

BACKGROUND

PART

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1

MULTICULTURAL EDUCATION

History, Theory, and Evolution

LEARNING OBJECTIVES

- 1.1 Identify the rationale for implementing multicultural education
- 1.2 Explain the history of multicultural education
- 1.3 Define multicultural education
- 1.4 Discuss conceptual models of multicultural education
- 1.5 Identify the misconceptions and misunderstandings about multicultural education

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

George Floyd, Daniel Prude, Jacob Blake, Breonna Taylor, Sean Reed, Atatiana Jefferson, Botham Jean, Charleena Lyles, Philando Castile, Terence Crutcher, Keith Lamont Scott,



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Michelle Shirley, Delrawn Small, Sylville Smith, Alton Sterling, Sandra Bland, Jamar Clark, Freddie Gray, Eric Harris, Walter Scott, Michael Brown, Eric Garner, Laquan McDonald, Tamir Rice, Barrington “BJ” Williams, Trayvon Martin.

We began updating this edition of the textbook in December of 2020. That year saw a disturbing disintegration in race relations, highlighted by the previous paragraph that lists some of the African Americans killed since then. 2020 was also the year of the “Karens,” the debates about who really won the presidential election, the proliferation of so-called “fake news.” And then 2021 began with right-wing rioters breaching the nation’s Capitol and the sight of police and other security officers being overwhelmed and beaten by the angry mob.

Spurred on by the deaths of people like George Floyd and Breonna Taylor, the United States—along with what seemed like the rest of the world—erupted in protests of institutional racism. Schools from elementary to Ivy League higher-education institutions saw students, educators, parents, and the community marching in protest of the lack of diversity among the faculty and in the curriculum. According to the American Public Health Association (2021), 30 states and numerous municipalities have declared racism a public health issue.

Meanwhile, the struggles of women against sexual violence, led by the #MeToo Movement, has only intensified. In education, under the divisive leadership of Secretary of Education Betsy DeVos, the rights of sexual assault victims, transgender students, and LGBTQIA+ people in general have faced setbacks. New Title IX regulations have sent progress backward in terms of education rights.

And 2020 was a horrific year of the pandemic, with a total of 374,329 U.S. deaths in the from COVID-19 as of January 11, 2021 (Johns Hopkins University, 2021). By August of 2022, over 1 million people in the United States had died from COVID-19 (Worldometer, 2022). The conversion to virtual classrooms and Zoom meetings because of the pandemic changed the education world.

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

Don’t give up—our country needs you now more than ever. This is a pivotal moment in the history of our country: Our ideals are at stake, and we all have to fight for who we are. We are all, and should be treated as, equals, but the disparity in terms of income and inequality, for women and women of color, is significant.

—**Kamala Harris**, *first female, first Black, and first South Asian vice president of the United States*

THE RATIONALE FOR IMPLEMENTING MULTICULTURAL EDUCATION

Changing Demographics

This text will contain frequent discussions of race and ethnicity. Therefore, an explanation of terms used is important. The English language is a living language that evolves, matures, and changes with the times to reflect current culture. Selection and use of words are important

since words convey beliefs and values. Words, for example, such as “stewardess” and “spinster” convey negative messages about women and are now rarely used as a direct result of the recognition of women’s rights and roles in society. Similarly, terms such as “oriental” and “colored” are dated and rarely used to describe people due to the negative history associated with the words.

Defining and categorizing *race* and *ethnicity* have always been fraught with problems. As each U.S. Census is taken, the controversy renews. In the 2020 U.S. Census, the standards for federal data on race and ethnicity included six categories: (1) American Indian or Alaska Native, (2) Asian, (3) Black or African American, (4) Native Hawaiian or Other Pacific Islander, (5) White, and (6) “Some Other Race.” There were also two categories for ethnicity: Hispanic or Latino and Not Hispanic or Latino. Hispanics and Latinos may be of any race (U.S. Census Bureau, 2020).

CASE STUDY

SHOULD I EVEN BE A TEACHER?

For as long as she could remember, Audrey wanted to be a teacher. She had a wonderful upbringing as a white, Methodist girl in a small suburban town, the type of place where everybody knew everybody else. Her life was uneventful. Other than the typical school bullying, they all got along in school. There was little, if any, talk about racial and diversity since there was almost none in her town. Her parents taught her to be kind and respectful to everyone. Other than school trips to the big city, her travel experiences were minimum. Then she went off to college.

Living in the city and attending a school with a diverse population was both exhilarating and terrifying. She met and lived with people she had never associated with before. Her dormmates and classmates were Black, Latino, Jewish, gay, Asian—a United Nations. Audrey quickly became friends with so many new people and relished the chance to become more “worldly.” In her classes and social gatherings, she was immersed in discussions about white privilege, gay rights, institutional racism, defunding the police, #MeToo, George Floyd, “Karens,” and so many more heady concepts. She joined in discussions as much as she could, but she felt handicapped by her monocultural and monolingual upbringing. She had never been discriminated against. She had never been mocked for her looks. She had never feared for her safety in public.

Her greatest fears were offending someone by using politically incorrect language and expounding on issues that were still new to her. She felt intimidated because she only spoke English. How could she possibly be a good teacher working with young, inner-city children when she knew so little about the experiences of people of color? Had her sheltered upbringing betrayed her?

Your Perspectives on the Case

1. In what ways can you relate to Audrey?
2. What advice would you give her as she enters the teaching profession?
3. What strategies can you implement in your classroom as a teacher to help students better prepare for a diverse world?

TIME FOR REFLECTION 1.1

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

1. How does culture influence teaching and learning?
2. What is your understanding of the theory of multicultural education and how and why it came about?
3. What is your knowledge of the major criticisms of multicultural education? What do you think is the root of these criticisms?



