

Challenges and Perspectives

“You can’t teach what and who you don’t know.”

Too many students of color have not been achieving in school as well as they should (and can) for far too long. The consequences of these disproportionately high levels of low achievement are long-term and wide-reaching, personal and civic, individual and collective. They are too devastating to be tolerable. We must insist that this disempowerment stop now and set into motion change strategies to ensure that it does. To realize this transformation, classroom teachers and other educators need to understand that achievement, or lack thereof, is an experience or an accomplishment. It is not the totality of a student’s personal identity or the essence of his or her human worth. Virtually every student can do something well. Even if students’ capabilities are not directly translatable to classroom learning, they still can be used by teachers as points of reference and motivational devices to evoke student interest and involvement in academic affairs. Teachers must learn to how to recognize, honor, and incorporate the personal abilities of students into their teaching strategies. If this is done, then school achievement will improve. A. Wade Boykin (2002) calls these emphases developing the talent potential of underachieving students of color, and placing them at promise, instead of at risk.

INTRODUCTION

This book offers some suggestions for reversing the underachievement of students of color. They are embodied in the proposal for implementing *culturally responsive teaching*. Research, theory, and practice attest to their potential effectiveness. However, culturally responsive teaching alone cannot solve all the problems of improving the education of marginalized students of color. Other aspects of the educational enterprise (such as funding, administration, and policymaking) also must be reformed, and major changes must be made to eliminate the social, political, and economic inequities rampant in society at large (Anyon, 1997; Kozol, 1991; Nieto, 1999). While the need for comprehensive educational and societal changes is readily

recognized, analysis of them is beyond the parameters of this project. It focuses, instead, on teaching in K–12 classrooms.

This chapter sets the tone for the remainder of the book, which builds on the notion of creating a story of culturally responsive teaching. The reason for using a storymaking motif is to suggest that culturally responsive teaching has many different shapes, forms, and effects. A “story” perspective allows the integration of more types of information and styles of presentation than are customary in more conventional styles of scholarly writing and research. This demonstrates how research, theory, and practice are woven together to develop major ideas; establishes the fact that school achievement involves more than academics; attempts to convey a feeling for the personhood of the students of concern in the analyses; and explains why culturally responsive teaching is a dynamic process. To accomplish these goals, the chapter is divided into four sections. The first section explains the importance of storymaking as a technique of educational analysis, research, and reform. The second section includes a “symbolic story” of the achievement problems encountered by many students of color. It is followed in the third section by a discussion of some national achievement trends among students of color. The fourth section of the chapter introduces some assertions made about how student achievement can be improved. These are developed in greater detail in subsequent chapters.

THE NEED FOR AND NATURE OF STORY

Dyson and Genishi (1994) believe that “we all have a basic need for story.” They define *story* as a process of “organizing our experiences into tales of important happenings” (p. 2). Stories, according to Denman (1991), are “lenses through which we view and review all of human experience. . . . They have a power to reach deep inside us and command our ardent attention. Through stories we see ourselves. . . . Our personal experience . . . takes on a cloak of significance . . . we see what it is to be alive, to be human” (p. 4). Bruner (1996) adds that narratives, or stories, are the means through which people make sense of their encounters, their experiences, their *human affairs*. He explains further:

We frame the accounts of our cultural origins and our most cherished beliefs in story form, and it is not just the “content” of these stories that grip us, but their narrative artifice. Our immediate experience, what happened yesterday or the day before, is framed in the same storied way. Even more striking, we represent our lives (to ourselves as well as to others) in the form of narrative. (p. 40)

Stories also are powerful means for people to establish bridges across other factors that separate them (such as race, culture, gender, and social

class), penetrate barriers to understanding, and create feelings of kindredness (Goldblatt, 2007; Witherell & Nodding, 1991). In other words, stories educate us about ourselves and others; they capture our attention on a very personal level, and entice us to see, know, desire, imagine, construct, and become more than what we currently are (Fowler, 2006; Harvey, 1994).

Narratives and stories encompass both the modes of thought and texts of discourse that give shape to the realities they convey. Their style and content give form to one another, “just as thought becomes inextricable from the language that expresses it and eventually shapes it” (Bruner, 1996, p. 132). Furthermore, the whats and whys of narratives are never chance occurrences or mere happenstance. They have deliberate intentionality, “voice,” positionality, and contestability. Bruner (1996) believes that stories are motivated by certain values, beliefs, desires, and theories; that they seek to reveal intentional states behind actions, or reasons, not causes; that they are rarely taken as “unsponsored texts”; and that “those worth telling and worth construing are typically born in trouble” (p. 142).

Stories also “shape, rather than simply reflect, human conduct . . . because they embody compelling motives, strong feelings, vague aspirations, clear intentions, or well-defined goals” (Rosaldo, 1989, p. 129). They serve many different functions. They can entertain, educate, inform, evoke memories, showcase ethnic and cultural characteristics, and illuminate abstractions. Stories are means for individuals to project and present themselves, declare what is important and valuable, give structure to perceptions, make general facts more meaningful to specific personal lives, connect the self with others, proclaim the self as a cultural being, develop a healthy sense of self, forge new meanings and relationships, or build community. Stories give life to characters, concepts, and ideas through word pictures and verbal rhythms, which, in turn, convey new experiences and possibilities (Bruner, 1996; Delpit & Dowdy, 2002; Denman, 1991; Franklin & Dowdy, 2005; N. King, 1993).

In reflecting on incorporating storymaking and storytelling in her own teaching experience, N. King (1993) declares that these techniques “help make the abstract more concrete, diverse facts more understandable, and arouse interest in learning as students become engrossed, not only in the story itself, but in the cultural or social context in which it is told” (p. 2). The telling of one story is the genesis of yet other stories. The images, rhythms, and experiences it evokes “reverberate in the memories of audience members, who reconstruct the story with the stuff of their own thoughts and feelings. In such ways, individual lives are woven together through the stuff of stories” (Dyson & Genishi, 1994, p. 5). These attributes certainly fit the character and functions of the “story” of culturally responsive pedagogy presented in this book. They also are powerfully illustrated in *Becoming Multicultural Educators* (Gay, 2003a) and *Building Racial and Cultural Competence in the Classroom* (Teel & Obidah 2008) for giving meaning

to the challenges of preparing teachers to work better with ethnically diverse students. The authors in both volumes provide autobiographical narratives about their personal and professional journeys toward becoming more proficient in engagement with ethnic, racial, and cultural diversity for themselves and the students they teach. The content and techniques of their storytelling are models and motivation for others to emulate.

Even though “story” is usually associated with people telling about themselves and/or events in which they have been involved, the explanations of educational ideas, paradigms, and proposals constitute “story” as well. Educators need to organize their conceptions and experiences in working with students of color into meaningful “tales of important happenings,” as much as individuals need to do so with their personal encounters. Without being so ordered, successful efforts cannot be easily shared or replicated. And educating some students of color is in dire need of much more success than currently exists. This is why I want to create a “story” of power pedagogy in the form of culturally responsive teaching.

