and code-switching as a tool for communication and thinking. During the work in the small group literacy circle, I will use books in Spanish for interactive read aloud. Both English and

Spanish dominant students will benefit from being allowed to choose the language they want to use to communicate their thoughts, ideas and opinions.

Interactive Read Aloud

The teacher reads a text aloud to the students and stops at significant points during the text to ask for comments or facilitate a discussion about what is happening in the text.

Shared writing

The teacher and students write a text as a group. Teacher shares “the pen” with students, and together they organize ideas and write a text.

Classroom Activities/Lessons

The standards supported throughout this curriculum unit are related to culture, community and economy. There are a total of 6 literacy circles. I made sure to find books that have a common theme but have different characters and different settings. This will allow students to make connections between the stories. Each Literacy circle will follow the same format and the activities will last about 2 weeks (two meetings a week with each small group, there are six groups in total).

In Day 1: we will build background knowledge and introduce the story. The main discussion will happen during day 1. The teacher will encourage students to participate by sharing their personal experiences in order to build background knowledge.

Day 2: students retell/summarize the story by using drama to allow students to demonstrate comprehension and to draw deeper meaning from the story.

Day 3 and 4: Shared writing and independent writing. Students will engage in any kind of writing (letter, poem, poster, mural) where they propose a different outcome or solution to the story or respond to one of the characters in the story.

Day 5. Assessment. Sharing the work. Students will talk to classmates (same class or a different classroom) about what they learned and its importance.

Literacy Circle # 1: Diversity

The first book we will read is called “Amigos” written by Alma Flor Ada. This book is about a town where its habitants are squares, triangles, rectangles and circles. All the shapes have always lived separated until one day the shapes’s way of thinking changes.

Day 1. Building Background and story introduction. Before reading the book, encourage students to share their personal and their classmates’ experiences, feelings and emotions. Ask questions such as:

- How do you feel when other boys/girls don’t want to play with you?

- How do you feel when someone else treats you rude or unkind?
- What about when you see someone else being mistreated? What do you do?
- What do you think your classmates feel when you do not want to play with them?

Introduce and discuss the story: First make a picture walk, discuss the cover and ask students to make predictions and share reflections. Then, read the book to the students, pausing for partner discussions. After the reading and discussion, ask questions such as:

- What do you think about the shapes living separated?
- Do you think the big shapes were right when they prohibited the small shapes to play with the shapes that look different?
- Why did the small shapes have more fun when they played all together?
- Think about your neighbors, do you think your neighbors like the same activities you like?
- Do you think we can learn about other people's feelings based on how they look? Or the language they speak? Or where they come from?
- What can you do when a classmate does not want to play with you?
- What do you think you can do if you see someone mistreating another person?

Day 2. Students dramatize the story: Students volunteer to become characters from the text. Students will carry the geometric shape made in construction paper to represent that character in the book.

Day 3 and 4. Shared writing: As a group, we will write to the characters in the book: the big shapes. We will explain to them how each of us can help to respect all people. We will choose to write a letter, a poem or create a poster. In addition, students can create a mural where they show each other playing with a classmate they have not played before.

Day 5. Assessment: Sharing the work. Students will share their posters, letters, poems about respecting each other and our differences. They will display the posters and artifacts in our hallway and invite other first graders to talk about the story and what we learned.

Literacy Circle # 2: Diversity

The second book we will read is called "La otra orilla" written by Marta Carrasco. In this book, a girl's parents tell her not to cross the river because the people on the other side are different. One day she crosses the river with a boy's help and learns the people are different but also very similar to her family. We will start the discussion asking students:

- Have you ever chosen not to play or to be friends with someone because that person does not look, or talk like you? Why?
- Has someone acted like that with you? How did you feel?

Students share their thoughts and start the discussion. We will follow the same format from the previous literacy circle.

Literacy Circle # 3: Privilege/Poverty

Un sillón para mi mamá (A chair for my mother) by Vera B. Williams.

This story talks about a family who loses everything in a fire. Rosa, the daughter, wants to buy a chair for her mom, who always comes home tired from working long hours. This story shows the value of money and the difficulties people go through when they have limited resources. It also talks about solidarity and communities taking action by helping others in times of need.

