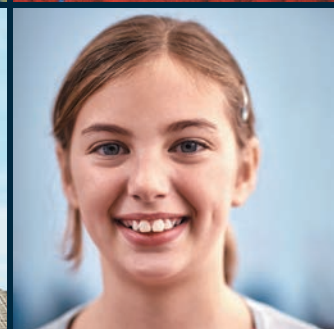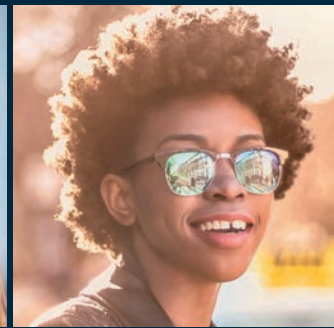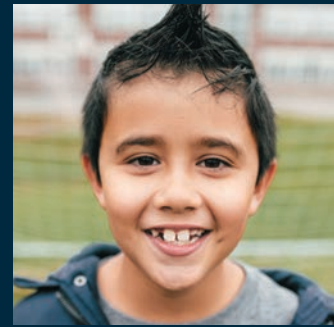eleventh edition

Multicultural Education in a Pluralistic Society

Donna M. Gollnick & Philip C. Chinn

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Eleventh Edition

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About the Authors

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Philip C. Chinn is a professor emeritus at California State University, Los Angeles, where he taught multicultural education and special education and served as Special Education Division chair. He served as special assistant to the Executive Director for Minority Affairs at the Council for Exceptional Children (CEC), where he coordinated the first national conferences on the Exceptional Bilingual Child and the Exceptional Black Child. He served as vice president of the National Association for Multicultural Education (NAME) and co-editor of *Multicultural Perspectives,* the NAME journal. NAME named its Multicultural Book Award in his honor. He has co-authored two special education texts. He also served on the California State Advisory Commission for Special Education. He is a recipient of the President's Award from the National Association for Bilingual Education (NABE) and the Advocate for Justice Award from the American Association for Colleges for Teacher Education (AACTE).

Preface

A decade from now, we may look back at this period of time as a turning point in addressing racism in the United States. Today, young people, activists, politicians, and commentators are publicly labeling selected politicians and other leaders as *racists* and *sexists* because of their tweets and words against people of color, immigrants, Jewish people, Muslims, women, gender-nonconforming people, and other LGBTQI+ people. Not only are the racist and sexists words and actions of national, state, and local leaders being outed but also the policies and actions of governments that have made the lives of many citizens difficult and that do not live up to the egalitarian values that many of us thought made the United States different than the rest of the world. Unarmed young men of color continue to be killed at disproportionately high rates. Mass murders against people of color, Jewish people, and Muslims continue to be committed by people whose manifestos indicate that they believe in White nationalism and that people without a White European background do not deserve to live in the United States. In 2019 alone, 22 people had been murdered at an El Paso, Texas, Walmart; 51 at two mosques in Christchurch, New Zealand; two in a Walmart in South Haven, Mississippi; and one in a synagogue in Poway, California. Time will tell whether these events and the many others that occurred in the past decade lead to a public outcry by people of all races that will change the policies and practices that discriminate against people of color, people in low-income families, people who are not Christian, LGBTQI+ people, and others.

The eleventh edition of *Multicultural Education in a Pluralistic Society* examines issues of race, diversity, and equity in society and their impact on students and teachers. Societal actions and attitudes are reflected in schools. As a result, the number of students who are being harassed because of their race, religion, gender identity, or sexual orientation has increased since 2016. Too many students of color, students from low-income families, and students with disabilities still do not have the opportunities to achieve at the same level as their White European American middle-class peers. At the same time, many educators promote diversity and equity as they develop instructional strategies for helping all students learn. To explore these inequitable conditions and their implications for the classroom, the book introduces future teachers to the different cultural groups to which they and their students belong and the importance of building on students' cultures and experiences to engage them actively in their learning and eliminate the opportunity gaps that continue to exist in schools.

About the Eleventh Edition

Students in undergraduate, graduate, and in-service courses will find this text helpful in examining social and cultural conditions that impact education. It provides the foundation for understanding diversity and using this knowledge effectively in classrooms and schools to help students learn. Other social services professionals will find it helpful in understanding the complexity of cultural backgrounds and experiences as they work with families and children from diverse groups.

As in previous editions, we approach multicultural education with a broad perspective of the concept. Using culture as the basis for understanding multicultural education, we discuss the cultural groups to which we belong and the impact those group memberships have on us and our treatment in society and schools.

We also emphasize the importance of an equitable education for all students. Educators should both be aware of and confront racism, classism, sexism, heterosexism, and discrimination based on abilities, language, religion, geography, and age. Schools can eradicate discrimination in their own policies and practices if educators are committed to confronting and eliminating those policies and practices. The eleventh edition helps readers develop the habit of self-reflection that will assist them in becoming more effective teachers in classrooms that respect and value the cultures of students and their families and build on their cultures to provide equity for all students.

Multicultural Education in a Pluralistic Society explores diversity and equity in society and schools. The first chapter examines the pervasive influence of culture, the importance of understanding our own and our students' cultural backgrounds and experiences, and the evolution of multicultural education. The next nine chapters examine ethnicity and race, socioeconomic status, gender, sexual orientation, exceptionality, language, religion, geography (that is, the places we live), and youth culture. The final chapter makes recommendations for using culturally responsive, culturally sustaining, and social justice pedagogies in the implementation of education that is multicultural. The chapters in this edition have been revised and reorganized to reflect current thinking and research in the area. Each chapter opens with a scenario to place the topic in an educational setting.

We have tried to present different perspectives on a number of issues in the most unbiased manner possible. We are not without strong opinions or passion on some of the issues. However, in our effort to be equitable, we attempt to

present different perspectives on the issues and allow the reader to make his or her own decisions. There are some issues related to racism, sexism, ableism, and so on, that are so important to the well-being of society that we do provide our positions, which we recognize to be our biases.

Readers should be aware of several caveats related to the language used in this text. Although we realize that the term *American* is commonly used to refer to the U.S. population, we view *American* as including other North and South Americans as well. Therefore, we have tried to limit the use of this term when referring to the United States. However, we generally use ethnic identifications such as African American or Asian American to identify people by their ethnic heritages rather than race. We generally use *Latinx* rather than *Hispanic* or *Latino* to refer to persons with Spanish-speaking heritages who have emigrated from countries as diverse as Mexico, Cuba, Argentina, Puerto Rico, Belize, and Colombia. *First Americans*, *American Indians*, and *Native Americans* are used interchangeably throughout the book. Racial classifications of *Black* and *White* have been used when we refer to data that have been collected using those categories. *White* has been used throughout the text to identify White European Americans because that is the term most often used in the literature and academic discussions. We use *persons of color* to refer to groups of African Americans, Alaska Natives, American Indians, Asian Americans, Latinx, Native Hawaiians, and people of two or more races.

New to This Edition

The eleventh edition of this text offers many new and exciting elements, including MyLab integration as well as new and updated features, content, data, and references.

- New chapter-opening case studies (Chapters 2, 3, 4, 5, 10, and 11) address diverse issues and scenarios that teachers face today.
- The new "Revisiting the Opening Case Study" feature at the end of each chapter reflects on what was learned in the chapter related to the opening case study and includes application questions to help students think about how they would apply the chapter content to their own teaching.
- New (Chapters 3, 8, and 10) and updated and expanded (Chapter 11) Critical Incidents features highlight important topics covered in the chapter that might challenge teachers in the school environment.
- The "Focus Your Cultural Lens" feature in the tenth edition has been retitled "Explore and Focus Your Cultural Lens" and still discusses contemporary and controversial educational issues, but now it also includes questions that prompt students to reflect on their own thoughts and biases on the feature topics.

- New "Explore and Focus Your Cultural Lens" features (Chapters 1, 4, and 11) address current controversies in education.
- Updated content for students on how to apply chapter concepts to real-world classrooms and schools is now titled "Classroom Implications" in Chapters 2–10 for quick and easy reference.
- New bullet-pointed chapter summaries that summarize the major topics addressed in each chapter have been added to the end of chapters.
- All chapters reflect recent events and research that have impacted the topics addressed throughout the book.
- All tables, figures, and references reflect the latest data and thinking about the issues explored in the book.

MyLab Education

One of the most visible changes in the eleventh edition is the expansion of the digital learning and assessment resources embedded in the eText and the inclusion of MyLab Education in the text. MyLab Education is an online homework, tutorial, and assessment program designed to work with the text to engage learners and to improve learning. Within its structured environment, learners see key concepts demonstrated through real classroom video footage, practice what they learn, test their understanding, and receive feedback to guide their learning and to ensure their mastery of key learning outcomes. Designed to help learners see the real and powerful impact of multicultural education concepts covered in this book, the online resources in MyLab Education with the Enhanced eText include:

- Application Exercises, featured in every chapter, provide activities centered on videos or written case studies that give learners opportunities to practice applying the content and strategies from the chapters. Once learners provide their own answers to the questions, they receive feedback in the form of model answers written by experts.
- Video Examples, new or updated in every chapter, highlight key chapter topics and diverse classrooms and populations. Accompanying guided questions help students focus on and critically consider the important topics covered in the videos.
- Self-Check Quizzes follow each major chapter section. In each chapter, self-check quizzes help assess how well learners have mastered the content. The self-checks are made up of self-grading multiple-choice items that not only provide feedback on whether questions are answered correctly or incorrectly but also provide rationales for both correct and incorrect answers.

Key Content Updates by Chapter

The eleventh edition of this text has been updated and expanded to address a number of important contemporary issues in society and schools that are affecting the lives of students, teachers, and parents as they work together to help children and youth learn at high levels. Some of the major changes that you will see in chapters are listed below.

- Chapter 1 now includes a section on hate that addresses hate groups and their rising visibility in the United States. The section on privilege has been revised to clarify our membership in both privileged and non-privileged groups.

- Chapter 2 includes an expansion of the discussion of indigenous groups in the United States to include Alaska Natives as well as American Indians and Native Hawaiians. The section on the "Struggle for Civil Rights" now addresses the antecedents to the civil rights movement and the status of racial equality today. Chapter 2 clarifies and expands on the issues of racism and Whiteness, which are central in political and educational discussions today.

- Chapter 3 includes a new section, "Struggles against Economic Injustice," which provides a historical context for the economic inequalities in the United States.

- Chapter 4 includes an expanded discussion of gender identity that describes the gender fluidity that exists in today's society and schools. The new "Explore and Focus Your Cultural Lens" feature asks students to think about the issues related to transgender students' use of bathrooms in schools. Chapter 4 has an updated and expanded discussion of the struggles for gender equity that includes the #MeToo movement. The importance of the influence of intersectionality and the interaction of gender with one's racial, ethnic, class, and religious identity has been clarified and expanded.

- Chapter 5 includes an updated and enhanced discussion of the struggles for sexual equity and a new section on sex education in today's schools.

- Chapter 6 includes an enhanced section on athletics and individuals with disabilities, including the World Games and the promotion of the Invictus Games by Prince Harry, the Duke of Sussex. Also included is coverage of lead poisoning as a contributing factor in disability in children and the Flint, Michigan, water crises.

- Chapter 7 has updated information on bilingual education including dual language immersion programs.

Also addressed are the efforts to dismantle bilingual education and a California law reversing some of these attempts.

- Chapter 8 has a new section relating to current critical issues facing some of the religious denominations today, such as possible schisms, and clergy abuse issues. The relationship between religion and the current political climate in the United States is addressed.

- Chapter 9 includes a new section on the Northern Triangle, the three countries where most of the Central American immigrants are fleeing from, and the reasons for their mass exodus. Also included are the effects of globalism and how the #MeToo movement has spread across the globe.

- Chapter 10 includes an extensive description of Generation Z (or iGen) and new coverage on adolescent substance abuse including the use of e-cigarettes and opioid addiction. A new section on Generation Alpha, the children of millennials, is included. This group already has a profound influence on their families' purchasing practices and consequently on business marketing.

- Chapter 11 includes new sections on reality pedagogy, culturally sustaining pedagogies, and making classrooms democratic.

Features

Each chapter includes the following features that illustrate how concepts and events play out in a classroom or school.

Chapter-Opening Classroom Scenarios

Each chapter opens with a classroom scenario to place the chapter content in an educational setting. Questions at the end of each scenario encourage readers to think about the scenario and reflect on the decisions they would make in relation to the scenario topics.

Opening Case Study

Guadalupe "Lupe" Gutierrez, a third-grade teacher at Martin Luther King Elementary School, has been asked to see the principal, Erin Wilkerson, after the students leave. Dr. Wilkerson explains that the school is expanding its full inclusion program, in which special education children, including those with severe disabilities, are fully integrated into general education classrooms. Congruent with school district policy, King Elementary is enhancing its efforts to integrate special education students into general education settings. Gutierrez's classroom is one of four general education classrooms in which special education students will be placed in the next few weeks. "What this will involve, Lupe, is two students with severe disabilities. One is a child with Down syndrome who has developmental disabilities; he has severe delays in the acquisition of cognitive, language, motor, and social skills, and he has some severe learning problems. The other child has normal intelligence but is nonambulatory, with limited speech and severe cerebral palsy.

"You will be assigned a full-time aide with a special education background. In addition, Bill Gregg, the inclusion specialist, will assist you with instructional plans and strategies. It is important that you prepare your students and the parents so that a smooth transition can be made when these students come into your class in January, just two and a half months from now. I'd like you and Bill to map out a plan of action and give it to me in 2 weeks."

Reflect

1. What should Lupe and Bill's plan of action include?
2. What is the purpose of integrating students with severe disabilities with students without disabilities in the same classroom?
3. In what ways will Ms. Gutierrez have to prepare her current students to effectively integrate her new students?
4. How might the classroom environment and curriculum be affected when a student with severe disabilities is integrated into a general education classroom?

Critical Incidents in Teaching

This feature presents both real-life and hypothetical situations that occur in schools or classrooms. The feature and discussion questions provide readers with the opportunity to examine their feelings, attitudes, and possible actions or reactions to each scenario.

Critical Incidents in Teaching

Celebrating Ethnic Holidays

Esther Greenberg is a teacher in an alternative education class. Ms. Greenberg's college roommate was Chinese American, and she remembers fondly her visit to her roommate's home during the Lunar New Year. During that holiday, the parents and other Chinese adults gave all the children, including her, money wrapped in red paper, which was to bring all the recipients good luck in the New Year. Ms. Greenberg thought it would be a nice gesture to give the students in her class the red paper envelopes as an observance of the upcoming Lunar New Year. Since she was unable to give the students money, she wrapped gold-foil-covered chocolate coins (given to Jewish children) in red paper to give to her students.

Unfortunately, on the day of Lunar New Year, a number of students were pulled out of class for a special event-planning session. Most of the remaining students were Asian American students. When she passed out the red envelopes, the students were surprised and touched by her sensitivity to a cherished custom.

When her principal heard what Ms. Greenberg had done, he accused her of favoritism to the Asian American students and of deliberately leaving out the African American and White students.

When she tried to convince him otherwise, he responded that she had no right to impose Asian customs on her students. She responded that this was an important Asian custom of which students should be aware. However, he continued his attack, saying that this was Asian superstition bordering on a religious observance, and students should not be participating in such activities.

Questions for Discussion

1. Were Esther Greenberg's actions inappropriate for a public school classroom? If so, why? If not, why not?
2. When Ms. Greenberg learned that a large number of students were going to be absent from class, what should she have done with the red envelopes? Did her actions create an appearance of favoritism of one ethnic group over others? How could she have handled the situation to make it a pleasant experience for all of the students?
3. Why may the principal have been so upset about Ms. Greenberg's actions?

Explore and Focus Your Cultural Lens

This feature presents a controversial school issue with *for* and *against* statements for readers to consider. New self-reflective questions as well as end-feature questions guide readers to reflect on their own attitudes and biases towards the topics covered in the features and to critically analyze both sides of the issue, encouraging them to take a side and clearly articulate their reasons for their choice.

Explore and Focus Your Cultural Lens

Debate: Do You Think Sexual Orientation Should Be Incorporated into the Curriculum of the Nation's Schools?

Educators are struggling with how best to incorporate sexual orientation into the curriculum, eliminate bullying based on sexual orientation, and provide support for their LGBTQI+ students. Although the population is becoming more accepting of LGBTQI+, not all communities are supportive of the recognition of sexual orientation in their schools. In fact, some parents and religious leaders actively fight against any discussion of it at any grade level except in negative terms.