In constructing this story, I weave together the images, ideas, meanings, and experiences produced by other researchers, scholars, and practitioners with my own interpretations to create even richer meanings and broader possibilities. The results are intended to be more effective ways of improving the educational achievement of students of color. Thus, *Culturally Responsive Teaching: Theory, Research, and Practice* is presented as a *story for academic success*. In some instances it is already happening, but in most it is still an envisioned possibility yet to be realized.

A PERSONAL STORY AND SYMBOL OF A TREND

Any good story has a setting and context, and develops around some topic, issue, event, theme, or situation of felt importance to the storyteller. Sometimes this is accomplished by using smaller events or experiences to launch larger ones. This is how the creation of the story of culturally responsive teaching begins—that is, with a mini-story as an entrée into the bigger story. This mini-story acts as a preview, a prelude to what is developed in greater detail later on. It is simultaneously metaphorical and literal, symbolic and representative, personal and collective, real and imagined, factual and fictional. It gives name to the motivation for and message of this book, and it places them within somewhat of a personal context. It acts as a point of reference and identifies the constituent issues and individuals for whom culturally responsive pedagogy is advocacy and agency.

This beginning story might be entitled “Simultaneously Winning and Losing.” While its situations are about real-life individuals and events, the characters’ names are pseudonyms. The story begins:

As learners, siblings Aaron and Amy are a study in contradiction. Outside of school they exhibit some of the attributes typically associated with giftedness, but in school they are, at best, average students. They are caring, conscientious, and courteous teens who are sought out by peers as friends. They are insatiably curious about people, events, and experiences that they encounter in their social lives. They interact easily, confidently, and effectively with a wide range of people, diversified by age, position, gender, ethnicity, race, and education. They are as comfortable with deans of colleges of education as they are with age mates and their little toddler nephew.

Amy and Aaron know how to ask engaging, thoughtful, probing questions so that they can gain information about things they do not understand and simultaneously be actively engaged participants in conversations. Not knowing something is not perceived by them as a negative reflection on their egos, intelligence, or self-worth. They consider inquiry and questioning as natural means of knowing, and they use them prolifically in their social settings. They are very adept at making contributions to interactions with others that are appropriate to the context and purpose. Amy and Aaron love to learn and are interested in exploring a wide variety of topics and issues. They are not reluctant to try out new experiences and think about different things, but this is done with thoughtful care, not impulsiveness or irresponsibility. They probe diligently with others to extend their knowledge, but with respect and honor. They “process” their experiences and knowledge, are good listeners, and know how to help others build conversations. They routinely reflect on, analyze, evaluate, and classify knowledge and experiences into arrangements other than those in which they initially were received. Amy and Aaron love to tell stories about their encounters and to share their experiences and knowledge with others. Consequently, they are verbally articulate and very skilled in their interpersonal and social relations.

Aaron and Amy also are good problem-solvers and critical thinkers. They know well how to assess their strengths and weaknesses and to determine what needs to be done to deal effectively with problematic situations. They are honest and above board about their responsibilities and the fallacies of their behaviors; they do not shirk obligations or make disavowing excuses for irresponsibilities. They are resourceful and self-initiating in finding answers and solutions to problems. A case in point happened when they were several years younger. A frightening experience with a severe thunderstorm left them very much afraid of thunder and lightning. After some time living with this fear, they decided to find a way to manage it. So they began to watch the weather channel on TV and taught themselves how to read weather maps in newspapers. This way they could determine in advance what the weather was going to be like, and emotionally and mentally prepare themselves for it. Thus, instead of letting this fear overwhelm them, they took control of it and taught themselves to grow beyond it.

With all of these attributes and skills, one would expect Amy and Aaron to be high achievers in school. Unfortunately, this was not the case. They struggled academically from the time they began school as kindergartners. They complained about their subjects being dull and boring; about not being able to understand what the teachers were talking about; about teachers who were impatient with students asking them questions; about teachers who didn't seem to care or be genuinely concerned about students; about all the tests they had to take, with no one explaining *why* the answers they gave to the questions weren't correct; and about not having time to get everything done that school and classes required. These were agonizing and disconcerting concerns for them. Yet Aaron and Amy were able to separate their achievement problems from their personal quality. While they talked candidly about failing a test or not performing adequately on a class task, they were never heard saying, "I am a failure." They also continued to view school as a place where they went to learn. This was evident in their conversations about happenings in school. More often than not, events they recounted had something to do in some way with learning. Although they had a wide and diverse circle of friends at school, socializing and connecting with them was not their primary point of reference in talking about going to school and the events that occurred in the course of the school day.

Despite their academic struggles, Amy and Aaron never expressed disdain for education or schooling. They never complained about or considered not going to school. On occasion they even found a few teachers, lessons, tasks, and readings exciting and intellectually stimulating. One of their teachers who wove lots of information about African Americans into U.S. history, and had the students do critical analyses and alternative interpretations of historical events, is remembered fondly and held in high esteem. His teaching style is considered by them to be "the way all teachers should teach." Reading *The Cay* (T. Taylor, 1969), *Let the Circle Be Unbroken* (M. Taylor, 1981), *Roll of Thunder, Hear My Cry* (M. Taylor, 1984), and *The Autobiography of Malcolm X* (Malcolm X & Haley, 1966) and viewing *Roots* (Haley, 1976) were particularly memorable and intellectually successful events for them that generated much excitement and exuberant sharing of insights and reactions with family and friends at home. Reports written and tests taken on these learning tasks received high grades and positive accolades from their teachers.

As they approached the end of their senior year, Aaron and Amy waited, with trepidation yet cautious hopefulness, for the results of their latest attempts on their school district's proficiency tests. Math and writing were the particular nemeses for one, and math and science for the other. They had taken these tests several times before, unsuccessfully. If they did not pass them, what would they do? Would they try yet again to pass? How many more times would they go through this agony before becoming so discouraged and demoralized that they refused to persist any longer in trying to pass these tests? Most certainly, if they did not pass the proficiency tests, they would not be allowed

to graduate, even though they had completed all the required courses with passing grades. If they did not graduate, the chances of them pursuing any postsecondary educational opportunities were virtually nil.

What was happening to Amy and Aaron inside school? Why were these youths intelligently curious and capable out of school, but not in? Was this seeming contradiction in their academic capabilities because they were African American and poor urban residents? What was repeatedly not passing a set of tests doing to their internal sense of self, although outwardly they still seemed to be very confident and positive about who they were? If teachers knew how, or cared, to *consistently* incorporate African American content and styles of learning into their classroom instruction and preparation for testing, would Aaron's and Amy's academic story be different?

ACHIEVEMENT CHALLENGES

Amy and Aaron began their testing saga in 8th grade. They passed some of the required tests in subsequent years, but not math, science, or writing. They took some form of proficiency tests for 5 consecutive years. Late in their senior year Aaron and Amy received the good news that they finally had passed the last required tests and would graduate with their class. The announcement was more of a psychological relief for them than a symbol of academic achievement. Comments made by Aaron attest to the heavy weight that the threat of failure carried for them. After the final test results were positive, he revealed a carefully veiled and deep worry. He wondered, "What would have happened to me if I hadn't graduated? Would I have ever gotten a decent job? Would any respectable girls have dated me? What would people in my community have thought of me? I would have been so embarrassed." These are serious concerns for teenagers and probably are suffered by many other students as well.

