

## Books and Articles

- Alim, H. S., Rickford, J.R., & Ball, A.F. (2016). *Raciolinguistics: How language shapes our ideas about race*. Oxford University Press.
- Alim, H. S., Smitherman, G., & Dyson, M. E. (2012). *Articulate while Black: Barack Obama, language, and race in the US*. Oxford University Press.
- Baker-Bell, A. (2020). "We been knowin": Toward an antiracist language & literacy Education. *Journal of Language and Literacy Education*, 16(1).
- Baker-Bell, A. (2020). Dismantling anti-black linguistic racism in English language arts classrooms: Toward an anti-racist black language pedagogy. *Theory Into Practice*, 59(1), 8-21.
- Baker-Bell, A. (2020). *Linguistic justice: Black language, literacy, identity, and pedagogy*. Routledge.
- Devereaux, M. D. (2014). *Teaching about dialect variations and language in secondary English classrooms: Power, prestige, and prejudice*. Routledge.
- Devereaux, M. D., & Palmer, C. C. (2019). *Teaching Language Variation in the Classroom: Strategies and Models from Teachers and Linguists*. Routledge.
- Lippi-Green, R. (2011). *English with an accent: Language, ideology, and discrimination in the United States*. Routledge.
- Lyiscott, J. (2019). *Black appetite. White food.: Issues of race, voice, and justice within and beyond the classroom*. Routledge.
- Lyiscott, J. (2021). Three ways to speak English. *English in Education*, 55(3), 279-280.
- Paris, D., & Alim, H. S. (Eds.). (2017). *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world*. Teachers College Press.
- Reaser, J., Adger, C. T., Wolfram, W., & Christian, D. (2017). *Dialects at school: Educating linguistically diverse students*. Routledge.
- Redd, T. M., & Schuster Webb, K. (2005). *Teacher's introduction to African American English*. Urbana, IL: The National Council of Teachers of English.
- Rickford, J. R., Sweetland, J., Rickford, A. E., & Grano, T. (2012). *African American, Creole, and other vernacular Englishes in education: A bibliographic resource*. Routledge.
- Rosa, J. (2019). *Looking like a language, sounding like a race*. Oxford University Press.
- Scott, J. C., Straker, D. Y., & Katz, L. (2009). *Affirming students' right to their own language: Bridging language policies and pedagogical practices*. New York, NY: Routledge.
- Smitherman, G. (1999). *Talkin that talk: Language, culture and education in African America*. Routledge.
- Young, V. A. (2009). "Nah, we straight": An argument against code switching. *JAC*, 49-76.
- Young, V. A., Barrett, R., & Lovejoy, K. B. (2014). *Other people's English: Code-meshing, code-switching, and African American literacy*. Teachers College Press.

## Websites

- "Black Language Syllabus" for Black Linguistic Justice <http://www.blacklanguagesyllabus.com/>
- "Just Communities/Comunidades Justas" <https://www.just-communities.org/lji>
- "Community Language Cooperative" <https://communitylanguagecoop.com/language-justice/>
- "Highlander Research and Education Center" <https://highlandercenter.org/our-story/mission/>
- "Center for Participatory Change" <https://www.cpcwnc.org/>

## Resources to Learn about Dialect and Language Variation

- Synonym quiz from the Dictionary of American Regional English: <http://dare.wisc.edu/words/quizzes> can demonstrate dialectal variety and how it is different from linguistic variety
- Harvard American Dialect Survey breaks down changes to dialect in regional areas and states over time: <https://www4.uwm.edu/FLL/linguistics/dialect/staticmaps/states.html>
  - Lippi-Green (2011) recommends having students note three dialect variations they are aware they use and then recording three more after exploring the resources they weren't aware were considered dialectal features

## **Lesson Idea:** Literacy Timeline

Leah has teacher candidates work in groups to create a literacy timeline of American history with the prompt “create a way to represent how the language of marginalized groups in American society has been historically, politically, legally, and socially restricted or mandated” with primary and secondary resources that include anti-literacy laws for enslaved persons, Chinese and Asian exclusion acts, bans on German during WWII, English laws originating in Arizona in the 2000s, and more.

Then, on top of the timeline/visual in a different color we make personal literacy histories. Something to show how the past has created the language we use today. For example, Leah’s German ancestors shed their German language and identity when they immigrated shortly before WWI. English policies mean I’m monolingual, never had a need to speak another language.

Students then choose one piece of the timeline to explore more in depth to explain a modern day dilemma in English Language Arts instruction. For example: Brown vs. Board → mass firing of teachers of Color as schools combined → majority of teachers to this day in metro Atlanta are White, middle class females compared to student demographics → Generations were raised believing Mainstream White English is the normal, dominant language and every variation is different/less than.

**Lesson Idea:** Creating task cards to collect resources aligned with Georgia Standards of Excellence (see examples). These questions can meet and exceed the standards while working to develop learners’ listening ideologies. Here are additional examples of questions I have used with the task card for Dr. Jamila Lyiscott:

- Jamila asks, “Who control articulation?” noting that English is, “multifaceted” and constantly transforming. Based on your prior knowledge, past conversations, viewings, and readings, who controls articulation or what is defined as articulate in the English language? (L2, L4) Has Jamila’s understanding of articulation changed over time? (RI3)
- Jamila calls herself a “tri-lingual orator/one for each:/home, school, and friends”. This implies there is one language for each setting and to mix them up would be like “cooking in the bathroom”. What sentence/line or portion of the poem best supports this claim? (RI5) From your own experiences with being or knowing multi-lingual and bi-dialectal persons, do you agree with this premise? Why or why not? (RI8)
- Jamila states at 2:49, “I know I had to borrow your language because mine was stolen”. What does this mean? (RI4) She then continues “But you can’t expect me to speak your history wholly when mine is broken.” How does this add to or complicate your previous understanding? (RI4) What choices is Jamila making as an author in these two lines that contributes to the beauty of the text? (RI6)
- Starting at 3:22, Jamila makes two arguments. First, that those groups who create negative images of her linguistic culture(s) and those that rape her linguistic culture(s) should not take language from the very people that they harm (e.g. calling something “bad” or “good” with opposite literal definitions). Second, that being multi-lingual is a good job skill because it can “diversify your consumer market” and therefore make the company money. Choose one of these two arguments and prepare a 60 second oral response either affirming it, critiquing it, or nuancing it (e.g. putting her argument in conversation with other scholars, beliefs, and ideologies related to language diversity). (RI7, W2, W6, W7, L2, L4)