Concern about the inclusion of sexual orientation in the school curriculum has not been limited to the local school district level. State legislators may determine the content that should be taught about gay people in schools and at what age. Some states have passed legislation to ban any discussion of sexual orientation in their schools. You are likely to have one or more LGBTQI+ students in your classroom even though you may not know it. You will need to figure out how you can provide accurate and non-biased information about LGBTQI+ people as necessary. How you incorporate that information in the curriculum will depend, in part, on the context of the community in which you are teaching. Do you think sexual orientation should be incorporated into the curriculum of the nation's schools? Why or why not? What do you think the impact would be of including or excluding LGBTQI+ people, history, and issues in the curriculum?

FOR

- LGBTQI+ students should see themselves in the curriculum to help them develop positive identities.
- Children and youth at all ages should be taught to be accepting of others, including individuals whose sexual identity is not heterosexual.

- Young children should learn that families are very diverse, including some with same-sex parents.
- Bullying against LGBTQI+ students could be greatly reduced with curricula that incorporate LGBTQI+ content.

AGAINST

- Discussion of sexual orientation in the curriculum will encourage more students to become LGBTQI+.
- Students at all levels should learn the gender roles that are appropriate for their sex.
- Introducing positive images of same-sex couples and LGBTQI+ people will lead students to think it is acceptable to be LGBTQI+, which is an inappropriate role for schools.
- Students should learn that bullying against any student is inappropriate without pointing out the disproportionate bullying of LGBTQI+ students.

Questions for Discussion

1. How would you respond to the question of whether sexual orientation should be incorporated into the curriculum of the nation's schools? What rationales support your response?
2. How will you know whether the community in which you are teaching is supportive of the inclusion of sexual orientation issues, history, and experiences in the curriculum?
3. If you are teaching in a very conservative community, what strategies would be appropriate in providing support for LGBTQI+ students in the school?

Revisiting the Opening Case Study

This feature brings students back to the chapter-opening case study, now with the knowledge and strategies they have gleaned from the chapter. The feature questions challenge students to apply chapter concepts to the issues presented in the case and charge readers to think about the implications of the issues for their own teaching practice.

Revisiting the Opening Case Study

After initially not receiving permission to start a GSA, Amy, André, other LGBTQI+, and their allies were allowed to start the GSA after they submitted a legal opinion that reminded the principal and school board that the Equal Access Act of 1984 granted them a right to establish the club. They started an anti-bullying campaign and sponsored an ally week in which students were asked to sign a pledge not to bully. Two hundred students signed the pledge. They also organized several charitable activities in the community, including collecting food to share with low-income families during the holidays and tutoring homeless elementary students. They had asked speakers to meet with them at several of their monthly meetings to discuss LGBTQI+ issues and history. They were making progress at making their school safer and were becoming better informed about the issues. They were planning to make contacts with some local and state politicians about making schools more inclusive and overturning legislation that prevented positive discussion of LGBTQI+ issues in the curriculum.

The students who started the club were still enthusiastic about their agenda. Even though the community was very conservative, 30 parents had signed the permission form for their children to be members. Other students were allowed to visit meetings, and an average of 20 students were regularly attending meeting.

Ms. Hall planned to talk with the members about inviting the only openly gay teacher in the school to serve as a co-advisor. They all believed their work would make a difference in the acceptance of LGBTQI+ students in the school. The importance of a GSA was stressed by the president of a club in another school: "When I first moved to Nixa, I was spit on, pushed around, and called names. In the beginning, students started a petition to try to stop our club. We stood firm and strong and are now one of the largest student organizations at our school" (as cited in Sadowski, 2016, p. 65). You too can support students who are fighting for the civil rights of LGBTQI+ and other students.

Reflect and Apply

1. What is the value of a GSA, especially in a community that is very conservative?
2. Why would you or why wouldn't you post a safe place or safe zone sticker or poster on the door to your classroom?
3. What do you think is the most important activity that was undertaken by the GSA that Ms. Hall advised? Why do you think it was important?

Why Study Multicultural Education?

The United States is one of the most multicultural nations in the world. The population includes indigenous peoples—American Indians, Alaska Natives, and Hawaiians—and others who themselves or their ancestors arrived as immigrants from other countries. Our students bring their unique ethnicities, races, socioeconomic statuses, religions, and native languages to the classroom. They differ in gender identity, sexual orientation, age, and physical and mental abilities. Many students have come from different parts of the world and have different experiences based on the communities in which they have grown up. As we move further into this century, the population will become increasingly more diverse. Children of color already comprise just over half of the school-aged population, and this percentage will continue to grow over time.

The culture and the society of the United States are dynamic and in a continuous state of change. Understanding the impact of race, class, gender, and other group memberships on your students' lives and on your own life will make you a more effective teacher. Education that is multicultural provides an environment that values diversity and portrays it positively. Students are valued regardless of their membership in different cultural groups. We should have high expectations for all of our students and both encourage and

support them in meeting their educational and vocational potentials. To deliver multicultural education, we must develop instructional strategies that build on the cultures of our students and their communities. We must make the curriculum authentic and meaningful to students to engage them in learning. Making the curriculum multicultural helps students and teachers think critically about institutional racism, classism, sexism, ableism, ageism, and heterosexism as they work for equity in the classroom.

Instructor Resources

The following resources are available for instructors to download on www.pearsonhighered.com/educators. Instructors enter the author or title of this book, select the eleventh edition of the book, and then click on the "Resources" tab to log in and download textbook supplements.

Instructor's Resource Manual and Test Bank (0135787262)

The Instructor's Resource Manual and Test Bank includes an overview of chapter content and related instructional activities for the college classroom and for practice in the field as well as a robust collection of chapter-by-chapter test items. Discussion Questions and Portfolio Activities found in earlier editions have been moved to the Instructor's Resource Manual.

PowerPoint™ Slides (0135787211)

The PowerPoint™ slides include key concept summarizations. They are designed to help students understand, organize, and reinforce core concepts and theories.

TestGen (0135786991)

TestGen is a powerful test generator available exclusively from Pearson Education publishers. You install TestGen on your personal computer (Windows or Macintosh) and create your own tests for classroom testing and for other specialized delivery options, such as over a local area network or on the Web. A test bank, which is also called a Test Item File (TIF), typically contains a large set of test items, organized by chapter and ready for your use in creating a test, based on the associated textbook material. Assessments may be created for both print and testing online.

Tests can be downloaded in the following formats:

    TestGen Testbank file – PC
    TestGen Testbank file – MAC
    TestGen Testbank – Blackboard 9 TIF
    TestGen Testbank – Blackboard CE/Vista (WebCT) TIF
    Angel Test Bank (zip)
    D2L Test Bank (zip)
    Moodle Test Bank
    Sakai Test Bank (zip)

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Brief Contents

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Chapter 1
Foundations of Multicultural Education

⌄ Learning Outcomes

As you read this chapter, you should be able to:

1.1 Understand the diversity of students in schools across the United States and recognize the importance of respecting the diversity of students and their families.

1.2 Describe the role that culture plays in the lives of students and how you can build on their cultures to support their social and emotional development as well as their academic learning.

1.3 Consider different ideologies for integrating diverse cultural groups into the United States over the past century and identify the ideologies that address diversity.

1.4 Analyze the differences between meritocracy, equality, and social justice and describe how they are applied in schools.

1.5 Identify obstacles to creating a just and equal classroom and analyze strategies for overcoming them.

1.6 Describe characteristics of multicultural education and evaluate the importance of multicultural education for all students.

Opening Case Study

Sarah Clarke's seventh graders were enthusiastic about starting school. Several of them were new to the school and new to the United States. They were learning a new language—in a new country, with a new teacher, and with new classmates. The first language of more than one-third of the school's student population was a language other than English. Throughout the school district, more than 50 languages were spoken by students who had come from countries in Africa, Asia, Central America, and South America.

Ms. Clarke was excited about having such a diverse classroom. She knew that the African American and European American students in her class spoke only English. Because she was bilingual in Spanish and English, she was looking forward to being able to use both languages as she worked with the students whose parents had immigrated from Mexico and Central America. She had not realized that her class would include a student from Iraq whose family had recently been in a refugee camp. She had already googled for more information on the languages and cultures of Iraq, but she wondered how she would communicate with the parents of this student if they did not speak English.

During the orientation for new teachers, Ms. Clarke was reminded that nearly half of the students at the school were eligible for free or reduced-price lunch because their families' incomes were below or just above the poverty level. She was thinking about

(continued)

the teaching strategies that would be most effective for this diverse group of students. She knew that she would need to differentiate her lessons to ensure that all of the students were learning and not falling behind academically. She knew that meeting that goal could be challenging, but she felt lucky to be teaching in a suburban school that valued diversity.

Reflect

1. What are some of the reasons that Ms. Clarke is excited about having a diverse student population in her classroom?

2. What are some of the challenges Ms. Clarke is likely to confront in her goal for all of her students to be at grade level by the end of the year?

3. What do you wish you had learned in your teacher preparation program to help you be a more effective teacher of English language learners from diverse countries of origin?

Student Diversity and the Importance of Respecting Diversity in the Classroom

The student population in U.S. schools is very diverse, with **students of color** now accounting for more than half of the students. The majority of the U.S. population will also be people of color before 2050 with the largest increases being **Latinx** and Asian Americans. Today's media coverage might lead you to believe that the general population does not value the country's diversity. However, a recent poll by the Pew Research Center found that six in ten U.S. adults believe that the growing racial and ethnic diversity makes the country a better place to live. Fewer than one in ten say that it makes the country a less desirable place to live. Others say that diversity doesn't make much difference in their attitudes about the desirability of living in the United States (Fingerhut, 2018).

The racial and ethnic diversity in schools is projected to continue to expand. By 2027, students of color are projected to account for 55% of the elementary and secondary public school populations (Snyder, de Brey, & Dillow, 2019). However, the race and gender of their teachers match neither the student population nor the general population, as shown in Figure 1.1: 80% of the teachers are White, and 77% are female (McFarland et al., 2018).

Figure 1.1 Pan-Ethnic and Racial Diversity of K–12 Teachers and Students in 2016

Figure 1.2 Percentage of Public Elementary and Secondary School Students by Region and Ethnicity/Race in 2015
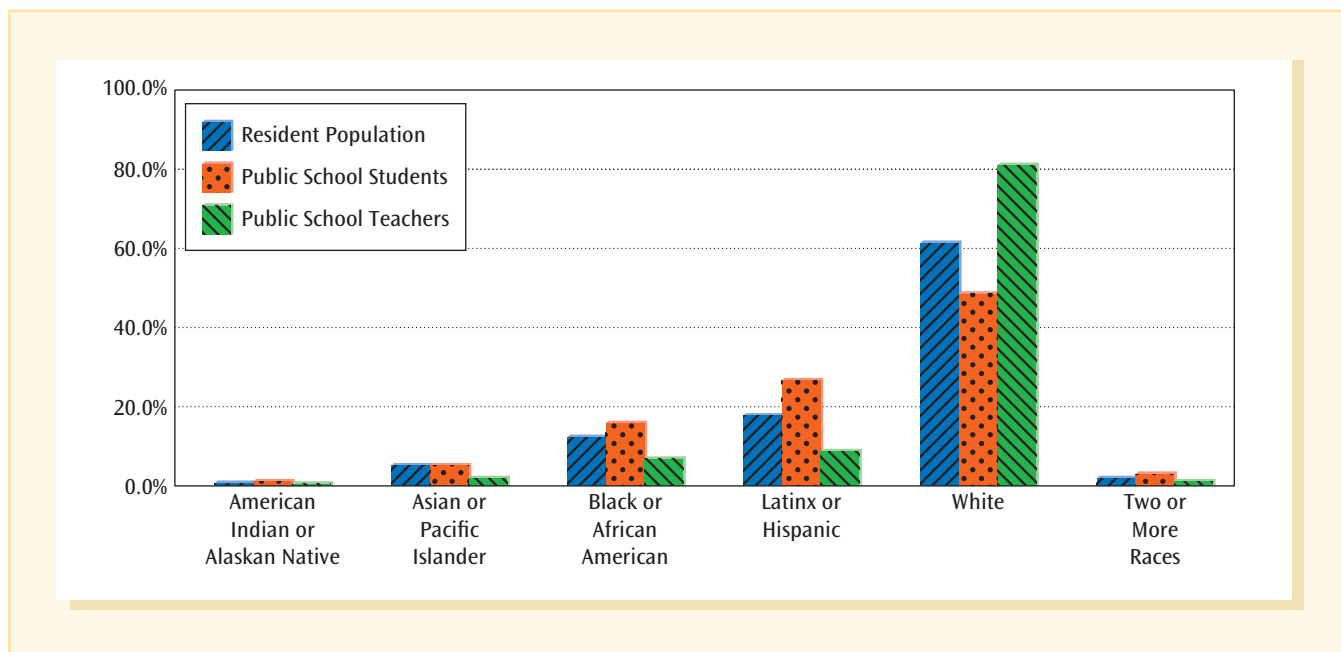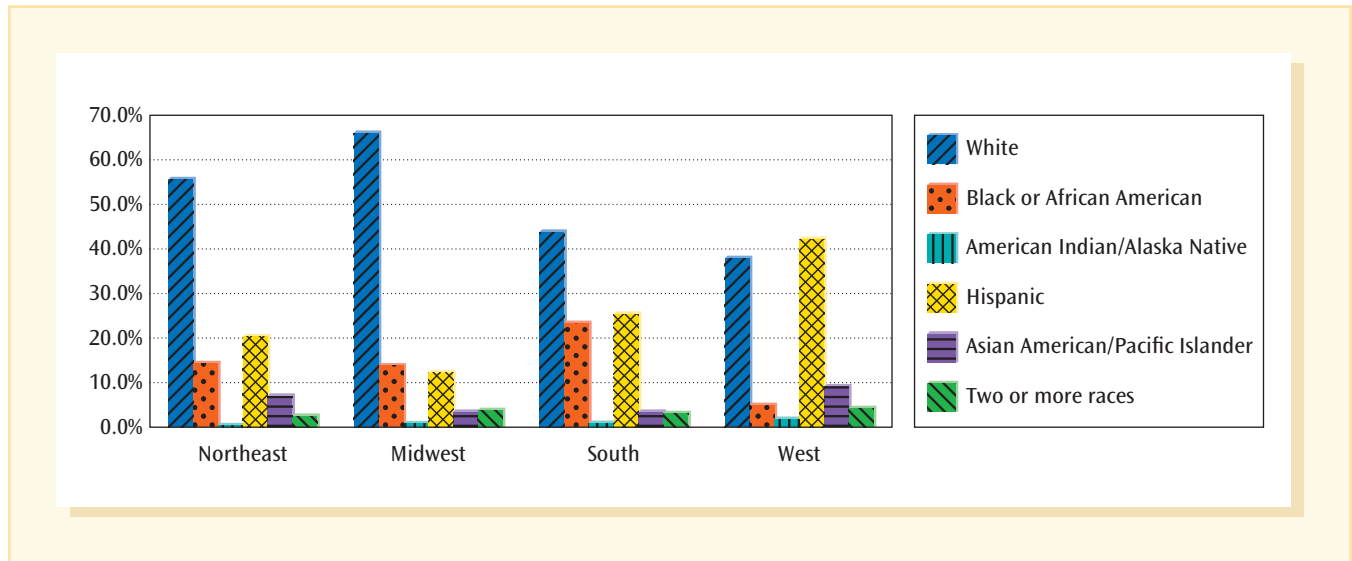
SOURCE: National Center for Education Statistics. (2018). Most current digest tables. Retrieved from https://nces.ed.gov/programs/digest/current_tables.asp

The racial and ethnic diversity in public schools differs greatly from region to region, as shown in Figure 1.2, and from state to state within the region. Students of color account for more than half of the student population in western and southern states. More than 40% of the public school students in western states are Latinx, and 9% are Asian American or Pacific Islander. Nearly 25% of the public school students in southern states are African American. Schools in midwestern states are the least diverse, with only one in three students being a student of color. Students of color are the majority in most of the nation's largest school districts, comprising 70% of the student population in cities with a population over 100,000 as compared to 49% in suburban areas, 36% in towns, and 29% in rural areas (Snyder et al., 2019). This ethnic diversity includes the children of recent immigrants, who may speak a language other than English at home, requiring schools to make available programs that help students learn both the subjects being taught and English.