Unfortunately, Aaron and Amy's situation is not an idiosyncratic or isolated one. There are hundreds of thousands of students like them in schools throughout the United States. According to a 2017 report by Catherine Gewertz in *Education Week*, 12 states required students to pass competency tests in order to graduate from high school. This is down from 24 in 2008. However, all 50 states use standardized testing for other reasons, such as diagnosis of student needs and placement, improvement of instruction, program evaluation, and school performance reporting (*Digest of Education Statistics*, 2008). Added to these figures are local school districts that are instituting various forms of required standardized tests of essential learnings, performance proficiencies, and graduation requirements. The numbers are growing by leaps and bounds annually as politicians and policymakers demand "data-based" evidence that students are reaching established performance standards.

Students struggling to pass proficiency tests and other presumed “high standards of academic excellence” throughout the United States are not only African American, but Native American, Latino American, Asian American, and European American; male and female; poor and middle-class; urban and rural dwellers; English-dominant speakers and others who have limited proficiency in English; native-born citizens and immigrants. Many are in worse shape than Aaron and Amy, who, at least, continued to go to school, found some moments of value and intellectual stimulation in their classes, and did not internalize their academic difficulties as negative statements about their value as human beings. They know well the meaning of an inspirational motto advertised recently by a small business enterprise that says, “Failure is an experience, not any individual.” Unfortunately, this is not true for many students who are unsuccessful in school. They and their teachers connect their academic difficulties to their personal worth, and the individuals are deemed failures.

ASSERTIONS ABOUT IMPROVING STUDENT ACHIEVEMENT

Six major premises or assertions undergird the discussions in this book. They give shape to the text and tone of the analyses presented and the strategies proposed for improving the performance of underachieving students of color. Since echoes of them reverberate throughout the development of the narrative text of all the chapters, it seems best to make them explicit up front.

Culture Counts

The first premise is that culture is at the heart of all we do in the name of education, whether that is curriculum, instruction, administration, or performance assessment. As used here, *culture* refers to a dynamic system of social values, cognitive codes, behavioral standards, worldviews, and beliefs used to give order and meaning to our own lives as well as the lives of others (Delgado-Gaitan & Trueba, 1991). Even without our being consciously aware of it, culture strongly influences how we think, believe, communicate, and behave, and these, in turn, affect how we teach and learn. Because teaching and learning are always mediated or shaped by cultural influences, they can never be culturally neutral (Ginsberg, 2015; Kuykendall, 2004; Ortiz, 2013). As Pai, Adler, and Shadiow (2006) explain, “There is no escaping the fact that education is a sociocultural process. Hence, a critical examination of the role of culture in human life is indispensable to the understanding and control of educative processes” (p. 6). George and Louise Spindler (1994) extend and further clarify these arguments. In so doing,

they make a compelling case for teachers to understand how their own and their students' cultures affect the educational process. They explain:

Teachers carry into the classroom their personal cultural background. They perceive students, all of whom are cultural agents, with inevitable prejudice and preconception. Students likewise come to school with personal cultural backgrounds that influence their perceptions of teachers, other students, and the school itself. Together students and teachers construct, mostly without being conscious of doing it, an environment of meanings enacted in individual and group behaviors, of conflict and accommodation, rejection and acceptance, alienation and withdrawal. (p. xii)

Boykin (1994) provides another perspective on the interaction between culture and education that helps to frame the analyses presented in the various chapters of this book. He, too, believes that “there has always been a profound and inescapable cultural fabric of the schooling process in America” (p. 244). This “cultural fabric,” primarily of European and middle-class origins, is so deeply ingrained in the structures, ethos, programs, and etiquette of schools that it is considered simply the “normal” and “right” thing to do. Because of this, formal education

is about learning how to read, write, and think . . . in certain prescribed ways consistent with certain beliefs, prescribed vantage points, value-laden conditions and value-laden formats. These prescribed ways of educating, these certain vantage points, conditions, proper practices and inherent values are the materials and texture of a profound cultural socialization process that forms the very fabric of the medium through which schooling is done. (pp. 245–246)

The connection between culture and education suggested by Pai and associates, Boykin, and the Spindlers is made even more explicit by Flippo, Hetzel, Gribouski, and Armstrong (1997). They declare that “the relationship between literacy and culture is bidirectional. Not only will cultural diversity mediate the acquisition and expression of literacy, but literacy education will also influence and mold an individual’s cultural identity” (p. 645). Erickson (2010) offers another view of the importance, inevitability, and challenge of culture in education. He explains:

In a sense, everything in education relates to culture—to its acquisition, its transmission, and its invention. Culture is in us and all around us, just as the air we breathe. In its scope and distribution it is personal, familial, communal, institutional, societal, and global. Yet culture as a notion is often difficult to grasp. As we learn and use culture in daily life, it becomes habitual. Our habits become for the most part transparent to us. Thus, culture shifts inside and

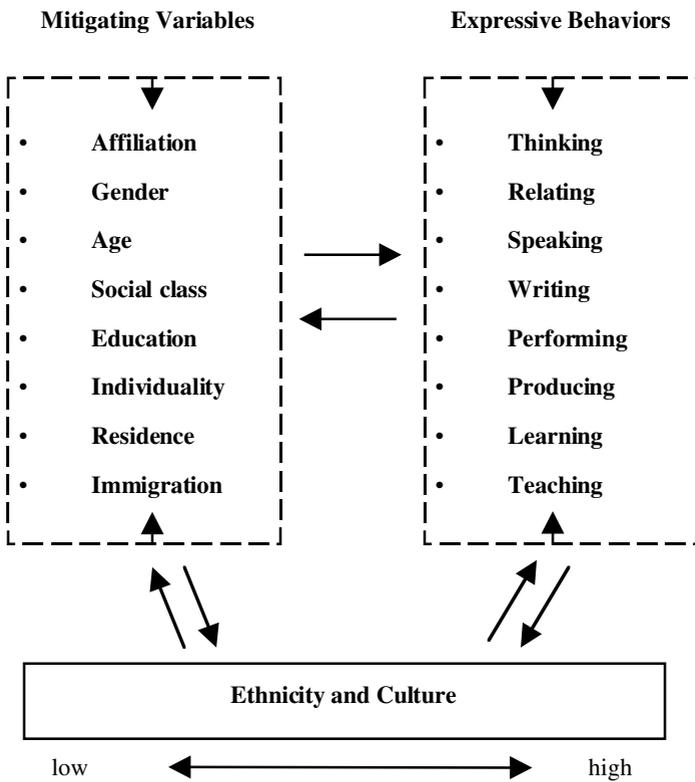
outside our reflective awareness. We do not think much about the structure and characteristics of culture as we use it, just as we do not think reflectively about any familiar tool in the midst of its use. (p. 35)

These observations underscore the importance of placing culture at the center of the analysis of techniques for improving the performance of underachieving students of color, or of explicitly acknowledging that it is already there, and broadening the “center” of educational practices to make it culturally pluralistic rather than homogeneous. This shift of emphasis in teaching is imperative because, as Eisenhart and Cutts-Dougherty (1991) suggest, “access to knowledge . . . is socially situated and culturally constructed.” This means that “social barriers or cultural norms define and limit the types and the amount of information that is supposed to be exchanged within and between social groups” (p. 28).

