



**Wisconsin Center for
Education Research**
SCHOOL OF EDUCATION
UNIVERSITY OF WISCONSIN-MADISON

Teaching for Equity: The CLEAR Paradigm

WCER Working Paper No. 2020-4
May 2020

Diep Nguyen and Nancy Commins

Wisconsin Center for Education Research
University of Wisconsin–Madison
ntnguyen8@wisc.edu

Keywords: Culture, Equity, Language, Multilingual Learners, Responsiveness, Teacher Professional Development

Suggested citation: Nguyen, D., & Commins, N. (2020). *Teaching for Equity: The CLEAR paradigm* (WCER Working Paper No. 2020-4). University of Wisconsin–Madison, Wisconsin Center for Education Research. <https://wcer.wisc.edu/publications/abstract/wcer-working-paper-no-2020-4>

© 2020 by Diep Nguyen and Nancy Commins. All rights reserved. Any opinions, findings, or conclusions expressed in this paper are those of the authors and do not necessarily reflect the views of the funding agencies, WCER, or cooperating institutions. Readers may make verbatim copies of this document for noncommercial purposes by any means, provided the above copyright notice appears on all copies. WCER working papers are available on the internet at <https://wcer.wisc.edu/publications/working-papers>

Teaching for Equity: The CLEAR Paradigm

Diep Nguyen and Nancy Commins

Abstract

This working paper provides insights into how all teachers can provide linguistically and culturally responsive and equitable education for all students by orchestrating instruction to meet their varying socioemotional, cultural, linguistic and academic needs. Grounded in social justice, the Cultural, Linguistic, Equity, and Responsiveness (CLEAR) paradigm presented in this paper describes a guiding framework for educators who wish to integrate sociocultural and sociolinguistic responsiveness and critical pedagogical practices to achieve quality, equitable education for their students. This paradigm includes a set of key understandings, commitments, habits, and actions to answer the question: *What do all educators need to know and be able to do to provide quality, equitable education for multilingual learners?*

The CLEAR Paradigm

The CLEAR Paradigm: A Guide for Teaching with Equity and Responsiveness

Diep Nguyen and Nancy Commins

The needs of linguistically [and culturally] diverse students are usually seen as add-ons and peripheral to the functioning of a total school. ... [U]ntil their needs are placed squarely in the mainstream of teaching, learning, planning and educational reform, it is unlikely that these students will have access to equitable educational opportunities (Miramontes et al., 1997).

This plea, made in 1997, remains relevant today. The U.S. educational system still largely positions the teaching of multilingual learners at the periphery and not at the center of attention, despite the progress made over the past 25 years. According to Darling-Hammond (2013), “an equitable and adequate system will need to address the supply of well-prepared educators—the most fundamental of all resources—by building an infrastructure that ensures high-quality preparation for all educators and ensures that well-trained educators are available to all students in all communities” (p. 115). Inadequately prepared to teach in diverse settings, teachers often treat the education of culturally and linguistically diverse students as primarily the responsibility of bilingual or language specialists (Viesca et al., 2020).

Equity is a response to adversity. Although U.S. law guarantees multilingual learners the right to a public education, the realities of power and privilege in the larger society often result in an unequal distribution of resources and opportunities for multilingual learners, based on varying aspects of their identities. Students’ immigration status, for example, can increase their vulnerability. Multilingual learners face additional barriers in school, due to school-based language and cultural practices that may differ from their own homes and communities.

The CLEAR paradigm described in this paper aligns with WIDA’s Social Justice value, which expresses a commitment to challenging linguistic discrimination, cultural biases, and racism in education. For example, the WIDA Can Do Philosophy (2019a) asserts that everyone brings valuable resources to education.¹ Moreover, acknowledging the linguistic resources that students bring to learning, when updating the list of guiding principles for language development, WIDA (2019b) shifts from casting students as “second language learners” or only as “English learners” to referring them as multilingual learners.

These linguistically and culturally diverse learners bring assets that enrich the experiences of all learners and educators. By focusing on what multilingual learners can do, teachers send a

¹ Housed within the Wisconsin Center for Education Research at the University of Wisconsin–Madison, WIDA produces high-quality standards, assessments, research, and professional learning for educators in 42 U.S. states, territories, and federal agencies, and about 500 international schools. Two other WIDA resources also can help educators: the ABCs of Family Engagement and the Early Childhood Toolkit.

The CLEAR Paradigm

powerful message that students from diverse linguistic, cultural, and experiential backgrounds contribute to the vibrancy of programs and schools.