The United States is not only multiethnic; it is also a nation of diverse religious beliefs. Immigrants from around the globe have brought with them religions that are unfamiliar to many U.S. citizens. While small groups of Muslims, Hindus, Buddhists, and Sikhs have been in the country for many decades, they became more highly visible as conflicts in the Middle East expanded over the past three decades. Even Christians from Russia, Hong Kong, Taiwan, Korea, the Philippines, and Egypt bring their own brands of worship to denominations that have strong roots in this country.

Diverse religious beliefs can raise challenges for educators in some communities. The holidays to be celebrated must be considered, along with religious codes related to the **curriculum**, school lunches, interactions of boys and girls, and student clothing. Immigrant parents generally value education for their children, but they do not always agree with the school's approaches to teaching and learning or accept the public school's **secular values** as being appropriate for their families. Working collaboratively with parents and communities is an important step in providing an equitable education to all students.

Another important aspect of diversity that has an impact on schools is the economic level of students' families, especially as the gap in income and wealth among families increases, leading to a smaller middle class and a larger proportion of the population being unable to provide basic needs for their families even when working full-time. Although the U.S. Census Bureau reports that 12.3% of the U.S. population had incomes below the poverty level in 2017, 17.5% of U.S. children live below the official poverty

level (Fontenot, Semega, & Kollar, 2018). The percentage of public school students who are eligible for free or reduced-price lunch programs because their families are below or near the poverty level increased from 38% in the 2000–01 school year to 52% in 2015–16 (Snyder et al., 2019). Nearly one in five students attend a **high poverty school** in which more than 75% of the students are eligible for free or reduced-price lunch. Forty-five percent of African American students, 45% of Latinx students, 37% of American Indian/Alaska Native students, and 25% of Pacific Islander students were attending these high poverty schools in 2015–16 (McFarland et al., 2018).

During your teaching career, you are likely to have one or more students with disabilities in your classroom. Depending on the disability, modifications in the curriculum or environment will be needed to provide students with disabilities the opportunity to learn at the same level as other students. The goal is to provide all students the **least restrictive environment** so that they can learn with peers who do not have a recognized disability. The number of students with disabilities who are being served by special programs increased from 3.7 million in the 1976–77 school year to 6.7 million, or 13.2% of the school population, in the 2015–16 school year (Snyder et al., 2019).

Some of your students will be lesbian, gay, bisexual, transgender, queer, intersex, or other gender nonconforming person (LGBTQI+). Some students will be questioning where they fit along the gender continuum between maleness and femaleness. Their gender and sexual identity can impact how they see themselves and how others view and treat them.

Being aware and knowledgeable of the diversity of your students is one way to show respect for them and their families. Understanding the community in which the school is located will be very helpful in developing effective instructional strategies that draw on the cultural background and experiences of students. You should help students affirm their own **cultures** with an understanding that people across cultures share many similarities. In addition, students should become aware of cultural differences and inequalities in the United States and in the world.

Teachers will find that students have individual differences, even though they may appear to be from the same cultural groups. These differences extend far beyond intellectual and physical abilities. Students bring to the classroom different historical and cultural backgrounds, religious beliefs, and day-to-day experiences that influence the way they behave in school. The cultures of some students will be mirrored in the school culture. The differences between home and school cultures for **others** will cause dissonance unless the teacher can accept and respect students' cultures, integrate their cultures into the curriculum, and develop a supportive environment for learning. If the teacher fails to understand the cultural factors that affect student learning and behavior, it will be difficult to help all students learn.

Multicultural education is an educational construct in which students' cultures are integrated into the curriculum, instruction, and classroom and school environment. It supports and extends the concepts of culture, diversity, **equality**, **social justice**, and **democracy** into the school setting. An examination of these concepts and their practical applications in schools is a first step in creating a classroom that is multicultural.

MyLab Education
Video Example 1.1

In this video, teachers discuss the importance of developing cultural competence to interact effectively with students and families from diverse groups. What is the rationale behind the importance of incorporating linguistic diversity of students into the curriculum? What strategies could you use in your lessons?

> MyLab Education **Self-Check 1.1**

The Role of Culture in Students' Lives and Building on It in the Classroom

Culture defines who we are. It is the way of life that we experience in our day-to-day living in a particular place at a particular time (Storey, 2018). It influences our knowledge, beliefs, and values. It provides the blueprint that determines the way we think, feel, perceive, and behave.

Generally accepted and patterned ways of behavior are necessary for a group of people to live together, and culture imposes order and meaning on our experiences. What appears as the natural and perhaps only way to learn and interact with others is determined by our culture. It allows us to predict how others of the same culture will behave in certain situations. Culturally determined norms provide the dos and don'ts of appropriate behavior in our culture. We are generally comfortable with others who share our culture because we know the meanings of their words and behaviors. In addition, we share the same language, history, religion, traditions, and diet.

Culture has such an impact on us that we fail to realize that not everyone shares our way of thinking and behaving. This may be, in part, because we have never been in cultural settings different from our own. This lack of knowledge may lead to our responding to differences as personal affronts rather than simply cultural differences. These misunderstandings may appear insignificant to an observer, but they can be important to participants. For example, our culture determines how loud is too loud, how late we may arrive at an event, and how close we can stand to another without being rude or disrespectful. Raising an eyebrow and gesturing with our hands have different meanings across groups; they may be acceptable and expected in one group and very offensive or rude in another group. Teachers may misinterpret the actions of their students if they do not share the same culture.

Our values are initially determined by our culture. They influence the importance of prestige, status, pride, family loyalty, love of country, religious belief, and honor. Our nonverbal communication patterns reflect our culture and may be misinterpreted by other group members. Culture also determines our manner of walking, sitting, standing, reclining, gesturing, and dancing. Language is an important part of our culture and provides a special way of looking at the world and organizing experiences that is often lost in translating words from one language to another. Many different sounds and combinations of sounds are used in the languages of different cultures. Those of us who have tried to learn a second language may have experienced difficulty verbalizing sounds that were not part of our first language. Also, diverse language patterns found

Critical Incidents in Teaching
Celebrating Ethnic Holidays

Esther Greenberg is a teacher in an alternative education class. Ms. Greenberg's college roommate was Chinese American, and she remembers fondly her visit to her roommate's home during the Lunar New Year. During that holiday, the parents and other Chinese adults gave all the children, including her, money wrapped in red paper, which was to bring all the recipients good luck in the New Year. Ms. Greenberg thought it would be a nice gesture to give the students in her class the red paper envelopes as an observance of the upcoming Lunar New Year. Since she was unable to give the students money, she wrapped gold-foil-covered chocolate coins (given to Jewish children) in red paper to give to her students.

Unfortunately, on the day of Lunar New Year, a number of students were pulled out of class for a special event-planning session. Most of the remaining students were Asian American students. When she passed out the red envelopes, the students were surprised and touched by her sensitivity to a cherished custom.

When her principal heard what Ms. Greenberg had done, he accused her of favoritism to the Asian American students and of deliberately leaving out the African American and White students.

When she tried to convince him otherwise, he responded that she had no right to impose Asian customs on her students. She responded that this was an important Asian custom of which students should be aware. However, he continued his attack, saying that this was Asian superstition bordering on a religious observance, and students should not be participating in such activities.

Questions for Discussion

1. Were Esther Greenberg's actions inappropriate for a public school classroom? If so, why? If not, why not?

2. When Ms. Greenberg learned that a large number of students were going to be absent from class, what should she have done with the red envelopes? Did her actions create an appearance of favoritism of one ethnic group over others? How could she have handled the situation to make it a pleasant experience for all of the students?

3. Why may the principal have been so upset about Ms. Greenberg's actions?

Video Example 1.2

In this video, educators focus on the cultural cues that can be misunderstood by members of differing cultures. What classroom practices may alienate students? What classroom guiding principles could you create that foster inclusivity?

within the same language group can lead to misunderstandings when, for example, one person's joking may be heard by others as serious criticism or abuse of **power**.

Because culture is so internalized, we tend to confuse biological and cultural heritage. For example, we may identify ourselves as male, but the meaning of masculinity is determined by our culture. Vietnamese infants adopted by Italian American, Catholic, middle-class parents will share a cultural heritage with their adopted family. Observers, however, may continue to identify these children as Vietnamese Americans because of their physical characteristics. Parents from different ethnic, racial, and religious groups than their children may purposefully encourage their children to be bicultural, learning the cultures of the two groups to which they belong.

Characteristics of Culture

Culture is learned, shared, and dynamic. We learn our culture from the people who are closest to us—our parents or caretakers, other family members, our peers, and our religious leaders. The ways that we were held, fed, bathed, dressed, and talked to as babies are culturally determined and begin the process of learning our family's culture. Culture affects not only how we dress, what we eat, and how we speak but also what we think and our worldview. The learning process continues throughout our lives as we interact with members of our own and other cultures.

Shared cultural patterns and customs bind people together as an identifiable group and make it possible for them to live together and function with ease. The shared culture provides us with the context for identifying with a particular group. Although there may be some disagreement about certain aspects of the culture, there is a common acceptance and agreement about most aspects. Actually, most points of agreement are outside our realm of awareness. For example, we may not realize that the way we communicate with each other and the way we raise children are culturally determined. Not until we begin participating in a second culture do we recognize differences among cultural groups.

Culture is dynamic, not static. Think about how your ethnic culture has changed from the time that your first family members immigrated to the United States or, if your family has been in the United States for a long time, how it differs from the national and ethnic cultures of the countries from which your ancestors came. If you are a First American, think about how your culture has changed as a result of politics and power that may have led to relocation as well as the battles your ancestors fought to retain your culture. Think about how female cultures changed as more and more women entered the workforce and continued to work after they were married and had children. Cultures change as they interact with other cultural groups, adopting characteristics of other cultures when it makes sense for their members. These changes can occur within the same families and across generations. In some Asian groups, especially Chinese families, three generations may live under one roof. The grandparents may be very slow in adapting to their new U.S. culture; the parents may be in the middle of moving into the mainstream U.S. culture while the children are already speaking and acting like members of the dominant U.S. culture. Working with these multigenerational families may be a challenge for educators.

Our cultures adapt to the environments in which we live and work. While the environment in rural areas is characterized by space and clean air, urban dwellers adapt to smog, crowds, and public transportation.

SOURCE: © Matias Honkamaa/Shutterstock

Some cultures undergo constant and rapid change; others are very slow to change. Some changes, such as a new word or a new hairstyle, are relatively minor and have little impact on the culture as a whole. Other changes have a dramatic impact on cultures, altering traditional customs and beliefs. For example, cultures change as technology, social and other media, economic growth and decline, and climate change impact the lives of their members. Think about the impact on culture that resulted after the internet and the

smartphone began to be commonly used around 25 years ago. They have changed the way we communicate, shop, conduct research, and meet each other.

Cultural Identity

Understanding both the national culture and the culture in which you were raised will help you answer the question "Who am I?" **Identity** is our description of "who we are in relation to ourselves, in relation to others, and in relation to our cultural worlds" (Urriet & Noblit, 2018, p. 26). Your ethnicity, race, class, gender, sexual orientation, native language, disability status, religion, and age comprise your cultural identity. Other sociological labels that may further describe your identity include your various roles such as mother or teacher, your political affiliation, your physical characteristics, your intellectual capacity, and so on.

Groups in the United States are called **subsocieties** or **subcultures** by sociologists because they exist within the context of a larger society or culture in which political and social institutions are shared. Numerous groups exist in most nations, but the United States is exceptionally rich in the many distinct groups that make up the population. Each of us belongs to multiple subcultures based on our ethnicity, religion, gender, sexual orientation, age, class, native language, geographic region, and abilities or exceptional conditions, as shown in Figure 1.3. Our cultural identity is based on traits and values learned as part of our membership in these groups. Each of the groups to which we belong has distinguishable cultural patterns shared among the members of that particular group. Although we generally share many characteristics of the **dominant culture**, we also have learned the traditions, discourse patterns, ways of learning, values, and behaviors that are characteristic of the different groups to which we belong.

We do not simply belong to one cultural group that influences our values, beliefs, knowledge, and behaviors. We belong to many groups that interact with each other, making our cultural identity complex. Our race, gender, class, religion, and other group memberships impact on each other. Sometimes, we may feel that one of these groups has a greater impact on our identity than others. Sometimes our membership in one group conflicts with membership in another group. Family or friends may think that we are not ethnic or religious enough, for example.

Figure 1.3 Cultural Identity

Our cultural identity is based on our membership in multiple groups that are influenced by the dominant culture, discrimination, and power relations among groups in society.
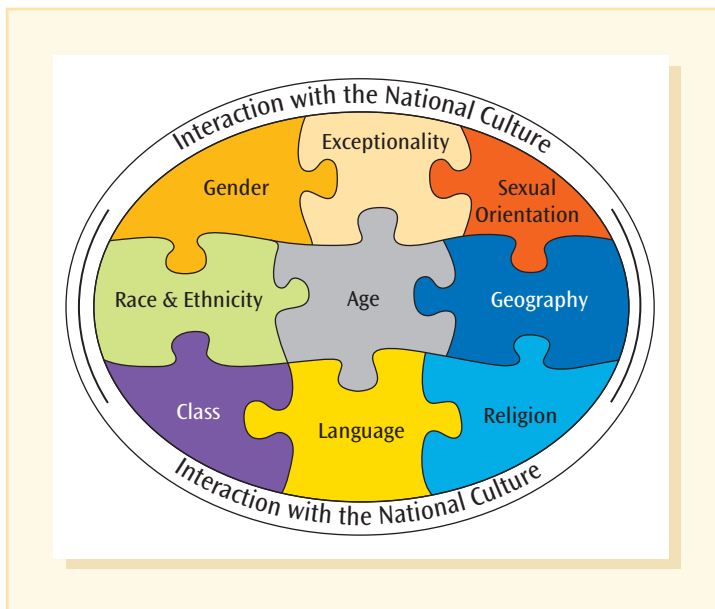
Intersectionality was first conceptualized as having an important impact on our identity by African American feminists Kimberlé Crenshaw, Patricia Hills Collins, Audre Lorde, bell hooks, and others who theorized that their gender and class interacted with their race to shape their identity. Researchers, sociologists, and educators now use an intersectional approach to analyze "the relationships of power and inequality within a social setting and how these shape individual and group identities" (Tefera, Powers, & Fischman, 2018, p. viii).

The intersection of the various group memberships within society determines our cultural identity within the power relationships of society and individual groups. Membership in one group can greatly influence the characteristics and values of membership in other groups. For instance, some fundamentalist religions have strictly defined expectations for women and men. Membership in the religious group influences, to a great extent, the way a female behaves as a young girl, teenager, bride, and wife, regardless of her ethnic group. One's economic level greatly affects the quality of life for families, especially the children and elderly in the group. Having a disability can have a great impact on one's life, sometimes leading to involvement in civil rights action to promote the interests of the group. Some students and adults with disabilities, such as those who are deaf, are members of distinct cultural groups with their own language and primary interactions with other members of the group.