Culture, like any other social or biological organism, is multidimensional and continually changing. It must be so to remain vital and functional for those who create it and for those it serves. Wurdeman-Thurston and Kaomea (2015) acknowledge that although cultures are complex, dynamic, and fluid, some of their aspects persist across many generations. As manifested in expressive behaviors, culture is influenced by a wide variety of factors, including time, setting, age, economics, and social circumstances. This expressive variability does not nullify the existence of some core cultural features and focal values in different ethnic groups. Instead, members of ethnic groups, whether consciously or not, share some core cultural characteristics. Shade, Kelly, and Oberg (1997) refer to these as the *modal personality*, which means cultural characteristics most likely to be found in a sample of an ethnic population. Designating core or modal characteristics does not imply that they will be identically manifested by all group members. Nor will these characteristics be negated if some group members do not exhibit any of them as described. How individual members of ethnic groups express their shared features varies widely for many different reasons. Some of the causes of this variance, and the relationships among them as conceived and applied throughout this book, are depicted visually in Figure 1.1.

The information in this figure suggests that *culture is dynamic, complex, interactive, and changing, yet a stabilizing force in human life*. As Adichie (2009) explains, in dealing with culture it is dangerous to assume, seek, or attempt to present a monolithic or single story for an ethnic group or individual. “Ethnicity and culture,” as shown at the bottom of Figure 1.1, are the *foundational anchors* of all other behaviors. They operate expressively on continua of being and intensity, ranging from high to low, as symbolized by the double-headed arrow. How core characteristics of ethnic groups’ cultures are manifested in *expressive behaviors* (e.g., thinking, talking, writing, etc.) is influenced by different *mitigating variables* such as

Figure 1.1. Cultural Dynamics



gender, education, social class, and degrees of affiliation. The variables identified in the model are representative of *types* of influences rather than being all-inclusive. The two-directional arrows between ethnicity and culture, the mitigating variables, and the expressive behaviors suggest that the relationships among all of these are dialectic and dynamic.

The mitigating variables also interact with and influence one another, as do the various kinds of expressive behaviors. These relationships are indicated by the bidirectional arrows in each block. However, the influences are not always in the same directions or of equal degrees of intensity. For instance, high levels of education do not necessarily correlate positively with high degrees of ethnic affiliation and learning-style characteristics. High degrees of ethnic affiliation do correlate with high cultural identity and ownership. Chronological maturity does not guarantee heightened ethnic affiliation or cultural identity. Although males and females express their cultural heritage in somewhat different ways, this is due more to their

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engendered socialization than to their being more or less culturally affiliated because of their gender.

The discussions of cultural influences on teaching and learning presented in this book focus on core characteristics, as manifested on a range of clarity, specificity, purity, and authenticity that is closer to the “high” end of the continuum. The imagined individuals exhibiting these cultural characteristics are *highly ethnically affiliated with a strong cultural identity*. But they may not be able to cognitively articulate their culture and ethnicity to others, or to themselves. The descriptions included here are not intended to capture every conceivable manifestation of culture for every single individual and circumstance for all individuals within different ethnic groups. Furthermore, cultural features are *composite constructions* of group behaviors that occur over time and in many different situations. They are not pure descriptors of specific individuals within groups or behaviors at a particular point in time. Instead, *descriptions of culture are approximations of reality—templates, if you will—through which actual behaviors of individuals can be filtered in search of alternative explanations and deeper meanings*. In this sense the cultural descriptions included in this book are intended to serve purposes similar to those served by any other conceptual schemas in education, such as characterizations of good teaching, being at risk, giftedness, and gender-related behaviors. Few, if any, individuals will manifest the characteristics, as described, in every place and at all times.

Nor are the cultures of schools and different ethnic groups always completely synchronized. These discontinuities can interfere with students’ academic achievement, in part because how some ethnically and culturally diverse individuals customarily engage in intellectual processing, self-presentation, and task performance is different from the processes used in school. Demonstrating knowledge and skills may be constrained as much by structural and procedural inconsistencies (Au, 1980; Cazden, John, & Hymes, 1985; Holliday, 1985; Spindler, 1987; Spring, 1995) as by lack of intellectual ability. Therefore, teachers need to understand different cultural intersections and incompatibilities, minimize the tensions, and bridge the gaps among different cultural systems. Congruency between how the educational process is ordered and delivered, and the cultural frames of reference of diverse students, will improve school achievement for students of color.

Conventional Reform Is Inadequate

The second guiding assumption of this book is that *conventional* paradigms and proposals for improving the achievement of students of color are doomed to failure. This is due largely to their being deeply enmeshed in a deficit orientation—that is, concentrating on what ethnically, racially, and culturally different students don’t have and can’t do—and their claims

of cultural neutrality. These positions are evident in current thinking about “at-risk” students and highly structured, scripted instructional programs that emphasize only the technical and academic dimensions of learning. There are some high-profile innovations of this kind that appear to be having some significant positive impacts on the achievement of students of color, such as Reading Recovery, Reading First, and Open Court (PreK to 12: Results Matter, n.d.; U.S. Department of Education, 2007). But their effects may not stand the test of time or be as comprehensive as they claim to be. They may inadvertently cause students to compromise their ethnic and cultural identity to attain academic achievement—a situation that is problematic, to say the least.

These programs attempt to deal with academic performance by divorcing it from other factors that affect achievement, such as culture, ethnicity, and personal experience. The Advancement Via Individual Determination (AVID) project, which began in 1980 in the San Diego County public schools, has proven the fallacy of this for Latino and African American students from urban areas. The directors and teachers of AVID found that achievement was much higher when academic interventions were reinforced by an infrastructure of social supports. These included personal caring, mutual aid and assistance, use of cultural anchors and mediators in instruction, and creating a sense of community among students and teachers (Mehan, Hubbard, Villanueva, & Lintz, 1996; Swanson, Mehan, & Hubbard, 1995). Fortunately, some ingenious teachers such as Lawrence Tan are continuing these efforts within the context of highly structured, mandated curricular designs and materials for helping students reach achievement standards. They are finding ways to include other important competencies, such as social justice and cross-cultural knowledge, in programs like Reading First and Open Court (L. Tan, 2002–2003).

Intention Without Action Is Insufficient

A third assumption is that many educators have good intentions about not being academically unjust and discriminatory toward ethnically and racially different students. Others understand and even endorse the importance of being *aware* of cultural differences in classroom interactions. However important they are, good intentions and awareness are not enough to bring about the changes needed in educational programs and procedures to prevent academic inequities among diverse students. Goodwill must be accompanied by pedagogical knowledge and skills as well as the courage to dismantle the status quo. Many years ago Carter G. Woodson (1933/1969) made some provocative observations about the limitations of good intentions without skill proficiency, evident in attempts to educate African Americans shortly after the end of the Civil War. The missionary workers

who went South to enlighten the freedmen were earnest and admirable in their endeavors but were largely ineffective because they

had more enthusiasm than knowledge. They did not understand the task before them. This undertaking, too, was more of an effort toward social uplift than actual education. Their aim was to transform the Negroes, not to develop them. The freedmen who were to be enlightened were given little thought, for the best friends of the race, ill-taught themselves, followed the traditional curricula of the times which did not take the Negro into consideration except to condemn or pity him. (p. 17)

Even though these observations were prompted by situations a century and a half ago and Woodson's comments were first made more than 75 years ago, they are not mere historical events and memories. Nor is it reasonable, unfortunately, to dismiss them as obsolete. The fact that they are still applicable today indicates that the issue of providing appropriate education for African Americans and other ethnic groups of color is long-standing, persistent, and increasingly urgent.