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The 2020 Census form listed these categories for race:

1. White
2. Black or African American
3. American Indian or Alaska Native
4. Asian

There were individual checkboxes under “Asian” for people who identify as one or more of the following:

- a. Chinese
- b. Filipino

- c. Asian Indian
- d. Vietnamese
- e. Korean
- f. Japanese
- g. Other Asian (for example, Pakistani, Cambodian, and Hmong)

5. Native Hawaiian and Pacific Islander

There were individual checkboxes under “Native Hawaiian and Pacific Islander” for people who identify as one or more of the following:

- a. Native Hawaiian
- b. Samoan
- c. Chamorro
- d. Other Pacific Islander (for example, Tongan, Fijian, and Marshallese)

6. Some Other Race

If you did not identify with any of the provided race categories, you could enter your detailed identity in the “Some Other Race” write-in area. (U.S. Census Bureau, 2020)

The 2020 U.S. Census racial and ethnic categories reflect an ever-evolving society in which people do not clearly fit into a box. Increasing numbers of interracial marriages and biracial children, as well as heightened interest in knowing and understanding one’s race and ethnicity present both opportunities and challenges to the classroom teacher.

Understanding Why Race and Ethnicity Matter

The world is shrinking. People are traveling internationally more than ever. In 2018 alone, there was a record 1.4 billion international tourist arrivals (*The Guardian*, 2019).

Job opportunities overseas are one of the great results of a world economy. Clearly, we must prepare students for a global workforce and society. One of the greatest challenges facing teachers today is the rapidly changing student population. Starting in the fall of the 2014 school year, racial and ethnic minority students became the majority of the students in American classrooms at just over 50%. By 2022, it was projected that 54.7% of the public school student population would be from a minority population (Strauss, 2014).

Teaching does not take place in a vacuum. The participants in the teaching and learning process—including students, teachers, administrators, family members, community members—are cultural beings. They bring to the educational process differing cultural backgrounds, including a diversity of experiences, values, beliefs, histories, languages, communication patterns, and needs (Exercise 1.1). Naturally, when teachers and students enter the classroom, they enter and participate in the teaching and learning experience from the perspective of their own cultural background. Prior to the civil rights era of the 1960s, the majority of educators didn’t give much thought to diverse cultural backgrounds and their impact on learning. Student populations at that time were seen as being, more or less, homogeneous, and educators used a “one-size-fits-all” approach to education. Culture was seen as neither relevant nor important.

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

EXERCISE 1.1

WHERE DO YOU FIT?

Review the information above about racial categories as defined by the U.S. Census:

1. Which racial or ethnic category or categories are you in?
2. Consider your 10 closest friends. Make a table that shows the Census 2020 ethnic or racial categories along one axis and the names of your friends along the other axis. Complete the table for the racial or ethnic category for each friend.
3. Now, consider 10 past or current classmates. Create a table similar to the one in Question 2 about this information.
4. Reflecting on your responses to Questions 2 and 3, write a paragraph that summarizes your key conclusions about your connections to diverse peoples. In your paragraph, reflect, for example, on ways you have reached out to become close friends with people who are racially and ethnically diverse.



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

The Need to Close the Achievement/Opportunity Gap

First, it is important to clarify terminology. The much touted "achievement gap" points out the significant discrepancy in academic success between white students and students of color. The focus is on changing teaching and curriculum strategies to increase test scores and programs to

remediate the “poor academic skills” of students of color. A more accurate term is “opportunity gap.” Under this reframing, the problem is identified as reduced access to opportunities among students of color. Through no fault of their own, students’ race, ethnicity, socioeconomic status, English language proficiency, residence in affluent or impoverished neighborhoods, their family structure, and other issues influence their ability to do well in school and succeed in life. In other words, any student, given the right amount of resources and support—and absent prejudice and discrimination—can succeed.

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

Several factors have influenced the development of multicultural education as a field of study and as an educational process. The U.S. student population is one of rapidly changing demographics, and a variety of achievement indicators show that teaching practices and procedures that seemed to work in the past with a predominantly white student population are not working with a more diverse student population (Howard, 2010). As evidenced by standardized test scores, graduation rates, dropout rates, and other academic indicators, racial and ethnic minority students, particularly those who are poor, tend to have lower academic achievement. They have, on average, lower grades and more failing grades. Poor racial and ethnic minority students tend to graduate in lower numbers and drop out of school in higher numbers. The gap or disparity in achievement has been a cause for alarm (Darling-Hammond & Bransford, 2005). The COVID-19 pandemic greatly exacerbated the achievement gap, with Black students underperforming even more compared to white students in reading and math. Much of the cause was due to Black and Hispanic students spending more time in virtual learning situations than white counterparts (Capital B, 2022).

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

- Racial and ethnic minority children are overrepresented in special education.
- African American students, and to some degree Native American students, in affluent school districts tend to be labeled with intellectual disabilities more frequently than are European American students.
- African American children with emotional disturbances receive services of inferior quality and are diagnosed much later than their European American counterparts.

- There is a higher incidence of suspensions and expulsions among African American students than among other students.
- Dropout rates are distinctly higher among urban students of color as compared to white urban students.
- High school graduation rates are distinctly lower among urban students of color as compared to white urban students.
- African American, Latino, and Native American students consistently score much lower on standardized tests than European American students.
- The percentage of African American, Latino, and Native American students who go to college and graduate is much lower than that of European American and Asian students.
- The incidence of poverty, drug and alcohol abuse, incarceration, and teen pregnancies is much higher for African American, Latino, and Native American students than for other students.
- Schools are becoming more segregated.
- The incidence of hate crimes, bias, prejudice, and discrimination against students of color, girls, and gay and lesbian students is still disconcertingly high.