One cultural group may have a greater influence on our identity than others. Two people from the same ethnic or racial group may be very different because of their membership in other subcultural groups. This influence may change over time and may be greatly influenced by our life experiences. We can shed aspects of our culture that no longer have meaning, and we can adopt or adapt aspects of other cultures that were not inherent in our upbringing. Identity is not fixed. For example, a 24-year-old, upper-middle-class, Catholic, Polish American woman in Chicago may identify strongly with being Catholic and Polish American when she is married and living in a Polish American community. However, other group memberships may have a greater impact on her identity after she has divorced, moved to an ethnically diverse neighborhood, and become totally responsible for her financial well-being, as portrayed in Figure 1.4. Because she was straight, not disabled, and a native English speaker, her membership in those groups had little to do with how she saw herself. If she later

Figure 1.4 Changing Cultural Identities

Some cultural group memberships may take on more importance than others at different periods of life, as shown here for a woman when she was 24 years old and married without children and again when she was 35, divorced, and a single mother.
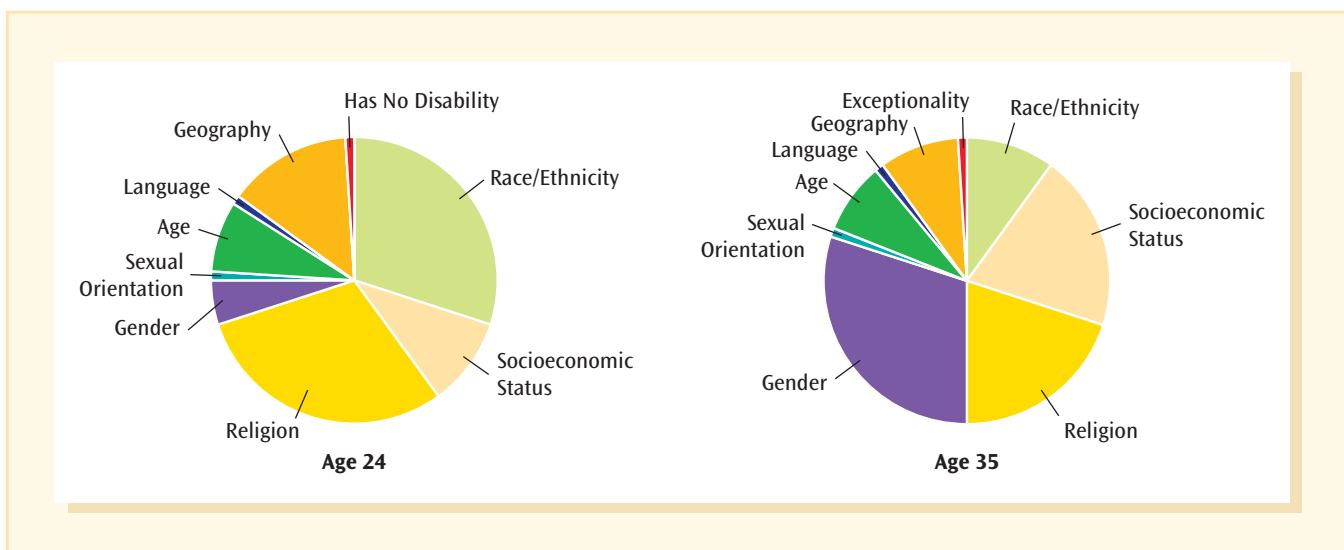
has a disability, membership in that group is likely to take on more importance to her. Think about the group memberships that are most important in your own cultural identity.

Understanding the importance of group memberships to your identity helps answer the question "Who am I?" An understanding of other groups will help answer the question "Who are my students?" Historical and current background on our group memberships and approaches for making a classroom multicultural are explored throughout this book.

The Dominant Culture

Cultures are also influenced by social, economic, and political factors. In the United States, political and social institutions have evolved from an Anglo-Saxon and Western European tradition. The English language is a polyglot of the languages spoken by the various conquerors and rulers of Great Britain throughout history. Our legal system is derived from English common law. The political system of democratic elections comes from France and England. White Anglo-Saxon Protestants (WASPs) have had a major historical influence on the judicial system, schools, social welfare, and businesses that affect many aspects of our lives. Over generations, the U.S. national culture has evolved from these traditionally WASP characteristics and values to provide the framework for the culture that people in other countries would recognize as American.

The influence of WASPs was evident in the November 2018 tributes to our 41st president, George H. W. Bush. Commentators and writers noted that we had lost the last of the White Anglo-Saxon Protestant (WASP) presidents. President Bush was born into privilege. He was the son of a U.S. senator, attended the Phillips Academy Andover, and graduated from Yale University. He was a decorated WWII naval aviator and held important government positions including CIA director, vice president, and president. He was a prominent member of the WASP aristocracy, determined primarily by bloodlines and connections. His passing engendered wistful thoughts of the return of some of the positive attributes of the WASP aristocracy. Although columnist and host of CNN's *Global Public Square (GPS)*, Fareed Zakaria (2018) described the WASP culture as often bigoted, segregationist, and almost always exclusionary, he and others (Nwanevu, 2018) also credited it as having a sense of modesty, humility, chivalry, and public spiritedness, which is often absent in today's leaders.

Although most of our institutions still function under the strong influence of their WASP roots, the U.S. culture has been influenced by the numerous cultural groups that have come to comprise the nation's population. Think about the different foods we eat, or at least try: Chinese, Indian, Mexican, soul food, Italian, Caribbean, Japanese, Ethiopian, and Lebanese. We choose clothing and music with roots in the African American culture. But more important are the contributions made to society by individuals from different groups in the fields of science, the arts, literature, athletics, engineering, architecture, and politics.

As indicated in the previous section, we all belong to multiple cultures based on our race, ethnicity, gender, class, and other cultural groups. Some of those groups have more power in society than others. For example, the work and voices of men in general have historically been treated as superior to those of women. Men continue to earn a greater income than women, and they tend to speak before and over women in meetings. This relationship between culture and power determines who can claim the power and authority to set the rules, norms, and conventions that govern social life (Storey, 2018). In the United States, that power was long ago claimed by the WASPs.

Although Congress is more diverse than in the past, its members do not yet represent the racial, gender, and religious diversity of the nation's population.

SOURCE: © Win McNamee/Getty Images

Thus, the dominant culture in the United States became and continues to be the WASP culture that has evolved over time based on its interactions with new immigrant groups and the changing social, economic, and political conditions. It is this culture that many would identify as the national culture of the United States, which has become the norm against which citizens are judged and expected to assimilate. It is the history of the dominant group that is studied in school. It is that group's values, language, and behavior that are rewarded in school, at work, and in society. The dominant group is treated as superior to the subcultures to which many of us belong. As a result, members of the dominant group receive more benefits and greater rewards from society such as better jobs and higher-quality education. Members of the dominant group often do not recognize their dominance because their superiority has been internalized; it is the norm about which they never have to think (Sensoy & DiAngelo, 2017). They may think of other cultural groups as inferior or defective (Tatum, 2018). They do not understand the experiences of **oppressed groups** and their need to focus on survival (Sensoy & DiAngelo, 2017; Tatum, 2018).

The overpowering value of the dominant culture is **individualism**, which is characterized by the belief that every individual is his or her own master, is in control of his or her own destiny, and will advance or regress in society based only on his or her own efforts (Bellah, Madsen, Sullivan, Swidler, & Tipton, 2008). This individualism is grounded in a Western worldview that individuals can control both nature and their destiny. Traits that emphasize this core value include industriousness, ambition, competitiveness, self-reliance, independence, and appreciation of the good life.

Another core value is **freedom**, which is defined by the dominant culture as not having others determine our values, ideas, or behaviors (Bellah et al., 2008). Relations with other people inside and outside the group are often impersonal. Communications may be very direct or confrontational. The nuclear family is the basic kinship unit, but many members of the dominant culture rely more on associations of common interest than on family ties. Values tend to be absolute (e.g., right or wrong, moral or immoral) rather than ranging along a continuum of degrees of right and wrong. Youthfulness is emphasized in advertisements and commercials. Many U.S. citizens, especially if they are middle class, share these traits and values to some degree. They are patterns that are privileged in institutions such as schools.

Power differences among groups can lead to conflict. Changing the status quo and sharing power more equally require at least one or more groups to relinquish some of their power. As Frederick Douglass (1857) said, "Power concedes nothing without a demand. It never did and it never will" (para. 7). During the civil rights movement in the 1960s and 1970s, racial and ethnic groups, women, poor people, and persons with disabilities reignited their long histories of demanding equal rights. They valued and promoted cultural differences and diversity as important characteristics of American democracy. They believed their unique cultural identities should be respected and accepted as equal to the dominant culture and they should be granted equity with members of the dominant group. The struggle for equality across groups continues today.

MyLab Education **Application Exercise 1.1:**
Including Diversity in the Curriculum

MyLab Education **Self-Check 1.2**

Ideologies for Cultural Integration in the United States

Although many similarities exist across cultural groups, differences exist in the ways people learn, the values they cherish, their worldviews, their behavior, and their interactions with others. There are many reasonable ways to organize our lives, approach a task, and use our languages and dialects. It is when we begin to see our cultural norms and behaviors not just as one approach but as superior to others that differences become politicized. By developing an understanding of cultural differences, we can begin to change our simplistic binary approaches of us/them, good/bad, and right/wrong. We begin to realize that a plurality of truths is appropriate and reasonable. We seek out others for dialogue and understanding rather than speak about and for them. We begin to move from exercising power over others to sharing power with them.

The theory of **cultural pluralism** portrays a society that allows multiple distinctive groups to function separately and equally without requiring **assimilation** into the dominant culture. Some immigrant groups have assimilation as their goal; others try to preserve their native cultures. Refusing or not being permitted to assimilate, some immigrants and ethnic groups maintain their own ethnic communities and enclaves in areas of the nation's cities, such as Little Italy, Chinatown, Harlem, Koreatown, and Little Saigon. The suburbs also include pockets of families from the same ethnic group. Throughout the country are small towns and surrounding farmlands where the population comes from the same ethnic background, with all the residents being African American, German American, Danish American, Anglo American, or Mexican American. American Indian nations in the United States have their own political, economic, and educational systems. We have no national religion and proudly support the freedom of religion. We define ourselves as African American, German American, Pakistani American, Chinese American, Somalia American, Mexican American, or one or more of hundreds of other ethnic identities.

Members of segregated communities may be culturally encapsulated in that most of their primary relationships and many of their secondary relationships are with members of their own ethnic, economic, or religious group. Cross-cultural contacts occur primarily at the secondary level in work settings and political and civic institutions. In segregated communities, families may not have the opportunity to interact with members of other groups, who speak a different language or dialect, eat different foods, or have different values. They may learn to fear or denigrate members of other groups. Many European Americans live in segregated communities in which they interact only with other White people who share the same culture. Most people of color are forced out of their ethnic encapsulation to try to achieve social and economic mobility. In these cases, they are likely to develop secondary relationships with members of other groups at work, at school, or in interest groups. In this section, we will explore ways in which cultural pluralism is suppressed or promoted in society.

Assimilation

Assimilation occurs when a group's distinctive cultural patterns either become part of the dominant culture or disappear as the group adopts the dominant culture. Two similar processes interact as we learn how to act in society: **enculturation** and **socialization**. Enculturation is the process of acquiring the characteristics of a given culture and becoming competent in its language and ways of behaving and knowing. Socialization is the general process of learning the social norms of the culture. Through these processes, we internalize social and cultural rules. We learn what is expected in social roles, such as mother, husband, student, and child, and in occupational roles, such as teacher, banker, or plumber.

Structural assimilation occurs when the dominant cultural group shares primary relationships with a second group, including membership in social clubs, intermarriage, and equal benefits in society. Although it may require several generations after **immigration**, assimilation has historically worked for most **voluntary immigrants**, particularly if they are White, but has not applied to **involuntary immigrants**, who were forced to emigrate as enslaved people or whose land was forcibly taken by the government. Many families have been in the country for centuries but have not been allowed to assimilate at the structural level because of long-term **discrimination**.

White European immigrants usually become structurally assimilated within a few generations after arriving in this country. Marriage across groups is fairly common across White ethnic groups and Judeo-Christian groups. Interracial marriage across races is also becoming more common. Three percent of all newlyweds were interracial marriages in 1967, when miscegenation laws were outlawed in the United States. By 2015, 17% of couples being married were interracial. Almost one in three Asian Americans and more than one in four Latinx marry outside their ethnic groups. However, just over one in ten White people and almost two in ten African Americans are marrying outside their groups (Pew Research Center, 2017). Young people who are biracial are more likely to acknowledge their mixed heritage today than in the past. According to self-reported census data, 2% of the population identifies as biracial, with 3% of K–12 students so identified (Snyder et al., 2019).

Many groups that immigrated have become acculturated or have adopted the dominant culture as their own. Although some groups have tried to maintain the cultures of their native countries, it is often in vain, as children go to school and participate in the larger society. Continuous and firsthand contacts with the dominant culture result in subsequent changes in the cultural patterns of either or both groups. The rapidity and success of the acculturation process depend on a number of factors, including location and discrimination. If a group is spatially isolated and segregated (whether voluntarily or not) in a rural area, the acculturation process can be very slow.

The degree of acculturation is determined, in part, by individuals or families as they decide how much they want to dress, speak, and behave like members of the dominant culture. In the past, members of many groups had little choice if they wanted to share the American dream of success. Many people have had to give up their native languages and behaviors or hide them at home. However, acculturation does not guarantee acceptance by the dominant group. Most members of oppressed groups, especially those of color, have not been permitted to assimilate fully into society even though they have adopted the values and behaviors of the dominant culture.

Schools historically have promoted assimilation by teaching English and U.S. culture to new immigrants. Before the civil rights movement, students of color would have rarely seen themselves in textbooks or learned the history and culture of their group in the classroom. Even today, the curriculum is contested in some communities because families do not see their cultures and values represented. When the first set of national history standards was being developed in the early 1990s, the historians involved in the project proposed a multicultural curriculum that celebrated the similarities and differences of the ethnic groups that comprise the United States. Some very influential and powerful individuals and groups accused the project of promoting differences that would undermine national unity and patriotism. When the standards were presented to the Senate, they were condemned by a vote of 99 to 1 (Symcox, 2002). Multiculturalists, on the other hand, believe that cultural differences should be respected and that they contribute to national unity.

Identifying the degree of students' assimilation into the dominant culture may be helpful in determining appropriate instructional strategies and providing authentic learning activities that relate to the lived experiences of students. One way to know the importance of cultural groups in the lives of students is to listen to them. Familiarity and participation with the community from which students come also help educators know students and their families.

Ethnocentrism

Because culture helps determine the way we think, feel, and act, it becomes the lens through which we judge the world. As such, it can become an unconscious blinder to other ways of thinking, feeling, and acting. Our own culture is automatically treated as innate and the natural and right way to function in the world. We compare other cultures with ours and evaluate them by our cultural standards. It can be difficult to view another culture as separate from our own and to respect the diversity of cultures.

This inability to view other cultures as equally viable alternatives for organizing reality is known as **ethnocentrism**. Although it is appropriate to cherish one's culture, members sometimes become closed to the possibilities of difference. These feelings of superiority over other cultures can become problematic in interacting and working effectively and equitably with students and families of different groups. Our inability to view another culture through its own cultural lens prevents an understanding of the second culture. This inability can make it difficult to function effectively in a second culture or with the members of another culture. By overcoming one's ethnocentric view of the world, one can begin to respect other cultures and even learn to function comfortably in more than one cultural group.

Cultural Relativism

"Never judge another man until you have walked a mile in his moccasins." This North American Indian proverb suggests the importance of understanding the cultural backgrounds and experiences of others rather than judging them by our own cultural standards. The principle of **cultural relativism** is to see a culture as if we are a member of the culture. It is an acknowledgment that another person's way of behaving and thinking is valid. This ability becomes essential in the world today as countries and cultures become more interdependent. In an effort to maintain positive relationships with people in our community as well as around the world, we cannot afford to relegate cultures other than our own to an inferior status.

Intercultural misunderstandings among groups occur even when no language barrier exists and when large components of the dominant culture are shared by the people involved. The members of one group are largely ignorant about the culture of another group, giving it little credibility or respect. Our lack of knowledge about others leads to misunderstandings that are accentuated by differential status based on our group memberships.

Cultural relativism suggests that we need to be knowledgeable about our own culture. That must be followed by study about and interaction with other cultural groups. This intercultural process can help us know what it is like to be a member of the second culture and to view the world from another perspective. To function effectively and comfortably within a second culture, that culture must be learned and respected.

Multiculturalism

Individuals who have competencies in and can operate successfully in two or more different cultures are bicultural or multicultural and often bilingual or multilingual as well. Having **proficiencies** in multiple cultures allows us to draw on a broad range of abilities in making choices as determined by the particular situation.

Because we participate in more than one cultural group, we have already become proficient in multiple systems for perceiving, evaluating, believing, and acting according to the patterns of the various groups to which we belong. We often act and speak differently when we are in the community in which we were raised than when we are in a professional setting. We may behave differently on a night out with members of our own gender than we do at home with the family. People with competencies in several cultures develop a fuller appreciation of the range of cultural competencies available to all people.

Many members of oppressed groups are forced to become bicultural, operating in the dominant culture at work or school and in their family's culture at home and in the community. Different behaviors are expected in the two settings. Because most schools reflect the dominant culture, students are forced to adjust to or act like middle-class White students if they are to be accepted and academically successful. In contrast, most middle-class White students find almost total congruence between the cultures of their family, school, and work. Most remain monocultural throughout their lives. They do not envision the value and possibilities inherent in becoming competent in a different culture.

Multiculturalism values the cultural identities of diverse groups as members participate in and interact with the dominant culture. A society that supports multiculturalism promotes diverse group identities. Diversity in the workplace, school, university, or community is valued and affirmatively sought. It allows individuals to choose membership in the cultural and social groups that best fit their identities, without fear of ostracism or isolation from either their original group or their new group.

