

# 1

## Multicultural Education

### HISTORY, THEORY, AND EVOLUTION

#### Learning Objectives

This first chapter is an introduction to the field of multicultural education and includes definitions, history, theories, and models. Readers will receive an overview of the field and its objectives. Subsequent chapters will expand on various aspects of the discipline, giving more detail and practical applications.

##### 1.1 Education That Is Multicultural

What are the demographic characteristics of our country and school population? How well are all students doing in school? What is the justification or rationale for implementing multicultural education?

##### 1.2 History of Multicultural Education

What is the foundation for the growth and evolution of multicultural education? When did it start as a field of study?

##### 1.3 Definition of Multicultural Education

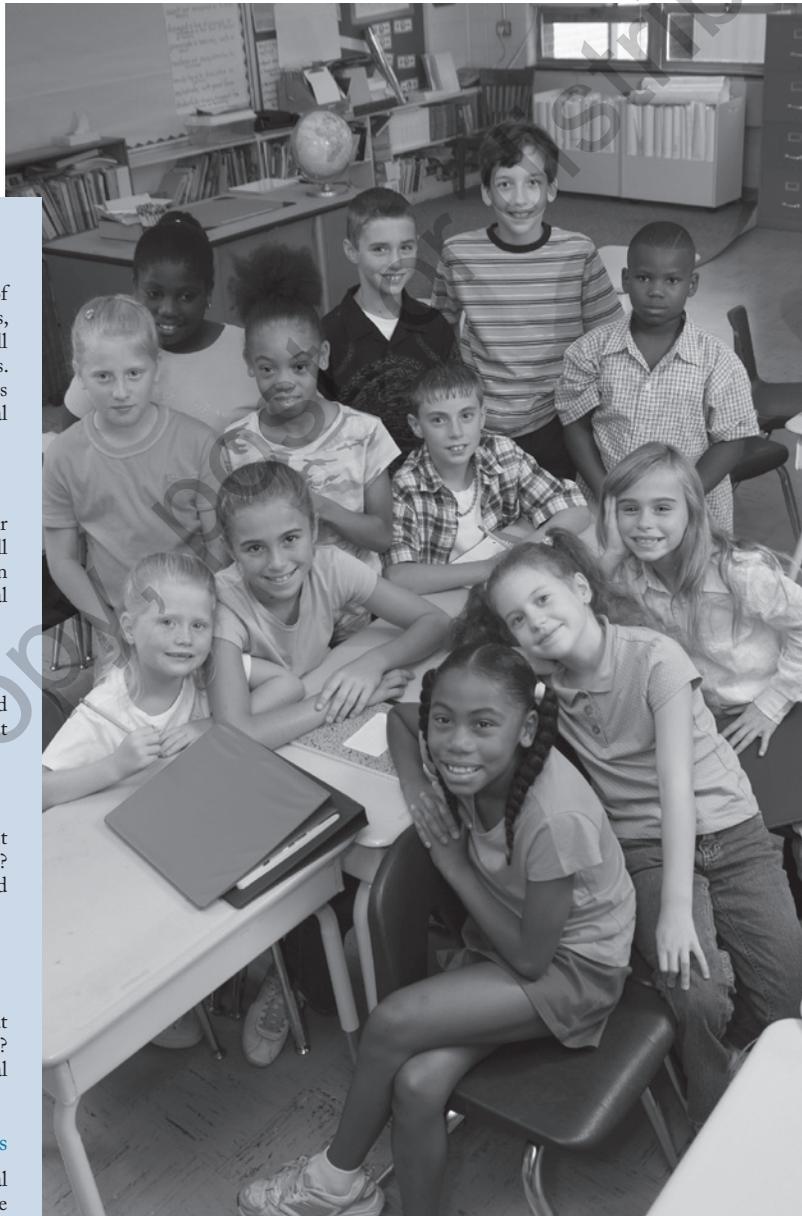
What is multicultural education? How is it different from education as it is commonly known? Who are the key scholars who have defined multicultural education?

##### 1.4 Conceptual Models of Multicultural Education

What does multicultural education look like? What are the key models of multicultural education? What are the critical elements of multicultural education?

##### 1.5 Misconceptions and Misunderstandings

What are some of the challenges to multicultural education? What are the facts that address these challenges? How has multicultural education been misunderstood?



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Welcome! This first chapter will give you an overview of the field of multicultural education. It will give you a historical context. You will learn how multicultural education developed as a theory and a model of practice. The chapter will cover definitions and describe various conceptual models. It includes activities that you can do yourself and with others to gain a more in-depth understanding. By the end of the chapter, you should feel much more confident about how to become a multicultural educator.

## LEARNING OBJECTIVE 1.1 Education That Is Multicultural

### Changing Demographics

This text will contain frequent discussions of race and ethnicity. Therefore, an explanation of terms used is important. The English language is a living language that evolves, matures, and changes with the times to reflect current culture. Selection and use of words is important since words convey beliefs and values. Words, for example, such as *stewardess* and *spinster* convey negative messages about women and are now rarely used as a direct result of the recognition of women's rights and roles in society. Similarly, terms such as *oriental* and *colored* are dated and rarely used to describe people due to the negative history associated with the words.

Defining and categorizing *race* and *ethnicity* has always been fraught with problems. As each US Census is taken, the controversy renews. In the 2000 Census, the standards for federal data on race and ethnicity included six categories: American Indian or Alaska Native, Asian, Black or African American, Native Hawaiian or Other Pacific Islander, White, and "Some Other Race." There were also two categories for ethnicity: Hispanic or Latino and Not Hispanic or Latino. Hispanics and Latinos may be of any race (US Census Bureau, 2010).

"Once social change begins, it cannot be reversed. You cannot uneducate the person who has learned to read. You cannot humiliate the person who feels pride. You cannot oppress people who are not afraid anymore."

César E. Chávez  
from "Lessons of Dr. Martin Luther King, Jr." speech, January 12, 1990. Mexican American labor activist and leader of the United Farm Workers, he was awarded the Medal of Freedom posthumously by President Clinton.

## CASE STUDY: THE ART TEACHER

My visit to the small alternative program of 20 students was routine. In my position as a school monitor, I regularly scheduled site visits to urban schools to assess progress. Located in a community center in a poor section of the city, the school was a last resort for high school students on the verge of dropping out. Classes were taught by a male and female team that included Jamal, an African American

teacher, and María, a Latina. Both seemed eager to show off the accomplishments of their students, but modest about their own hard work at making the program a success.

Touring through the school, I noticed the abundance of beautiful needlepoint, macramé, and other craftwork done by the students. When questioned about this, Jamal and María replied that they felt it

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important to give students creative experiences to balance the strict regimen of academics. Knowing that the school system was in a perpetual budget crisis, I asked how they managed to get time for an arts teacher in the budget. The reply that I got was, “We have been fortunate.” My suspicious nature caused me to ask several more times about how they found funds in the budget and approval to bring in someone to teach the students. I got the same somewhat sheepish reply from both of them. Fearing budget improprieties or invalid teacher certification, I decided to investigate further. It was shortly after my visit to the school that I found out the truth.

Each payday, the two teachers met in their tiny office and put money from their own paychecks into an envelope. This they used to secretly pay an elderly

retiree to come in twice each week to give classes to the students so that they would be able to use their creative energies and talents. The students called her “Grandma” and showered her with affection each time she came. Everyone in the community knew what was going on, and they approved.

#### Your Perspectives on the Case

1. What do you think of the actions of these two teachers?
2. What impact will their actions and those of the elderly woman have on the education of the students?
3. What does this story tell you about the state of education in this country?

## THINKING AHEAD

The 2010 movie *Waiting for Superman* reignited a national conversation on the wide disparity between the academic achievement of White students and students of color. In light of changing demographics in schools and increasing calls for accountability regarding student achievement, a working knowledge of multicultural education is critical to understanding and addressing the **achievement gap**.

### Questions

1. From your own experience, explain the major challenges facing teachers today. Rank order these challenges. Why did you rank them as you did?
2. What is the achievement gap? What do you believe to be its causes and solutions?
3. If you had the power to change the American education system, what would be your top three actions? Explain your rationale for why you chose to focus on those actions. Then predict what might happen if those changes or actions were implemented.

It is important to insert a reminder here that terminology or language is important. The English language is a living thing, and as time progresses, language changes. Negro and colored used to be acceptable terms but are now often considered highly offensive by many. Black and African American are the more commonly used descriptors today. Native American and American Indian are also two terms that are used commonly, though many members prefer to be described by their tribal affiliation (Cherokee, Sioux, etc.).



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Schools have evolved in response to the needs of the workplace as well as a rapidly changing economy and society. The knowledge, awareness, and skills taught in schools must change to keep current with progress.

The 2010 Census form listed 15 categories for race:

- White
- Black, African Am., or Negro
- American Indian or Alaska Native
- Asian Indian
- Japanese
- Native Hawaiian
- Chinese
- Korean
- Guamanian or Chamorro
- Filipino
- Vietnamese
- Samoan
- Other Asian
- Other Pacific Islander
- Some other race (US Census Bureau, 2010)

The 2010 Census racial and ethnic categories reflect an ever-evolving society in which people do not clearly fit into a box. Increasing numbers of interracial marriages and biracial children and heightened interest in knowing and understanding one's race and ethnicity present both opportunities and challenges to the classroom teacher.

### Understanding Why Race and Ethnicity Matter

One of the greatest challenges facing teachers today is the rapidly changing student population. Teaching does not take place in a vacuum. The participants in the teaching and learning process—including students, teachers, administrators, family members, community members—are cultural beings. They bring to the educational process differing cultural backgrounds, including a diversity of experiences, values, beliefs, histories, languages, communication patterns, and needs. Naturally, when teachers and students enter the classroom, they enter and participate in the teaching and learning experience

## EXERCISE 1.1 WHERE DO YOU FIT?

Review the information above about racial categories as defined by the US Census:

1. Which racial or ethnic category or categories are you in?
2. Consider your 10 closest friends. Make a table that shows the 15 ethnic or racial categories along one axis and the names of your friends along the other axis. Complete the table for the racial or ethnic category for each friend.
3. Now, consider 10 past or current classmates. Create a table similar to that in question 2 above about this information.
4. Reflecting on your responses to questions 2 and 3 above, write a paragraph that summarizes your key conclusions about your connections to diverse peoples.