To reach the goal of equity, teachers need to develop dispositions and pedagogical knowledge and skills in culturally and linguistic responsive teaching, in addition to their pedagogical and content repertoire. As students entering U.S. classrooms become more diverse, culturally and linguistically responsive and sustaining teaching is foundational to what makes good teaching. The recommendations within the CLEAR paradigm are relevant for all teachers at every level of the educational system and throughout all stages of their professional career, beginning with their professional preparation. No matter what their role, every teacher needs to learn about, interact with, connect to, care about, and confidently teach multilingual learners.

The CLEAR paradigm is grounded in a set of *key understandings* about equity and professional teaching. These understandings highlight the context surrounding the education of multilingual learners and bring diversity to the forefront of decision-making about schools and schooling. They also make explicit views about how to achieve educational equity in an increasingly multilingual and multicultural society.

Once teaching professionals are comfortable with the equity focus, they can begin to see the entire CLEAR paradigm, which includes both internal understandings (e.g., the four CLEAR professional commitments) and outward behaviors (e.g., the CLEAR habits and actions). The rest of this paper details these paradigm aspects.

CLEAR Paradigm Key Understandings for Equity

The following key understandings about equity-centered teaching represent complex realities of educational change across contexts and of all educators as social change agents. Intersecting theoretical perspectives in sociocultural, sociolinguistic, and critical pedagogy inform these understandings.

- Teaching is a fundamentally sociopolitical action embedded in local contexts and influenced by external historical and sociopolitical realities.
- Linguistic and cultural diversity is the norm of today's classrooms for which all teachers must be prepared.
- Multilingualism is an asset that can and should be cultivated as a part of schooling for all students.
- Diversity comprises multiple dimensions of identity, experiences, and resources that students bring with them from their families and communities to classrooms.
- Teachers' classroom practice is driven by their beliefs, values, and knowledge about teaching and learning, as well as about their students.
- Effective teachers are reflective professionals who examine their assumptions and practices in order to meet the needs of all students.
- Initial and in-service professional development plays a crucial role in equipping teachers with the knowledge and skills to respond adequately to the needs of culturally and linguistically diverse student population.

The CLEAR Paradigm Equity Focus

Based on the CLEAR key understandings for equity, our paradigm is built to reflect major trends in research literature and educational practice focusing on a multifaceted approach to answering the central question “*What do all educators need to know and be able to do to provide quality, equitable education for multilingual learners?*” In their 2019 synthesis of research regarding quality content teaching for multilingual learners, Viesca et al. concluded that effective pedagogy for multilingual learners is complex, situated, political, and multifaceted. They identified three dimensions that comprise quality content teaching that teachers need to attend to:

The CLEAR Paradigm

(a) the context where they teach, (b) their own sociocultural orientations, and (c) their pedagogical practice. Per Viesca et al., this kind of pedagogy can embrace the productive possibilities of difference across teaching approaches, contexts, actors, and other factors in service of students.

The CLEAR paradigm addresses these three dimensions of quality teaching for multilingual learners by providing specific guidance for how all teachers can and must respond to linguistic and cultural diversity in their classrooms to ensure an equitable education for all students. The CLEAR paradigm distills an assemblage of essential professional dispositions and practices that all educators need to develop to provide quality, equitable education for all students. It leverages the individual educator's development as a professional over time and acknowledges the complexity of developing professional competence throughout a teaching career.

In the CLEAR paradigm, we use three lenses to focus on equity: (a) antibias cultural responsiveness; (b) linguistic responsiveness, including an orientation to multilingualism; and (c) critical pedagogy.

Antibias Culturally Responsive Teaching

Gloria Ladson-Billings introduced what she called culturally relevant teaching to describe “a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes.” (1994, pp. 16–17). According to Geneva Gay (2002, 2010), culturally responsive teaching connects students' cultural knowledge, prior experiences, and performance styles to academic knowledge and intellectual tools in ways that legitimize what students already know. These perspectives are strongly linked to the idea that schools are sites for student identity development, and that it is important for teachers to get to know students, their families, and their communities to create classroom settings where all students have a sense of belonging and feel respected. Culturally responsive classrooms are characterized by high expectations, active learning methods, reshaped curriculum, an asset view of families, student-controlled discourse, and an explicit analysis of the power structure of society.

As the education field has grown over the past 25 years, the idea of simply recognizing and affirming students' cultural and identity backgrounds has shifted to a perspective of culturally sustaining practices as suggested by Paris (2012). Culturally sustaining practices recognize and affirm all students' home cultures, practices, and identities. They seek to develop and expand those elements in the school context, in particular by building on all of students' linguistic repertoires. We believe that when teachers engage deeply in culturally responsive teaching, they in fact are helping students sustain and develop their cultural identities.