Educators establish **cultural borders** in the classroom when all activity is grounded in the teacher's culture. In our expanding, diverse nation, it is critical that educators be able to participate effectively in more than one culture. As we learn to function comfortably in different cultures, we should be able to move away from a single perspective linked to cultural domination. We should be able to cross cultural borders and integrate our students' cultures into the classroom. Understanding the cultural cues of different groups improves our ability to work with all students and makes us more sensitive to the importance of cultural differences in teaching effectively.

MyLab Education Self-Check 1.3

Meritocracy, Equality, and Social Justice in a Democracy and in Schools

The United States is a democracy in which power is vested in the people to govern their communities, states, and nation. It is a governance system "in which diverse forces, interests, and experiences intersect to develop relations and relationships that continue to evolve" (Lund & Carr, 2008, p. 18). It promotes the rights of citizens, including the freedom of speech and freedom of religion. U.S. society and government, though not perfect, are promoted as providing steady advancement toward a more prosperous and egalitarian society. However, creating and maintaining a democracy is not an easy task. Former Secretary of State Condoleezza Rice (2017) writes in *Democracy: Stories from the Long Road to Freedom* that "disruption is built into the fabric of democracy" (p. 9) because it is open to "upheaval through elections, legislation, and social action" (p. 9). It involves tensions and contradictions as we debate and negotiate our multiple perspectives about what is best for our communities and the nation.

One of the distinguishing characteristics of a democracy is the participation of its residents in government by exercising their power directly or indirectly through elected representatives. Yet the United States has among the lowest participation in voting of all industrialized nations with less than 56% of the U.S. voting-age population casting ballots in the 2016 presidential elections (DeSilver, 2018). The percentage of voters in a midterm election is always lower than in a presidential election, but the more than 47% of voting-age citizens who voted in the 2018 midterms was higher than it had been since 1966 (Domonoske, 2018). The number of voters aged 18 to 29 who voted in a midterm was higher in 2018 than at any time during the past 25 years, but it was only 31% of that age group (Center for Information & Research on Civic Learning and Engagement, 2018).

Equality—the belief in social, political, and economic rights and privileges for all people—is espoused as a key principle on which democracy is based. However, equality was not initially extended to women and people of color. The ratification of the Thirteenth Amendment that abolished slavery moved the country toward greater equality, but the **racism** that had supported slavery remained in society as well as state and federal policies. The issue continues to divide the country through voter suppression and other practices. The director of the Antiracist Research and Policy Center at American University, Ibram X. Kendi, has found that "racist policies inhibit dialogue and undermine efforts at bipartisanship. They pit citizens against one another" (Kendi, 2018, p. 85). A growing number of citizens believe that U.S. government leaders and officials are currently backpedaling on the ideal of equality. Some citizens are questioning the country's foundational ideal that citizens are citizens regardless of their race or religion. Others such as White supremacists groups believe that the nation should be governed and controlled by people from the same racial and religious group as the men who wrote the Constitution. To many people, equality suggests that power should be shared among groups and no one group should continuously dominate the economic, political, social, and cultural life of the country.

Racism, **sexism**, classism, and other **isms** continue to support **inequality** in society. Until racism and the other isms are removed from society, we will make limited progress toward equality. Supreme Court Justice Harry Blackmun, in the *Regents of the University of California v. Bakke* (1978) case, in which a White student seeking admission to medical school argued that he was denied admission because of racial quotas, declared that "in order to get beyond racism, we must first take account of race. There is no other way. And in order to treat some persons equally, we must treat them differently" (p. 407). Although this Supreme Court found that affirmative action in general was allowed under the Constitution and the Civil Rights Act of 1964, the majority of the justices found that the University of California Davis's program went too far and that Allan P. Bakke had to be admitted to the medical school. Debates about the merits of affirmative action have continued since that ruling. Supreme Court justices have subsequently ruled on the use of race for college admissions and the assignment of students to schools outside their neighborhoods in a number of cases that are described in more detail in Chapter 2.

Yale law school professors Amy Chua and Jed Rubenfeld (2018) have found that U.S. "citizens do not have to choose between a national identity and multiculturalism. Americans can have both. But the key is constitutional patriotism. We have to remain united by and through the Constitution, regardless of our ideological disagreements" (p. 81). One strength of a democracy is that citizens bring many perspectives, based on their own histories and experiences, to bear on policy questions and practices. Thus, to disagree is acceptable as long as we are able to communicate with each other openly and without fear of reprisal. Further, we expect that no single right way will be forced on us. For the most part, we would rather struggle with multiple perspectives and determine what is best for us as individuals within this democratic society than have one perspective forced on us.

At the same time, a democracy expects its citizens to be concerned about more than just their own individual freedoms. In the classic *Democracy and Education*, philosopher and educator John Dewey (1966) suggested that the emphasis should be on what binds us together in cooperative pursuits and results, regardless of our group membership and affiliations. He raised concern about our possible stratification into separate classes and called for "intellectual opportunities [to be] accessible to all on equitable and easy terms" (p. 88). The internet may help us achieve this goal.

Both individualism and equality have long been central themes of political discourse in a democratic society. The meaning of equality in our society varies according to one's assumptions about humankind and human existence. At least two sets of beliefs govern the ideologies of equality and inequality. The first accepts inequality

Because of family income and wealth, some students have access to resources and experiences in their schools that are not available to most low-income students, as shown in these two classrooms.

SOURCE: © (Top) Tyler Olson/Shutterstock; (Bottom) Lisa F. Young/Shutterstock

as inevitable and believes that an individual's achievements are due totally to his or her own personal merits. The second set of beliefs supports a much greater degree of equality across groups in society that could be accomplished by not limiting accessibility to quality education, quality teachers, higher-paying jobs, health care, and other benefits of society.

Meritocracy

Proponents of **meritocracy** accept the theories of sociobiology or functionalism or both, in which inequalities are viewed as natural outcomes of individual differences. They believe that all people have the opportunity to be successful if they are intelligent and talented and work hard enough (Littler, 2017). They give little credit to conditions such as being born into a wealthy family as a head start to success. Members of oppressed groups such as low-income families, persons of color, and persons with disabilities are seen as inferior, and their hardships blamed on their own personal characteristics rather than societal constraints or discrimination.

The belief system that undergirds meritocracy has at least three dimensions that are consistent with dominant cultural values. First, the individual is valued over the group. The individual has the qualities, ambitions, and talent to achieve at the highest levels in society. Popular stories promote this ideology in their descriptions of the poor immigrant who arrived on U.S. shores with nothing, set up a vegetable stand to eke out a living, and became the millionaire owner of a chain of grocery stores. In reality, social mobility, in which individuals and families move up the economic ladder, is less likely to occur today than in the past (Piketty, 2014). The second dimension of meritocracy stresses differences through competition. IQ and achievement tests are used throughout schooling to help measure differences. Students and adults are rewarded for outstanding grades, athletic ability, and artistic accomplishment. The third dimension emphasizes internal characteristics—such as motivation, intuition, and character—that have been internalized by the individual. External conditions, such as racism and poverty, are to be overcome by the individual; they are not accepted as contributors to an individual's lack of success.

Equal educational opportunity, or equal access to education, applies meritocracy to education. All students are to be provided with equal educational opportunities that allegedly will give them similar chances for success or failure. Proponents of this approach believe it is the individual's responsibility to use those opportunities to his or her advantage in obtaining life's resources and benefits. Critics of meritocracy point out that children of low-income families do not start with the same chances for success in life as children from affluent families. Even the most capable of these students do not enjoy equal educational opportunities if the schools they attend lack the challenging curriculum and advanced placement courses typically found in middle-class and affluent communities. Thus, competition is unequal from birth. The chances of a child from an affluent family being educationally and financially successful are much greater than for a child from a low-income family (Piketty, 2014). Those with advantages at birth are almost always able to hold onto and extend those advantages throughout their lifetimes.

Equality

With the persistence of racism, poverty, unemployment, and inequality in major social systems such as education and health, it is difficult to reconcile these daily realities with the celebrated egalitarianism that characterizes the public rhetoric. This perspective sees U.S. society as composed of institutions and an economic system that represents the interests of the privileged few rather than the pluralistic majority. Even institutions, laws, and processes that have the appearance of equal access, benefit, and protection are often enforced in highly discriminatory ways. These patterns of inequality are not the product of corrupt individuals as such but rather are a reflection of how resources of economics, political power, and cultural and social dominance are built into the political–economic system.

Even in the optimistic view that some degree of equality can be achieved, inequality is expected. Not all resources can be redistributed so that every individual has an equal amount, nor should all individuals expect equal compensation for the work they do. The underlying belief, however, is that huge disparities of income, wealth, and power are not appropriate. Equality suggests fairness in the distribution of the conditions and goods that affect the well-being of all children and families. It is fostered by policies for full employment, wages that prevent families from living in poverty, and child care for all children.

Equality is sometimes defined as providing everyone the same treatment and an equal chance or equal opportunity to succeed in life. Equity, on the other hand, requires society to provide whatever is needed to help a person succeed (Smith, Frey, Pumpian, & Fisher, 2017). The education results might be more equal achievement by students across groups and similar rates of dropping out of school, college attendance, and college completion by the members of different cultural groups. Equity is the intent of affirmative action programs, which were created "to eliminate unlawful discrimination among applicants, remedy the results of such prior discrimination, and prevent such discrimination in the future" (Legal Information Institute, n.d.). These programs assist people who are impoverished, have a disability, or have been discriminated against because of their race or ethnicity as they seek admission to college or apply for a job.

Traditionally, the belief has been that education can overcome the inequities that exist in society. However, the role of education in reducing the amount of occupation and income inequality may be limited. School reform has not yet led to significant social changes outside schools. Equalizing educational opportunity has had little impact on making adults more equal. Providing equal educational opportunities for all students does not guarantee equal results at the end of high school or college.

Equity in schools would mean that students from low-income families would be taught by teachers who are as highly qualified as the teachers of students in affluent families. All students regardless of their cultural identity would attend schools that are conducive to and supportive of learning. Each student would have access to his or her own laptop or other mobile device to use for learning. Most importantly, students would be engaged in their learning while performing at grade level. All schools would be attractive and both physically and environmentally safe with the technology to prepare students for tomorrow's technology jobs.

Social Justice

Social justice is another foundation of democracy that is based on a philosophy that promotes fairness, supports economic and political equality, and respects the basic human rights of all people (Sensoy & DiAngelo, 2017). John Dewey (1966) called for social justice at the beginning of the twentieth century when he said, "What the best and wisest parent wants for his [or her] own child, that must the community want for all of its children" (p. 3). In schools, social justice requires critiquing practices that interfere with

equity across groups. That struggle requires us to work to eliminate social and economic inequities that prevent students from learning and participating effectively in schools.

Enormous disparities exist between the very wealthy and the impoverished. The very wealthy have accumulated vast resources, while the poor are unable to obtain the barest essentials for shelter, food, or medical care. Some lack housing, which leads to a growing number of homeless students. Others lack nutritious meals as well as heat in the winter and air-conditioning in the summer. Every day children from low-income families arrive at school having had insufficient sleep because of the physical discomfort of their homes, with inadequate clothing, and with empty stomachs. Tens of thousands suffer from malnutrition and lack of dental care. When they are sick, many go untreated. Under these conditions, it is difficult to function well in an academic setting.

Bringing about truly meaningful change requires paradigm shifts. Even the middle class may be reluctant to make changes if a change in the status quo diminishes their position. Meaningful change in society requires a universal social consciousness. It requires, to some extent, a willingness of the citizenry to explore the means of redistributing some of the benefits of a democratic society. The end result could be a society in which everyone has a decent place to sleep, no child goes to school hungry, and appropriate health care and a quality education are available to all.

Educators who are committed to social justice are advocates for the education and care of all children. They help their students understand **prejudice**, discrimination, power, and **privilege**. They value diversity and respect and honor the cultural **funds of knowledge**, history, and lived experiences of their students' families and communities (Drago-Severson & Blum-Destefano, 2017). They confront their own biases so that they can deliver an equitable and inclusive education. Social justice educators also engage their students in exploring issues of equity and inequities. They encourage students to study inequities in their lives and communities. Students may become active in supporting the community through food drives, visiting the elderly, and fighting for changes to improve the lives of their neighbors. Internationally known researcher and education leader Linda Darling-Hammond (2017) encourages us to "pick ourselves up now and redouble our efforts to demand human rights and educate for social responsibility in order to play our part in bending the arc of history toward justice" (p. 138).

MyLab Education **Self-Check 1.4**

Obstacles to Equal and Just Classrooms and Strategies to Combat Them

Unequal power relationships have a great impact on individuals' and groups' abilities to define and achieve their own goals. These differences among and within groups can lead not only to misunderstandings and misperceptions but also to conflict. Cultural differences sometimes result in political alliances that respond to the real or perceived presence of domination and oppression in which policies, practices, traditions, and norms exploit one cultural group to the benefit of another group (Sensoy & DiAngelo, 2017). Over time, oppression becomes normalized in our everyday lives (Bell, 2018) even though it is clearly not just and leads to suffering and the inability of persons and families to develop their capacities to the fullest (Young, 2018). Feelings of superiority of one's group over another are sometimes reflected in anti-Semitic symbols and actions, cross burnings, gay bashing, sexual harassment, and **hate** crimes.

Conflicts between groups are usually based on the groups' differential status and value in society. The **alienation** and **marginalization** that many powerless groups experience can accentuate their differences and may lead to their segregating themselves from the dominant culture. As long as differences across groups have no status

implications in which one group is treated differently from another, conflict among groups is minimal. Unfortunately, cultural borders are often erected between groups, and crossing them can be easy or difficult. What is valued on one side of the border may be denigrated on the other side. For example, speaking Spanish or a dialect may be valued in the community but not appreciated in school.

Prejudice, discrimination, privilege, and hate stem from a combination of factors related to power relationships. People who are prejudiced have preconceived positive or negative notions about a person or group of people that is based on limited or inaccurate information. Discrimination leads to the denial of privileges and rewards to members of groups other than our own. Privilege provides advantages and power to groups that have resources and status exceeding those of others. Hate is an intense or passionate hostility toward another person or group that can result in discrimination, bullying, and/or violence. In this section, we will examine each of these practices and how they affect individuals and society.

Prejudice

Prejudice can result when people lack an understanding of the history, experiences, values, and perspectives of groups other than their own. Members of a specific group are **stereotyped** when generalizations are applied to the group without consideration of individual differences within the group. We may expect children and their families from a specific culture to behave in a particular manner based on generalizations we have heard or observed without regard to their multiple cultural memberships and their history and experiences in the United States.

Prejudice manifests itself in feelings of anger, fear, hatred, and distrust toward members of a specific group. These attitudes are often translated into fear of walking in a neighborhood, fear of being robbed or hurt by members of a group, distrust of a merchant from the group, anger at any advantages that others may be perceived as receiving, and fear that housing prices will be deflated if someone from that group moves next door. Although prejudice may not always directly hurt members of a group, it can be easily translated into behavior that harms members. An ideology based on aversion to a group and perceived superiority undergirds the activities of neo-Nazis, the Ku Klux Klan, skinheads, and other racist groups. A prejudiced teacher may hold high academic expectations for students of one group and low expectations for students of another group. Such prejudice could lead to inappropriate placement of students in gifted or special education programs.

Children who hold biased attitudes toward other groups may simply be reflecting their parents' attitudes, but other implicit messages from peers and the media also impact their thinking about people who are not like them. They may hear older children or adults denigrating a group in jokes or ethnic slurs. They may observe how some individuals do not associate with members of certain groups. They may observe how some White teachers associate only with other White teachers in the cafeteria. Unwittingly, these teachers are modeling behaviors for students.

Children are greatly influenced by the media. They watch television and movies. They see pictures on the internet, in newspapers, and in magazines their families have in the home. Hardly a day goes by without children being exposed to stereotyping, misinformation, or exclusion of important and accurate information. Young people are even more likely to be influenced by social media in which they not only communicate with friends but also are exposed to tweets and postings that are inaccurate and perpetuate stereotypes about groups of people.

For the past few years, children have been exposed to the horrors of war in Afghanistan, Iraq, and Syria, as well as bombings in other parts of the world. They have heard or seen reports of soldiers killed daily by people of color, whom they may assume are Muslims. They continually hear expressions of justifiable anger directed toward terrorists and suicide bombers, who are almost always described by race or religion. These messages can

contribute to children developing prejudicial attitudes about people they don't know. This situation is exacerbated by the minimal effort made to show that the majority of the people in these groups are good, law-abiding, loyal citizens of their countries.