The school curriculum has evolved from teaching basic academics to the need to instill higher-order thinking, teaching advanced technical knowledge and much more sophisticated subjects, unheard of in past generations. Educators must ensure that all students receive an equitable education and opportunities to succeed.



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from the perspective of their own cultural background. Prior to the civil rights era of the 1960s, the majority of educators didn't give much thought to diverse cultural backgrounds and their impact on learning. Student populations at that time were seen as being, more or less, homogeneous, and educators used a "one size fits all" approach to education. Culture was seen as neither relevant nor important.

Students come to school speaking a variety of native languages, with diverse cultural backgrounds, and with distinctly different experiences, values, and beliefs that clearly influence the learning process. Despite the "**melting pot**" theory of past years, America flourishes in a "**persistence of ethnicity**" (Banks, 2009). This country is more likened to a "**salad bowl**" in which individual members (ingredients of a salad) retain their unique culture while assuming common customs and habits (thereby creating a more desirable salad).

With a persistent achievement gap, an increasingly diverse population, and a global economy comes a need for the field of education to maintain its relevance to students' education needs. In addition, the world of work demands more **cultural competence** from its employees. Schools must take into consideration whether what is being taught is adequate for the workplace students will enter. Classrooms must change with the times.

## The Need to Close the Achievement Gap

Fundamental to teachers' understanding of their role is that they are not just teachers of reading or teachers of mathematics—they are teachers of students. A teacher's function is not a narrow one of teaching a subject area. Teachers are influential in the many parts of a student's life. In their role in the classroom, teachers can serve in the capacity of social worker, psychologist, mentor, confessor, surrogate parent, and friend. One cannot teach with blinders on. Students face daily obstacles, barriers, and crises, such as **racism**, **sexism**, **classism**, and **homophobia**, that hinder and threaten their learning and their lives. Multicultural education is more than taking a traditional approach to **pedagogy**. Good pedagogy in today's schools includes the desire and ability to deal with issues of equity and **social justice**. This desire and ability are the essence of what a teacher is and what a teacher does. As the great Brazilian educator Paulo Freire once said, "Besides being an act of knowing, education is also a political act. That is why no pedagogy is neutral" (Shor & Freire, 1987, p. 13).

Several factors have influenced the development of multicultural education as a field of study and as an educational process. The US student population is one of rapidly changing demographics, and a variety of achievement indicators show that teaching practices and procedures that seemed to work in the past with a predominantly White student population are not working with a more diverse student population (Howard, 2010). As evidenced by standardized test scores, graduation rates, dropout rates, and other academic indicators, minority students, particularly those who are poor, tend to have lower academic achievement. They have on average lower grades and more failing grades. Poor minority students tend to graduate in lower numbers and drop out of school in higher numbers. The gap or disparity in achievement has been a cause for alarm (Darling-Hammond & Bransford, 2005).

The widening achievement gap between White students and African American and Latino students, statistics about achievement test results and dropout rates, and the growing violence in schools lead us to believe that we must approach the process of teaching and learning in significantly different ways to benefit all students, not just students of color. Findings from the research of the Harvard Civil Rights Project (Frankenberg, Lee, & Orfield, 2003) provide interesting insights into the impact of the achievement gap:

- Minority children are overrepresented in special education.
- African American students, and to some degree Native American students, in affluent school districts tend to be labeled mentally retarded more frequently than are White students.
- African American children with emotional disturbances receive services of inferior quality and are diagnosed much later than their White counterparts.
- There is a higher incidence of suspensions and expulsions among African American students than among other students.
- Dropout rates are distinctly higher among urban students of color.
- High school graduation rates are distinctly lower among urban students of color.
- African American, Latino, and Native American students consistently score much lower on standardized tests.
- The percentage of African American, Latino, and Native American students who go to college and graduate is much lower than that of European American and Asian students.
- The incidence of poverty, drug and alcohol abuse, incarceration, and teen pregnancies is much higher for African American, Latino, and Native American students than for other students.
- Schools are becoming more segregated.
- The incidence of hate crimes, bias, prejudice, and discrimination against students of color, girls, and gay and lesbian students is still disconcertingly high.

It is clear that more needs to be done to address these problems. Improving what and how educators teach is a key strategy.

The **No Child Left Behind Act of 2001** (NCLB) created ambitious goals for closing the achievement gap—some say too ambitious. Despite much legislation, the allocation of resources in American schools continues to be inequitable. Not all schools are meeting the educational needs of all students. Many are not structured to assist each learner achieve at an optimal level. Linked to this is the fact that education as a system has yet to develop effective approaches for preparing

students to be socially responsible citizens who are cognizant of critical social issues and committed to addressing them in a positive manner. We must ensure that all students receive an equitable education that leads to high levels of achievement. How we accomplish this may not be as daunting as one might imagine. We must start with a fundamental commitment to all our students to excel.

What does it take to increase student achievement? Ken Zeichner (1995) outlined key elements to enable students to achieve at high levels. Among those elements are the following:

1. High expectations from teachers

Teachers must see students as individuals, each with the potential to reach his or her highest level of competence. Stereotypes, preconceived notions, and prejudgments of a student's abilities set unfair limitations. Most teachers will automatically state that they do expect all students to achieve. However, when faced with an honest inner examination, teachers must consider whether their high expectations extend to special education students, students with **developmental disabilities**, vocational-technical students, and those students who belong to alternative school cultures, such as the **straight-edge** or **goth** cultures. In their groundbreaking research, Sadker and Sadker cited numerous examples and illustrations of how teachers treat children representing various races differently and even treat boys and girls differently to the benefit of the boys. Their research revealed, for example, that

- teachers direct more questions to male students than to female students but are likely to direct more questions to White females than to African American and Native American males;
- White teachers demonstrate more concern for White female students' academic work than African American females' academic work and demonstrate more concern for African American females' behavior (Sadker & Sadker, 1987, 1994).

2. Cultural congruence in instruction

Students must see personal meaning in the teaching strategies and content offered to them. They can then make connections between past learning experiences and new learning. When teachers use language, examples, and illustrations that students recognize from their culture, students are more motivated to learn. While applying instructional strategies that are grounded in behaviorism, cognitive science, and constructivism, described by scholars such as Jeannie Oakes, Martin Lipton Lauren Anderson, and Jamy Stillman (2012), teachers can make learning relevant and effective by using knowledge of student cultural backgrounds. This is good practice for all students.

3. Teacher knowledge of and respect for cultural traditions

Embedded in and connected to education are deeply rooted beliefs, values, customs, and traditions. Knowledge of these will allow teachers to engage students more effectively, as teachers will show consideration for such traditions and use them as an asset to the curriculum. For example, examining horoscopes is forbidden by the religion of some students. The same applies to the celebration of birthdays. The creative teacher, instead of looking at these prohibitions as a hindrance, will build upon this knowledge to create understanding of cultural differences.

Knowledge of how students have experienced education in other cultures will enable teachers to approach students with better understanding. In the traditional American educational system, we place high value on parent involvement in all aspects of a student's education, from assisting in homework to attending parent-teacher conferences. This concept is not as familiar to families from other cultures where there is a sharper divide between teachers, who do the teaching, and parents, who do the parenting. Parents from some cultures are not accustomed to being deeply involved in their children's education. This does not reflect a lack of caring or support but merely the fact that, in some societies, the formal education of children lies with professional educators.

4. Teaching strategies that promote meaningful participation

Generations of students, at all levels, have experienced lecture as their primary method of instruction. It is the most common teaching strategy, despite the fact that much research has shown that some students can learn more effectively in many other ways. There is certainly a time and place for direct instruction. Howard Gardner's (1985) work on **multiple intelligences** is one example of research that supports the importance of using a number of teaching strategies that can reach students on a variety of levels. Teachers can devise lesson plans and curricula that do not rely primarily on lecture but on extensive student active involvement.

## Prejudice and Discrimination Issues

While many, if not most, educators believe the ways in which they teach are nondiscriminatory, the fact is that bias, prejudice, and discrimination are still deeply embedded in our educational system. Instructional strategies that favor one particular learning style over another, curriculum materials that portray the experiences and cultures of a limited number of ethnicities and races, and policies and procedures that favor certain groups of students all contribute to an educational system that is discriminatory. At the core of each model of multicultural education (discussed later in this chapter) is the need to support teachers in becoming culturally competent and to instill in students the desire to become civic minded and to fight for social justice as well as educational equity.

Multicultural education requires individuals—both educators and students—to look beyond their own situation or worldview to understand the obstacles that diverse groups of people face. Here are some facts to consider:

- Every 2 minutes, someone is sexually assaulted in the United States (US Department of Justice, 2010). Between 1995 and 1996, more than 670,000 women were the victims of rape, attempted rape, or sexual assault (Ringel, as cited in Richie, 2000, p. 3).
- One out of every eight children under the age of 12 in America goes to bed hungry every night (Millions of Mouths, n.d.).
- About 1.6 million people were homeless in emergency shelters or transitional housing at some point during the year between October 1, 2007, and September 30, 2008 (US Department of Housing and Urban Development, 2009).
- Hate crimes based on sexual orientation now constitute the third highest category reported in the United States, making up 16.6% of all reported hate crimes (Lewellen, 2009).
- In 2009, 28% of students ages 12 to 18 reported having been bullied at school, and 6% reported being cyberbullied during the school year (NCES, 2012).
- The Anti-Defamation League's 2009 *Audit of Anti-Semitic Incidents* "counted a total of 1,211 incidents of vandalism, harassment, and physical assaults against Jewish individuals, property, and community institutions across the U.S." (Anti-Defamation League, 2010).

Bias in many forms exists in our schools and society. Prejudice and discrimination hinder education and thereby impact society as a whole. In a global economy, it is critically important that we prepare a culturally competent workforce that works to right the wrongs inflicted due to bias.