The worst kinds of condemnation of groups of color no longer exist in very overt ways, but residuals of the missionary zeal in dealing with social issues affecting them continue. They take the form of benign oversight, in which students of color often are ignored and left alone as long as they are not challenging teachers or disrupting classroom procedures. Another frequent contemporary manifestation of the "enlightenment intentions" described by Woodson is declarations that awareness of and appreciation for cultural differences are sufficient for dealing with the challenges of providing effective education for ethnic groups of color. Defenders of these positions seem to be unaware of the complexity of the issues; awareness or appreciation without action will not change the educational enterprise. Mastery of knowledge and skills related to working with culturally diverse students in pedagogical situations is imperative for this task.

Another "good intentions" position often taken is that "race, culture, and ethnicity are as important as social class. The educational issue of utmost concern is the individual and his or her academic outcomes." The race, culture, ethnicity, individuality, and intellectuality of students are not discrete attributes that can be neatly assigned to separate categories, some to be ignored while others are tended to. Instead, they are inseparably inter-related; all must be carefully understood, and the insights gleaned from this understanding should be the driving force for the redesign of education for cultural diversity. In the spirit of Woodson's message, this comprehensive understanding is a more appropriate basis for developing the intellectual capabilities of students of color than is the attempt to get them to abandon their ethnic identities and cultural foundations.

Strength and Vitality of Cultural Diversity

A fourth major assertion underlying the discussions in this book is that cultural diversity is a strength—a persistent, vitalizing force in our personal and civic lives. However, its full potential may not be realized. It is, then, a useful resource for improving educational effectiveness for all students. Just as the evocation of their European American, middle-class heritage contributes to the achievement of White students, using the cultures and experiences of Native Americans, Asian and Pacific Islander Americans, Latino Americans, and African Americans facilitates their school success.

Several researchers and practitioners have provided evidence to support the verity of these claims. For example, McCarty, Wallace, Lynch, and Benally (1991) and McCarty (2002) found that the image of Navajo children as silent and passive students was totally destroyed by teaching that connected school learning with cultural backgrounds and lived experiences. When their social experiences were incorporated into curriculum and instruction, and their cultural and linguistic resources were used to solve academic problems, the Navajo students became physically energized, intellectually engaged, and verbally fluent in the classroom. Boggs, Watson-Gegeo, and McMillen (1985), Tharp and Gallimore (1988), and Au (1993) report similar results from using culturally familiar content and styles of teaching for the academic achievement of Native Hawaiian students. Krater, Zeni, and Cason (1994), Boykin (2002), and C. Lee (1993, 2007) have done likewise for African Americans; Escalante and Dirmann (1990) and Sheets (1995a) for Latinos; Philips (1983) for students on the Warm Springs Reservation and Greenbaum (1985) for Cherokees in elementary school; and Wigginton (1985, 1991) for poor, rural European Americans living in Appalachian communities. Practices such as these, and the effects they have on student achievement, give name, substance, and validity to the title and intentions of this book. They support the transformative effects of sociocultural contextual factors on the academic achievement of students of color. In other words, “matching the contextual conditions for learning to the cultural experiences of the learner increases task engagement and hence increases task performance” (B. Allen & Butler, 1996, p. 317).

Learning experiences and achievement outcomes for ethnically and culturally diverse students should include more than cognitive performances in academic subjects and standardized test scores. Moral, social, cultural, personal, and political developments are also important. All of these are essential to the healthy and complete functioning of human beings and societies. If education is, as it should be, devoted to teaching the whole child, then this comprehensive focus should be evident throughout curriculum, instruction, and assessment. John Gardner (1984) makes this point powerfully and persuasively. He tells us that excellence in education is a process of

perpetual self-discovery, perpetual reshaping to realize one's best self, to be the person one could be. It includes not only the intellect but the emotions, character, and personality . . . not only surface but deeper layers of thought and action . . . adaptability, creativeness, and vitality . . . [and] ethical and spiritual growth. (p. 124)

Fostering this comprehensive scale of development for culturally diverse students in U.S. schools should take place within a framework of ethical values and multiple cultural perspectives because “every age, in every significant situation, in every conceivable way” (J. Gardner, 1984, p. 125) has to re-create itself. These important nonacademic learnings typically are not included on standardized test scores. If tests are the only measures used to determine student performance, some critical areas of achievement will be systematically and repeatedly overlooked. Therefore, just as students should be seen as multidimensional and contextually diverse, so should techniques routinely used to assess their performance in schools.

Jeffrey Kane, the executive editor of *Holistic Education Review*, offers another perspective of quality education that resonates with the assumptions and intentions of this book. It is about “knowing and being” (1994), and it speaks to the moral dimensions of education. It is presented here because education in general and specific reform actions to eliminate the educational injustices perpetuated toward students of color are both moral as well as pedagogical challenges. As Kane (1994) explains:

Knowing and being are intimately entwined. Knowledge is embedded in and created by a constellation of human intelligences, and such intelligences exist within a universe of inner experience, of the experience of being. Every fact, every skill a child acquires, however small and seemingly discreet, addresses our sense of meaning, purpose, and identity. . . . Whether we develop the capacity to wonder, to explore the depth of our own being, to rise to the challenge to speak the words “I am” or whether we resign ourselves to questions of technique and method to problems . . . may well depend upon the equality of the experiences we provide for children in the course of their education. (p. 4)

Competence or Incompetence Is Never Universal or All-Inclusive

Prevailing tendencies in educational practice operate on the assumptions that student capabilities as shown in any one area of performance will be the same in all areas. Even though ideological claims are made to the contrary, too often these are not reflected in practice. Consequently, students who are gifted and talented in science are assumed to be similarly capable in math, social studies, language arts, and fine arts. Conversely, low achievement in reading, for example, will parallel poor performance in writing, civic education, science, and mathematics. Another example of this assumption of the

universality of competence is the interaction between economics, ethnicity, and educational achievement. The tendency is for educators to act as if *all* children of poverty and of color are at risk of school failure. While there is supportive evidence that there are high positive correlations among these factors, nevertheless there are notable *and regular* exceptions. Yet, profiles of academically successful poor students of color (beyond the exceptional few, or in unusual occurrences) are conspicuously absent in regular educational discourse. These assumptions are also imposed on students who are not native English speakers. Frequently their limited English skills are associated with low intellectual abilities, thereby assuming that limited ability in one area usually extends to other areas of educational abilities.