One of our tasks as teachers is to reflect on our own biases and ensure that they are not influencing our interactions with students and families from cultural groups different from our own. As we learn more about cultures other than our own and interact with more people from different cultures, we should more effectively be able to recognize our own prejudices. We will begin to interpret language and behavior through lenses beyond those of our own cultural groups, which should improve our interactions with and understanding of others as equals.

Because children are cognitively capable of becoming less prejudiced, developing activities that have been shown to reduce prejudice beginning in early childhood programs and through high school is an appropriate goal for teachers. Resources to help you get started with this work are available on the websites of the Anti-Defamation League, Facing History and Ourselves, and the Southern Poverty Law Center.

Discrimination

Whereas prejudice is based on attitudes, discrimination focuses on behavior. Discrimination occurs at two levels: individual and institutional. Individual discrimination is attributable to, or influenced by, prejudice. Individuals discriminate against members of a group because they have strong prejudicial, or bigoted, feelings about the group or they believe that society demands they discriminate. For example, real estate agents, human resources managers, receptionists, and membership chairpersons all work directly with a variety of individuals. Their own personal attitudes about members of a group can influence decisions such as whether a house is sold, a job is offered, a loan is granted, an appointment is made, a meal is served, or membership is granted to an individual. The actions of these individuals can prevent others from gaining the experiences and economic advantages that these decisions offer.

An individual has less control over the other form of discrimination. Institutional discrimination refers to inequalities that have been integrated into the system-wide operation of society through legislation and practices that ensure benefits to some groups and not to others. Laws that disproportionately limit immigration to people from specific countries are one example. Other examples include practices that lead to a disproportionately large percentage of African American males being incarcerated; single, low-income mothers being denied adequate prenatal care; and children in low-income neighborhoods suffering disproportionately from asthma as a result of poor environmental conditions.

We have grown up in a society that has a long history of discrimination against people of color, low-wage earners, women, and people with disabilities. We often do not realize the extent to which members of some groups receive the benefits and privileges of institutions such as schools, Social Security, transportation systems, and banking systems. Because we may think that we have never been discriminated against, we should not assume that others do not suffer from discrimination.

Some people argue that institutional discrimination no longer exists because today's laws require equal access to the benefits of society. As a result, they believe that individuals from all groups have equal opportunities to be successful. They fight against group rights that lead to what they perceive to be preferential treatment of the members of one group over others. The government is usually accused of going too far toward eliminating discrimination against historically oppressed groups by supporting affirmative action, contracts set aside for specific groups, special education, bilingual education, and legislation that requires comparable resources for men's and women's athletics.

However, the criteria for access to the *good life* are often applied arbitrarily and unfairly. A disproportionately high number of people of color and students with

disabilities have had limited opportunities to gain the qualifications for skilled jobs or college entrance or to obtain the economic resources to purchase homes. As businesses and industries move from the city to the suburbs, access to employment by those who live in the inner city becomes more limited. A crucial issue is not the equal treatment of those with equal qualifications but equal accessibility to the qualifications and jobs themselves.

The roles of teachers and other professional educators require that they not discriminate against any student because of his or her group memberships. This consideration must be paramount in assigning students to special education and gifted classes and in giving and interpreting standardized tests. Classroom interactions, classroom resources, extracurricular activities, and counseling practices should be evaluated to ensure that discrimination against students from specific groups is not occurring.

Privilege

Privilege is a social system that we have inherited. "Privileges are benefits based on social group membership that are available to some people and not others, and sometimes at the expense of others" (Adams & Zúñiga, 2018, p. 46). However, privilege is invisible to most members of the dominant group; they do not have to think about it because they are not affected negatively by their privilege (Sensoy & DiAngelo, 2017).

We all have grown up in a racist, sexist, classist, ableist, and homophobic society. White people, who are primarily European Americans, generally do not think of themselves as White, financially secure, Christian, English-speaking, or heterosexual. In fact, not all White people are financially secure or Christian or English-speaking or heterosexual. However, they are privileged in society because their race gives them advantages of which they are not always aware. Earlier in this chapter, you learned that all of us are multicultural, being members of multiple groups. We are members of both dominant and oppressed or subordinate groups. Our membership in one group gives us privilege over other groups while we may be oppressed as a result of our membership in another group. For example, a White, heterosexual, working-class Christian woman has the advantage of privilege as a White heterosexual Christian but is not privileged as a working-class woman.

Privilege should not necessarily have a negative connotation because one benefits from privilege. However, individuals who are privileged by being born into the dominant group should explore the meaning of privilege and its relationship to the oppression that profoundly shapes the lives of people with low incomes, women, people of color, people with disabilities, and people who are LGBTQI+ (Johnson, 2018). Many White people have not had or have not taken the opportunity to explore their own ethnicity and privileged position in society. They often have not studied or interacted with groups to which they do not belong. Therefore, they have not explored where they fall along the continuum of power and inequality in society.

What does privilege look like? How often have you been confronted with the following situations?

- Turning on the television or opening the newspaper and not seeing people of your racial group widely represented
- Speaking in public to a male group without putting your gender on trial
- Performing well on a project without being called a credit to your racial or ethnic group
- Being asked to speak for all people of your racial or religious group
- Asking to talk to "the person in charge" and finding a person of your racial group
- Worrying that you have been racially profiled when you are stopped for a traffic violation
- Being followed around by a clerk or security person when you shop (McIntosh, 2016)

To be successful, White people are not required to learn to function effectively in a second culture, as are members of other groups. The privileged curriculum reinforces this pattern. It is the members of the oppressed groups who must learn the culture and history of European Americans, often without the opportunity to study in depth their own ethnic group or to validate the importance of their own history and lived experiences. It is as if they do not belong. This feeling can lead to marginalization and alienation from school when students do not see themselves in the curriculum, do not feel a part of the school culture, and are never selected as leaders in the school. Just because we are members of one or more privileged groups, we don't have to consciously support privilege as we interact with others and carry out our responsibilities throughout the day. We can confront the inequities that result from our privilege and work to eliminate them in our work and society.

Many teachers do not recognize the inequality, racism, and powerlessness that work against the success of students of color, girls, English language learners, non-Christians, students from low-income families, and students with disabilities. We often do not see the **microaggressions** that some of our students face on a daily basis nor understand the hurtful damage they cause. We often don't realize when these slights, insults, and insensitivities occur and that we have been the perpetuator of those microaggressions because they have become so natural (Johnson, 2018).

Explore and Focus Your Cultural Lens

Debate: Whose Knowledge Should Be Taught?

The curriculum of the first schools in the United States was greatly influenced by the religion of the early European settlers. The *New England Primer*, which was the primary textbook used in the colonies, included the Lord's Prayer, the Ten Commandments, and the books of the Bible. Following the immigration of Irish Catholics in the 1830s and 1840s, parents complained about the Protestant-based curriculum, leading to riots in New York City and Philadelphia. Because no agreement about the curriculum was reached, parents chose to establish their own private Catholic schools rather than send their children to the Protestant public schools (Spring, 2018). Although the curriculum gradually became more secular, many schools continued to open school with prayer until the 1960s.

During the civil rights movement of the 1960s and 1970s, the curriculum was again under attack for its almost exclusive reflection of European American history, values, and traditions. College students participated in protests and sit-ins calling for the inclusion of their cultures in the college curriculum. Colleges and some high schools added ethnic studies, women studies, and LGBTQI+ studies to the curriculum, but they were majors, minors, or electives not required of all students. Advocates for multicultural education pushed for the incorporation of the history, literature, music, and art of diverse groups throughout the curriculum and school. To ensure that diverse groups were studied in school, Black History Month (February), Hispanic History Month (September), American Indian History Month (November), Asian/Pacific History Month (May), Women's History Month (March), and Gay and Lesbian Pride Month (June) were initiated. Most major history and language arts textbooks began to reflect more accurate representations of the U.S. population.

Where are we today? The culture wars continue in debates about what should be included in the curriculum. The subject area that is particularly contentious is social studies, but the lessons are important for other subjects as well. What constitutes facts? From whose perspective are those facts interpreted? How do facts inform current debates? How accurate is the history that is being taught in schools? How can we eliminate the privileging of one group's history and culture? These questions are very important because the perspective(s) presented in textbooks become adopted as our shared history. What are the arguments for accurately reflecting the diversity of the nation's population and multiple perspectives in today's curriculum?

FOR

- All students should see themselves in the books read, the art displayed on school walls, the word problems used in mathematics, and all school activities.
- Most events can be interpreted differently. Exploring multiple perspectives makes the event more transparent and allows students to see how the event impacted on the different groups involved. For example, the westward movement is viewed quite differently from the perspective of American Indians than the European Americans who made and enforced policy at that time. The union movement is viewed differently by the working class than the owners of businesses.
- The inclusion and exploration of the literature, music, art, history, lived experiences, and contributions of the major cultural groups in the United States and cultural groups

in the school community contribute to equity, respect of cultures different than our own, and the elimination of stereotypes and misconceptions about our own and other groups.

- Until racism, sexism, classism, and other isms are confronted and eliminated in schools, the polarization of groups at school and society will remain.

AGAINST

- The United States has Anglo-Saxon roots that have served the nation well. The great books of literature and thought from Western culture should serve as the foundation for the U.S. school curriculum.
- The inclusion of important negative milestones in the history of the United States such as the genocide of American Indians, slavery, and the internment of Japanese Americans is too brutal to be presented to students and makes the United States look bad.

- The culture of White Protestants is being denigrated and lost when other cultures are integrated into the school curriculum.
- Liberal professors and teachers are indoctrinating students with progressive ideas and socialism.

Questions for Discussion

1. Why do multiculturalists think that the inclusion of the histories and experiences of the multiple cultural, racial, ethnic, and religious groups that comprise the U.S. population should be incorporated in the school curriculum? Do you agree or disagree? Why or why not?

2. Why do some people fight the creation of an inclusive curriculum and the incorporation of multiple perspectives in the curriculum? Do you agree or disagree? Why or why not?

3. Who do you think should be involved in determining the content of the school curriculum? Why?

Hate

White privilege is sometimes taken to the extreme as some White people organize to protect their power by not only preaching hate against other groups but sometimes inciting violence against members of them. In the early 1940s, the majority of White people supported segregation of and discrimination against Black people. Today, most White people support policies against racial discrimination and prejudice. In 2009 Congress passed a federal law to protect the population against hate crimes. Nevertheless, hate crimes continue. Nine African Americans were killed at the Emanuel African Methodist Episcopal Church in Charleston, South Carolina, in 2016; 11 Jewish people were killed at the Tree of Life Synagogue in Pittsburgh in October 2018; and six Sikhs were killed at a Sikh Gurdwara in Oak Creek, Wisconsin, in 2012. On a daily basis, persons of color, girls and women, people who are not Christian, and people who are LGBTQI+ are taunted with verbal barbs, physically harassed, and sometimes killed because of their race, gender, religion, gender identity, or sexual orientation.

The Violent Crime Control and Law Enforcement Act (2018) defines hate crimes as those "in which the defendant intentionally selects a victim . . . based on race, color, religion, national origin, ethnicity, gender, gender identity, disability, or sexual orientation of any person" [SEC. 280003(a)]. The U.S. Department of Justice (2018) reported 7,175 hate crime incidents in 2017. Although hate crimes are reported against all of the groups in Figure 1.5, three in five of all the crimes were racially based with 49% of them being against African Americans, 18% against White people, and 11% against Latinx. Of the religiously based hate crimes, 58% were against Jewish people, 19% against Muslims, and 5% against Catholics. Nearly three in four of the anti-disability incidents were against persons with a mental disability.

The Southern Poverty Law Center (SPLC) (2018) reported that 953 hate groups were operating in the United States in 2018, with the majority located east of the Mississippi River. These groups were defined as *hate groups* because they have official statements or principles, speeches by their leaders, or activities "that attack or malign an entire class of peoples, typically for their immutable characteristics" (para. 3). They include nativist vigilantes who patrol the border with Mexico, antigovernment "patriot" groups, neo-Nazis, Klansmen, White nationalists, neo-Confederates, racist skinheads, and Black separatists. Members of a number of these hate groups joined White nationalists and the Ku Klux Klan at the widely publicized "Unite the Right" rally in Charlottesville, Virginia, in August 2017.

Figure 1.5 Bias Motivation of Hate Crimes in 2017
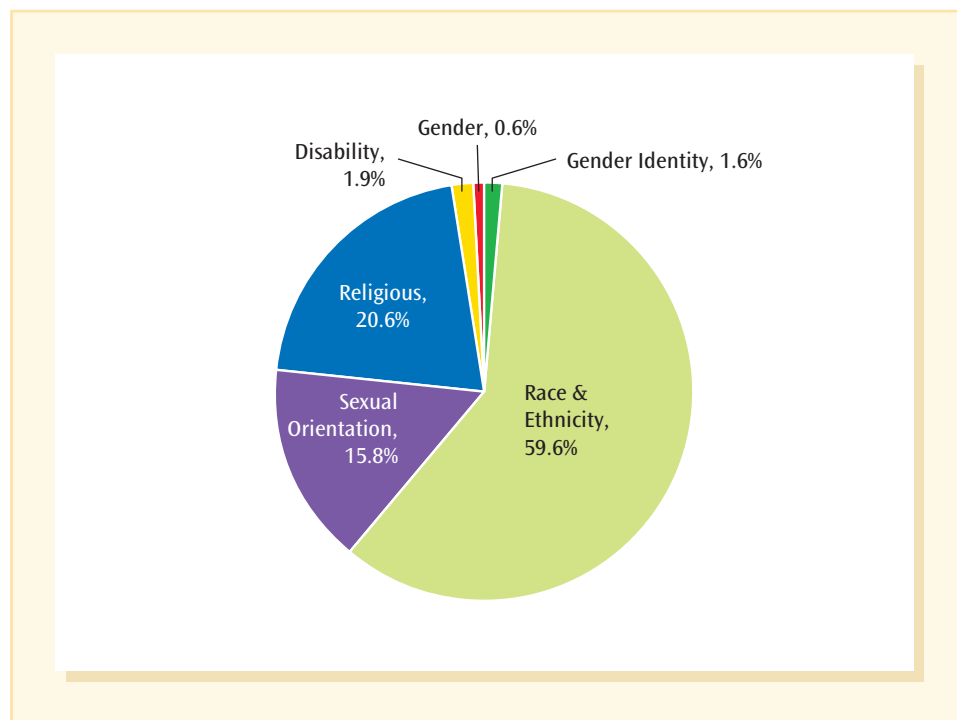
SOURCE: U.S. Department of Justice, Federal Bureau of Investigation. (2018). Incidents and offenses. *Hate crime statistics, 2017*. Retrieved from https://ucr.fbi.gov/hate-crime/2017/topic-pages/incidents-and-offenses.pdf

An impetus for the overt actions of these hate groups is the changing demographics of the nation in which White people will soon be less than half of the population. White nationalists fear the loss of privilege and power, spreading fear that the dominant White culture will be diminished. One could argue that the proposals for a Mexican border wall, a Muslim ban, and a reduction in immigration fuel this *White anxiety* (Frey, 2018). It is not only White nationalists who worry about the increasing diversity in the United States. A Pew survey showed that people over 65 years old were least likely to support increasing ethnic and racial diversity (Fingerhut, 2018).

Recruitment efforts by hate groups often target areas of the country that have experienced economic and racial change, such as factory layoffs or increased diversity in a school. Some recruits may be angry about economic conditions that have led to the loss of jobs in their communities. Rather than blame the corporations, which may be economizing and moving jobs to sources of cheaper labor, they blame African Americans, women, Arab Americans, Jewish people, or the government. Hate group organizers convince new recruits that members of other groups are taking their jobs and being pandered to by government programs. A student contact in a school can provide information about any student anger that might make the school a potential site for recruitment.

Swastikas and other hate-related graffiti scrawled on the walls of schools, Confederate flags hung at school events, students standing in a "Heil Hitler" salute, a noose hanging on a football goalpost, and homophobic, racist, and sexist slurs, tweets, and threats are evidence of hate found in some schools today. Black, Latinx, Asian, American Indian, Jewish, and Muslim students as well as girls, students with disabilities, and LGBTQI+ students are the most likely targets of these incidents in schools. Students report that it is intimidating to report these hateful incidents to school officials, who do not always believe them or do not punish the perpetrators appropriately. As a result, these students feel unsafe in their own schools. School officials should focus on ensuring that potentially targeted students are safe. When a school climate is hostile to students,

interventions are necessary. The most common intervention is anti-bias training for students, teachers, and other school personnel. Schools also introduce multicultural education and sometimes create a diversity committee to improve and monitor the school climate (Vara-Orta, 2018).