Day 1. Building Background and story introduction: Vocabulary: Privilege, disadvantage, poverty. Before reading the book, encourage students to share their personal and their classmates' experiences, feelings and emotions. As I mentioned earlier, Spanish is the language used throughout the discussion, students are encouraged to use Spanish, however, those who English is their dominant language will be allowed to participate in the language they feel more comfortable. The main purpose is to hear everyone's voice and opinions, language should not be a barrier for students to share their views.

- Have you ever lost something that you loved very much? How did you feel?
- What is something that you would like to buy right now?
- Do you get the things you want right away? What things?
- What's the last thing your parents bought for you? How long did you have to wait to get it?
- Tell me about a life event that has changed your family.

After reading the story:

- Is Rosa's family different to your family? How?
- Do you consider Rosa's family poor?
- What do you think about Mom's job? Do you think she is happy with that job? Tell me more.
- How did Rosa's life change?
- Why do you think Rosa's house caught on fire?
- What kind of neighborhood Rosa's family live? Does it look like your neighborhood?
- What kind of neighbors live in Rosa's neighborhood?
- Would you like to live in Rosa's neighborhood? Why?

Day 2. Students dramatize the story: Students volunteer to become characters from the text.

Day 3 and 4. Shared writing: As a group, we will write about which one is more important: saving or spending and why. Independent writing: You are Rosa's neighbor. Write about the actions you would take after the fire.

Day 5. Culminating Activity (*Sharing*): Students will share their writing with their classmates. They will read them taking turns.

Literacy Circle # 4: Privilege/Poverty

Armando y la Escuela de Lona Azul by Edith Hope Fine. This story talks about a teacher who sets up a school on a blue tarp spread on the ground in a very poor neighborhood in Tijuana, Mexico, and about a boy, who attends the blue tarp school.

Day 1 Building background and story introduction: Vocabulary: Poverty, privilege, pepenadores (trash pickers), resilience

- What does it mean to live in poverty? How might a child's life be impacted if his or her family is poor?
- What would be different about your life if you couldn't go to school?
- What's it like at a city dump? What might you find there?

Talk about the title of the book. Then ask students what they think this book will most likely be about and whom the book might be about. What do they think might happen? What information do they think they might learn? What makes them think that?

- What is life like for Armando and his family working in the Tijuana city dump?
- How does the opportunity to go to school change Armando's life ?
- How does Armando help his community?
- How the actions of one person can impact the lives of many people?
- How can you tell the children are learning? How else would you say school impacts their lives?
- How might the children and families feel as they watch the fire burn their *colonia*? Why does Señor David say, "I'm sorry" to Armando?
- How does the building of the school demonstrate the power of community? What does it show about the community's belief in the power of education?

Day 2. Students dramatize the story: Students volunteer to become characters from the text.

Day 3 and 4. Shared writing: As a group, we will brainstorm ideas about solutions to eradicate poverty.

Day 5. Culminating Activity (*Sharing*): Students will start a fundraising to raise fund for people in need, we will start at a local level.

Literacy Circle # 5: Scarcity/Immigration

Tomas y la Señora de la Biblioteca (Tomas and the library lady) by Pat Mora. This story talks about Tomas, whose parents are migrant farm workers. Every summer, his family and him travel to Iowa, from Texas, where they spend long and hard days working in the fields. Tomas meet the library lady who helps him see other worlds through reading books.

Day 1. Building Background and story introduction: Vocabulary: migrant worker, scarcity

1. Do you ever visit the library? When? Where? At school or another library in your community? What are your favorite types of books to read?
2. Have you ever had to encounter a difficult situation that has made you scared? What did you do in that situation? How did you overcome your fear?
3. Tomás speaks Spanish. He learns to speak English from the help of the librarian and by reading many books. Do you speak more than one language? How did you learn that new language, and who helped you?

Explain what's a migrant farm worker and what they do. If time allows show a short Youtube documentary about the life of a migrant family (See link in teacher resources).

1. Who did Tomás meet at the library, and what did this person do to help Tomás? Is there a special teacher, librarian, or other adult that has helped you in a challenging situation, or given you encouragement to endure a difficult task?
2. How does Tomás help his family by reading to them? How do you help your family and share your special gifts and talents with them?
3. Tomás did not like school in Texas before he could speak, read, and write in English. How do you think school will be different for him this year, now that he knows English?

Day 2. Students dramatize the story: Students volunteer to become characters from the text.

Day 3 and 4. Shared writing: Describe a day in the life of a migrant family. Independent writing: Students will compare Tomas family life and their own family life. What is different? What is the same?