In fact, competence is always contextual and evolving. However challenging and difficult some (or even most) school learning may be for some students, there is always something that they can do well. These competencies may not be recognized and valued as such by educators, and they may not be viable in school settings, but that does not mean that they are nonexistent. They may be social, cultural, personal, or political, rather than academic, and not necessarily applicable across all times and circumstances, but they do exist and are functional. Conversely, competencies that generate the highest academic performance are not applicable at all times and in every situation. Students who do very well academically may struggle with social skills and self-esteem. Others who are social outcasts and academic failures in school are youth leaders, mentors, and activists in their cultural communities. Culturally responsive teaching recognizes and further develops this natural diversity and fluidity of competence among diverse student populations. Some theoretical developments associated with these emphases are referred to as funds of knowledge (Gonzalez, Moll, & Amanti, 2005; Moll, Amanti, Neff, & Gonzales, 1992), or as asset or strength-based teaching (Lopez, 2017) or talent development (Boykin, 2002).

Test Scores and Grades Are Symptoms, Not Causes, of Achievement Problems

The final key premise underlying the discussions in the forthcoming chapters is that scores on standardized tests and grades students receive on classroom learning tasks do not explain why they are not performing at acceptable levels. These are the symptoms of, not the causes of or remedies for, the problems. Unless teachers understand what is interfering with students' performance, they cannot intervene appropriately to remove the obstacles to high achievement. Simply blaming students, their socioeconomic background, a lack of interest in and of motivation for learning, and poor parental participation in the educational process is not very helpful. The question of "why" continues to be unanswered. Some other reasons may explain why disproportionately high percentages of African Americans,

Latinos, Native Americans, and some Asian American groups are not doing well in school. Among these are intragroup variability, differential skills and abilities, stress and anxiety provoked by racial prejudices and stereotypes, discontinuities between the cultures of the school and the homes of ethnically diverse students, and a lack of confirming support from educational programs and institutions (Fuligni, 2007; Steele, 1997, 2010). They offer insights that can generate more hopeful possibilities for reversing current achievement patterns.

The search for reasons why different students are performing as they are should begin with a much more careful disaggregation of achievement data. Describing performance in “averages” across ethnic groups and for “composite skills” can disguise more than illuminate. So can leaving the impression that students tested in a particular grade one year are the same ones tested in the same grade the next year. For example, reports that 8-, 13-, and 17-year-old African American students have the lowest reading scores of any ethnic group on National Assessment of Educational Progress measures and various states’ proficiency tests leave out a lot of critical information. They do not specify how performance is distributed by gender, social class, residential location, immigrant status, and linguistic background of the students; nor do they specify the various skills (e.g., vocabulary, comprehension, inference, decoding, etc.) that constitute reading. These reports blatantly ignore the *within-group variability* that exists among African Americans. Yet this variance must be understood, and the insights gained should influence the design and implementation of instructional reforms to facilitate better school achievement for these students.

No ethnic group is culturally or intellectually monolithic. For instance, African Americans include people who are descendants of Africans enslaved in the United States, others whose origins are in the Caribbean, and recent immigrants from various African nations. Some are fluent speakers of academic English, some are dialect speakers, and others speak English as a second language. Some African Americans are academically gifted, some are average students, and some are failing in school. This kind of variability exists in all ethnic groups in the United States, and it affects the achievement of students in different ways. What these differences are must be more clearly defined if teachers are to further encourage those students who are already performing well and remediate those who are not. Thus, effective teaching and learning for diverse students are contingent upon the thorough disaggregation of achievement data by student demographics and types of academic skills.

Research on the education of immigrants to the United States provides graphic illustrations of why immigration should be understood as one of the reasons for the achievement patterns of some ethnic groups. Vernez and Abrahamese (1996) found that immigrants were less likely to attend high school (87%) than U.S.-born students (93%). Latino immigrants, especially

those from Mexico, accounted for almost all of this difference. In 1990 only one in four Mexican immigrant youths between the ages of 15 and 17 was enrolled in school; Latino immigrants performed lower than other immigrant groups, but higher than their U.S.-born counterparts. McDonnell and Hill (1993) and Fass (1989) reported that the highest-performing Asian immigrant students are Japanese, Chinese, Filipinos, Koreans, and Asian Indians. Southeast Asians, such as Vietnamese, Cambodians, Hmongs, and Thais, do not perform as well.

Other researchers (First & Carrera, 1988; Igoa, 1995; Lee & Bean, 2010; Lee & Zhou, 2015; Olneck, 2004) suggest that many immigrant families and their children are caught in a sociocultural paradox. They come to the United States to escape poverty and persecution, and to improve the general quality of their lives. In doing so, they often suffer deep affective losses of supportive networks and familial connections. The formal schooling of many of these children prior to immigration was sporadic and fragmented. After arriving in the United States, some immigrant families experience frequent changes in residence, which interfere with the children's educational continuity. They have to adjust to a new culture, language, style of living, and educational system. This geographic, cultural, and psychoemotional uprootedness can cause stress, anxiety, feelings of vulnerability, loneliness, isolation, and insecurity. All these conditions can have negative effects on school achievement.

Both immigrant and native-born students of color also may encounter prejudices, stereotyping, and racism that have negative impacts on their self-esteem, mental health, and academic achievement. The work of several researchers attests to these effects on African, Asian, and Native American students. Plummer and Slane (1996) and C. Jones and Shorter-Gooden (2003) found racism to be highly stress-provoking for African Americans, requiring them to engage in coping behaviors quite different from those of European Americans. Both studies concluded that individuals do not have to personally experience racist attitudes and actions directed at their ethnic groups to be victimized because "race, in and of itself, is a potential source of stress" (p. 314).

Steele (1997, 2010), Steele and Aronson (1995), and Aronson (2004) have examined how societal stereotypes about ethnic and gender groups can affect the intellectual functioning and identity development of individual members. They call this effect a "stereotype threat." It is defined as "the event of a negative stereotype about a group to which one belongs becoming self-relevant, usually as a plausible interpretation for something one is doing, for an experience one is having, or for a situation one is in, that has relevance to one's self-definition" (Steele, 1997, p. 616). Steele and Aronson (1995) propose that stereotype threat is most salient for those students who care most about performing well. Allegations about their ethnic group's intellectual inability create additional self-threat, which interferes

with achievement by reducing the range of intellectual cues students are able to use, diverting attention onto task-irrelevant worries, creating self-consciousness and undue caution, and causing them to disengage from academic efforts. Similar results also are reported by Landrine and Klonoff (1996), Gougis (1986), and Perry, Steele, and Hilliard (2003).

The racial discrimination against Navajo students recorded by Deyhle (1995) was a serious threat to their achievement. It took many different forms, ranging from explicit acts of racism to more subtle paternalism, to distortion of cultural values, to belittling the students' intellectual capability. The youth who attended school off the Navajo Reservation talked about the psychoemotional pressure, embarrassment, and anger caused by repeatedly being picked on, ridiculed, and subjected to overt declarations of dislike for and demeaning assumptions about Navajos; teachers' being uncomfortable with or afraid of them; and being offered low-level, nonacademic instruction, presumably because Navajo students do better in basic classes and with hands-on instruction. Their cultural beliefs and practices were often mocked or dismissed as insignificant. Some Navajo students retaliated by stereotyping European American students and teachers in kind, while others tried harder to dispel the stereotype and avoid the limelight. Still others overtly resisted classroom rules or removed themselves from the situation entirely—by dropping out of school or, more accurately, being “pushed out.”