As a teacher, you can play a major role in confronting the biases exhibited by students. First, you will need to reflect on your own biases and make sure they do not appear in school. You can take responsibility for learning more about diverse groups in the community, participate in anti-bias training in person or online, build trust with students and their parents, confront hate when it occurs, and work to eliminate it in your classroom and school. *Responding to Hate and Bias at School* and the periodical *Teaching Tolerance* are available for free from the website of the Southern Poverty Law Center as resources for teachers to combat bigotry and hate in schools.

MyLab Education Application Exercise 1.2:
Exploding Stereotypes

MyLab Education Self-Check 1.5

Multicultural Education and Its Importance

Not all students can be taught in the same way because they are not the same. Their cultures and lived experiences influence the way they learn and interact with their teachers and peers. They are at different levels of academic readiness, and they have different interests. Each student is different because of physical and mental abilities, gender, ethnicity, race, language, religion, class, sexual orientation, geography, and age. Students behave differently in school and toward authority because of cultural factors and their relationship to the dominant culture. As educators, we behave in certain ways toward students because of our own cultural experiences within the power structure of the country.

Multicultural education is a construct that respects the diversity of students and their families and builds on that diversity to promote equality and social justice in education. Developing the knowledge and skills to work effectively with students from diverse groups is key in creating differentiated instruction to meet the needs of all students. The following beliefs are fundamental to multicultural education:

- Cultural differences have strength and value.
- Schools should be models for the expression of human rights and respect for cultural and group differences.
- Social justice and equality for all people should be of paramount importance in the design and delivery of curriculum.
- Attitudes and values necessary for participation in a democratic society should be promoted in schools.
- Teachers are key to students' learning the knowledge, skills, and **dispositions** (i.e., values, attitudes, and commitments) they need to be productive citizens.
- In collaboration with families and communities, educators can create an environment that is supportive of multiculturalism, equality, and social justice.

Many concepts support multicultural education. The relationships and interactions among individuals and groups are essential to understanding and working effectively with students from groups different from those of the teachers. Educators should understand racism, sexism, prejudice, discrimination, oppression, powerlessness, power, inequality, equality, equity, and stereotyping. Multicultural education includes ethnic studies, global studies, bilingual education, women's studies, human relations, special education, and urban education. More importantly, it should be integrated throughout the curriculum, interactions with students, and the classroom and school environment. Multicultural education is for all students, including students from the dominant group, who will have the opportunity to learn about the history and experiences of other groups as well as issues of equity and power to which they may otherwise not be exposed. Let's examine how multicultural education has evolved over the past century.

Evolution of Multicultural Education

Multicultural education is not a new concept. Its roots are in the establishment of the Association for the Study of Negro Life and History in 1915. Through their research and books on the history and culture of African Americans, Carter G. Woodson, W. E. B. DuBois, Charles C. Wesley, and other scholars were the pioneers of ethnic studies. Woodson founded the *Journal of Negro History* and the *Negro History Bulletin* to disseminate research and curriculum materials. These materials were integrated into the curricula of segregated schools and historically Black colleges and universities, allowing African American students to be empowered by the knowledge of their own history (J. A. Banks, 2004).

By the 1920s some educators were writing about and training teachers in intercultural education. The intercultural movement during its first two decades had an international emphasis, with antecedents in the pacifist movement. Some textbooks were rewritten with an international point of view. Proponents encouraged teachers to make their disciplines more relevant to the modern world by being more issue oriented. One of the goals was to make the dominant population more tolerant and accepting of first- and second-generation immigrants in order to maintain national unity and social control (C. A. M. Banks, 2004). However, issues of power and inequality in society were ignored. The interculturalists supported the understanding and appreciation of diverse groups but did not promote collective ethnic identities, which were the focus of ethnic studies.

Following the Holocaust and World War II, tensions among groups remained high. Jewish organizations such as the Anti-Defamation League and the American Jewish Committee provided leadership for improving intergroup relations and reducing the anti-Semitic sentiment that existed at the time. National education organizations and progressive educational leaders promoted intergroup relations in schools to develop tolerance of new immigrants and other groups of color. Like the earlier intercultural movement, many intergroup educators had the goal of assimilating immigrants and people of color into the dominant society (J. A. Banks, 2004). Some programs focused on understanding the *folk* cultures of these groups. Others were designed to help rid native European Americans of their prejudice and discrimination against other groups. There was disagreement among the supporters of intergroup relations about the degree to which they should promote an understanding of the culture and history of ethnic groups (C. A. M. Banks, 2004).

Although it took a decade after the 1954 Supreme Court Case *Brown v. Board of Education*, desegregation was being enforced in the nation's schools in the 1960s. At the same time, cultural differences were being described as deficits. Students of color and White people from low-income families were described as *culturally deprived*. Their families were blamed for not providing them with the **cultural capital**, or advantages

Although the Supreme Court ruled in 1954 that schools should be desegregated, students in many classrooms today are from the same racial, ethnic, or language group.

SOURCE: © Michaeljung/Shutterstock

such as wealth and education, that would help them succeed in schools. Programs like Head Start, **compensatory education**, and special education were established to make up for these shortcomings. Not surprisingly, those classes were filled with students of color, students from low-income families, and students with disabilities—the children who had not been privileged in society and whose cultures seldom found their way into textbooks and school curricula.

In the 1970s the term *cultural deficits* was replaced with the label *culturally different* to acknowledge that students of color and immigrant students have cultures, just as European Americans do. The civil rights movement of the 1960s and 1970s brought a renewed interest in ethnic studies, discrimination, and intergroup relations. Racial and ethnic pride emerged from oppressed groups, creating a demand for ethnic studies programs in colleges and universities across the country. Similar programs were sometimes established in secondary schools. However, students and participants in ethnic studies programs were primarily members of the group being studied. Programs focused on students' own ethnic histories and cultures, with the objective of providing them with insights into and instilling pride in their own ethnic backgrounds. Most of these programs were ethnic specific, with only one ethnic group studied. Sometimes the objectives included gaining an understanding of the relationship and conflict between the ethnic groups, but seldom was a program's scope multiethnic.

Concurrent with the civil rights movement and the growth of ethnic studies, an emphasis on intergroup or human relations again emerged. Often, these programs accompanied ethnic studies content for teachers. The objective was to promote intergroup, and especially interracial, understanding in order to reduce or eliminate stereotypes and prejudices. This approach emphasized the affective level—teachers' attitudes and feelings about themselves and others.

With the growth and development of ethnic studies came a realization that those programs alone would not guarantee support for the positive affirmation of diversity and differences in this country. All students needed to learn the history, culture, and contributions of groups other than their own. As a result, ethnic studies

expanded into multiethnic studies. Teachers were encouraged to develop curricula that included the contributions of oppressed groups along with those of the dominant group. Social studies textbooks were rewritten to represent more accurately the multiethnic nature of the United States and the world. Students were to be exposed to the perspectives of diverse groups through literature, history, music, and other disciplines integrated throughout the general school program. Curriculum and instructional materials were to reflect multiple perspectives, not just the single master narrative of the dominant group.

During this period, other groups that had suffered from institutional discrimination called their needs to the attention of the public. These groups included women, people with low incomes, people with disabilities, and English language learners. Educators responded by expanding multiethnic education to the more encompassing construct of multicultural education. This broader construct focused on the different groups to which individuals belong, with an emphasis on the interaction of race, class, and gender in one's cultural identity. It also called for the elimination of discrimination based on group membership. No longer was it fashionable to fight sexism without simultaneously attacking racism, classism, homophobia, and discrimination against children, the elderly, and people with disabilities.

Multicultural Education Today

The 1990s were characterized by the development of standards, which led to debates between fundamentalists and multiculturalists, especially around the history standards. The fundamentalists argued that the standards should stress what they believed to be the foundations of democracy: patriotism and historical heroes. The multiculturalists promoted the inclusion of diverse groups and multiple perspectives in the standards. In English language arts, groups disagreed about the literature to which students should be exposed, some arguing for multiple perspectives and others arguing that such literature might promote values they could not support.

Multicultural education is sometimes criticized as focusing on differences rather than similarities among groups. Critical theorists criticize it for not adequately addressing the issues of power and oppression that keep a number of groups from participating equitably in society. At least three schools of thought push multiculturalists to think critically about these issues: **critical pedagogy**, **antiracist education**, and **critical race theory**.

Critical pedagogy evolved from the theoretical writings of John Dewey, Carter Woodson, Jonathan Kozol, Maxine Greene, Paulo Freire, and others who were concerned with the impact of capitalism and discrimination on students from historically disenfranchised populations (Darder, Baltodano, & Torres, 2017). It focuses on the culture of everyday life and the interaction of class, race, and gender in contemporary power struggles. Its adherents are committed to the development of a school culture that supports students who have been marginalized and oppressed primarily as a result of their race, gender, or class. Antiracist education is the construct used in Canada and a number of European countries to confront and eliminate ethnic discrimination and racist practices such as tracking, inequitable funding, and segregation in schools. Critical race theory began with a group of lawyers who were concerned with addressing historical wrongs in the 1970s (Delgado & Stefancic, 2017). Critical race theorists study the relationships among race, racism, and power through the perspectives of "economics, history, setting, group and self-interest, emotions and the unconscious" (Delgado & Stefancic, 2017, p. 3). Multicultural education promotes **critical thinking** about race and other social categories to ensure that education serves the needs of all groups equitably. Multicultural education as presented in this text attempts to integrate critical pedagogy, antiracist education, and critical race theory as different groups are discussed.

Still, after the civil rights movement in the 1960s and 1970s, racism persists. Educators struggle with the integration of diversity into the curriculum and provision of equality in schools. Some classrooms may be desegregated and mainstreamed, and both boys and girls may participate in athletic activities. However, students are still labeled as at risk, disruptive, lazy, or slow. They are tracked in special classes or groups within the classroom based on their real or perceived abilities. A disproportionate number of students from African American, Latinx, Puerto Rican, American Indian, and Southeast Asian American groups score below White and Asian American students on national standardized tests. The number of students of color and low-income students participating in advanced science and mathematics classes is not proportionate to their representation in schools. They too often are offered little or no encouragement to enroll in the advanced courses that are necessary to be successful in college.

In a country that champions equal rights and the opportunity for individuals to improve their conditions, educators are challenged to help all students achieve academically. At the beginning of the twenty-first century, the standards movement focused on identifying what every student should know and be able to do. The federal legislation for elementary and secondary schools, Every Student Succeeds Act (ESSA), requires standardized testing of students to determine a school's effectiveness in helping students learn. It mandates that test scores be reported to the public by race, gender, English language proficiency, disability, and socioeconomic status. The goal of ESSA is to improve the academic achievement of all students. Students in low-performing schools may transfer to a higher-performing school to improve their chances of passing tests if their neighborhood school continues to be low performing for 3 years.

Multicultural Proficiencies for Teachers

By the time you finish a teacher education program, states and school districts expect you to have proficiencies for helping all students meet state standards. School districts would like to hire qualified teachers who can help low-income students, students of color, English language learners, and students with disabilities meet state standards. The expected proficiencies include specific knowledge, skills, and dispositions related to working with diverse student populations and multicultural education. Most state standards for teacher licensure reflect the national standards developed by the Interstate Teacher Assessment and Support Consortium (InTASC). Selected InTASC proficiencies related to diversity and multicultural education are listed in Table 1.1.

In working with students from different ethnic, racial, language, and religious groups, the development of dispositions that are supportive of diversity is important. Students quickly become aware of the educators who respect their cultures, believe they can learn, and value differences in the classroom. Examples of dispositions that the InTASC standards expect teachers to develop are listed in Table 1.1.

Reflecting on Multicultural Teaching

Teachers who reflect on and analyze their own practices generally improve their teaching practice over time. If you decide to seek national board certification after you have taught for 3 years, you will be required to provide written reflections on videos of your teaching. You are encouraged to begin to develop the habit of reflecting on your practice now and to include in that reflection the multicultural proficiencies listed in Table 1.1. Are you actually helping students learn the subject and skills you are teaching? An important part of teaching is to determine what is working and what is not. Effective teachers are able to change their teaching strategies when students are not learning.

Table 1.1 Selected InTASC Proficiencies Related to Diversity

1(g) The teacher understands the role of language and culture in learning and knows how to modify instruction to make language comprehensible and instruction relevant, accessible, and challenging. (Knowledge)

2(d) The teacher brings multiple perspectives to the discussion of content, including attention to learners' personal, family, and community experiences and cultural norms. (Performance)
2(k) The teacher knows how to access information about the values of diverse cultures and communities and how to incorporate learners' experiences, cultures, and community resources into instruction. (Knowledge)
2(l) The teacher believes that all learners can achieve at high levels and persists in helping each learner reach his/her full potential. (Disposition)
2(o) The teacher values diverse languages and dialects and seeks to integrate them into his/her instructional practice to engage students in learning. (Disposition)

3(f) The teacher communicates verbally and nonverbally in ways that demonstrate respect for and responsiveness to the cultural backgrounds and differing perspectives learners bring to the learning environment. (Performance)

4(m) The teacher knows how to integrate culturally relevant content to build on learners' background knowledge. (Knowledge)
4(o) The teacher realizes that content knowledge is not a fixed body of facts but is complex, culturally situated, and ever evolving. S/he keeps abreast of new ideas and understandings in the field. (Disposition)

5(g) The teacher facilitates learners' ability to develop diverse social and cultural perspectives that expand their understanding of local and global issues and create novel approaches to solving problems. (Performance)

6(h) The teacher prepares all learners for the demands of particular assessment formats and makes appropriate accommodations in assessments or testing conditions, especially for learners with disabilities and language learning needs. (Performance)

7(i) The teacher understands learning theory, human development, cultural diversity, and individual differences and how these impact ongoing planning. (Knowledge)

8(k) The teacher knows how to apply a range of developmentally, culturally, and linguistically appropriate instructional strategies to achieve learning goals. (Knowledge)

9(e) The teacher reflects on his/her personal biases and accesses resources to deepen his/her own understanding of cultural, ethnic, gender, and learning differences to build stronger relationships and create more relevant learning experiences. (Disposition)

10(q) The teacher respects families' beliefs, norms, and expectations and seeks to work collaboratively with learners and families in setting and meeting challenging goals. (Disposition)

SOURCE: Council of Chief State School Officers. (2013, April). *Interstate Teacher Assessment and Support Consortium (InTASC) model core teaching standards and learning progressions for teachers 1.0: A resource for ongoing teacher development.* Retrieved from https://ccsso.org/sites/default/files/2017-12/2013_INTASC_Learning_Progressions_for_Teachers.pdf

They do not leave any student behind. They draw on the experiences and cultures of their students to make the subject matter relevant to them. Self-reflection will be a critical skill for improving your teaching.

You can begin to develop skills for reflection while you are preparing to teach. Many teacher education programs require candidates to keep journals and develop portfolios that include reflection papers. Video the lessons that you teach so that you can critique your knowledge of the subject matter, interactions with students, and methods of managing a class. The critique could be expanded to address multicultural proficiencies. You may find it valuable to ask a colleague to periodically observe you while you are teaching and provide feedback on your multicultural proficiencies. Honest feedback can lead to positive adjustments in your behavior and attitudes.

Revisiting the Opening Case Study

In the opening scenario of this chapter, Ms. Clarke was excited about the racial, ethnic, socioeconomic, and language diversity in her classroom. She will soon learn that her students have many similarities but also have different experiences based on their gender, sexual orientation, religion, physical and mental exceptionalities, age, and the places in which they have lived. Although her school values diversity, she should remain alert to policies and practices that privilege some students over others and work to ensure that all students have opportunities to learn at high levels. In implementing multicultural education, Ms. Clarke will ensure that all of her students see themselves in the curriculum, that their cultures and experiences are respected, that instructional strategies build on their cultural experiences, and that their voices are heard. To expand her knowledge base for working effectively with students and families from diverse backgrounds, she plans to select professional development activities that will fill in the gaps in her knowledge and experiences. For example, she is committed to learning more about the Iraqi culture and language to support the student whose family recently moved to the United States. She is beginning the school year with the dispositions that should support the development of equity and justice in her classroom. The students in her classrooms should be well served.

Reflect and Apply

1. How could you become familiar with the cultures and languages of the students in your classroom?

2. What are some of the policies and/or practices that you have experienced or observed in P–12 settings that privilege some students over others?