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

The **No Child Left Behind Act of 2001**, now Every Student Succeeds Act (ESSA), created ambitious goals for closing the achievement gap—some say too ambitious. Despite much legislation, the allocation of resources in American schools continues to be inequitable. Not all schools are meeting the educational needs of all students. Many are not structured to assist each learner to achieve at an optimal level. Linked to this is the fact that education as a system has yet to develop effective approaches for preparing students to be socially responsible citizens who are cognizant of critical social issues and committed to addressing them in a positive manner. We must ensure that all students receive an equitable education that leads to high levels of achievement. How we accomplish this may not be as daunting as one might imagine. We must start with a fundamental commitment to all our students to excel.

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

1. High expectations from teachers

Teachers must see students as individuals, each with the potential to reach their highest level of competence. Stereotypes, preconceived notions, and prejudgments of a student's abilities set unfair limitations. Most teachers will automatically state that they do expect all students to achieve. However, when faced with an honest inner examination, teachers must consider whether their high expectations extend to special education students, students with **developmental disabilities**, vocational–technical students, and those students who belong to alternative school cultures, such as the **straight-edge** or **goth** cultures. In their groundbreaking research, Sadker and Sadker (1987, 1994) cited numerous examples and illustrations of how teachers treat

children representing various races differently and even treat boys and girls differently to the benefit of the boys. Their research revealed, for example, that

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

2. Cultural congruence in instruction

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

3. Teacher knowledge of and respect for cultural traditions

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

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

4. Teaching strategies that promote meaningful participation

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

Prejudice and Discrimination Issues

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

Multicultural education requires individuals—both educators and students—to look beyond their own situation or worldview, even if they are themselves a member of a marginalized group, to understand the obstacles that other groups of people face. Here are some facts to consider:

- In 2019, the Federal Bureau of Investigation reported that hate crimes had increased every year for the previous 3 years (Department of Justice, 2021).
- The Southern Poverty Law Center (SPLC) reported in 2018 that the number of hate groups operating across America rose to a record high: 1,020 (SPLC, 2019).
- Every 73 seconds, someone is sexually assaulted in the United States (RAINN, 2021).
- Every 9 minutes, a child is sexually assaulted in the United States (RAINN, 2021).
- In 2020, about 298,628 women were raped or sexually assaulted in the United States. This is a significant decrease from the 406,970 victims reported in the previous year (Statista, 2021).
- One out of every eight children under the age of 12 in America goes to bed hungry every night (Millions of Mouths, n.d.).
- About 1.6 million people were homeless in emergency shelters or transitional housing at some point during the year between October 1, 2007, and September 30, 2008 (U.S. Department of Housing and Urban Development, 2009).
- Hate crimes based on sexual orientation now constitute the third-highest category reported in the United States, making up 16.6% of all reported hate crimes (Lewellen, 2009).
- In 2017, 20% of students of ages 12 to 18 reported having been bullied at school (National Center for Education Statistics, 2021).
- The Anti-Defamation League's 2019 *Audit of Anti-Semitic Incidents* "counted a total of 2,107 incidents of vandalism, harassment, and physical assaults against Jewish individuals, property, and community institutions across the U.S." (Anti-Defamation League, 2021a).

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

Poverty and Class Issues

In addition to the critical issues of bias, prejudice, and discrimination that we must address, another critical issue that calls for the implementation of multicultural education is that of poverty and socio-economic status. A great shame on our American society, arguably the richest and most powerful nation on earth, is the prevalence of poverty that crosses all racial and ethnic boundaries. In recent years, talk of the “1%” wealthiest Americans who live in great privilege while others suffer from hunger and homelessness usually ascribed to “third-world” nations has been in our national dialogue. The Occupy Wall Street and other similar movements have made clear the struggles of the middle class and the continuing injustices and inequities in our education system. There is a common statement that many have heard that has much validity: “How well a student does in school depends on the zip code in which they live.” Here are some facts to consider from Children International (2021):

- One child in six in the United States lives in poverty (11.9 million).
- U.S. children experience higher poverty rates than most other developed nations.
- Food insecurity has lasting effects, such as low reading and math scores and more physical and mental health problems.

The COVID-19 pandemic exacerbated the struggles of being in poverty. According to Brown and Ravallion in *Poverty, Inequality, and COVID-19 in the US* (2020), the poor are less likely to be able to socially distance or work or school virtually. The digital divide in the COVID era has further hampered educational attainment.

In *The Matrix of Race*, Coates et al. (2018) describe poverty as one of the most significant problems facing African American families, with single-female-headed families having “significantly higher poverty rates than other family types” (p. 91). They continue by citing research indicating that growing up poor is closely tied to low academic achievement.

Any discussion of multicultural education must include specific strategies and plans for how best to educate children of poverty. The U.S. Census Bureau defines poverty by the number of people in a household and their combined household income. For example, a family of four with a household income of \$25,926 is considered to be living in poverty (U.S. Census Bureau, 2021). Gorski (2013) translates this, for educational purposes, as poverty resulting in an “opportunity gap” versus an “achievement gap.” Poor or low-income students do not have access to the resources needed for an equitable education. Neuman (2009) illustrates this in *Changing the Odds for Children at Risk* by giving the example that in relatively large classes (20 or more) teachers incorporate concepts they assume children already know. When low-income children, who are behind in language development due to lack of reading resources, fail to connect to nursery rhymes and fairy tales that teachers assume they are familiar with, they fall behind. Teaching is affected as educators need to focus on how to provide additional supports. Learning does not occur. This results in some students developing feelings of hopelessness, while those who are advantaged financially and possess stronger language experiences become restless.