## Poverty and Class Issues

In addition to the critical issues of bias, prejudice, and discrimination that we must address, another critical issue that calls for the implementation of multicultural education is that of poverty and socioeconomic status. A great shame on our American society, arguably the richest and most powerful nation on earth, is the prevalence of poverty that crosses all racial and ethnic boundaries. In recent years, talk of the "1 percent" wealthiest Americans that live in great privilege while others suffer from hunger and homelessness usually ascribed to "third-world" nations has been in our national dialogue. The Occupy Wall Street and other similar movements have made clear the struggles of the middle class and the continuing injustices and inequities in our education system. There is a common statement that many have heard that has much validity: "How well a student does in school depends on the zip code in which he or she lives."

The National Center for Children in Poverty (Jiang, Ekono, & Skinner, 2014) reports:

Children under 18 years represent 23 percent of the population, but they comprise 34 percent of all people in poverty. Among all children, 45 percent live in low-income families and approximately one in every five (22 percent) live in poor families. Similarly, among children age 6 through 11 years in middle childhood, 45 percent live in low-income families and 22 percent live in poor families. Being a child in a low-income or poor family does not happen by chance. Parental education and employment, race/ethnicity, and other factors are associated with children's experience of economic insecurity.

Any discussion of multicultural education must include specific strategies and plans for how best to educate children of poverty. The US Census Bureau defines poverty by the number of people in a household and their combined household income. For example, a family of four with a household income of \$23,624 is considered to be living in poverty (US Census Bureau, 2013). Gorski (2013) translates this, for educational purposes, as poverty resulting in an “opportunity gap” versus an “achievement gap.” Poor or low-income students do not have access to the resources needed for an equitable education. Neuman (2009) illustrates this in *Changing the Odds for Children at Risk* by giving the example that in relatively large classes (20 or more) teachers incorporate concepts they assume children already know. When low-income children, who are behind in language development due to lack of reading resources, fail to connect to nursery rhymes and fairy tales, they fall behind. Teaching is impacted as educators need to focus on how to provide additional supports. Learning does not occur. This results in some students developing feelings of hopelessness while those who are advantaged financially and possess stronger language experiences become restless.

### Curriculum, Instruction, and Assessment Issues

Books and other forms of written literature have helped shape our society’s beliefs and values. Imagine standing in the well of the Library of Congress looking up at the thousands of volumes of books. Who wrote most of those books? Historically, European males have written the majority of books. Early in our country’s development, women and people of color were not supported in writing careers and/or were not permitted to publish. Thus, their voices are missing from much of our early history. Educators are coming to realize they’ve been using a fairly narrow “content lens” through which to teach. Important content is missing from the curriculum that is critically important to all of today’s learners.

## EXERCISE 1.2 WHERE DO YOU READ ABOUT DIFFERENT PEOPLE?

1. Name 10 literary works written by women that you have read.
2. Name 10 literary works written by people of color that you have read.
3. Name 10 literary works written by people of color that could be used in high school. Explain your reasons behind these selections.
4. Name 10 literary works written by women that could be used in high school. Explain your reasons for these selections.
5. If you were standing in the Library of Congress and saw that most of the books had been written by European females, in what ways do you believe our society’s beliefs and values would be different? Explain your rationale.
6. Imagine that the majority of people in the US Congress were women instead of men. Describe at least five specific ways that our country might be governed differently as a result. Do you believe it would be managed better, the same, or worse? Explain your rationale.

### Curriculum

Educators are recognizing that both the curriculum and instructional practices in the majority of American schools are heavily influenced by a White, Eurocentric tradition. A saying heard in progressive educational circles is, “The problem with schools today is not that they’re not what they used to be. The problem with schools today is that they are exactly what they used to be.” The implication is that, in many aspects, we have not fundamentally changed the curriculum nor the methods of teaching. For the longest time, teachers were, for the most part, trained as though all students were White and middle-class.

The curriculum is often **Eurocentric**, meaning the content and perspectives offered are dominated by Anglo, male, middle-class, Protestant thinking. The voices and perspectives of women and people of color and other ethnicities are missing.

Today, a Eurocentric approach to instruction does not reflect the racial makeup of the country. All of us are influenced by our culture and may view and perceive the world through our own narrow cultural lenses. By not realizing and accepting the fact that history as well as current reality can be judged differently by others with different perspectives, we can assume that only our own viewpoint is valid. A Eurocentric curriculum therefore offers only one perspective and invalidates the views of other cultures (Gollnick & Chinn, 2013).

An example of a Eurocentric approach to teaching is the concept of “westward expansion” or “manifest destiny” taught to so many grade-schoolers. Students were (and maybe still are) taught that in the early years of our country, it was the God-given right of settlers to move west, claim land for their own, and then bring “civilization” and Christianity to the savages. That is a Eurocentric perspective. It fails to recognize that Native Americans, who had lived on the land for hundreds of years, did not think they were uncivilized and believed that their faith traditions suited them quite well.

Slowly but surely this Eurocentric approach to teaching is being recognized and replaced by a more balanced curriculum that integrates the histories and experiences and work of diverse peoples. However, the curriculum in many schools continues to be biased. Often, when diverse groups of people are included in curriculum materials, they appear in the “margins” of the chapters. Or educators share information about diverse groups of people during specific times of the year (e.g., a focus on African American history during February, or Black History month). There is still much work to be done to develop a culturally responsive curriculum.

An important development throughout the United States is the use of common standards or expectations of what all students should know and be able to do. The **Common Core State Standards** in the major subject areas have been adopted by the overwhelming majority of states and are pushing school districts nationwide to revitalize their preK–12 curricula in keeping with national standards. Many state departments of education are publishing curriculum frameworks in major subject areas as a guide for local school districts. The ways in which the standards are written, while not fully supportive of diverse students, are moving schools in the direction of attending to diversity. That said, the ways in which schools and districts choose to implement the standards will determine the extent to which diverse students will be served.

## Instruction

Teachers are becoming aware of the need to learn a wide variety of instructional strategies and find ways to integrate diverse perspectives in all content areas. Educators realize that, in fact, a “one size fits all” approach does not support high levels of student achievement for all learners. The variety of differences that are represented in today’s classrooms calls for an equally diverse repertoire of instructional strategies (Banks, 2009).

A growing body of research encourages educators to abandon a **deficit model of education**, which focuses on students’ deficits or lack of skills and abilities. Reyes, Scribner, and Scribner (1999), in *Lessons From High-Performance Hispanic Schools: Creating Learning Communities*, describe the key considerations in successfully educating Hispanic students. Their focus is on the environment in which students are educated and how it relates to the home, community, and the organizational culture of the school. Instead of emphasizing what students *cannot* do, educators focus on what they *can* do—their strengths.

Fortunately, among the elements of teaching highlighted by these materials are cooperative learning, interdisciplinary learning, experiential learning, problem-solving and projects-based learning, and critical thinking. These instructional strategies are a sound basis for working with diverse student audiences. When linked with opportunities for exploration of self and others, engagement with multicultural curricular materials, and taking on multiple perspectives, the overall teaching and learning approaches of schools will, in fact, improve.

## Assessment

If teachers are changing curriculum and instruction to be more responsive and responsible, then they also must assess student learning in new and different ways. Tests, quizzes, and other short-answer forms of assessment will not provide a true picture of what each student knows and is able to do. Assessment practices are often designed to favor particular groups of students. As a reminder of why this is problematic, refer to the key elements to enable students to achieve at high levels (Zeichner, 1995) discussed earlier in this chapter.

Furthermore, teachers are increasingly aware of the need to support the affective development of students so that they value themselves and their unique diversity and can communicate and interact effectively with a wide variety of people. Teachers need to prepare students to be socially responsible and contributing members of society.

## Teacher Preparation and Professional Development Issues

Classroom teaching and learning issues are confounded by other factors, such as our mediocre capacity thus far to prepare educators to understand and value cultural differences. Lack of significant preparation in multicultural education may contribute to teachers not recognizing or understanding the educational needs of diverse students. As educators, we must analyze critically the practice of teaching and uncover those areas in which we lack the knowledge, awareness, and skill to educate all who enter our classrooms.

Teachers are often not prepared to work with diversity and, in fact, tend to rely on five to seven primary instructional approaches. Most of these strategies are traditional, didactic, content-driven, and teacher-centered. What is needed instead is a student-centered classroom where the focus is on the needs of the students' best learning modalities instead of the teacher's preferences for instruction. The culturally proficient educator is skilled in approximately 15 to 30 instructional strategies. Many of these additional strategies, which facilitate student-centered learning, emphasize a connection to cognitions, or to students' beliefs about themselves (Nuri-Robins, Lindsey, Lindsey, & Terrell, 2012).

Teachers must be the principle developers and initiators of multicultural education in their districts. Leadership by teachers is crucial for their long-term ownership of multicultural education. Providing teachers with educational handouts and a brief orientation session will produce negative, not positive, results. Substituting "quick fixes" in race relations and issues of diversity for deeper understanding flies in the face of a wealth of research noting the complexity of these problems. Students who have not been exposed to other cultures, races, and peoples may have many more questions about diversity and multicultural knowledge than can be explained by a videotape or an afternoon conversation or lecture. The nature of multicultural education requires teachers themselves to possess a sound knowledge base and personal understanding. Given the sensitive nature of some of the classroom activities, teachers should have the opportunity to test the materials firsthand and ample time to ask questions. Equally important, teachers should have time to experiment with multicultural education with the assistance of expert advisers. Only after these intensive learning experiences have been offered will teachers be ready to introduce multicultural education in their classrooms and serve as instructional leaders to their colleagues.

### Extended Explorations: Preparing Educators for Multicultural Education

Conduct an Internet search for the syllabi for undergraduate and graduate courses in multicultural education. Sometimes they are referred to as Diversity in Education or Intergroup Relations courses. Find at least two syllabi for undergraduates and two for graduate-level students.

Compare the four syllabi and include your findings in a chart or other **graphic organizer**. Specifically, address the following:

1. What are the primary topics in each course? Are these critical topics in your view? Why or why not?
2. What are the primary resources and readings for each course? Are these, in your view, essential and important resources?
3. Are courses taught from a theoretical or practical perspective?
4. Is each course focused on second language acquisition, **oppression**, or what this text considers to be multicultural education?
5. Which syllabus do you feel best prepares an educator to teach? Justify your stance.
6. Provide three specific recommendations for enhancing each syllabus.