Day 5: Culminating Activity (Sharing): Students share their writing with their classmates. They take turns reading to their classmates. We will talk about privilege.

Literacy Circle # 6: Scarcity/Immigration

La frontera El viaje con papa (My journey with papa) by Deborah Mills.

Explain to students that scarcity is not being able to have all of the goods or services (things) you want. Scarcity forces people to make choices. This story is about a dad who had to make the difficult choice in order to find a better life for his family.

Day 1. Building background and story introduction: *Vocabulary: Poverty, scarcity, resilience, courage.* Ask students these questions to introduce the concept of scarcity.

1. Raise your hand if want a new toy. What might you need to give up to get the new toy?
2. Have you ever shared a pizza with friends or family? Has anyone in the group wanted more pizza than they got to eat? What happened?
3. Have you ever wanted to have more recess time? What would you might have to give up to spend more time at recess?

Game Musical chairs: Place chairs out in the room and leave one less than the number of volunteers. Explain that the chairs in this exercise are the resources to satisfy a want. The want is to have a chair to sit in when the music stops. Quickly review the concept of musical chairs

1. How do Alfred's family struggle when living in La Ceja, Mexico?
2. What do you think about the decision they made?
3. Do you agree about Alfred traveling with his dad? Why?
4. Why Alfred's mom said: "You must think of yourself as a little bird who does not need much to eat or drink to keep flying"? What does that mean?
5. What challenges they had to face when crossing the border?

Day 2. Students dramatize the story: Students volunteer to become characters from the text.

Day 3 and 4. Shared writing. Students and teacher will write about the importance of kindness and acceptance. Independent writing. If your family lived like Alfred's, would you have stayed or traveled to United States? Why?

Think about Alfred's family coming to our school. What would you tell them? Write a letter to the family.

Day 5. Sharing. Students share their writing.

Other Activities

These are ongoing activities throughout the whole school year. The purpose of these activities is to encourage students to share about their own culture and to feel proud about their families where they come from.

- Morning meeting: is an engaging way to start each day, build a strong sense of community, and set children up for success socially and academically. Each morning, students and teachers gather together in a circle for twenty to thirty minutes and interact with one another. One of the purposes for morning meeting is for students to identify some typical practices in their own culture and other cultures.
- Mi mochila: one student (chosen in advance) brings from home 3 or 4 things that are special for him/her. The purpose of this activity is to present simple information about their own culture and to learn from their classmates' culture.

Acts of Kindness

Students are encouraged to do a daily act of kindness for a week, at home and at school. Some acts of kindness include: Say something nice to someone, play with someone new, pick up trash without being asked, hold the door for someone, make a care package, give someone a flower, give a hug, write a nice letter, give a thank you note, make a handmade gift, let someone else go first, say "I love you".

Penny Drive

Students can raise funds for a local homeless shelter.

Appendix 1: Implementing Teaching Standards

Throughout this curriculum unit, the students will discuss themes such as immigration, poverty, privilege, scarcity, equity. These themes will be integrated within the essential standards in Social studies in first grade.

Essential Standards Social Studies

1. G.2 Understand how humans and the environment interact within the local community (Literacy #5 # 6, how immigrants bring change to the community).

1. E.1 Understand basic economic concepts. (Literacy circle # 3 and # 4 Needs and wants, basic needs, limited resources vs privileged).

1. C.1 Understand the diversity of people in the local community. (Literacy circle # 1 and 2: Race, diversity, culture).

Students will work on all language domains and will demonstrate comprehension by asking and answering questions not only related to the texts but also connecting them with their own experiences.

Spanish Language Arts

1. Ask and answer questions about key details in a text.
2. Retell stories, including key details, and demonstrate understanding of their central message or lesson.
3. Describe characters, settings, and major events in a story, using key details.
4. Use illustrations and details in a story to describe its characters, setting, or events.
5. Write opinion pieces in which they introduce the topic or name the book they are writing about, state an opinion, supply a reason for the opinion, and provide some sense of closure.
6. Write narratives in which they recount two or more appropriately sequenced events, include some details regarding what happened, use temporal words to signal event order, and provide Activities

Teacher Resources

Picture Books

Amigos by Alma Flor Ada, Barry Koch (Illustrator)

La Otra Orilla by Marta Carrasco

Un Sillón para mi mama by Vera B. Williams

Armando y la Escuela de Lona Azul by Edith Hope Fine and Judith Pinkerton Josephson