In *Reaching and Teaching Students in Poverty: Strategies for Erasing the Opportunity Gap*, Gorski (2013) describes what he calls “The Most Popular *Ineffective* Strategies for Teaching Students in Poverty” (pp. 113–116). He provides three examples:

1. “Foregoing engaging pedagogical approaches for lower-order pedagogies.” Specifically, he mentions *direct instruction* or *teaching to the test* as being particularly devoid of any engaging qualities, as well as inducing mind-numbing rote memorization drills.

2. “Tracking or ability grouping.” Gorski cites several examples from the research describing how this practice actually lowers achievement.
3. “Opening charter schools.” Gorski is particularly harsh on criticisms of charter schools, citing data that show how they draw valuable resources from state and district funding to create highly segregated schools depriving needy students of equal and adequate resources.

In contrast, Gorski (2013) outlines what he sees as eight “instructional strategies that work” (p. 119):

1. Music, art, and theater need to be heavily embedded in all subjects.
2. Have high expectations for all students and let students know you support them.
3. Create student-centered instruction with high-order strategies.
4. Get students out of their seats and engage them in classroom activities that involve movement.
5. Make connections to the actual lives and experiences of students.
6. Talk about the effects of poverty and inherent bias.
7. Examine both content and process of teaching for indicators of bias.
8. Teach the joy of becoming literate.

These recommendations mirror basic tenets of multicultural education.

Issues on Working With Immigrants and Refugees

Understanding the difference between these two groups is essential. Immigrants are people who generally move from one country to another to pursue better economic opportunities. Refugees travel because of fear of persecution and to escape war and other conflicts. Immigrants must go through an application and vetting process to move to a new country legally. Those who enter a country without going through a formal process or who extend their stay beyond the limits of a visa are considered undocumented.

Although it is popular belief that undocumented immigrants are mostly Mexican Americans entering the country illegally, the facts say otherwise. Nearly half of undocumented immigrants are people who overstayed their visa, according to the Pew Research Center (Ruiz et al., 2017). Of the 628,799 people who overstayed their visa in 2016, the overwhelming number were Canadians (119,448), followed by people from Mexico (46,658), and then Brazil (39,053). The Department of Homeland Security was able to report that in fiscal year 2020 the number of overstays decreased to 566,993 (U.S. Customs and Border Protection, 2021).

Immigrants and refugees coming to the United States often require second-language instruction, along with support to adapt to a new culture. Refugees often arrive with no possessions or financial resources and most frequently have experienced trauma in their homeland. In 2016, the United States admitted 86,994 refugees, with the majority coming from the Democratic Republic of Congo, Iraq, Syria, Somalia, Burma, Ukraine, Bhutan, Iran, Eritrea, and Afghanistan (Zong & Batalova, 2017). The number of refugee admissions have steadily declined. By 2020, just 11,814 people were resettled (National Immigration Forum, 2020).

Gurwitch et al. (2002) offer suggestions for working with students who have undergone severe stress. These include the following:

- Students need constant assurance that they are safe. Physical and emotional safety is a top concern.
- Students should be encouraged to talk about their feelings after a stress event, and they should be reassured that such reactions are normal.
- On the other hand, teachers should be cautious about exposing these children to frightening situations that might remind them of their traumatic experiences.
- Students need guidance on understanding what happened and also need help coming to terms as to their role during the event, stressing but not blaming themselves.

In addition to these concerns, Coates et al. (2018) point out the historical problem of racial profiling as a result of immigration. The authors cite The Act to Protect Free White Labor against Competition with Chinese Coolie Labor and to Discourage the Immigration of the Chinese into the State of California, or the Anti-Coolie Act, which was a law passed in 1862 as a result of racial animosity toward Chinese laborers. Chinese immigrants were heavily taxed, and immigration from China was restricted. Chinese, as well as other ethnic groups including Middle Easterners, Hindus, East Indians, and Japanese, were portrayed as criminals. At the turn of the 20th century, another large wave of immigrants arrived in the United States, causing yet another backlash from the existing white population. Soon, the Irish, Italians, Jews, Blacks, Native Americans, and Asians were being portrayed as criminals.

Coates et al. (2018) point out that this legacy of racial profiling or targeting of people by law enforcement based on race and ethnicity continues to this day. Schools are not immune to this racism, so they must not only work diligently to educate students and faculty about new arrivals but also prepare newcomers for resistance.

The Anti-Defamation League (ADL), in *Myths and Facts About Immigrants and Immigration* (2021b), responds to some major anti-immigrant sentiments.

- The percentage of immigrants in the United States has been roughly consistent at about 13.5%, with the majority (76%) here on lawful status. Of the approximately 43.7 million immigrants in the U.S. in 2016, about 45% were naturalized citizens.
- Numerous studies have shown that immigrants—regardless of origin, immigration status, or education—are less likely than native-born citizens to commit crimes or become incarcerated.
- Immigrants help create new jobs through buying U.S. products and starting new businesses. Immigrants pay between \$90 and \$140 billion each year in taxes, with undocumented immigrants by themselves paying approximately \$11.64 billion in taxes yearly. More than half of undocumented immigrants file income tax returns using Individual Tax Identification Numbers.
- Research has shown that the taxes the average undocumented immigrant pays is more than what they receive in benefits. These undocumented immigrants are not eligible for federal public benefits such as Social Security, Medicaid, Medicare, and food stamps.
- Throughout global history, building walls is an ineffective way to keep out undocumented immigrants. Note that the Great Wall of China and the Berlin Wall did not keep people from crossing over.