### Available Teacher Workforce Issues

Another confounding factor is that while we seem to understand that all students need to receive instruction from diverse educators as a means of learning about diversity firsthand, the majority of classroom teachers continue to be White and, more often than not, female. Efforts at recruiting and preparing a diverse teaching population have met with significant challenges. It is difficult to encourage people of color to enter the teaching profession. Reasons abound, including better pay in other professions, a lack of encouragement to take up teaching, poor schooling experiences in childhood, and rigid (possibly biased) teacher-testing requirements. Teachers of color, when placed in suburban, virtually all-White school districts are more prone to leave the field or transfer to more diverse settings where they feel more accepted and comfortable. As a result, students lack diverse role models, and schools suffer from a dearth of diverse teachers who can offer perspectives and teaching approaches that enrich the school for all students.

## Community and the Role of Parents

The schools of today, to be fully effective, must be structured to encompass the community. Not all that needs to be learned can be taught within the confines of the school day and school building. Not all that needs to be learned can be taught by teachers alone. Parents and other responsible adults and the community in general enrich and complete the teaching of students. A model in which parents and guardians are seen as partners with teachers ensures more follow-through, reinforcement of learning, and support at home.

## Moral Obligations and Responsibilities

At a very basic level, the school, more so than any other public institution in this country, should be a safe haven for children. Students should expect to be able to enter their school and focus on the process of learning. Yet this optimal state is challenged by unhealthy school and classroom climates. Prejudice and discrimination, despite laws that have been enacted to protect our citizens, still have a dampening effect on how we teach our children, as well as on how teachers are trained.

Students benefit from multicultural education for many reasons apart from demographic-, economic-, and achievement-related reasons. When course content and curriculum are expanded, students learn more, not less. Multicultural education does not mean eliminating particular content but rather means opening up the possibilities and expanding what is presented to students. In addition, a primary goal of education is the preparation of students to be socially and culturally competent. If we focus in a very conscious way on skill building and development of attitudes for valuing differences, we will help students prepare to participate effectively in our global society.

## In Summary

These are the challenges that teachers must contend with in schools everywhere. One of the key roles of education is to prepare students for life in a global society. A multicultural education therefore is a priority for all school districts: urban, suburban, and rural. Actually, *education that is multicultural* is a more precise term than *multicultural education*. The important distinction lies in that all education should be culturally relevant and responsive. It should be the context for the schooling of all students, regardless of color, ethnicity, or income. Preparation in multicultural education provides teachers with the knowledge and skills to meet these and other challenges in a direct and effective way.

## REFLECTING BACK

Understanding the rationale behind a theory often helps us determine how we will act.

### Questions

1. Is America truly the “land of opportunity”? Why or why not?
2. Based on what you have read so far about the lives and misfortunes of others in this country, how would you evaluate your life so far?
3. Of the issues that have been described in this section, which ones do you believe are the most pressing? If you were to choose one issue to address in your work as an educator, which one would that be? Why? Describe a plan for how you might work to address that issue.

## LEARNING OBJECTIVE 1.2 History of Multicultural Education

### THINKING AHEAD

Multicultural education has evolved as a field of study over the past 40 years. Starting with efforts to address the needs of students of color and the desire to preserve and promote ethnic pride, multicultural education has evolved such that present-day educational policy calls for strategies and accountability to enable all students to achieve at high levels.

#### Questions

1. List five reasons why our system of education has evolved as it has.
2. In light of the increased number of students of color and increased demands for more accountability in raising achievement levels, do you believe our current approach to supporting the achievement of all students at high levels is working? Why or why not?
3. You are probably familiar with “fast-track” or alternate routes to teacher certification. If not, locate an article or two on the Internet that describes alternate certification programs. Compare and contrast the alternate route to certification with traditional routes to teacher preparation and certification. Which of the two routes do you believe might be stronger in terms of preparing teachers who are culturally competent? Describe your rationale.

#### Initial Focus on Ethnic Studies

Multicultural education is not a new phenomenon. It has evolved over several decades from an initial focus on intercultural education and ethnic studies in the 1920s (Gollnick & Chinn, 2013) to the current focus on achievement of educational equity and meeting the needs of diverse students. The initial rationale for a focus on *ethnic studies* in education was that members of the dominant culture, once they entered the world of work, would need to understand members of minority groups in America. This focus on ethnic studies as the primary approach to multicultural education lasted several decades and, stimulated by the civil rights movement of the 1960s, influenced the creation of ethnic studies programs in colleges and universities in that decade. In schools, educators were now called on to include content that focused on the contributions of members of ethnic groups who experienced discrimination (Gollnick & Chinn, 2013). This effort resulted in the creation of *multiethnic studies*.

Landmark legislation also influenced the evolution of multicultural education as a field of study. Beginning in 1954, with the landmark *Brown v. Board of Education* (347 U.S. 483, 1954) to the passage of the **Civil Rights Act of 1964**, the **Voting Rights Act of 1965**, and *Lau v. Nichols* (414 U.S. 563, 1974), significant changes in civil rights laws have encouraged and demanded that the educational community confront the plight and perspectives of people of color.

The civil rights movement of the 1960s and 1970s led not only to an interest in knowing more about ethnic groups but also to an interest in *intergroup and human relations studies*. In light of the apparent significant cultural differences among ethnic groups, educators were now interested in what needed to be done to promote understanding, conflict resolution, and the development of positive attitudes. The primary focus of this effort was on helping members of the dominant culture be accepting of differences. At about the same time, members of groups that experienced discrimination—women, people with physical challenges, people with low socioeconomic status—became more vocal in wanting their forms of discrimination recognized and addressed. At this point, the term *multicultural education* began to emerge. According to Gollnick and Chinn (1998),



Library of Congress

Federal troops were needed to escort nine brave Black students into previously all-White Central High school in Little Rock, Arkansas, in September of 1957. Integration did not come easily.

This broader concept focused on the different **microcultures** [emphasis added] to which individuals belong, with an emphasis on the interaction of membership in the microcultures, especially race, ethnicity, class, and gender. It also called for the elimination of discrimination against individuals because of their group membership. (p. 27)

## Influential Publications and Organizational Forces

Early publications that related to multicultural education were written by famed authors such as W. E. B. DuBois and Carter G. Woodson in the 1920s and examined the history of slavery and the lives of African Americans (Banks & Banks, 2004). With an increased interest in ethnic studies in the 1960s came publications focused on ethnicity by James A. Banks, considered by many to be the father of multicultural education. These include seminal works such as *Teaching the Black Experience: Methods and Materials* (Banks, 1970) and perhaps his most popular work, *Teaching Strategies for Ethnic Studies* (Banks, 2009), whose first edition was published in 1975.

Publications aimed at helping educators and others to understand and value cultural differences are an important piece of the history of multicultural education. In a direct reaction to the increased focus on ethnic pride, scholars such as Ronald Takaki wrote books to provide insights into specific cultural groups. Takaki's *Strangers From a Different Shore: A History of Asian Americans* (1998) is considered a classic, groundbreaking text that shed light on the many untold stories of immigrants.

*Multicultural Education in a Pluralistic Society*, its first edition published in 1983 (Gollnick & Chinn, 2013); *Affirming Diversity* by Sonia Nieto and Patty Bode (2012), first edition 1992; *Making Choices for Multicultural Education* by Christine Sleeter and Carl Grant (2009), first edition 1988; and other texts on multicultural education offer solid theoretical and practical foundations for the field. In 1995, the first edition of *Handbook of Research on Multicultural Education* (Banks & Banks, 2004) was published; an extensive compilation of knowledge, it contained chapters by more than 60 of the top scholars in multicultural education and was a testament to the legitimacy of the field.

Textbook publishers, in reaction to the civil rights era and the demand for more ethnic content in education, began amending texts to reflect a more diverse perspective. Initial attempts were generally fairly superficial, as evidenced by shading in the faces of people in illustrations to be darker or changing Eurocentric names such as John to Juan. Social studies texts

### Extended Explorations: A Short History of Multicultural Education

As you have read, multicultural education as a field of study is not very old, a brief 40 years. Locate an article that describes the early efforts in multicultural education. From a focus on ethnic studies or race, much has happened in those brief 40 years. From the stance of your "crystal ball," write a briefing paper for where you see the field of multicultural education headed. Predict both the short term (next 5 years) and long term (next 25 years). Make sure to include your rationale for your stance.

became a primary target for conversion, leading to a long-standing and faulty belief that multicultural education was a subject, not a core foundational philosophy. In later years, it became more evident that multicultural education should and could be infused across all disciplines. Books such as *Turning on Learning* (Grant & Sleeter, 2008) showed teachers how to write multicultural lesson plans across all disciplines.

## Influential Agencies and Organizations in the Development of Multicultural Education

A wide variety of agencies and organizations are influencing the direction and development of multicultural education. These are found at the national and state levels and are involved in decision making related to such areas as accreditation, teacher preparation, curriculum, instruction, assessment, policy development and funding, and professional development.

The dominance of the **high-stakes testing** movement has pointed out more urgently the need to increase student achievement among students of color. Educators realize today that attempts to raise test scores must address how students are taught, students' learning styles and cultural backgrounds, and how the curriculum is used to support high levels of

student learning. An understanding that culture affects learning, combined with the knowledge that much of our curriculum is Eurocentric, has pointed out the need for a more culturally responsive curriculum. Federal and state initiatives, accrediting bodies, and professional groups are increasingly addressing the importance of understanding the role of culture in teaching and learning.

In 1990, the National Association for Multicultural Education (NAME) was created; NAME was the first professional organization devoted to the promotion of multicultural education as the foundational philosophy of the nation's educational system, from preschool through higher education.

The National Council on Accreditation of Teacher Education (NCATE) is a coalition of professional organizations that sets standards for the preparation of teachers. If a teacher preparation institution chooses to undergo the very lengthy and rigorous process to secure NCATE accreditation, the institution and its faculty must provide evidence that it is effectively addressing each and every one of the standards. One of the key standards focuses on diversity.