Linguistically Responsive Teaching

Lucas and Villegas (2011, 2013) propose a framework for linguistically responsive teaching that includes orientations, dispositions, and instructional practices that teachers should embrace. The orientations and dispositions include an understanding that language, culture, and identity

The CLEAR Paradigm

are deeply interconnected; a value placed on linguistic diversity; and, importantly, an inclination to advocate for multilingual learners. Knowledge and skills for linguistically responsive teaching include (a) ways to learn about the linguistic and academic backgrounds of multilingual learners, (b) an understanding of and ability to apply key principles of second language learning, (c) the ability to identify the language demands of classroom tasks, and (d) a repertoire of strategies for scaffolding instruction. In addition, linguistically responsive teachers view students' multilingualism as a resource and promote students' abilities to draw on all of their linguistic resources for learning content, regardless of the type of program they are in or the language of instruction.

Another shift that represents linguistically responsive teaching is the affirmation of multilingualism and the use of all linguistic resources as a foundation to build on. This approach supports students' engagement with content, to develop linguistic practices for academic contexts, support multilingualism for all learners in the service of social justice, and ensure equitable access to educational opportunities (Creese & Blackledge, 2010). Translanguaging pedagogy promoted by García, Ibarra Johnson, and Seltzer (2017) acknowledges that multilingual learners utilize all of their linguistic repertoire as they engage in learning. Therefore teachers are responsible for recognizing each learner's multilingual practices, assessing how they utilize their own assets as they learn, and leveraging a wide spectrum of multilingual instructional practices to support student learning.

Critical Pedagogy for Multilingual Learners

In her 2018 edition of *Language, Culture and Teaching*, Nieto asserts that teaching is, fundamentally, advocacy for social change through education and, to be effective advocates for students, teachers need to approach their critical pedagogy with methods that include cultural and linguistic responsiveness and an anti-bias stance.

In her work on effective instructional practices for multilingual learners grounded in sociocultural learning theories, Teemant (2018) argues schooling takes place within social, cultural, historical, and political contexts with systemic challenges that educators must address to advocate fully for their students. This view is grounded in critical and sociocultural learning theories asserting that by examining the way in which the power structures of the society serve to marginalize particular groups (Darder, 2012; McClaren, 2002), educators can better find ways to provide a more equitable education for all students.

The Standards for Effective Pedagogy, originally conceived in the 1990s by Tharp, Estrada, Dalton, and Yamauchi (2000) and later known as the CREDE Standards, is an approach to pedagogy that operationalizes instruction through multiple, simultaneous, and diversified small group configurations with learning tasks designed from sociocultural learning principles. At the center of the CREDE Standards is the scaffolding of instruction to allow multilingual learners to first try new learning with assistance, using all of their linguistic repertoire, and eventually internalize and perform at higher levels of independence.

The CLEAR Paradigm

Working with the original authors, Teemant (2015) expanded the original five CREDE Standards to six by adding critical stance. She called out critical stance as important, as it contributes to building a culture of recognition in the classroom and affirms multicultural, multilingual students as learners and valued members of society. Teachers with a critical stance recognize how biases based on race, class, language, and gender can marginalize learners and harm students' identity development. Taking a critical stance requires educators to examine judiciously the power dynamics between them and their students, and among the students in their own classrooms, to intentionally help students own their agency. She suggests that "Critical stance is not just about identifying social issues, but rather using school knowledge to solve real-world problems or inequities" (p. 543).

The CLEAR Paradigm Components

To help educators develop enduring dispositions, knowledge, and skills necessary to provide quality equitable education for all students, especially multilingual learners, we describe CLEAR guidance in three related components of pedagogical practice:

- Professional commitments
- Habits
- Actions

Attending to these three related components can help every educator develop their dispositions, knowledge, and skills.

CLEAR Professional Commitments

Professional commitments have a place in the broader picture of professional learning and development over the span of an educator's career. Individual teachers need to sustain these long-term, personal commitments to develop, implement and refine their own equity-focused teaching repertoire over time. As part of developing these professional commitments, teachers can hone their CLEAR mindset.

Developing a CLEAR Mindset

Teaching practices do not change without accompanying changes in professional dispositions. Educators who adopt the CLEAR paradigm for their practice will engage in self-reflection about their own beliefs, values, and orientations as professionals. Each of the three equity lenses in the CLEAR paradigm suggests a shift in the overall educational mindsets that educators must make to address educational inequity and disrupt the status quo that overlooks multilingual learners' assets and opportunities. This shift of mindset helps teachers become more confident when they confront the realities of teaching students who are too often marginalized in the current educational system. Table 1 shows some examples of old and new mindsets and accompanying changes in disposition.