Kiang and Kaplan (1994) reported similar examples and effects of racial stress and anxiety on Vietnamese students at a Boston high school. The students told about encountering racial conflicts daily that included being rendered irrelevant and invisible; being ridiculed for speaking Vietnamese; being called derogatory names and subjected to racist slurs; witnessing and experiencing harassment on a regular basis; feeling threatened and angry; and being teased and insulted (Kiang & Kaplan, 1994). These experiences may be carryovers from what is happening in society at large. Min (1995) provides some evidence that anti-Asian prejudices and “hate crimes” are on the rise, due to the increase of Asian Americans in the U.S. population being considered an economic threat by some other groups. The FBI annual reports on racial hate crimes show continuing high incidences of racial hate crimes against African Americans, and significant increases against Latino citizens and immigrants, and Muslims as well (“New FBI Hate Crimes,” 2008). It is not difficult to imagine the profound negative consequences these kinds of experiences have for academic, social, and personal achievement, or the emotional and intellectual benefits that could result from the removal of prejudicial conditions from schools and society. Despite these odds, most ethnic minorities create community and engage in productive lives. Graphic examples of this are the Vietnamese community in New Orleans, as described by Zhou and Bankston (1999), and the Hmong and Cambodian refugees in four U.S. cities studied by Hein (2006).

Other factors that help to explain the achievement patterns of ethnically different students and locate opportunities for reform are offered by Fordham (1993, 1996) and Goto (1997). They posit that some students with high academic potential deliberately sabotage or camouflage their intellectual abilities to avoid being alienated from their ethnic friends who are not as adept in school. Fordham explains that the intellectually capable African American females in her study sometimes engaged in “intentional silence,” wherein they rarely spoke in class, answered questions but only tersely and without elaboration, and generally avoided bringing attention to themselves. Goto found that Chinese American students did the same kinds of things. To escape being ridiculed by peers or spotlighted by teachers, the students worked hard to give the impression that they were just “normal.” They sought a classroom identity that would grant them “comfortable anonymity.”

“Double dealing,” or being at once highly ethnically affiliated and academically achieving, can take a terrible toll on students when the two agendas are not complementary, as is frequently the case in conventional schools. Negotiating both ways of being can be stress-provoking and emotionally exhausting; it can even cause some students to drop out of the academic loop entirely. Others may sacrifice their friendship networks and ethnic connections for school success. Neither of these choices is desirable for the students involved, nor does either offer the best conditions for maximum achievement of any kind. Students should be able to achieve academically, ethnically, culturally, and socially simultaneously, without any of these abilities interfering with the others.

CONCLUSION

Much intellectual ability and many other kinds of intelligences are lying untapped in ethnically diverse students. If these are recognized and used in the instructional process, school achievement will improve radically. Culturally responsive teaching is a means for unleashing the higher learning potentials of ethnically diverse students by simultaneously cultivating their academic and psychosocial abilities.

The highest-quality educational programs and practices can never be accomplished if some ethnic groups and their contributions to the development of U.S. history, life, and culture are ignored or demeaned. All schools and teachers, regardless of the ethnic and racial makeup of their local student populations, must be actively involved in promoting equity and excellence, and all students must be benefactors of these efforts. Education that is minimally adequate has to teach students the knowledge, values, and skills they need to function effectively as citizens of the pluralistic U.S. society. These are requirements, not voluntary choices, for all students.

Despite an increasingly diverse population, most people in the United States live in communities with others more alike than different from themselves. Students from these communities arrive at school knowing little of significance about people who are different. Yet their lives are intertwined with these “unknown others” and will become even more so in the future. If we are to avoid intergroup strife and if individuals are to live the highest-quality lives possible, we simply must teach students how to relate better to people from different ethnic, racial, cultural, language, and gender backgrounds. These *relational competencies* must encompass knowing, valuing, doing, caring, and sharing power, resources, and responsibilities. Hence, developing sociocivic skills for effective membership in multicultural communities is as important a goal of culturally responsive pedagogy as improving the academic achievement and personal development of students of color.

Both research and lived experience verify the imperative need for and positive effects of multiple diversities to the many different aspects of human life. These include but extend beyond teaching and learning, and racial minority students. Diversity is inherent to humanity. Therefore, enhancing our humanness and embracing multiple diversities are interconnected. This lived reality is affirmed by research, such as that conducted by Phillips (2014). Although her study was located in the corporate world, the conclusions derived from the findings are applicable elsewhere. Phillips conceded that dealing with diversity is difficult, yet necessary. Being around people who are different from us makes us more creative, more diligent, and harder-working. In other words, socially diverse groups are more innovative than homogenous ones. This is a strong and instructive message for teachers in multiracial, multiethnic, multilingual, and multicultural classrooms and schools.

To maximize their human potential culturally, diverse students must be “in community” with self and others. As they evoke various diversities in crafting their connections and relationships, they will become smarter and more fully human, as did the participants in Phillips’s study. Her conclusions are worth repeating here to motivate educators to hasten the implementation of culturally responsive teaching:

If you want to build teams and organizations capable of innovating, you need diversity. Diversity enhances creativity. It encourages the search for novel information and perspectives, leading to better decisionmaking and problem solving. Diversity can improve the bottom line of companies and lead to unfettered discoveries and breakthrough innovations. Even simply being exposed to diversity can change the way you think. . . . When people are brought together to solve problems in groups, they bring different information, opinions, and perspectives. This makes obvious sense when we talk about diversity of disciplinary backgrounds. . . . The same logic applies to social diversity. People who are different from one another in race, gender, and other dimensions bring unique information and experiences to bear on the task at hand. (Phillips, 2014, pp. 3–4)

She adds that these observations are “not just wishful thinking”; rather they derive from “decades of research from organizational scientists, psychologists, sociologists, economists, and demographers” (p. 4). Although Phillips is speaking specifically about diversity in corporate organizations, she could easily be describing student learning, or school and classroom membership. Since culturally responsive teaching is grounded in multiple diversities, it is fundamental to accomplishing both.

PRACTICE POSSIBILITIES

Some controversy and uncertainty surround teacher beliefs, but there is general agreement that they are important, interact with behavior in some ways, and are often implicit and unconscious. They are often considered as guides to action (Fives & Gill, 2015). This perception implies, then, that beliefs are antecedent to or precede behavior. Much research, scholarship, and practice indicate that teachers’ beliefs about ethnic, racial, social, and cultural diversity and its “place” in education are often ambivalent or problematic (Gay, 2015). Such orientations are not very conducive to diligent and unequivocal support of culturally responsive teaching. Therefore, an important beginning for implementing culturally responsive teaching is for teachers to develop consciousness and clarity about their beliefs associated with ethnically, racially, culturally, socially, linguistically, and residentially diverse students, communities, heritages, and education. The list of quotes and proverbs shown below are belief statements that can be used to stimulate teachers’ consciousness and crystallization of their own beliefs, to provide some options for adoption, and to act as prompts for critical analyses with students as a culturally responsive learning activity.