Curriculum, Instruction, and Assessment Issues

Books and other forms of written literature have helped shape our society's beliefs and values (Exercise 1.2). Imagine standing in the well of the Library of Congress looking up at the thousands of volumes of books. Who wrote most of those books? Historically, European males have written the majority of books published in the United States. Early in the development of the United States, women and people of color were not supported in writing careers and/or were not permitted to publish. Thus, their voices are muted or missing from much of our early history. Educators are coming to realize that they've been using a fairly narrow "content lens" through which to teach. Important content and perspectives are missing from the curriculum that are critically important to all of today's learners.

EXERCISE 1.2

WHERE DO YOU READ ABOUT DIFFERENT PEOPLE?

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

In *7 Stats About Diversity in Book Publishing That Prove SO Much Work Needs to Be Done* (Bustle, 2019), Kerri Jarema reports that in 2018 the main character in children's books was more likely to be an animal than a Black, Latinx, Native, or Asian child. In their 2018 Diversity Statistics Report, the Cooperative Children's Book Center of Education (2021) at the University of Wisconsin–Madison had this to say about the percentage of books depicting diverse characters:

- 10% of books featured African/African American characters.
- 7% featured Asian Pacific Islander/Asian Pacific American characters.
- 5% featured Latinx characters.
- 1% featured American Indian/First Nations characters.
- 50% of books featured European American characters.
- 27% featured animal characters or "other."

In a nation where students of color are the majority, the publishing world must do better.

Curriculum

Educators are recognizing that both the curriculum and the instructional practices in the majority of American schools are heavily influenced by a white, Eurocentric tradition. A saying heard in progressive educational circles is, “The problem with schools today is not that they’re not what they used to be. The problem with schools today is that they are exactly what they used to be.” The implication is that, in many aspects, neither the curriculum nor the methods of teaching have fundamentally changed. For the longest time, teachers were, for the most part, trained as though all students were white and middle class. The curriculum is often **Eurocentric**, meaning the content and perspectives offered are dominated by Anglo, male, middle-class, Protestant thinking. The voices and perspectives of women, people of color and other ethnicities, people of other religions, sexual minorities, people with disabilities, and those of lower socioeconomic status are missing.

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

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

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

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

Instruction

Teachers are becoming aware of the need to learn a wide variety of instructional strategies and find ways to integrate diverse perspectives in all content areas. Educators realize that, in fact, a “one-size-fits-all” approach does not support high levels of student achievement for all learners.

The variety of differences that are represented in today's classrooms calls for an equally diverse repertoire of instructional strategies (Banks, 2009).

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

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

Assessment

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

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

Teacher Preparation and Professional Development Issues

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

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

Teachers must be the principal developers and initiators of multicultural education in their districts. Leadership by teachers is crucial for their long-term ownership of multicultural education. Providing teachers with educational handouts and a brief orientation session will produce

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

EXTENDED EXPLORATIONS 1.1

PREPARING EDUCATORS FOR MULTICULTURAL EDUCATION

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

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

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

Available Teacher Workforce Issues

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

Community and the Role of Parents

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

Moral Obligations and Responsibilities

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

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

In Summary

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

THE HISTORY OF MULTICULTURAL EDUCATION

Initial Focus on Ethnic Studies

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



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In schools, educators were now called on to include content that focused on the contributions of members of ethnic groups who experienced discrimination (Gollnick & Chinn, 2013). This effort resulted in the creation of *multiethnic studies*.

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

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

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

Influential Publications and Organizational Forces

In the 1920s, W. E. B. DuBois, Carter G. Woodson, and other famed authors wrote some of the earliest publications that related to multicultural education and examined the history of slavery and the lives of African Americans (Banks & Banks, 2004). With an increased interest in ethnic

studies in the 1960s came publications focused on ethnicity by James A. Banks, considered by many to be the father of multicultural education. These include seminal works such as *Teaching the Black Experience: Methods and Materials* (Banks, 1970) and perhaps his most popular work, *Teaching Strategies for Ethnic Studies* (Banks, 2009), whose first edition was published in 1975.

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

Multicultural Education in a Pluralistic Society by Gollnick and Chinn (2013), *Affirming Diversity* by Sonia Nieto and Patty Bode (2018), *Making Choices for Multicultural Education* by Christine Sleeter and Carl Grant (2009), and other texts on multicultural education offer solid theoretical and practical foundations for the field. In 1995, the first edition of *Handbook of Research on Multicultural Education* (Banks & Banks, 2004) was published; an extensive compilation of knowledge, it contained chapters by more than 60 of the top scholars in multicultural education and was a testament to the legitimacy of the field.

Textbook publishers, in reaction to the civil rights era and the demand for more racially and ethnically diverse content in education, began amending texts to reflect a more diverse perspective. Initial attempts were generally fairly superficial, as evidenced by shading in the faces of people in illustrations to be darker or changing Eurocentric names such as John to Juan. Social studies texts became a primary target for conversion, leading to a long-standing and faulty belief that multicultural education was a subject, not a core foundational philosophy. In later years, it became more evident that multicultural education should and could be infused across all disciplines. Books such as *Turning on Learning* (Grant & Sleeter, 2008) showed teachers how to write multicultural lesson plans across all disciplines.

Influential Agencies and Organizations in the Development of Multicultural Education

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

The dominance of the **high-stakes testing** movement has pointed out more urgently the need to increase student achievement among students of color. Educators realize today that attempts to raise test scores must address how students are taught, students' learning styles and cultural backgrounds, and how the curriculum is used to support high levels of student learning. An understanding that culture affects learning, combined with the knowledge that much of our curriculum is Eurocentric, has pointed out the need for a more culturally responsive curriculum. Federal and state initiatives, accrediting bodies, and professional groups are increasingly addressing the importance of understanding the role of culture in teaching and learning.