The CLEAR Paradigm

Table 1. Shifting Mindsets toward Multilingual Learners

Old Mindset	New Mindset
<p>Diversity as a Problem “The cultural and linguistic diversity in my classroom makes it harder to teach.”</p>	<p>Diversity as a Resource “The cultural and linguistic diversity in my classroom opens new possibilities for all students’ learning.”</p>
<p><i>Instead of planning instruction for “the average learner” and then trying to accommodate instruction for students who are culturally and linguistically diverse through piecemeal resources, plan your instruction with them in mind from the beginning and intentionally incorporate their linguistic and cultural repertoire in your lessons.</i></p>	
<p>A Teacher-Centered Approach “It’s my students’ job to adapt linguistically and culturally if they want to be successful in my classroom.”</p>	<p>A Student-Centered Approach “It’s my job to learn all I can about my students’ languages and cultures to help them connect the practices of home and school and create opportunities for them to develop their own identities and be fully engaged in schools.”</p>
<p><i>Instead of imposing a predetermined set of classroom rules, consider cocreating class norms with students and intentionally find out about rules and norms from their families that might be helpful in your classrooms. Consider encouraging students to use all their linguistic repertoires when co-constructing and posting classroom norms, so that all students can understand and help each other follow the norms.</i></p>	
<p>Monolingual, Deficit-Based Approach “If they don’t know English, the normed language of instruction, then they can’t learn the content. I have to teach them English first, then content.”</p>	<p>Multilingual, Asset-Based Approach “Even though they aren’t yet fluent in English, multilingual learners at all language proficiency levels are capable of learning content using their entire linguistic repertoire.”</p>
<p><i>Instead of assuming that newcomer students are not capable of learning content, due to their developing proficiency in the English language, consider using a planning approach to identify key vocabulary, language models, visual images, and graphic organizers that scaffold learning and help students connect to the big ideas of the unit. Also, consider encouraging students to use all the languages they know to engage with the content.</i></p>	
<p>Accountability-Driven Approach “It’s my job to teach the content according to the standards and guidelines.”</p>	<p>Learning-Focused Approach “It’s my responsibility to create opportunities for my students from all backgrounds to be fully engaged in learning content and see its relevance to their lives.”</p>
<p><i>Instead of strictly following the order of the curriculum guide or textbook, consider beginning units of study with inquiring activities that encourage students to share what they already know about a topic and what more they would like to learn. Use this information, and what you already know about the students’ background, to plan lessons that make it easier and more interesting for all students to engage in learning content.</i></p>	
<p>Teaching Alone “I am solely responsible for the success of the students in my classes.”</p>	<p>Teaching Together “My students benefit when I collaborate with others to plan, share resources, and reflect on our collective instructional plan. These people include colleagues, my own students and those in their families and communities.”</p>
<p><i>Instead of trying to manage everything on your own, consider collaborating with your grade-level team and other colleagues to assess students’ needs and assets, create learning plans, and find resources, so you can provide the best learning opportunities for your students.</i></p>	

The CLEAR Paradigm

Individual CLEAR Professional Commitments

The CLEAR Paradigm involves four professional commitments on the part of educators practicing culturally and linguistically responsive pedagogy:

Commitment 1: Learn and know in depth

Commitment 2: Critically examine own assumptions and beliefs

Commitment 3: Seek opportunities to learn and practice

Commitment 4: Reflect on educational practice in various settings

Each of these commitments is applicable to any and all three CLEAR equity lenses: antibias cultural responsiveness; linguistic responsiveness; and critical pedagogy. These commitments allow educators, over time, to internalize the 10 CLEAR enduring professional habits and develop the kind of daily practice needed to adequately serve increasingly diverse student populations.

To help educators understand the CLEAR commitments, we have developed a self-reflection tool (Figure 1). The tool's questions are not an exhaustive list; rather they can help educators begin thinking about how they might commit to becoming CLEAR educators.

CLEAR Habits and Actions

CLEAR habits are recurring behaviors that teachers develop in their practice that exemplify linguistically and culturally responsive instruction. CLEAR actions are specific decisions and behaviors, planned or spontaneous, that teachers may take to respond to the needs of multilingual learners. The actions reflect the teachers' positive stance toward social justice, multiculturalism, and multilingualism, and they derive from the teacher's knowledge and skills in culturally and linguistically responsive pedagogy.

We recognize that acquiring and implementing the habits and actions is not necessarily a linear process, but by adopting and practicing particular CLEAR habits and actions, teachers can, over time, develop dispositions that are part of the fabric of CLEAR pedagogy. The following discussion provides some strategies for developing CLEAR habits and actions.

10 CLEAR Habits

Educators can aim to develop the CLEAR paradigm's 10 habits over time. As with any learning process, individuals might be experienced in one area and inexperienced in another, depending on sociohistorical and personal factors. As educators develop the 10 CLEAR habits, they may see parallel changes in professional orientations and practice. We describe these habits in a particular order because of the ways in which the habits relate to one another, not because teachers need to follow the exact order when acquiring the habits listed in Figure 2.