Tomas y la Señora de la Biblioteca by Pat Mora, Raúl Colon (Illustrator)

La Frontera El viaje con papa by Deborah Mills and Alfredo Alva, Claudia Navarro (Illustrator)

In addition to the books used throughout the Literacy Circles, these multicultural books help to support the curriculum unit themes:

Grandma and Me at the Flea / Los Meros Meros Remateros, by Juan Herrera

Mis amigos, by Taro Gómez

My Way / A Mi Manera, by Lynn Reiser, Lynn Reiser (Illustrator)

Quinito's Neighborhood: El Vecindario de Quinito, by Ina Cumpiano

All The Colors We Are: The Story Of How We Get Our Skin Color by Katie Kissinger

Alma and How She Got Her Name, by Juana Martinez-Neal, Juana Martinez-Neal (Illustrator)

Cesar: Si, se puede! / Yes, We Can! by Carmen T. Bernier-Grand

El Béisbol Nos Salvó, by Ken Mochizuki, Dom Lee (Illustrator)

Cosechando Esperanza: La Historia de César Chávez, by Kathleen Krull, Yuyi Morales (Illustrator), Alma Flor Ada (Translator)

That's Not Fair! / No Es Justo! by Carmen Tafolla, Sharyll Teneyuca, Terry Ybanez (Illustrator)

More Bilingual social justice books: <https://socialjusticebooks.org/booklists/spanish-bilingual/>

About Migrant workers and their impact in our economy

YouTube video about children of migrant workers:

<http://www.theatlantic.com/video/index/500771/the-challenges-of-educating-the-children-of-migrant-workers/>

Ideas for fundraisers (Penny Drive)

<https://www.better-fundraising-ideas.com/penny-wars.html>

Organizations about campaigns for giving local and global

<https://www.globalgiving.org/search/?size=10&nextPage=1&sortField=sortorder&selectedCountries=00guatem&loadAllResults=true>

<https://www.kinf.org/donate/>

<https://www.dosomething.org/us/campaigns>

Annotated Resources for Teachers

- Cisneros, S. (1994). *The house on Mango Street* (1st hardcover ed.). New York: A.A. Knopf.
This story talks about a young girl Esperanza, who embarks on a quest for the American dream. By reading this book, readers will learn more about the difficulties and challenges than immigrants live in a foreign land.
- Vasquez, V. (2004). *Negotiating critical literacies with young children*. Mahwah, N.J.: L. Erlbaum Associates
This resource is specifically useful for grade k-2 teachers. It shows examples of how to implement critical literacy activities in the classroom.
- DiAngelo, R. (2018). *White fragility. Why it's so hard for white people to talk about racism*. Boston: Beacon Press
In this book, the author gives explicit examples about the day- to- day experiences that people of color living in Unites States go through. An eye-opening book that needs to be read by all teachers across America.
- Sullivan. S. (2019). *White Privilege*. Medford, MA: Polity Press
In this book, the author talks about the concept of white privilege, the advantages and disadvantages of the term. The author gives real life and specific examples of how white privilege is used not only by white people.