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

State education agencies have also been instrumental in enforcing an emphasis on multicultural education. In the preparation of a chapter for the first edition of the *Handbook of Research on*

Multicultural Education (Banks & Banks, 2004), Gollnick found that 40 states required teacher education programs to include the study of ethnic groups, human relations, cultural diversity, or other standards or policies addressing multicultural education. While agency supports and mandates differ across states, one means of influencing the integration of multicultural education has been through the development of curriculum frameworks or guidelines.

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

The High-Stakes Testing Movement

The practice of establishing critical, standards-based tests is not a recent phenomenon. It has evolved in this country over decades. In recent years, it has escalated due, in part, to numerous studies that show American students performing much worse in academic subjects than students in other countries. That comparison and the recognition that the academic performance of American students was going down hastened the passing of the federal No Child Left Behind Act of 2001 legislation. The current controversy over standardized testing focuses on tight timelines that provide punitive sanctions (“high stakes”) for failure to meet high standards and a common belief that standardized testing leads teachers to “teach to the test” and not support learning for deep meaning.

Similarities and Differences With Other Studies of Culture

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

DEFINING MULTICULTURAL EDUCATION

There is often confusion regarding definitions and terminology. Here is a brief review of some of the most commonly used terms. Please note that a discussion of definitions and differences can often lead to intense debate.

A Quick Comparison of Terms

Culturally relevant teaching, culturally relevant pedagogy, culturally responsive teaching, culturally responsive pedagogy, and culturally responsive education all refer to an approach in education where the cultural backgrounds and experiences of students play a prominent role in choosing curriculum content. Teachers subsequently adapt multiple methods of instruction and assessment to support this student-centered approach.

Global education: Global education focuses on teaching students to be citizens of the world, knowledgeable and skilled in working with different international cultures. The curriculum

would include studying customs, perspectives, language, and social behavior of people in other countries.

Intercultural education: Intercultural education teaches the understanding of different people and cultures, stressing the importance of celebrating diversity.

Cultural competence: Cultural competence is the ability to think, act, and feel in ways that are respectful of diversity.

Social justice education: Often cited as one of the ultimate goals of education, social justice education refers to educating students to become activists in changing things that need to be changed to better the lives of individuals. This can be actualized in varied actions such as efforts to eliminate racism to bringing about clean air and water.

Multicultural education: The concept of multicultural education will be explained in detail, but one key factor is that it is a study of American ethnicities, acknowledging that studying about people in other countries is important, but we must learn about various cultures living in *this* country. The experiences of Irish people in Ireland is not the same as studying the experiences and perspectives of Irish Americans living in the United States.

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

Sonia Nieto and Patty Bode: Nieto and Bode (2018) have provided what is described as one of the most inclusive and eclectic definitions. Their definition describes a process of comprehensive school reform and basic education for all students, a rejection of discrimination, and an infusion of multicultural education throughout the curriculum and instructional strategies, including interactions among teachers, students, and parents.

Nieto and Bode (2018) further outline seven basic characteristics of multicultural education:

1. It is *antiracist education* in that the fundamental purpose of multicultural education is to fight against racism.
2. It is *basic education*—education that is not an add-on subject but provides context to all subject areas.
3. Multicultural education *benefits all students*, not just students of color.
4. It is *pervasive*—fully infused into all aspects of school life.
5. It is *education for social justice* in that a main goal of education is to enable students to understand social inequities and to learn how to fight in order to improve society.
6. Multicultural education is not a subject but a *process*—a comprehensive approach.
7. Finally, it is *critical pedagogy*, the essence of what equitable teaching and learning should be.

James A. Banks: According to James A. Banks (Banks & Banks, 2010), multicultural education is at least three things: (1) an idea or concept, (2) an educational reform movement, and (3) a process.

- It incorporates the idea that all students, regardless of their gender or social, ethnic, racial, or cultural characteristics, should have an equal opportunity to learn in school.
- It is a reform movement designed to make major changes in schools and other educational institutions so that students from all social classes, genders, and racial and cultural groups will have an equal opportunity to learn.



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- It is an ongoing process whose goals, which include educational equality and improving academic achievement, will never be realized because they are ideals toward which human beings work but never attain.

Banks (1999) described six goals of multicultural education:

1. To help individuals gain greater self-understanding by viewing themselves from the perspectives of other cultures
2. To provide students with cultural and ethnic alternatives
3. To provide all students with the skills, attitudes, and knowledge needed to function within their ethnic culture, the mainstream culture, and within and across other ethnic cultures
4. To reduce the pain and discrimination that members of some ethnic and racial groups experience because of their unique racial, physical, and cultural characteristics
5. To help students master essential reading, writing, and computational skills
6. To help students acquire the knowledge, attitudes, and skills needed to participate in civic action to make society more equitable and just

Christine Bennett: According to Bennett (2014), multicultural education in the United States is an approach to teaching and learning that is based upon democratic values and beliefs, and affirms cultural pluralism within culturally diverse societies and an interdependent world. It is based on the assumption that the primary goal of public education is to foster the intellectual, social, and personal development of virtually all students to their highest potential. (p. 9)

Bennett (2014) also outlines six goals of multicultural education:

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

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

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

—Anonymous

A New Definition of Multicultural Education

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

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

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

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

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

These ideas can be summed up in this definition of multicultural education: Multicultural education is a model of education that recognizes the significant influence of culture on teaching, learning, and student achievement and the critical need to address issues of social justice and equity as part of a complete education.

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

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

Becoming a Multicultural Educator

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

So What Is Multicultural Education?

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

1. A commitment to being culturally responsive and culturally responsible

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

The multicultural educator is highly conscious of diversity in many forms and seeks to celebrate it through the content and process of education. Students are taught to see differences as assets, not deficits. Diversity is regarded as a strength, not a distraction. Assumptions about race, ethnicity, religion, class, and other areas of diversity are challenged, and bigotry is exposed.