3. What are the positive dispositions that Ms. Clarke appears to hold regarding the diversity of the students in her classroom? How will these dispositions benefit the students?

MyLab Education Application Exercise 1.3: Applying Multicultural Education

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MyLab Education Self-Check 1.6

Summary

- Students of color currently account for over half of the elementary and secondary school populations, and this proportion is expected to grow to 55% by 2023. They come from diverse ethnic, racial, religious, class, language, gender, sexual orientation, and ability groups. Understanding diversity and the cultures of students and knowing how to use that knowledge effectively can enable teachers to deliver instruction to help students learn.

- Culture provides the blueprint that determines the way we think, feel, and behave in society. We are not born with culture but rather learn it from our families and communities. Historically, U.S. political and social institutions have developed from a Western European tradition, and they still function under the strong influence of that heritage. At the same time, many aspects of American life have been greatly influenced by the numerous cultural groups that comprise the U.S. population. The dominant culture of the United States is based on its White, Anglo-Saxon, Protestant roots and the core values of individualism and freedom. Cultural identity is based on the interaction and influence of membership in groups based on ethnicity, race, religion, gender, sexual orientation, age, class, native language, geographic region, and exceptionalities. Membership in one group can greatly affect our participation in another group. Cultural identity is adapted and changed throughout life in response to political, economic, educational, and social experiences that either alter or reinforce our status or position in society.

- Assimilation is the process by which groups adopt and change the dominant culture. Schools have traditionally served as transmitters of the dominant culture to all students, regardless of their cultural backgrounds. The theory of cultural pluralism promotes the maintenance of the distinct differences among cultural groups with equal power. Ethnocentrism occurs when individuals believe that their culture is superior to others. Cultural relativism allows us to understand a culture different from our own as though we are members of that culture. Multiculturalism allows groups to maintain their unique cultural identities within the common culture without having to assimilate.

- Egalitarianism and equality have long been espoused as goals for society, but they are implemented from two perspectives. The emphasis on individualism is supported in a meritocratic system in which everyone is alleged to start out equally, but the most deserving will end up with the most rewards. Equality, in contrast, seeks to ensure that society's benefits and rewards are distributed more equitably among individuals and groups. The practice of social justice pushes us to explore inequities in society and to actively work toward their elimination.

- Prejudice, discrimination, privilege, and hate are major contributors to preventing progress at meeting the society's goals for equality and social justice. Almost everyone has some prejudices against persons or groups that are different from their own, but recognizing those prejudices can lead to their elimination. While prejudices are primarily based on positive or negative notions or attitudes about people, discrimination leads to the denial of privileges and rewards to those people. Privilege provides advantages and power to the dominant group, which has power, status, and resources based on their group memberships that are not equally available to others. Hate of people from oppressed groups can lead to violent crimes against members of those

groups. Schools are places in which young people can develop the knowledge about diverse cultural groups and interpersonal skills to collaborate across groups to dramatically reduce these obstacles to equality and social justice.

- Multicultural education is an educational construct that incorporates cultural differences and provides equality and social justice in schools. For it to become a reality in the formal school setting, the total environment must reflect a commitment to multicultural education. The diverse cultural backgrounds and group memberships of students and families are as important in developing effective instructional strategies as are their physical and mental capabilities. Further, educators must understand the influence of racism, sexism, and classism on the lives of their students and ensure that these are not perpetuated in the classroom.

Chapter 2
Race and Ethnicity

Learning Outcomes

As you read this chapter, you should be able to:

2.1 Understand immigration and its impact on society and education.

2.2 Describe ethnicity and its role in students' lives.

2.3 Analyze race as a social construct that affects all aspects of our lives.

2.4 Evaluate the struggle for civil rights and its impact on equality.

2.5 Analyze the impact of racial and ethnic discrimination on communities and students.

2.6 Develop strategies for affirming race and ethnicity in the curriculum, instruction, and climates in classrooms.

Opening Case Study

It was the morning of Sept. 16, 2016, and a conscious party of resistance, courage, and community uplift was happening on the sidewalk in front of John Muir Elementary in Seattle. Dozens of Black men were lined up from the street to the school doorway, giving high-fives and praise to all the students who entered as part of a locally organized event called "Black Men Uniting to Change the Narrative." African American drummers pounded defiant rhythms. Students smiled and laughed as they made their way to the entrance. And teachers and parents milled about in #BlackLivesMatter T-shirts, developed and worn in solidarity with the movement to make Black lives matter at John Muir Elementary.

You never would have known that, just hours before, the school was closed and emptied as bomb-sniffing dogs scoured the building looking for explosives.

That September morning was the culmination of a combination of purposeful conversations among John Muir administration and staff, activism, and media attention. John Muir Elementary sits in Seattle's Rainier Valley, and its student population reflects the community: 68 percent of Muir's roughly 400 students qualify for free or reduced lunch, 33 percent are officially designated transition bilingual, 10 percent are Hispanic, 11 percent are Asian American, 11 percent identify as multiracial, and almost 50 percent are African American—mostly a mix of East African immigrants and families from this historically Black neighborhood.

By that autumn, John Muir Elementary had been actively working on issues of race equity, with special attention to Black students, for months. The previous year, Muir's staff began a deliberate process of examining privilege and the politics of race. With the support of both the school and the PTA, Ruby Bridges—who as a child famously desegregated the all-White William Frantz Elementary School in New Orleans in 1960—had also visited Muir as part of a longer discussion of racism in education among staff and students. During end-of-summer professional development, with the support of administration and in the aftermath of the police shooting deaths of Alton Sterling and Philando Castile, school staff read and discussed an article on #BlackLivesMatter and renewed their commitment to working for racial justice at Muir.

As part of these efforts, DeShawn Jackson, an African American male student support worker, organized the "Black Men Uniting to Change the Narrative" event for that September morning, and in solidarity, school staff decided to wear T-shirts that read "Black Lives Matter/We Stand Together/John Muir Elementary," designed by the school's art teacher.

A local TV station reported on the teachers wearing #BlackLivesMatter T-shirts, and as the story went public, political tensions exploded. Soon the White supremacist, hate group-fueled news source Breitbart picked up the story, and the right-wing police support group Blue Lives Matter publicly denounced the

(continued)

effort. Hateful emails and phone calls began to flood the John Muir administration and the Seattle School Board, and then the horrifying happened: Someone made a bomb threat against the school. Even though the threat was deemed not very credible by authorities, Seattle Public Schools officially canceled the "Black Men Uniting to Change the Narrative" event at Muir out of extreme caution.

All of this is what made that September morning all the more powerful. The bomb-sniffing dogs found nothing, and school was kept open that day. The drummers drummed, and the crowd cheered every child coming through the doors of John Muir Elementary. Everyone was there in celebration, loudly proclaiming that, yes, despite the bomb threat, the community of John Muir Elementary would not be cowed by hate and fear. Black men showed up to change the narrative around education and race. School staff wore their #BlackLivesMatter T-shirts and devoted the day's teaching to issues of racial justice, all bravely and proudly celebrating their power. In the process, this single South Seattle elementary galvanized a growing citywide movement to make Black lives matter in Seattle schools.

SOURCE: Au, W., & Hagopian, J. (2018). How one elementary school sparked a citywide movement to make black students' lives matter. In D. Watson, J. Hagopian, & W. Au (Eds.), *Teaching for black lives.* Milwaukee, WI: Rethinking Schools.

Reflect

1. What was the purpose of the Black Lives Matter day at the John Muir Elementary School in Seattle?
2. Why was it important for the John Muir Elementary School faculty to involve the PTA and broader community in their Black Lives Matter day?
3. If you were a teacher at Muir on this day, what would you have taught about racial justice?
4. Why was professional development for the Muir teachers important to a successful Black Lives Matter day?

Immigration and Its Impact on Society and Education

First Americans comprise approximately 2.1% of the total U.S. population (U.S. Census Bureau, 2019b), with 573 federally recognized tribal entities that are **indigenous** or native to the United States (U.S. Department of the Interior, 2018). Foreign-born individuals who immigrated during their lifetime comprise 13.6% of the population (U.S. Census Bureau, 2016a). Ancestors of the remaining 84% of the population immigrated to the United States from around the world sometime over the last 500-plus years.

As people from all over the world joined American Indians in populating this nation, they brought with them cultural experiences from their native countries. Just because individuals have the same national origins, however, does not mean that they have the same history and experiences as other people who have emigrated from the same country. The time of immigration, the places in which groups settled, the reasons for emigrating, their **socioeconomic status**, and the degree to which their families have been affected by **racism** and discrimination affect their immigration experiences and acceptance in the United States. You will see these differences in schools as students whose families have been in the United States for several generations do not always warmly welcome new immigrant students.

Most groups have immigrated to the United States voluntarily to seek freedoms not available in their native countries at that time, to escape dismal economic or political conditions, or to join family members already settled in the United States. However, not all people and groups voluntarily immigrate. The ancestors of most African American people arrived involuntarily on ships transporting enslaved Africans. Mexicans living in the southwestern part of the country became residents when the United States annexed their lands. The reasons for immigration and the way immigrants were treated after they arrived have had a lasting impact on each group's **assimilation** patterns and access to society's resources.

Immigration continues to impact the nation's population today. More than 1 million people were immigrating legally to the United States annually from 2004 to 2017 (U.S. Department of Homeland Security, 2017). By 2017, the largest number of immigrants at 126,000 was from India, followed by Mexico (124,000), China (121,000), and Cuba (41,000) (Radford, 2019). More than half of today's immigrants are living in California, New York, Florida, or Texas (U.S. Department of Homeland Security, 2017). Thirty-four percent of these immigrants live in the West, 33% live in the South, and the fewest (11%)

live in the Midwest (Radford, 2019). Twenty percent of urban residents are immigrants compared to 10% of the people living in the suburbs and 4% of the rural population (Parker et al., 2018). More than one in four students in the United States has one or more foreign-born parents (U.S. Census Bureau, 2017), but only 7.3% of the school population are children of unauthorized immigrants (Passel & Cohn, 2016).

The Indigenous Populations

When Europeans first stepped on the land of North America, millions of people were living on that land. These First Americans have often been forgotten or neglected in the histories that we studied in our youth. To set the stage for a discussion of immigration, let's first explore the status of the indigenous peoples of our nation.

AMERICAN INDIANS   When Europeans arrived on the shores of the land that was to become the United States, hundreds of American Indian tribes populated the land. Early European leaders were convinced that they needed to convert the First Americans to Christianity, teach them English, and have them adopt European culture. With the continuing arrival of the European settlers, federal policies led to government take-overs of the lands of the indigenous population, who fought against the privatization and selling of their lands. The Indian Removal Act of 1830 led to the forcible removal of First Americans in the Cherokee, Muscogee, Seminole, Chickasaw, and Choctaw nations from their homes in southeastern states in the Trail of Tears that moved them to reservations in the Oklahoma Territory. As many as one in three of the First Americans who were removed from their homes died on the march to the western territories. This separation from their ancestral lands led to a pattern of isolation and inequity that remains for many First Americans today.

By 1879, children on reservations were being removed from their homes and placed in boarding schools to unlearn the traditional ways and languages of their families. The hair of these children was cut, and they were not allowed to use their native languages. They sometimes attended school part of the day and worked the other part of the day to support the school. A number of reports in the 1920s chronicled the abuse of these children, who were schooled many miles and sometimes many states away from their families. Although the goal became less assimilation based, some boarding schools for American Indians continued to operate into the twenty-first century.

Sovereignty is a very important issue to American Indians. The U.S. Constitution recognizes American Indian tribes as distinct governments within the United States, meaning that treaties with the federal government are legally binding contracts, which are related to fishing rights, gaming, lands in federal trust, and other rights (Echohawk, 2013). In 1953, Congress again passed an American Indian termination policy to revoke federally recognized tribal **sovereignty**, releasing American Indian nations from their treaty-trust-protected rights. That action disenfranchised 106 Native nations and 11,000 Native citizens and led to the loss of 2.5 million acres of land (Fixico, 1990). During this period a federal program was initiated to move Native Americans to urban areas with the goal of assimilating them into the dominant White culture (McCarty, 2018).

It was not until the 1960s that Native Americans were granted federal authority to establish and manage their own tribal schools. The Rough Rock Demonstration School, which opened in 1966 in the New Mexico portion of the Navajo Nation, was the first con-temporary school that had a locally elected all-American Indian governing board and taught the curriculum using a Native American language (McCarty & Roessel, 2015).

The atrocities and near genocide that characterized the treatment of First Americans have been ignored in most accounts of U.S. history. Congress did not grant U.S. citizen-ship and the right to vote to the Native American population until 1924. Not until 2000 did an official of the U.S. government apologize for the Bureau of Indian Affairs' "leg-acy of racism and inhumanity that included massacres, forced relocations of tribes and attempts to wipe out Indian languages and cultures" (U.S. Bureau of Indian Affairs, 2000).

NATIVE HAWAIIANS   The 615,000 people who claim some Native Hawaiian heritage (U.S. Census Bureau, 2019a) have experiences similar to those of other indigenous populations around the world as they were invaded by Europeans and then U.S. colonists. British explorer Captain James Hook was the first European to land on Hawaii in 1778, but it was 1820 before the first Christians arrived, and they were soon followed by Western traders and whalers. As White plantation owners needed more laborers than were available on the island in the mid-1880s, they recruited labor from China and Japan, primarily to work on the sugar and rice plantations. By 1893, U.S. colonists controlled the island's sugar-based economies. The following year, the White sugar planters overthrew Queen Liliuokalani in an effort to gain control of the island and further their interests (Smithsonian.com, 2007). Although President Grover Cleveland declared the overthrow to be illegal and called for the monarchy to be restored, the planters' interests prevailed. A White president of the Republic of Hawaii was installed, and Hawaii was annexed by the U.S. government in 1898 and became a territory in 1900.

Many of the early Asian immigrants to Hawaii returned to their home countries at the end of their labor contracts. Others, who were primarily male, married Hawaiian women and assimilated into the Hawaiian culture. After immigration from China was banned by the U.S. Congress, laborers were recruited from Portugal, Korea, the Philippines, and Puerto Rico. The hierarchal system created by the planters divided laborers by their ethnicity and languages in segregated camps. They also often used race to determine work assignments and wages. Immigrants began to organize into unions based on their ethnicity. During the first half of the twentieth century, they were engaged in a number of union battles with their employers. One of the most notorious conflicts—the Hanapepe Massacre—occurred in 1924 when Filipino sugarcane workers were evicted from their plantation-owned housing and replaced with strikebreakers from other parts of the Philippines. After strikers kidnapped two of the strikebreakers, both strikers and policemen were fatally wounded in the battle that ensued. The National Guard was called in to control the situation, leading to the arrest of 100 strikers and the jailing or exiling of the Filipino leaders of the strike (Alegado, 1997).

Vital to the interests of the United States, Hawaii became the 50th state in 1959. By then, Hawaii was the most racially and ethnically diverse state in the United States. Today, 24% of the state's population identify their racial identity as bi- or multiracial, 38% as Asian American, 25% as White American, and 10% as Native Hawaiian or Pacific Islander (World Population Review, 2019b). Like the American Indian and Alaska Native peoples, Native Hawaiians have also worked to reclaim their indigenous voices as they have established Hawaiian language- and culture-based programs since the 1980s (Hawaii State Department of Education, 2019).

ALASKA NATIVES   Thousands of years ago, the ancestors of Alaska Natives settled in the northern part of North America. The indigenous populations in Alaska today include 20 language groups and several hundred tribal and village groups that include the Aleut, Eyak, Haida, Iñupiat, Tlingit, Tsimshian, Yu'pik, and a number of Northern Athabascan cultures (Minority Rights Group International, 2009). Russian explorers were the first Europeans to land in Alaska in the 1740s. The Russian empire controlled Alaska until 1867 when the land, or more accurately the right to negotiate with Alaska Natives, was sold to the United States. Soon the Alaska natives came under the management of the Bureau of Indian Affairs, suffering from the same restrictions as American Indians, including campaigns to eradicate their languages, religion, art, music, dance, ceremonies, and lifestyles. Unlike American Indians, Alaska Natives did not have treaties with the U.S. government to protect their subsistence rights except for the right to harvest whales and other marine animals, which remains a controversial issue today.

By the 1890s, gold rushers and settlers began to populate Alaska, overtaking the native population so that Alaska Natives are only 14% of the population today (World Population Review, 2019c). It wasn't until 1936 that the Indian Reorganization