State education agencies have also been instrumental in enforcing an emphasis on multicultural education. In the preparation of a chapter for the first edition of *The Handbook of Research on Multicultural Education*, Gollnick (Banks & Banks, 1995/2004) found that 40 states required teacher education programs to include the study of ethnic groups, human relations, cultural diversity, or other standards or policies addressing multicultural education. While agency supports and mandates differ across states, one means of influencing the integration of multicultural education has been through the development of curriculum frameworks or guidelines.

Professional organizations established to support the ongoing professional development of teachers, such as Learning Forward (formerly the National Staff Development Council), also include key content standards on diversity.

### The High-Stakes Testing Movement

The practice of establishing critical, standards-based tests is not a recent phenomenon. It has evolved in this country over decades. In recent years, it has escalated due, in part, to numerous studies that show American students performing much worse in academic subjects than students in other countries. That comparison and the recognition that the academic performance of American students was going down hastened the passing of the federal NCLB legislation. The current controversy over standardized testing focuses on tight timelines that provide punitive sanctions ("high stakes") for failure to meet high standards and a common belief that standardized testing leads teachers to "teach to the test" and not support learning for deep meaning.

## Similarities and Differences With Other Studies of Culture

A common mistake made by teachers is confusing multicultural education with global or intercultural education. A teacher might teach a unit studying the country of Kenya or the continent of Africa. The class studies the demographics, culture, customs, religion, form of government, and so on. This is considered to be multicultural education in that it is assumed that an extrapolation can be made to African Americans. While studying Africa can give some insight into the culture of African Americans, not all African Americans are from Africa. To understand African Americans, one must study Black people living in the United States whose experiences, values, and mores are different from those of, say, Kenyans. One would not assume that studying Italians in Italy would by itself foster an understanding of Italian Americans.

## REFLECTING BACK

Understanding your own culture and how it influences both your teaching and learning is a necessary step in becoming a multicultural educator. As you reflect on culture, respond to the following:

### Questions

1. Describe your own experiences in school that included learning about people who were different from you.
2. How did your culture prepare you for school?
3. What about your cultural upbringing helped or detracted from your learning?

## LEARNING OBJECTIVE 1.3 Definition of Multicultural Education

## THINKING AHEAD

NAME recognizes that individuals have not always been, and perhaps never will be, in complete agreement regarding the definitions and goals of multicultural education and that continuing debate is healthy.

### Questions

1. What has been your understanding of what multicultural education is? How would you describe it now in this stage of your education?
2. What do you believe are five goals for multicultural education?
3. Describe what you believe needs to happen in order for there to be true social justice and equitable education for all?

There are many ways to define multicultural education, its characteristics, and its goals. Let's first explore multicultural education as defined by some of the noted researchers, authors, and educators in the field.

**Sonia Nieto and Patty Bode.** Nieto and Bode (2012) have provided what is described as one of the most inclusive and eclectic definitions. Their definition describes a process of comprehensive school reform and basic education for all students, a rejection of discrimination, and an infusion of multicultural education throughout the curriculum and instructional strategies, including interactions among teachers, students, and parents.

Nieto and Bode (2012) further outline seven basic characteristics of multicultural education:

1. It is *antiracist education* in that the fundamental purpose of multicultural education is to fight against racism.
2. It is *basic education*—education that is not an add-on subject but provides context to all subject areas.



A shameful era in history was the forcible relocation of over 110,000 innocent people of Japanese ancestry from the Pacific coast of the United States into internment camps during World War II. One of multicultural education's key tenets is antiracist education.

3. Multicultural education *benefits all students*, not just students of color.
4. It is *pervasive*—fully infused into all aspects of school life.
5. It is *education for social justice* in that a main goal of education is to enable students to understand social inequities and learn how to fight to improve society.
6. Multicultural education is not a subject but a *process*—a comprehensive approach.
7. Finally, it is *critical pedagogy*, the essence of what equitable teaching and learning should be.

**James A. Banks.** According to Banks (Banks & Banks, 2010), multicultural education is at least three things: an idea or concept, an educational reform movement, and a process.

- It incorporates the idea that all students, regardless of their gender or social, ethnic, racial, or cultural characteristics, should have an equal opportunity to learn in school.
- It is a reform movement designed to make major changes in schools and other educational institutions so that students from all social classes, genders, and racial and cultural groups will have an equal opportunity to learn.
- It is an ongoing process whose goals, which include educational equality and improving academic achievement, will never be realized because they are ideals toward which human beings work but never attain.

Banks (1999) described six goals of multicultural education:

1. To help individuals gain greater self-understanding by viewing themselves from the perspectives of other cultures
2. To provide students with cultural and ethnic alternatives
3. To provide all students with the skills, attitudes, and knowledge needed to function within their ethnic culture, the mainstream culture, and within and across other ethnic cultures
4. To reduce the pain and discrimination that members of some ethnic and racial groups experience because of their unique racial, physical, and cultural characteristics

5. To help students master essential reading, writing, and computational skills
6. To help students acquire the knowledge, attitudes, and skills needed to participate in civic action to make society more equitable and just

**Christine Bennett.** According to Bennett (2010), multicultural education in the United States is an approach to teaching and learning

that is based upon democratic values and beliefs, and affirms cultural pluralism within culturally diverse societies and an interdependent world. It is based on the assumption that the primary goal of public education is to foster the intellectual, social, and personal development of virtually all students to their highest potential. (p. 11)

Bennett (2010) also outlines six goals of multicultural education:

1. To develop multiple historical perspectives
2. To strengthen cultural consciousness
3. To strengthen intercultural competence
4. To combat racism, sexism, and other forms of prejudice and discrimination
5. To increase awareness of the state of the planet and global dynamics
6. To build social action skills

**NAME.** NAME, in its definition of multicultural education, talks about “social justice, equality, equity, and human dignity”; helping students develop “the attitudes and values necessary to live in a democratic society”; and creating an education that leads to “the highest levels of academic achievement for all students” (n.d.). Helping students develop a positive self-image by teaching about the history and culture of diverse people is a cornerstone of NAME’s mission.

## A New Definition of Multicultural Education

The theory and practice of multicultural education acknowledges that historically education has been biased toward a single point of view. Both the content (curriculum) and process (teaching strategies) of our education system have been influenced by a Eurocentric, upper-class, male-dominated perspective. Although there is great strength and worth in this perspective, missing are the voices of women, people of color, those who are underprivileged financially, and others. By creating a curriculum that encompasses the proportionate contribution of these individuals, the modern education system will better mirror the needs of today’s students.

The theory and practice of education that is multicultural further seeks to meet the reality of the increasing numbers of diverse students in the education system. To be current, teachers must be prepared to teach a diversity of students. Further, in an increasingly global economy, it is both an economic and political imperative that all students, regardless of race, ethnicity, religion, sex, sexual orientation, **gender identity or expression**, class, or other differences be prepared to live and work in a multicultural world. All education should be multicultural.

To accomplish this, several goals are inherent in a multicultural curriculum:

1. Teach to eliminate racism, sexism, homophobia, and other forms of intolerance.
2. Create an equitable education system in which all students can achieve to high standards.
3. Use content and processes that meet the needs of diverse students.
4. Recognize bias and the importance of teaching from multiple perspectives.

“Gay Pride was not born of a need to celebrate being gay, but our right to exist without persecution. So instead of wondering why there isn’t a Straight Pride movement, be thankful you don’t need one.”

— Anonymous

5. Prepare all students to live and work in a global, multicultural world.
6. Instill in students a sense of civic responsibility and social consciousness.

These ideas can be summed up in this definition of multicultural education:

Multicultural education is a model of education that recognizes the significant influence of culture on teaching, learning, and student achievement and the critical need to address issues of social justice and equity as part of a complete education.

The goals of multicultural education are to ensure that all students receive an equitable education and to prepare students to live a life promoting a just society. In this model, students are engaged and motivated to learn and succeed through the infusion of aspects of their culture, experiences, and perspectives into the development of curriculum and into numerous, varied, culturally responsive teaching strategies. Multicultural education stresses the importance of learning and developing pride in one's culture and understanding how culture influences personal beliefs, values, and actions. At the same time, students learn and understand the cultures and multiple perspectives of others and how to best reach harmony with differences.

One of the roots of multicultural education is an understanding of the harmful effects of the prejudice and discrimination that exist in society and of how education is a key to eliminating racism, sexism, homophobia, religious animosity, and all other forms of bias. Multicultural education further recognizes that we live in a global society in which cultural competence is essential to success in life and work.

## Becoming a Multicultural Educator

The preparation of educators who are multicultural requires four steps. First, educators must develop an *awareness* of the reality of bias, prejudice, and discrimination faced by others and an acknowledgment of their own biases. Second, educators must have a sound *knowledge* of other cultures and perspectives. Third is the need to develop the *skills* required to teach to diverse learning styles and cultures. And fourth is the need to develop a lifelong personal *action plan* to increase one's knowledge, skills, and dispositions around diversity and to develop an institutional action plan to support education that is multicultural.

## So What Is Multicultural Education?

The various definitions of multicultural education are consistent overall. In general, they address issues of content and process. Four prominent themes arise from these definitions:

1. A commitment to being culturally responsive and culturally responsible

A multicultural educator acknowledges the fact that culture affects learning. Students come to the classroom with varying degrees and depths of life and cultural experiences. They bring with them unique values and beliefs. To engage students in the enterprise of learning, a skilled teacher makes efforts to understand the backgrounds and perspectives of students. The teacher then incorporates this information into teaching strategies and use of content. This approach results in students finding education more relevant and meaningful.

The multicultural educator is highly conscious of diversity in many forms and seeks to celebrate it through the content and process of education. Students are taught to see differences as assets, not deficits. Diversity is regarded as a strength, not a distraction. Assumptions about race, ethnicity, religion, class, and other areas of diversity are challenged, and bigotry is exposed. Teachers are required to examine the very essence of teaching—philosophy, orientation, beliefs, and values—and then come to a clearer realization that a totally Eurocentric curriculum is a disservice to all students.

2. A process of changing pedagogical approaches

The diversity of students and learning styles, coupled with research that shows that students excel given varied teaching and learning modalities, requires the teacher of today to use a broad array of teaching strategies. Assessment strategies must be varied also in order to capture true learning versus successful test-taking strategies.