Teachers are required to examine the very essence of teaching—philosophy, orientation, beliefs, and values—and then come to a clearer realization that a totally Eurocentric curriculum is a dis-service to all students.

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

2. A process of changing pedagogical approaches
3. A process of expanding the curriculum

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

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

4. Systemic change

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

CONCEPTUAL MODELS OF MULTICULTURAL EDUCATION

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

James Banks (1993) developed a four-stage model to describe “levels of integration of ethnic content.” The first level in this model is what Banks called the “contributions approach.” At this stage, educators make an effort to be multicultural by focusing on the more obvious elements of a cultural group. This can include a focus on famous people, foods, the arts, and other discrete

elements. An example of this approach is a school that hosts a multicultural festival at some point during the school year. While such an event may appear just to skim the surface of what comprises a culture, teachers who use this approach are, at least, doing something.

However, as teachers expand their knowledge base and commitment to being culturally responsible and responsive, they may move to Level 2, the “additive approach.” At this level, teachers begin to add concepts, content, and themes to the curriculum but without changing its essential structure. This level is evident when teachers focus on a particular ethnic group (e.g., African Americans, Hispanics) at a particular time (Black History Month, Cinco de Mayo) but not necessarily at other points during the year.

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

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

Five Approaches to Multicultural Education

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

1. *Teaching the culturally different:* The teacher conducts the class in the usual manner, but with the presence of a student from another culture, the teacher makes adaptations to teaching approaches to help the student assimilate. For example, the teacher might work



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individually with the student using multiple methods of culturally relevant instruction to provide further instruction and to help include the student. The curriculum is not modified; the new student is helped to adjust to the standard curriculum as well as the school culture.

2. *Human relations approach:* The focus of education is on developing positive relationships among different cultures. Objectives include developing empathy, understanding, and tolerance. Students are taught about other cultures, particularly those within the classroom and school to increase understanding and to facilitate improved communication.
3. *Single-group studies:* Unit studies are conducted on discrete cultural groups, such as Native Americans or the Japanese. The goal is to educate all students on that culture and to help develop ethnic pride among those in the chosen group.
4. *Multicultural education:* Each subject area is taught, infusing ethnic content and perspectives. Teaching strategies are varied to accommodate various learning styles. Multiple teaching strategies and assessment methods are used. The goal is to teach the values of different cultural groups, specifically promoting respect for diversity, human rights, and equity through social justice.
5. *Education that is multicultural and social reconstructionist:* A common teaching objective is the development of a social conscience and a sense of civic responsibility. Included in this are discussions of class and privilege and encouraging students to lead a life where they give back to the community and help seek social justice.

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

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

MISCONCEPTIONS AND MISUNDERSTANDINGS ABOUT MULTICULTURAL EDUCATION

What are the misconceptions and misunderstandings? Who has them? What is the impact on all students?

- *Multicultural education is only for students of color in the inner cities:* A common remark heard in suburban and rural districts is that there are no minority students in the schools, so multicultural education is not needed. In fact all schools have diverse students populations—hearing impaired, physical ability, gender, SES, and maybe other not-so-visible differences. Multicultural education requires teaching strategies and content that are culturally relevant to all students. It also demands preparation for living and working in a diverse world. It addresses issues of racism, sexism, classism, and other forms of discrimination and oppression. These dicta apply to all students regardless of color, religion, income, or geographical location.
- *Multicultural education creates Balkanization:* The term “Balkanization” comes from the breakup of the Balkans in the early 21st century. The Balkans include

Southeastern European countries such as Albania, Bosnia, and Croatia. An outgrowth of ethnic studies programs and the teaching of ethnic pride has been the formation of organizations, clubs, and social agencies that service distinct cultural groups. On college campuses, these often take form as African American Centers, Chinese Student Associations, or Hispanic Cultural Clubs. Such clubs are formed for the same reason that many clubs are formed—to help needy members of the community, to teach about a language and culture, and to promote social and political agendas. They also serve as a safe haven where one’s culture can be celebrated openly, without fear of ridicule. The formation of ethnic neighborhoods, such as Chinatown or Little Italy, are larger examples of this phenomenon.

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

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

- *Multicultural education lowers standards:* The opposite is actually true. Multicultural education attempts to close the achievement gap by providing a culturally responsive education. In this way, all students are given an equal opportunity to learn and succeed. Culturally biased teaching methods, content, and assessment are minimized.
- *Multicultural education is done only in social studies, language arts, music, and art:* When multicultural education was first introduced, it was in these subjects, where it seemed the easiest to infuse. Unfortunately, it became associated with the “softer” subjects and not the “hard” subjects such as science, math, physics, chemistry, and so on. The mistake was in placing a heavy focus on content and less on diverse teaching strategies. There was also an overly strong focus on race and racism, which made infusion into other subjects seemingly more problematic. In practice, math is one of the easiest subjects to infuse with multicultural perspectives in that word problems, which are the basis for math texts, can be readily phrased to have cultural content. The same applies to other subject areas. In addition, through varied teaching methods, issues of multiple perspectives can be brought forth.
- *Multicultural education stresses the study of minority cultures at the expense of mainstream culture:* Up until the era of the civil rights movement, the American education system was steeped almost exclusively in a Eurocentric perspective. The advent of ethnic studies programs emphasized the need for a curriculum that included the perspectives of all the peoples of the country. The previously missing voices of African Americans, Hispanic Americans, Native Americans, Asian Americans, women, and other groups were now being heard in texts and other teaching materials. Where there once existed a single, biased perspective, there now was an invigorating blend of stories told from opposing views. These were included to complete the picture of America, not to eliminate the European viewpoint.