Bibliography

- Banks, J. (2003). Teaching literacy for social justice and global citizenship. *Language Arts*, 81, 18-1
- David, E. (2015) A Review of “The White Racial Frame: Centuries of Racial Framing and Counter-Framing.”, *Religious Education*, 110:1, 111-112, DOI: 10.1080/00344087.2015.989100
- Dever, Martha Taylor, Sorenson, Brooke, and Broderick, Julie. “Using Picture Books as a Vehicle to Teach Young Children About Social Justice.” *Social Studies and the Young Learner* 18.1 (2005): n. pag. Print.
- Durlak, J. A., Weissberg, R. P., Dymnicki, A. B., Taylor, R. D., & Schellinger, K. B. (2011). The impact of enhancing students’ social and emotional learning: A meta-analysis of school-based universal interventions. *Child Development*, 82, 405–432. doi:10.1111/j.1467-8624.2010.01564.x
- Feinauer, E., & Howard, E. R. (2014). Attending to the third goal: Cross-cultural competence and identity development in two-way immersion programs. *Journal of Immersion and ContentBased Language Education*, 2(2), 257–272.
- Fountas, I, and G Pinnell (2001). *Guiding readers and writers, Teaching comprehension, genre, and content literacy*. Portsmouth, NH: Heinemann.
- Giroux, H. (1998). *Teachers as intellectuals*. Westport, CT: Bergin & Garvey.
- Greene, S., & Abt-Perkins, D. (Eds.). (2003). *Making race visible: Literacy research for cultural understanding*. New York, NY: Teachers College Press.
- Howard, E. R., Lindholm-Leary, K. J., Rogers, D., Olague, N., Medina, J., Kennedy, B., Sugarman, J., & Christian, D. (2018). *Guiding Principles for Dual Language Education* (3rd ed.). Washington, DC: Center for Applied Linguistics
- Howard, G. (1999). *We can’t teach what we don’t know: White teachers, multiracial schools*. New York, NY: Teachers College Press.
- Janks, H. (2000). Domination, access, diversity, and design: A synthesis for critical literacy education. *Educational Review*, 52(2), 15-30
- Kelley, Jane E., and Darragh, Janine J. “Depictions and Gaps: Portrayal of U.S. Poverty in Realistic Fiction Children’s Picture Books.” *Reading Horizons* 50.4 (2011): 263–282. Web.
- Kim, So. “Opening Up Spaces for Early Critical Literacy: Korean Kindergarteners Exploring Diversity through Multicultural Picture Books.” *The Australian Journal of Language and Literacy* 39.2 (2016): 176–187. Web.

Lazar, A. (2007). It's not just about teaching kids to read: Helping preservice teachers acquire a mindset for teaching children in urban communities. *Journal of Literacy Research*, 39, 411-443.

Leland, Christine H., Harste, Jerome C., and Huber, Kimberly R. "Out of the Box: Critical Literacy in a First-Grade Classroom." *Language Arts* 82.4 (2005): 257–268. Print.

Luke, A., Et Freebody, P. (1997). Shaping the social practices of reading. In S. Mus-pratt, A. Luke, Et P. Freebody (Eds.) *Constructing critical literacies* (pp. 185-225). Cresskill, NJ: Hampton.

Marvin Lynn, Michael E. Jennings & Sherick Hughes (2013) Critical race pedagogy 2.0: lessons from Derrick Bell, *Race Ethnicity and Education*, 16:4, 603-628, DOI: 10.1080/13613324.2013.817776

McIntyre, K. (2002). The first R--how children learn race and racism. *British Journal of Educational Psychology*, 72, 458. Retrieved from <https://librarylink.uncc.edu/login?url=https://search.proquest.com/docview/216989080?accountid=14605>

Polite, L., & Saenger, E. B. (2003). A pernicious silence: Confronting race in the elementary classroom. *Phi Delta Kappan*, 85, 274-278.

Phinney, J. S. (1993). A three-stage model of ethnic identity development in adolescence. In M. E. Bernal & G. P. Knight (Eds.), *Ethnic identity: Formation and transmission among Hispanics and other minorities* (pp. 61–79). New York, NY: State University of New York Press

Rogers, R., & Mosley, M. (2006). Racial literacy in a second-grade classroom: Critical race theory, Whiteness studies, and literacy research. *Reading Research Quarterly*, 41, 462-495.

Sleeter, C. (2016). Ethnicity and the curriculum. In D. Wyse, L. Hayward, & J. Pandya (Eds.), *The SAGE handbook of curriculum, pedagogy and assessment* (pp. 231–246). Los Angeles, CA: Sage.

Tatum, B. D. (1997). "Why are all the Black kids sitting together in the cafeteria?" *And other conversations about race*. New York, NY: Basic Books.

U.S. Census Bureau. (2010). *Income, poverty, and health insurance coverage in the United States: 2009, report P60, n. 238, table B-2, pp. 62-67*. Washington, DC: Author.

Copenhaver, J. F. (2000). Silence in the classroom: Learning to talk about issues of race. *Dragon Lode*, 18(2), 8-16.

Stallworth, B. J., Gibbons, L., & Fauber, L. (2008). It's not on the list: An exploration of teachers' perspectives on using multicultural literature. *Journal of Adolescent and Adult Literacy*, 49, 478-488.

Short, K.G. (1997). *Literature as a way of knowing*. York, ME: Stenhouse

Willis, A. I. (2003). Parallax: Addressing race in preservice literacy education. In S. Greene & D. Abt-Perkins (Eds.), *Making race visible: Literacy research for cultural understanding* (pp. 51-70). New York, NY: Teachers College Press.