Notable Quotes and Proverbs That Can Inspire Culturally Responsive Educational Ideology, Research, and Practice

- “To those accustomed to privilege, equality feels like oppression.”
—Anonymous
- “Equal rights for others does not mean fewer rights for you.”—George Orwell
- “Rather than accepting the things you cannot change, change the things you cannot accept.”—Angela Davis
- “We all should know that diversity makes for a rich tapestry, and we must understand that all the threads of the tapestry are equal in value no matter what their color.”—Maya Angelou
- “Respect existence or expect resistance.”
- “No one is free when others are oppressed.”
- “Never look down on someone unless you are helping them up.”

- “In diversity there is beauty and there is strength.”—Maya Angelou
- “Equality is not in regarding different things similarly; equality is in regarding different things differently.”—Tom Robbins
- “Equality is the soul of liberty; there is, in fact, no liberty without it.”—Frances Wright
- “The ultimate measure of a man [woman] is not where he [she] stands in moments of comfort and convenience, but where he [she] stands at times of challenge and controversy.”—Martin Luther King, Jr.
- “Injustice anywhere is a threat to justice everywhere.”
- “The moral arc of the universe bends at the elbow of justice.”—Martin Luther King, Jr.
- “Power concedes nothing without a demand. It never did and it never will.”—Frederick Douglass
- “People without knowledge of their past history, origin, and culture are like trees without roots.”—Marcus Garvey
- “The best view comes from the hardest climbs.”
- “There is very little difference in people, but that little difference makes a big difference.”—W. Clement Stone
- “Beloved community is formed not by the eradication of difference but by its affirmation, by each of us claiming the identities and cultural legacies that shape who we are and how we live in the world.”—bell hooks
- “There’s no beauty without difference and diversity.”—Rasheed Ogunlaru

Organizations That Advocate for Cultural Diversity, Equity, and Social Justice

Teachers need support on multiple levels for implementing culturally responsive teaching. Two of these levels are ideological and practical. These organizations can be helpful resources in both areas.

A Better Chance (ABC). A resource for identifying, recruiting, and developing leaders among young people of color in the United States.

The American Friends Service Committee (AFSC). A Quaker organization committed to social justice, peace, and humanitarian service. Its work is based on belief in the worth of every person, and faith in the power of love to overcome violence and injustice.

American Indian Higher Education Consortium (AIHEC). A community of tribally and federally chartered institutions working to strengthen tribal nations and make a lasting difference in the lives of American Indians and Alaska Natives.

The American Textbook Council. Dedicated to conducting textbook analyses, reviews, and evaluations; ensuring the integrity of humanities

curricula, history standards, and textbook accuracy; and educating the nation about multiculturalism.

Anti-Defamation League. Fights anti-Semitism and broad-based threats to democracy, including cyberhate, bullying, bias in schools and in the criminal justice system, terrorism, hate crimes, coercion of religious minorities, and contempt for anyone who is different.

Asian American Psychological Association (AAPA). Promotes the mental health and education of Asian Americans, and is in the forefront of the multicultural psychology movement.

Association of Black Culture Centers (ABCC). Committed to supporting centers as places to celebrate, promote, and critically examine the ways of life of ethnic groups, ABCC collaborates with centers across the country to develop programming and ideas to educate all people on the history and culture of African Americans, Latinos, Asian Americans, and Native Americans.

Association of Black Women in Higher Education (ABWHE). Promotes the intellectual growth and educational development of Black women in higher education; strives to eliminate racism, sexism, classism, and other social barriers that hinder Black women from achieving their potential; and documents the personal and professional achievements of Black women and men.

The Association of Women's Rights in Development (AWRD). An international, feminist, membership organization committed to achieving gender equality, sustainable development, and women's human rights.

The Children's Defense Fund (CDF). Its mission is to ensure that every child has a Healthy Start, a Head Start, a Fair Start, a Safe Start, and a Moral Start in life. Particular attention is given to the needs of poor and minority children and those with disabilities, and to preventive investment before they get sick or into trouble, drop out of school, or suffer family breakdown.

Chinese American Educational Research & Development Association (CAERDA). Promotes excellence in education for all students, particularly among Chinese and Chinese Americans, and provides opportunities for scholarly discourse and research related to these issues.

The Committee for Hispanic Families and Children (CHFC). Develops and implements programs that meet the needs of low-income Hispanic families and children in such critical areas as youth development, child care, HIV/AIDS prevention and education, immigrant services, public policy, and advocacy.

Equity Alliance. Promotes research and school reform efforts for equity, access, inclusion, and quality outcomes for all students; values diversity; and supports the civil rights of students.

Girls Incorporated. A national nonprofit youth organization dedicated to inspiring all girls to be strong, smart, and bold, particularly those in high-risk, underserved areas.

Japanese American Citizens League (JACL). Addresses issues of discrimination against people of Japanese ancestry residing in the United States. It is the largest and one of the oldest Asian American organizations in the United States.

Korean American Coalition (KAC). A nonprofit service, education, and advocacy organization that facilitates Korean American participation in civic, legislative, and community affairs

National Alliance of Black School Educators (NABSE). Dedicated to improving the educational experiences and accomplishments of African American youth through the development and use of instructional and motivational methods that increase levels of inspiration, attendance, and achievement.

National Association for Multicultural Education (NAME). Impacts policies, programs, and practices that advance social, political, economic, and educational equity, justice, and excellence for ethnically, racially, and culturally diverse students and communities.

National Black Child Development Institute (NBCD). Develops and delivers culturally relevant resources and services that respond to the unique strengths and needs of Black children around issues of early childhood education, health, child welfare, literacy, and family engagement.

National Coalition of 100 Black Women (NCBW). Develops leaders who help rebuild their communities, fosters principles of equal rights and opportunities, promotes awareness of Black culture, and develops effective leadership and participation in civic affairs.

National Congress of American Indians (NCAI). The oldest, largest, and most representative American Indian and Alaska Native organization in the country; advocates on behalf of tribal governments and their citizens.

National Council of Jewish Women (NCJW). Promotes social change through championing the needs of women, children, and families—while taking a progressive stance on such issues as child welfare, women's rights, and reproductive freedom.

National Council of La Raza (NCLR) (Name changed to **UnidosUS** in July 2017). The largest U.S. national constituency-based Latino American organization, established to reduce poverty and discrimination, and to improve life opportunities for Latino Americans.

National Indian Child Care Association (NICCA). A representative American Indian and Alaska Native organization serving the 266 Tribal communities across the United States; provides children,

families, and communities with high-quality child care services all across Indian Country.

National Organization for Women (NOW). The largest organization of feminist activists in the United States, its goal is to take action to achieve equality for all women.

Native Peoples Magazine. The only Native American-oriented magazine sold nationwide in the United States; considered the periodical voice of record of the collective Native American community.

Rethinking Schools. Promotes the reform of elementary and secondary education, with a strong emphasis on racial equity and social justice, especially in urban schools; tries to balance classroom practice and educational theory in publications written by and for teachers, parents, and students.

Teaching Tolerance. A project of the Southern Poverty Law Center; is dedicated to reducing prejudice, improving intergroup relations, and promoting equality, inclusiveness, and equitable learning environments in the classroom.

Women Empowering Women for Indian Nations (WEWIN). Provides Native women with knowledge, support, and resources necessary to achieve success in their personal and professional lives, and to engage in professional renewal, inspiring others, and networking.