The CLEAR Paradigm

Figure 1. CLEAR Commitments Reflection Tool

<p>Learn and Know in Depth: <i>CLEAR educators continually learn to gain in-depth knowledge of key concepts in sociocultural and sociolinguistic theories and development that are related to the goal of equity in education.</i></p>	<p>Critically Examine Own Assumptions and Beliefs: <i>CLEAR educators critically examine their dispositions in relation to current theories and practice related to antibias and multilingual education.</i></p>
<p>Antibias Cultural Responsiveness What does it mean to be an antibias teacher? How is culturally responsive teaching defined, and what are its components? How do they appear in my practice?</p> <p>Linguistic Responsiveness How is linguistically responsive teaching defined, and what are its components? How do they appear in my practice? How does becoming multilingual enhance an individual's life and opportunities?</p> <p>Critical Pedagogy What do I know about instructional theory and practices intended to disrupt the status quo? How does my teaching reflect those theories and practices?</p>	<p>Antibias Cultural Responsiveness What do I know about people who are different from me? Do I truly believe that all children can learn? How does my own position affect how my students view me?</p> <p>Linguistic Responsiveness What are my views on students using their home languages in my classroom? Whose responsibility do I think it is to develop the language proficiency of multilingual learners?</p> <p>Critical Pedagogy Is critical pedagogy needed? Do I believe my job includes challenging educational inequities?</p>
<p>Seek Opportunities to Learn and Practice: <i>CLEAR educators seek opportunities to learn and practice effective pedagogical skills that are culturally and linguistically responsive.</i></p>	<p>Reflect on Educational Practice in Various Settings: <i>CLEAR educators intentionally gain different teaching experiences in diverse settings and reflect on their own practice.</i></p>
<p>Antibias Cultural Responsiveness How could I increase my knowledge about the languages and cultural practices of the students in my classroom and school? What are some resources I could read along with my colleagues to increase my awareness?</p> <p>Linguistic Responsiveness What more do I need to know about linguistically responsive teaching? Who could I observe to better understand my own practices? What kinds of professional learning opportunities are there in and outside of my district to increase my knowledge and improve my practices?</p> <p>Critical Pedagogy Where are there teachers who are doing critical pedagogy? How could I learn more about a multitasking, interactive classroom?</p>	<p>Antibias Cultural Responsiveness In what ways do the resources I use, the organization of my classroom environment, and strategies that I employ support or undermine the academic success of my multilingual learners?</p> <p>Linguistic Responsiveness How do I incorporate linguistically responsive pedagogy? What roles do students' home languages play in my instruction?</p> <p>Critical Pedagogy How do my instructional practices challenge and transcend educational inequities? Do I have a multitasking, interactive classroom where students all have a voice?</p>

Habits 1 through 5. The first five habits deal with professional dispositions and critical stance, recognizing the larger historical context that surrounds equitable education of multilingual learners. That is, the first five habits focus on the first two commitments in the CLEAR paradigm, helping teachers to cultivate their own mind shifts so that they can subsequently change their teaching, as CLEAR habits formation require substantial self-

The CLEAR Paradigm

reflection and intentional learning on the part of teachers. Ultimately, the critical stances of educators who adopt the CLEAR paradigm might include the following:

- View language as a resource and bilingualism as a cognitive, social asset for all people that can be developed through schools
- View teaching as collaborative and intellectual work in solidarity with others—colleagues, families, students
- Accept that school policies and practices must mirror the values, languages, and cultures of the students, their families and respective community
- Reject monolingual orientation and value linguistic diversity
- Reject deficit orientations toward children and communities and adopt an asset-based approach
- Reject uncritical, assimilative pedagogical practices
- Intentionally advocate for culturally and linguistically diverse students in real contexts

By seeking out diverse colleagues as thought partners, participating in book studies, and learning from those who can provide insights into aspects of the identities and communities of their students, teachers can become more effective as self-reflective professionals committed to social justice in education. Educators can use the CLEAR Commitments Reflection Tool in Figure 1 to stimulate self-reflection, as well as discussions with colleagues around CLEAR stances and habits and how to develop them.

Habits 6 through 10. The second set of CLEAR habits represents development and implementation of skilled pedagogical practices as educators self-reflect and make mindset shifts toward adopting more CLEAR understandings and commitments. As educators make changes in their stances about teaching multilingual learners, they need to learn and develop pedagogical skills that help them enact these stances in their daily teaching. These five CLEAR pedagogical habits are essential teaching habits of highly effective antibias culturally responsive and linguistically responsive teachers. Figure 2 summarizes how, together, the 10 CLEAR habits help educators to self-reflect and change both their pedagogical dispositions and critical stance as well as their professional practice.