### 3. A process of expanding the curriculum

In an increasingly multicultural society, we must seek ways to expand the curriculum. The content must have meaning and relevance for students, or else it remains an academic exercise, devoid of purpose. This addresses one of the major controversies of multicultural education: Whose history are we teaching, and are we elevating some cultural aspects to a higher level of significance than they deserve just to experience diversity? As with any argument, there must be a balance of perspectives. The aim is not to rewrite history but to tell the untold stories of women and people of color. By including this lost history, we reflect the role all of our ancestors had in developing this nation so that all of us become a part of its history, not just observers.

Since a key purpose of education is to help raise civic-minded and socially conscious citizens, it is also necessary to address critical social issues. The incorporation of ethnic studies and studies on power, oppression, class, racism, and gender inequality becomes an important component of a full curriculum.

### 4. Systemic change

Schools are a microcosm of society. Thus, they must keep up with the ever changing aspects of society. Not to do so would be to forsake school's relevance to preparing students to be citizens of the world. The curriculum, the nature of teaching and learning, and the role of the community in education become key adaptable elements of the school system. Educational policy and practice must take into consideration the needs of all students and their families.

## REFLECTING BACK

As you think about the definitions and goals of multicultural education, respond to the following:

### Questions

1. Develop a matrix or chart to compare and contrast the different definitions of multicultural education. What do they have in common, and what are the primary differences?
2. Evaluate the different definitions to determine the components from each one that you most value. Develop your own definition that integrates what you believe to be the best components of each definition.
3. Develop a list of the components of each definition that you disagree with or that you are having trouble understanding. Why do you think this is?

## LEARNING OBJECTIVE 1.4 Conceptual Models of Multicultural Education

While the field of multicultural education is relatively new, there is a significant body of research about multicultural education and numerous, well-developed theories. From an examination of the literature, students of multicultural education would find that there is a high level of agreement about how to achieve multicultural education. The research and theories about multicultural education have resulted in the development of several very useful models for its implementation. While the models may have different names and use different terms for each stage, all are in congruence with the idea that multicultural education is, ultimately, an approach to preparing students to be socially responsible and responsive, to be skilled in addressing social issues, and to live successfully in a multicultural society.

## THINKING AHEAD

Now that we have explored definitions of multicultural education, we turn to an examination of what it looks like and how it works. As a teacher, you will be formulating your own conceptual models of education.

### Questions

1. What do you think multicultural education looks like in practice?
2. Draw a diagram showing what you believe to be the components of multicultural education.
3. Construct a narrative portrait that synthesizes the personal strengths needed to be an effective multicultural educator. After you've developed your portrait, suggest specific challenges to being a multicultural educator.

James Banks (1993) developed a 4-stage model to describe “levels of integration of ethnic content.”

The first level in this model is what Banks called the “contributions approach.” At this stage, educators make an effort to be multicultural by focusing on the more obvious elements of a cultural group. This can include a focus on famous people, foods, the arts, and other discrete elements. An example of this approach is a school that hosts a multicultural festival at some point during the school year. While such an event may appear just to skim the surface of what comprises a culture, teachers who use this approach are, at least, doing something.

However, as teachers expand their knowledge base and commitment to being culturally responsible and responsive, they may move to level 2, the “additive approach.” At this level, teachers begin to add concepts, content, and themes to the curriculum but without changing its essential structure. This level is evident when teachers focus on a particular ethnic

Attempts to desegregate schools were often met by ugly protests. *Brown v. Board of Education* challenged the legality of American public school segregation. In 1954, the US Supreme Court ruled that segregated schools were unconstitutional. This decision helped pave the way for the creation of ethnic studies programs.



Photo by Marton S. Trikosko. Library of Congress, U.S. News & World Report Magazine Photograph Collection

group (e.g., African Americans, Hispanics) at a particular time (Black History Month, Cinco de Mayo) but not necessarily at other points during the year.

Level 3 encompasses the “transformation approach,” in which educators work to change the structure of the curriculum to allow students to see events, issues, and concepts from several perspectives. An example of this level is when a teacher engages students in considering how Native Americans would view Western expansion or Columbus’s arrival in the Americas. Finally, level 4, the “social action approach,” occurs when students are engaged in decision making about key social issues.

Schools can easily accomplish levels 1 and 2 of the Banks model because these levels do not require major revisions to the overall curriculum. It is at level 3 that the entire curriculum becomes transformed.

## Five Approaches to Multicultural Education

Carl Grant and Christine Sleeter (2008) have proposed a model for multicultural education that includes five approaches.

1. **Teaching the culturally different.** The teacher conducts the class in the usual manner, but because of the presence of a student from another culture, the teacher makes adaptations. For example, the teacher might work individually with the student to provide further instruction and to include the student. The curriculum is not modified; the new student is helped to adjust to the standard curriculum.
2. **Human relations approach.** The focus of education is on developing positive relationships among different cultures. Objectives include developing empathy, understanding, and tolerance.
3. **Single-group studies.** Unit studies are conducted on discrete cultural groups, such as Native Americans or the Japanese.
4. **Multicultural education.** Each subject area is taught infusing ethnic content and perspectives. Teaching strategies are varied to accommodate various learning styles. Multiple teaching strategies and assessment methods are used.
5. **Education that is multicultural and social reconstructionist.** A common teaching objective is the development of a social conscience and a sense of civic responsibility.

All five approaches are valid. Teachers should not be overly focused on one strategy but rather vary them in order to meet the needs of a variety of learning styles.

It is helpful to discuss the myths or misunderstandings about multicultural education. These are not the differences among theories of what multicultural education is, which are various philosophical interpretations of the term. Following are some of the misconceptions and misunderstandings that surround multicultural education:

## REFLECTING BACK

At this point, you should be more comfortable and confident in your understanding of multicultural education.

### Questions

1. Is there one conceptual model with which you most identify? Explain your rationale for your selection.
2. Develop your own conceptual model of multicultural education.
3. Knowing what you do now, what do you believe are the most significant concepts of multicultural education?

**LEARNING OBJECTIVE 1.5 Misconceptions and Misunderstandings****THINKING AHEAD**

Misconceptions and misunderstandings about multicultural education abound. Many critics do not grasp how a culturally responsive curriculum serves to increase academic achievement. It must be acknowledged, too, that multicultural education's social justice focus is not palatable to those less tolerant of differences.

**Questions**

1. What are the major criticisms of multicultural education?
2. What do you understand are the justifications given by those who resist multicultural education?
3. What are your biggest concerns about multicultural education as an approach to achieving educational equity?
4. Discuss the politicization of education and ways in which legislators and legislation support or do not support equity in education.

- **Multicultural education is only for students of color in the inner cities.** A common remark heard in suburban and rural districts is that there are no minority students in the schools, so multicultural education is not needed. This fallacy assumes that multicultural education benefits only minority students. Multicultural education requires teaching strategies and content that is culturally relevant to all students. It also demands preparation for living and working in a diverse world. It addresses issues of racism, sexism, classism, and other forms of discrimination and oppression. These dicta apply to all students regardless of color, income, or geographical location.

- **Multicultural education creates Balkanization.** The term *Balkanization* comes from the breakup of the Balkans in the early 21st century. The Balkans include southeastern European countries such as Albania, Bosnia, and Croatia. An outgrowth of ethnic studies programs and the teaching of ethnic pride has been the formation of organizations, clubs, and social agencies that service distinct cultural groups. On college campuses, these often take form as African American Centers, Chinese Student Associations, or Hispanic Cultural Clubs. Such clubs are formed for the same reason many clubs are formed—to help needy members of the community, to teach about a language and culture, and to promote social and political agendas. They also serve as a safe haven where one's culture can be celebrated openly, without fear of ridicule. The formation of ethnic neighborhoods, such as China Town or Little Italy, are larger examples of this phenomenon.

Naysayers claim that such organizations serve only to further segregate society and that they instill fear and hatred of other cultures. What this argument ignores is that exclusive clubs and organizations for White males existed long before current ethnic organizations. Many still exist today in the form of overt exclusionary entities such as certain golf clubs as well as in the form of businesses and corporations whose owners and managers are exclusively White, male, and often Protestant.

Multicultural education encourages students of all races and ethnicities to explore, learn, and celebrate their culture. It also emphasizes the need to be multicultural by doing the same with other cultures. The process starts within one's own culture and broadens to include adopting and assimilating the richness of other cultures.

- **Multicultural education lowers standards.** The opposite is actually true. Multicultural education attempts to close the achievement gap by providing a culturally responsive education. In this way, all students are given an equal opportunity to learn and succeed. Culturally biased teaching methods, content, and assessment are minimized.

Wikimedia Commons



The infamous Carlisle (PA) Indian Industrial School housed Apache children, torn from their families and forced to give up their culture in order to become more "White." A multicultural education teaches that children should learn pride in their culture.

- **Multicultural education is done only in social studies, language arts, music, and art.** When multicultural education was first introduced, it was in these subjects, where it seemed the easiest to infuse. Unfortunately, it became associated with the "softer" subjects and not the "hard" subjects such as science, math, physics, chemistry, and so on. The mistake was in placing a heavy focus on content and less on diverse teaching strategies. There was also an overly strong focus on race and racism, which made infusion into other subjects seemingly more problematic. In practice, math is one of the easiest subjects to infuse with multicultural perspectives in that word problems, which are the basis for math texts, can be readily phrased to have cultural content. The same applies to other subject areas. In addition, through varied teaching methods, issues of multiple perspectives can be brought forth.

- **Multicultural education stresses the study of minority cultures at the expense of mainstream culture.** Up until the era of the civil rights movement, the American education system was steeped almost exclusively in a Eurocentric perspective. The advent of ethnic studies programs emphasized the need for a curriculum that included the perspectives of all the peoples of the country. The previously missing voices of African Americans, Hispanic Americans, Native Americans, Asian Americans, women, and other groups were now being heard in texts and other teaching materials. Where there once existed a single, biased perspective, there now was an invigorating blend of stories told from opposing views. These were included to complete the picture of America, not to eliminate the European viewpoint.