Figure 2. 10 CLEAR Professional Habits and Pedagogy for Educators

Pedagogical Dispositions and Critical Stance
1. Develop and exhibit positive orientation toward multilingualism, multiculturalism, and social justice.
2. Maintain a critical, asset-based pedagogical stance that approaches teaching and learning from multiple perspectives.
3. Critically examine your assumptions about power, privilege, and difference and how these influence your disposition and decisions as an educator.
4. Exhibit dispositions, skills, and practice that exemplify professional preparedness to teach in culturally and linguistically diverse settings.
5. Continually develop your own intercultural competence and advocacy skills.

The CLEAR Paradigm

Pedagogical Practice
6. Develop and demonstrate integrated repertoire of pedagogical, linguistic, and cross-cultural skills needed to help diverse youth learn and develop.
7. Investigate and leverage funds of knowledge that students bring from their respective families and communities in your instruction, in order to affirm and cultivate strong sense of identity for your students as learners.
8. Create and maintain an engaging and inclusive learning environment that acknowledges and utilizes students' socioemotional, linguistic, and cultural repertoires.
9. Intentionally teach about and address issues of diversity, difference, and equity.
10. Collaborate with students, colleagues, families, and communities to find resources and implement instruction that is optimal for student learning.

CLEAR Actions

The 10 CLEAR actions and related actions described in Figure 3 make visible the second set of habits—those related to pedagogy—and illustrate in more detail what anti-bias linguistically and culturally responsive teachers implement every day in their classrooms. The actions are adapted from those developed for Finland in its Diversity in Education project (Commins, 2016) and have been fine-tuned to better reflect teaching in the U.S. context. While a teacher might develop their culturally and linguistically responsiveness in many ways, the actions in the CLEAR paradigm suggest what educators might begin with in order to develop or sharpen their pedagogical habits. The more consistent a teacher becomes at implementing the actions, the more experienced they become at developing and demonstrating CLEAR pedagogical habits. In other words, teachers can begin to develop their CLEAR pedagogical habits by consistently practicing and improving their CLEAR actions. We recommend that teachers use these summaries of actions and examples as a way to reflect on current teaching practice and the kinds of professional learning that might benefit teachers in order to develop CLEAR habits.

Figure 3. Examples of CLEAR Actions Connected to CLEAR Habits 6-10

Actions	Examples
Make every effort to connect with students' lives and experiences. Learn about their families, cultures, languages, social backgrounds, and the sociopolitical histories of their communities.	Visit and explore the community surrounding your school, noting the businesses, religious institutions, and recreational opportunities. Make home visits as appropriate. Invite students to interview, document, and share the linguistic and cultural landscape of their community through photos, video, and other means of communication.
Promote respect and challenge oppressive behaviors (sexism, racism, linguicism, homophobia, etc.).	Be explicit about your respect for the dignity of every student and your expectations for classroom norms that model respectful behaviors. Be clear that you expect no tolerance for any kind of name-calling or bullying in your shared classroom space.
Intentionally leverage students' funds of knowledge and identities when organizing learning to develop their agency as learners. Encourage and support students to draw on their knowledge learned at school to solve real-world problems in their communities.	For every unit of study, explore with your students how the topic relates to their daily lives and specific actions they could take using what they learned to solve problems or make a positive impact on their family, friends, or communities.