- **Multicultural education is necessary only when there are racial problems in schools.** Teaching awareness, understanding, and appreciation for other cultures helps prevent attitudes, feelings, and acts of prejudice and discrimination. Since school is preparation for life in a global economy and in an increasingly diverse community, multicultural education prepares students well. A school that exhibits racial tensions will most likely harbor intolerance for other forms of diversity, such as gender, sexual orientation, disabilities, class, and income. It is essential, therefore, that all schools incorporate a curriculum that expands the awareness and understanding of students beyond their singular viewpoint.

- **Multicultural education is only about race.** Multicultural education arose out of the civil rights era, when African Americans were finally able to achieve some degree of equality in constitutional rights. From this point onward, aided by ethnic studies programs, greater awareness was achieved not only of the injustices suffered by African Americans but also of the great contributions made. Takaki's work began exploring the hardships of and contributions made by immigrant groups, as well as by Native Americans and by African Americans brought to this continent as slaves. Thanks to landmark legislation such as *Lau v. Nichols* in 1974, which supported the rights of

### Extended Explorations: Myths and Misconceptions

Conduct an investigation of your own about myths and misconceptions in education. Interview three to five experienced educators about what they believe to be strong but pervasive myths and misconceptions in education.

Following your interviews, synthesize the findings and delineate the most common or frequently believed myths and misconceptions.

Identify ways in which multicultural education might confront the myths and misconceptions you've delineated.

non-English-speaking students, and the Americans with Disabilities Act (ADA) and events such as the Stonewall Riots in New York, other “minority” groups began asserting their rights to be heard. Multicultural education, to be true to its philosophy of including the “unheard” voices, must also now include the perspectives of women, gays and lesbians, persons with learning and physical disabilities, and other previously underrepresented groups. The fear that multicultural education will be diluted by straying from race is unfounded. Intolerance is intolerance. Prejudice and discrimination against one group breeds the same toward others.

- **Multicultural educators are unpatriotic.** Multicultural education advocates for both educational equity and social justice. It acknowledges that all students are not achieving equally, as documented by the dramatic achievement gaps that exist between students of color and White students and between low-income and economically privileged students. It also seeks to point out that, despite great strides in equity legislation, the achievement of women and minorities in government and business is still below that of their White, male counterparts.

## REFLECTING BACK

Now that you have a better understanding of multicultural education, it is time to consider its application.

### Questions

1. What do you think are the greatest strengths you bring to being a multicultural educator?
2. How would you explain your position on multicultural education during an employment interview?
3. How do you respond to the most common critiques of multicultural education?

## PROFILES IN MULTICULTURAL EDUCATION: JAMES A. BANKS

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**James A. Banks** is the Kerry and Linda Killinger Professor of Diversity Studies and director of the Center for Multicultural Education at the University of Washington–Seattle. He is a specialist in multicultural education and in social studies education and has written widely in these fields. He is a

past president of the American Educational Research Association (AERA) and the National Council for the Social Studies (NCSS). He was a Spencer Fellow at the Center for Advanced Study in the Behavioral Sciences at Stanford during the 2005–2006 academic year. He is a member of the National Academy of Education.

His books include *Teaching Strategies for Ethnic Studies*, 8th edition (Allyn & Bacon, 2009); *Multicultural Education: Issues and Perspectives*, 7th edition (with Cherry A. McGee Banks; John Wiley & Sons, 2010); *Cultural Diversity and Education: Foundations, Curriculum, and Teaching*, 5th edition (Allyn & Bacon, 2006); *An Introduction to Multicultural Education*, 5th edition (Allyn & Bacon, 2014); *Multicultural Education, Transformative Knowledge, and Action* (Teachers College Press, 1996); *Educating Citizens in a Multicultural Society*, 2nd edition (Teachers College Press, 2007); *Diversity and Citizenship Education: Global Perspectives* (Jossey-Bass, 2004); and *Race, Culture, and Education: The Selected Works of James A. Banks* (Routledge, 2006).

Professor Banks is the editor, with Cherry A. M. Banks, of the *Handbook of Research on Multicultural Education*, 2nd edition (Jossey-Bass, 2004). This landmark publication was the first research handbook on multicultural education to be published. In 1997, the first edition received the Book Award from the National Association of Multicultural Education. Banks is an

author of the Macmillan-McGraw-Hill social studies program for Grades K through 7. He edited the four-volume *Encyclopedia of Diversity in Education* (Sage, 2012).

Professor Banks has written over 100 articles, contributions to books, and book reviews for professional publications. He has contributed to such journals as *Educational Researcher*, *Phi Delta Kappan*, *Social Education*, *School Review*, *Educational Leadership*, *The Journal of Negro Education*, and *Educational Review* (British). He served as guest editor of an issue of *Phi Delta Kappan* that focused on “The Imperatives of Ethnic Education” (1972). He was also guest editor of a section in the April 1983 issue of *Phi Delta Kappan*, “Multiethnic Education at the Crossroads,” and another section that he guest edited, “Multicultural Education: Progress and Prospects,” appeared in the September 1993 issue of *Phi Delta Kappan*.

Professor Banks edited the NCSS 43rd yearbook, *Teaching Ethnic Studies: Concepts and Strategies*. He served as chairperson and senior author of the National Council for the Social Studies Task Force, which authored *Curriculum Guidelines for Multiethnic Education*, a National Council for the Social Studies position statement. This publication was the recipient of the 1977 Eleanor Fishburn Award given by the Education Press Association. The revised version of this document was published in 1992 with the title *Curriculum Guidelines for Multicultural Education*.

In 1986, Professor Banks was named a Distinguished Scholar/Researcher on Minority Education by the AERA Committee on the Role and Status of Minorities in Educational R & D. He received that Committee’s Distinguished Career Award in 1996. In 1994, he was the recipient of the AERA Research Review Award. In 1998, he received the Teachers of English

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to Speakers of Other Languages Inc. (TESOL) 1998 Presidents' Award. In 2001, he received the National Council for the Social Studies Distinguished Career Research in Social Studies Award.

In 2004, Professor Banks was the first recipient of the newly established AERA Social Justice in Education Award for a career of research that advances social justice through education research. In 2005, he was awarded the UCLA Medal from the University of California–Los Angeles, that university's highest honor. He delivered the 29th Annual Faculty Lecture at the University of Washington in 2005, the highest honor given to a professor at that university. He also received in 2005 a Distinguished Alumni Award from Michigan State University. In fall 2007, Professor Banks was the Tisch Distinguished Visiting Professor at Teachers College, Columbia University.

A former elementary school teacher, Professor Banks received his bachelor's degree in elementary education and social science from Chicago State University and his master's and doctorate degrees in these fields from Michigan State University. Professor Banks has served as a consultant to school districts, professional organizations, and universities throughout the United States (including Hawaii and Alaska) and in Canada, England, the Virgin Islands, Guam, The Netherlands, Sweden, Australia, Israel, Portugal, Japan, China, and Ireland.

Professor Banks was awarded a Spencer Fellowship by the National Academy of Education in 1973. In 1975, he was appointed by Department of Health, Education and Welfare Secretary Casper W. Weinberger to serve on the National Advisory Council on Ethnic Heritage Studies of the United States Office of Education.

In 1980, he was awarded fellowships by the Kellogg and Rockefeller Foundations. Dr. Banks's research on African American children who grow up in predominantly White suburban communities was summarized in the *New York Times* on July 30, 1984, and published in the *Journal of Negro Education* (Winter 1984).

Professor Banks's work has been widely honored. He has received honorary Doctorates of Humane Letters from six colleges and universities: Bank Street College of Education (New York City), University of Alaska (Fairbanks), The University of Wisconsin–Parkside; DePaul University (Chicago); Lewis and Clark College (Portland, Oregon); and Grinnell College (Iowa).

Professor Banks's biography appears in the *Dictionary of International Biography, Contemporary Authors, Leaders in Education, Who's Who in American Education, Men of Achievement, Who's Who in the West, Who's Who in America, and Who's Who in the World.*

**Authors:** What would you say is your most important contribution to the field of multicultural education?

**Dr. Banks:** The “Dimensions of Multicultural Education.” One of most important contributions I have made to the field of multicultural education is the development of a series of conceptual and theoretical frameworks that researchers and practitioners are using to guide research, policy, and practice. One of the most widely used is the “Dimensions of Multicultural Education.” I developed this framework after I gave a keynote address at a prestigious independent school on the East Coast. A respected science teacher in the audience said to me, “What you said is fine for social studies teachers, but it has nothing to do with me because science is science, regardless of the cultures and races of the students we teach.” Initially, I was frustrated by this teacher's comment. However, his comment was very valuable to me because it helped me to realize that many educators—as well as the general public—have a serious misunderstanding of multicultural education. They view it exclusively as the inclusion of content about various ethnic, racial, cultural, and language groups into textbooks and the curriculum.

I developed the “Dimensions of Multicultural Education” because of this experience. The dimensions make it clear that *content integration* is only one of

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the five dimensions of multicultural education. The other dimensions are *the knowledge construction process, an equity pedagogy, prejudice reduction, and an empowering school culture and social structure*. Content integration is less important to most science and math teachers than creating an equity pedagogy, which consists of teaching strategies that will enable students from diverse groups to experience academic success.

**Authors:** What is the most persuasive argument that you could give to preservice teachers as to why they should be multicultural educators?

**Dr. Banks:** The demographic imperative. What I call the “demographic imperative” is one of the most compelling reasons for preservice teachers to become multicultural educators. The United States is now experiencing its largest influx of immigrants since the late 19th and early 20th centuries. The US Census projects that ethnic groups of color—or ethnic minorities—will increase from 28% of the nation’s population today to 50% in 2050. Racial, cultural, ethnic, language, and religious diversity is also increasing in schools in the

United States as well as within other nations. Forty percent of the students enrolled in US schools in 2002 were students of color. This percentage is increasing, primarily because of the increase in the number of Mexican American students.

Language and religious diversity is also increasing in the US student population. About 20% of the school-age population speaks a language other than English at home. Immigrant students are the fastest-growing population in US public schools. There is a wide racial and cultural gap between teachers and students. While 40% of the nation’s students are students of color, most of the nation’s teachers are White and speak only English. White teachers make up about 86% of the nation’s teachers.

**Follow-Up Question for the Reader:**

Given the current divisive political climate that includes challenges to sexual orientation, religion, politics, Tea Party prominence, the “Occupy” movement, debates on immigration policy, and other issues, critique Dr. Banks’s responses. Are they realistic and achievable?

## CASE STUDY: WHAT DO YOU DO WHEN THE DEMOGRAPHICS CHANGE?

### Key Issues to Be Explored in the Case

1. Understand the cultural influences you experienced while growing up.
2. Become aware of the obstacles sometimes faced by newcomers and people of color.
3. Adapt teaching strategies to be congruent with changing student populations.

Starsville was a typical, sleepy New England town comprised almost exclusively of White, middle-class citizens whose families had lived there for generations. As is the case in many small towns, the residents seemed to appreciate the idea that they knew each other and shared similar pastimes, values, beliefs, and ways of living.

Then one of the churches in town decided to sponsor a family of refugees from a South American country. Initially, the town residents rallied around this family and supported them in finding work, finding housing, and enrolling their children in the schools. The school-age children, for whom English was not the first language, posed a new challenge to the school system and to the teachers who were not accustomed to teaching non-English-speaking children.

In another development, due to the close proximity of Starsville to a large metropolitan area, African American and Hispanic families from the city—upwardly mobile professionals—began buying homes in town. Starsville was quickly becoming a diverse community.

As the numbers of newcomers increased and people didn't have opportunities to get to know each other, problems arose in the schools and in town. A refugee from Bosnia was chased home by bullies throwing stones. A group of Vietnamese girls were taunted by other girls as they walked through the high school hallways. Racist graffiti began appearing around town. Fights

were becoming more frequent in school, especially between the newer students and the students from more established homes. Derogatory comments about minority students became more common in the teachers' lounge.

An educator who had prided herself on being able to reach and support the neediest students became distressed by the treatment of students in her school and in the community at large. Perhaps most distressing was her realization that teachers did not know what to do to best teach the new students.

### Discussion Questions

1. What problems exist in Starsville?
2. What needs to occur in the school and the community to make things right?
3. Compare and contrast the events in this case with a school setting with which you are familiar. How are the issues the same and different? What is the impact of changing demographics in both settings? What are school leaders doing to address the needs of all learners?

## CHAPTER SUMMARY

### 1.1 Education That Is Multicultural

What are the demographic characteristics of our country and school population? How well are all students doing in school? What is the justification or rationale for implementing multicultural education?

- Our nation's classrooms are increasingly diverse, yet at the same time, there exists a gap in educational achievement between White, middle-class students and students of color and of lower socioeconomic status. We must address the negative impact of an education system that uses a Eurocentric curriculum

and teaching methods that do not address different cultural learning styles. We must furthermore focus on reforming schools and the nature of education so that they address a concern for educational equity for all. Finally, we must provide an impetus for creating opportunities for social justice

## 1.2 History of Multicultural Education

What is the foundation for the growth and evolution of multicultural education? When did it start as a field of study?

- The history of multicultural education in this country has gone through stages, starting with a classical education model with a limited perspective. Education now increasingly includes multiple perspectives. More attention is being paid to ethnic studies, bias, and alternative minority viewpoints commensurate with the changing demographics of the United States.

## 1.3 Definition of Multicultural Education

What is multicultural education? How is it different from traditional education as it is commonly known? Who are the key scholars who have defined multicultural education?

- Multicultural education is a philosophy of education that addresses educational equity and social justice. It recognizes that there has been bias inherent in what and how students have been educated. It attempts to increase the academic achievement of all students while at the same time creating a more just and equitable society.

## 1.4 Conceptual Models of Multicultural Education

What does multicultural education look like? What are the key models of multicultural education? What are the critical elements of multicultural education?

- There are many conceptual models of multicultural education. They all have common themes—reforming content and process to increase cultural knowledge and broaden perspectives while ensuring equitable academic achievement.

## 1.5 Misconceptions and Misunderstandings

What are some of the challenges to multicultural education? What are the facts that address these challenges? How has multicultural education been misunderstood?

- There are many misconceptions and misunderstandings of what multicultural education is and is not. Instruction in the philosophy of multicultural education is critical to the preparation of teachers. Multicultural education is about both the *content* and the *process* of education. “What” we teach—the content—must more accurately portray and illustrate the stories and perspectives of all the peoples of this country. “How” we teach speaks to the need to use multiple teaching methods that encompass and support the cultures of students. Multicultural education is about social justice as well as educational equity. The loftiest goal of education is to inspire students to work toward bettering the lives of all.

## KEY TERMS

achievement gap	4	Common Core State Standards	11	Eurocentric	11
<i>Brown v. Board of Education</i>	14	cultural competence	6	gender identity or expression	19
Civil Rights Act of 1964	14	deficit model of education	11	goth	8
classism	7	developmental disability	8	graphic organizer	12

high-stakes testing	16	No Child Left Behind Act of 2001	7	salad bowl	6
homophobia	7	oppression	12	sexism	7
<i>Lau v. Nichols</i>	14	pedagogy	7	social justice	7
melting pot	6	persistence of ethnicity	6	straight-edge	8
microcultures	15	racism	7	Voting Rights Act of 1965	14
multiple intelligences	8				

## APPLICATION: ACTIVITIES AND EXERCISES

### Individual

1. Immerse yourself in another culture. Attend a religious service not of your own faith tradition. Attend a meeting of a club organized by people of another culture. Attend a cultural fair or event. Attend a gay/lesbian/bisexual/transgender (GLBT) club meeting. Shop in a store where the employees or other customers do not speak your language. Go somewhere where no one is of your race or religion. Write about these experiences in a journal. Discuss how you think students feel in schools where they are in the minority.
2. Write an op-ed piece for the local newspaper highlighting social injustices in your community.
3. Participate in a demonstration. Interview other attendees. Journal about your experience.

### Group

1. In pairs, divide a paper into two sections. On the left, write the heading "Model School" and brainstorm and list the characteristics of a model school. On the right, write the heading "Multicultural School." Brainstorm and list the characteristics of a multicultural school. Compare lists with other pairs. What are the similarities and differences, if any?
2. Each person should list three reasons a school should not adopt a multicultural curriculum. Line up two equal rows of chairs and have everyone take a seat facing each other, about a foot apart. Each person on one side will cite one of the reasons against a multicultural curriculum to the person sitting across from her or him. Set a timer to go off in 60 seconds. The other person will have 60 seconds to respond. Stop again when the timer goes off. Each person then gets up, as in musical chairs, and moves one person to the right. Debrief the discussions, charting the responses to reasons a school should not adopt a multicultural curriculum.
3. Do a think/pair/share. Individually, develop an original definition of *multicultural education* that is based on your readings and class discussions. In pairs, come to a consensus on a definition. Share and discuss your new definition with the class and come to a class consensus. Use this definition as the basis for future discussions throughout your study of multicultural education. Return to it regularly to see if you want to make any changes to the definition.

### Self-Assessment

1. Indicate *yes* or *no* in response to the following questions, and then compare responses with another student.

1. I grew up in a very diverse community.	Yes	No
2. I am comfortable around people of other races and ethnicities.	Yes	No
3. I am knowledgeable about the experiences of diverse people.	Yes	No

4. I have had firsthand experience with discrimination.	Yes	No
5. I have a diverse group of friends outside of school and work.	Yes	No
6. I am willing to learn how to teach in an urban setting.	Yes	No
7. If confronted with a racially motivated incident in my classroom, I am prepared to deal with it.	Yes	No
8. I am comfortable talking about race, ethnicity, sexual orientation, and other ways in which people are diverse.	Yes	No
9. I can recall negative messages from my childhood about my race, ethnicity, or gender.	Yes	No
10. I am confident that I could defend multicultural education against the myths and misconceptions that exist about it.	Yes	No

## ANNOTATED RESOURCES

### The Civil Rights Project/Proyecto Derechos Civiles

<http://civilrightsproject.ucla.edu>

The Civil Rights Project (CRP) is a leading organization devoted to civil rights research. It has found eager collaborators among researchers nationwide and wide-open doors among advocacy organizations, policy makers, and journalists. Focusing initially on education reform, it has convened dozens of national conferences and roundtables; commissioned over 300 new research and policy studies; produced major reports on desegregation, student diversity, school discipline, special education, dropout rates, and Title I programs; and published six books, with four more in the editing stage.

### National Association for Multicultural Education

<http://www.name.org.org>

NAME was founded in 1990 to bring together individuals from all academic levels and disciplines and from diverse educational institutions and other organizations, occupations, and communities who had an interest in multicultural education. NAME is the fastest growing professional organization in the United States that has as its sole objective the advocacy of multicultural education as the foundational philosophy of the nation's educational system from preschool through higher education.

### National Council for Accreditation of Teacher Education

<http://www.ncate.org>

NCATE is the profession's mechanism by which it establishes high-quality teacher preparation. Through the process of professional accreditation of schools, colleges, and departments of education, NCATE works to make a difference in the quality of teaching and teacher preparation today, tomorrow, and for the next century. NCATE's performance-based system of accreditation fosters competent classroom teachers and other educators who work to improve the education of all preK–12 students. NCATE believes every student deserves a caring, competent, and highly qualified teacher. NCATE currently accredits 656 institutes, with nearly 70 more seeking NCATE accreditation.

## Interstate New Teacher Assessment and Support Consortium

*[http://www.ccsso.org/projects/Interstate\\_New\\_Teacher\\_Assessment\\_and\\_Support\\_Consortium](http://www.ccsso.org/projects/Interstate_New_Teacher_Assessment_and_Support_Consortium)*

The Interstate New Teacher Assessment and Support Consortium (InTASC) is a network of state education agencies and national educational organizations dedicated to the reform of the preparation, licensing, and ongoing professional development of teachers. Created in 1987, InTASC has as its primary constituency state education agencies responsible for teacher licensing, program approval, and professional development. Its work is guided by one basic premise: An effective teacher must be able to integrate content knowledge with the specific strengths and needs of students to ensure that all students learn and perform at high levels.

Visit the student study site at [study.sagepub.com/howe2e](http://study.sagepub.com/howe2e) for additional study tools including:

- eFlashcards
- Web Quizzes
- SAGE Journal Articles
- Video Links
- Web Resources
- Assessments from the text
- Access to Author's Blog

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