The CLEAR Paradigm

Actions	Examples
Identify, assess, and strengthen students' identities along multiple dimensions including language, ethnicity, race, gender expression, religion, sexual orientation, ability, social class, etc., and use their prior knowledge, skills, and abilities as resources for learning.	In classroom activities, be thoughtful about how to positively highlight students' diverse backgrounds and talents, as well as their learning inquiries and accomplishments. Make classroom displays accessible in multiple languages to students and their families. Feature how students link their classroom learning with their lives at home and in their communities.
Encourage students to use their multilingualism to deepen their understanding of academic content and view all their languages as contributing to their academic success.	Create a language portrait of your school, listing all the languages spoken and the classrooms where they are spoken, and use it to develop resources and identify possibilities for small group instruction or language ambassadors. Group students with common language(s) so that they can leverage their multilingualism to collaborate and learn deeper content.
Maximize student opportunities to read, write, view, and speak with a variety of audiences, using multimodal means and their full linguistic repertoires, as they learn academic content.	Create and engage students in multimodal, interactive learning experiences where students have ample opportunities to practice reading, writing, viewing, and speaking, and to utilize their full linguistic repertoire to learn specific content subjects.
Provide ongoing opportunities for collaboration, interaction, and dialogue among students to students as well as between the teacher and the students.	Intentionally organize students in various flexible group configurations that promote their use of multiple languages to explore academic concepts. Teach students how to collaborate in teams and encourage peer feedback.
Scaffold comprehension and learning through modeling, assistance, and feedback, using all of students' linguistic and academic repertoires.	Intentionally build in a wide range of linguistic and nonlinguistic supports for students at various levels of English language and academic proficiency in every lesson.
Recognize and identify language demands of every academic learning task. Plan and implement lessons and learning activities that explicitly integrate clear language expectations with challenging content learning goals.	Analyze specific learning activities to see which key language functions students use (e.g., inquire, explain, synthesize). Provide students with many opportunities to learn, practice, and use appropriate academic language(s) to accomplish learning goals in each subject.
Prioritize assessment for learning in class and allow students to demonstrate their knowledge frequently, using all their linguistic, social, and academic assets.	Move away from relying solely on summative tests and give students many opportunities to demonstrate their knowledge and skills. Encourage students to use different ways to show what they know and provide a variety of supports when assessing. Provide quality feedback to help students reach their learning goals.
Promote positive two-way home/school communication and engagement that leverage the expertise of parents, family, and community members to become part of school activities and decision-making.	Encourage parents to come into classrooms to observe and assist with instructional activities. Regularly communicate with parents about what students learn in class and invite them to discuss with their students at home using their home language. Invite parents and community leaders to serve on decision-making groups.
Continually take steps to build intercultural competence and combat oppressive behaviors (ethnocentrism, sexism, racism, linguisticism, etc.) in your classroom and your school community.	When establishing class norms and routines, teach students ways to resolve conflicts peacefully. Intentionally create opportunities for students to interact and learn with those different backgrounds. Encourage and facilitate open discussions of discrimination experienced by students and reported in the news.
Work with colleagues to share responsibility for planning and delivering instruction so all teachers are language teachers and support one another within communities of practice.	Meet regularly with colleagues to plan as a grade level or content area team. Participate and facilitate professional learning discussions to explore common ways to assess and support learning for all students.

The CLEAR Paradigm

The CLEAR Paradigm and CREDE Principles of Learning

In her recent work, Teemant (2015) reframed the CREDE standards as a set of principles for multilingual learners exhibited through high-leverage instructional practices that are tightly aligned with the CLEAR paradigm. The expanded principles of learning are:

- Joint productive activity: Focus on collaboration
- Language and literacy development: Focus on language use
- Contextualization: Focus on connected learning
- Challenging activities: Focus on cognitive complexity
- Instructional conversation: Focus on student-teacher dialogue
- Critical stance: Focus on transforming inequities
- Modeling: Focus on learning through observation
- Student-directed activity: Focus on student decision-making
- Evidence-based differentiation: Tailoring new learning to student development in ways that affirm identity

We found that Temmant's principles of learning represent a specific set of well-researched, highly effective instructional practices that align with the CLEAR paradigm. CLEAR-minded teachers can implement these principles of learning in their classroom to expand their pedagogical repertoire and solidify their pedagogical competence when working with diverse students, especially multilingual learners.

Implications for Professional Learning

Based on the information educators and colleagues gather, they can use the CLEAR paradigm to inform and guide ongoing professional learning in schools and districts to better serve multilingual learners. Of course, the implications of the CLEAR paradigm are different for teachers at different careers stages, including initial preparation, induction, early career, and experienced teachers. Some ideas that people in charge of professional learning might want to consider include:

- How can ongoing professional learning help teachers continue to develop and deepen their knowledge about and dispositions towards sociocultural responsiveness?
- What opportunities to learn, practice, and reflect on linguistic and sociocultural competence are provided? How could the lenses, commitments, habits, and actions of the CLEAR paradigm be incorporated into professional learning efforts?
- How can educators take a critical eye to any existing professional learning, and determine whether it is focused solely on strategies and program implementation without regard to the larger context of who the learners are, what the learning theory is, and how these initiatives reflect or don't reflect linguistically and culturally responsive pedagogy.

Conclusion

The CLEAR paradigm seeks to answer the question *What do all educators need to know and be able to do to provide quality, equitable education for multilingual learners?* and brings

The CLEAR Paradigm

together views from a variety of fields to provide a comprehensive framework for teaching in linguistically and culturally diverse settings. To provide quality, equitable education for multilingual learners, educators need to understand the importance of equity in schools and the role of multilingualism in achieving that equity. By examining their own beliefs and by learning about, practicing, and reflecting on antibias cultural and linguistic responsiveness and critical pedagogy, teachers can focus on equity. Through professional development, collaboration with colleagues, partnerships with students, parents, and community members, teachers can develop habits and practice actions to maintain that focus. We do not expect educators to agree with or adopt every detail from each of the part of the CLEAR paradigm, but rather that they begin to develop and/or deepen an expansive view of what it means to be an equity-focused teacher for multilingual learners. No matter where educators are in their careers or in current pedagogical practices, they can use the tools provided to situate themselves and decide how next to examine their beliefs, deepen their understanding, and fine tune and reflect on their teaching. We hope that being CLEAR can become an integral part of who teachers are as an equity-centered reflective educator and how they teach.

The CLEAR Paradigm

References

- Commins, N.L. (2018) Promoting linguistically and culturally responsive teaching and teacher training. DivEd National Seminar, Tampere, Finland.
- Creese, A., & Blackledge, A. (2010). Translanguaging in the bilingual classroom: A pedagogy for learning and teaching? *The Modern Language Journal*, 94, 103–115.
- Darder, A. (2012). *Culture and power in the classroom: Educational foundations for the schooling of bicultural students*. Routledge.
- Darling-Hammond, L. (2013). Diversity, equity, and education in a globalized world. *Kappa Delta Pi Record*, 49(3), 113–115, DOI: 10.1080/00228958.2013.819186
- García, O., Ibarra Johnson, S., & Seltzer, K. (2017). *The translanguaging classroom: Leveraging student bilingualism for learning*. Caslon.
- Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education*, 53(2), 106–116.
- Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice* (2nd ed.). Teachers College Press.
- Ladson-Billings, G. (1994). *The dreamkeepers: Successful teachers of African American children*. Jossey-Bass.
- Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: a.k.a. the remix. *Harvard Educational Review*, 84(1), 74–84.
- Lucas, T., & Villegas, A. M. (2011). A framework for preparing linguistically responsive teachers. In T. Lucas (Ed.), *Teacher preparation for linguistically diverse classrooms: A resource for teacher educators* (pp. 55–72). Routledge.
- Lucas, T., & Villegas, A. M. (2013). Preparing linguistically responsive teachers: Laying the foundation in preservice teacher education, *Theory into Practice*, 52(2), 98–109.
- McLaren, P. (2002). Critical pedagogy: A look at the major concepts. In A. Darder, M. Baltodano, & R. D. Torres (Eds.), *The critical pedagogy reader* (pp. 69–96). Routledge.
- Miramontes, O. B., Nadeau, A., & Commins, N. L. (1997). *Restructuring schools for linguistic diversity: Linking decision making to effective programs*. Teachers College Press.
- Nieto, S. (2018) *Language, culture and teaching: Critical perspectives* (3rd ed.). Routledge.
- Nguyen, D. & Commins, N. (2017) CLEAR paradigm: a practitioner’s guide to linguistically and culturally responsive teaching. IAMME 41st Statewide Annual Conference. Oak Brook, IL.
- Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*. 41(3), 93–97, DOI: 10.3102/0013189X12441244
- Teemant, A. (2015). Living critical sociocultural theory in classroom practice. *MinneTESOL Journal*, 31(2).
- Teemant, A. (2018). Sociocultural theory as everyday practice: The challenge of PK-12 teacher preparation for multilingual and multicultural learners. In J. P. Lantolf, M. E. Poehner, & M. Swain (Eds.) *The Routledge handbook of sociocultural theory and second language development* (pp. 529–550). Routledge.
- Tharp, R.G., Estrada, P., Dalton, S.S., and Yamauchi, L. (2000). *Teaching Transformed: Achieving Excellence, Fairness, Inclusion, and Harmony*. Boulder, CO: Westview Press.

The CLEAR Paradigm

- Viesca, K. M., Gary, T., Masterson, J., Dmers, K., Dray, B., Nguyen, D., Terrell, K., Guzman, M., & Pollard-Durodola, S. (2020). Content teacher ideologies and perspectives on multilingual learners. In S. Hammer, K. M. Viesca, & N. Commins (Eds.), *Teaching content and language in the multilingual classroom: International research in policy, perspectives, preparation and practice* (pp. 304–335). Routledge.
- Viesca, K. M., Strom, K., Hammer, S., Masterson, J., Linzell, C. H., Mitchell-McCollough, J., & Flynn, N. (2019). Developing a complex portrait of content teaching for multilingual learners via nonlinear theoretical understandings. *Review of Research in Education*, 43(1), 304–335. DOI:10.3102/0091732X18820910
- WIDA. (2019a). The WIDA can do philosophy.
<https://wida.wisc.edu/sites/default/files/resource/WIDA-CanDo-Philosophy.pdf>
- WIDA. (2019b). WIDA guiding principles of language development. Retrieved from
<https://wida.wisc.edu/sites/default/files/Website/Misc%20Pages/2020StandardsVision/2020-vision-guiding-principles-flyer.pdf>