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

Wikimedia Commons

- *Multicultural education is necessary only when there are racial problems in schools:* Teaching awareness, understanding, and appreciation for other cultures helps prevent attitudes, feelings, and acts of prejudice and discrimination. Since school is preparation for life in a global economy and in an increasingly diverse community, multicultural education prepares students well. A school that exhibits racial tensions will most likely harbor intolerance for other forms of diversity, such as gender, sexual orientation, disabilities, class, and income. It is essential, therefore, that all schools incorporate a curriculum that expands the awareness and understanding of students beyond their singular viewpoint.
- *Multicultural education is only about race:* Multicultural education arose out of the civil rights era when African Americans were finally able to achieve some degree of equality in constitutional rights. From this point onward, aided by ethnic studies programs, greater awareness was achieved not only of the injustices suffered by African Americans but also of the great contributions made. Takaki’s work began exploring the hardships of and contributions made by immigrant groups, as well as by Native Americans and by African Americans brought to this continent as enslaved persons. Thanks to landmark legislation such as *Lau v. Nichols* in 1974, which supported the rights of non-English-speaking students, the Americans with Disabilities Act, and events such as the Stonewall Riots in New York, other “minority” groups began asserting their rights to be heard. Multicultural education, to be true to its philosophy of including the

“unheard” voices, must also now include the perspectives of women, gays and lesbians, persons with learning and physical disabilities, and other previously underrepresented groups. The fear that multicultural education will be diluted by straying from race is unfounded. Intolerance is intolerance. Prejudice and discrimination against one group breeds the same toward others.

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

TIME FOR REFLECTION 1.2

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

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

PROFILES IN MULTICULTURAL EDUCATION

James A. Banks

James A. Banks is the retired Kerry and Linda Killinger Professor of Diversity Studies and Director of the Center for Multicultural Education at the University of Washington–Seattle. He is a specialist in multicultural education and in social studies education and has written widely in these fields. His books include *Teaching Strategies for Ethnic Studies* (8th ed., 2009); *Multicultural Education: Issues and Perspectives* (with Cherry A. McGee Banks, 10th ed., 2019); *Cultural Diversity and Education: Foundations, Curriculum, and Teaching* (6th ed., 2015); *An Introduction to Multicultural Education* (6th ed., 2018); *Multicultural Education, Transformative Knowledge, and Action* (1996); *Educating Citizens in a Multicultural Society* (2nd ed., 2007); *Diversity and Citizenship Education: Global Perspectives* (2004); and *Race, Culture, and*



James Banks

Education: The Selected Works of James A. Banks (2006). Professor Banks has written more than 100 articles, contributions to books, and book reviews for professional publications. Professor Banks is the editor, with Cherry A. M. Banks, of the *Handbook of Research on Multicultural Education* (2nd ed., 2004). This landmark publication was the first research handbook on multicultural education to be published. In 1997, the first edition received the Book Award from NAME. Banks is an author of the Macmillan–McGraw–Hill social studies program for Grades K–7. He edited the four-volume *Encyclopedia of Diversity in Education* (2012).

A former elementary school teacher, Professor Banks received his bachelor’s degree in elementary education and social science from Chicago State University and his master’s and doctorate degrees in these fields from Michigan State University. Renowned worldwide, James Banks has been one of the most significant contributors to the field of multicultural education. His writings range from the scholarly and theoretical to the very practical works, such as *Teaching Strategies for Ethnic Studies* (8th ed., 2009). When asked what was his most significant contribution to the field of multicultural education, he wrote,

One of the most important contributions I have made to the field of multicultural education is the development of a series of conceptual and theoretical frameworks that researchers and practitioners are using to guide research, policy, and practice. One of the most widely used is the “Dimensions of Multicultural Education.” (Howe & Lisi, 2013, p. 28)

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

James A. Banks has influenced generations of teachers and teacher educators and added greatly to the validity and legitimacy of multicultural education as an essential theory of education.

CASE STUDY

RACISM IN THE ERA OF COVID

Key Issues to Be Explored in the Case

1. Discuss institutional racism, its causes, and interventions.
2. Uncover what aspects of a multicultural curriculum support diversity and inclusion.
3. Describe what aspects, in addition to racism, must be included in a multicultural curriculum.

Nghi had been having one of the most difficult years as a young middle school teacher. The school year started relatively normally. The #MeToo and Black Lives Matter movements were still in the news, and she had been working hard to incorporate those topics into her classes. Memories of the Parkland School shooting were still fresh on everyone’s minds. The active-shooter drills were disturbing and required a lot of work with the students. Her middle-class, suburban school had been supportive of the need to include more work on diversity into their school despite the fact there was very little diversity among the student population and teaching faculty.

Then in early 2020, COVID-19 hit, followed by the death of George Floyd on May 25, 2020, which ignited a firestorm of marches and other protests in her town and around the world. Students, parents, community leaders, and even teachers were marching, demanding the hiring of more minority teachers and inclusion of formal courses on ethnic studies into the curriculum. Her town leaders declared racism a “public health issue.” Although the school had been behind a more inclusive curriculum, they seemed to lack any deep knowledge of what to do and where to start. Not everyone in her school and community had been supportive of the issues, which created a backlash. Nghi struggled with how she could make change and how to help give her school some direction.

Discussion Questions

1. What role do you think a multicultural curriculum could have?
2. What needs to occur in the school and the community to make things right?
3. Compare and contrast the events in this case with a school setting with which you are familiar. How are the issues the same and different? What are school leaders doing to address the needs of all learners?

CHAPTER SUMMARY

1.1 Identify the rationale for implementing multicultural education

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

Our nation’s classrooms are increasingly diverse, yet at the same time, there exists a gap in educational achievement between white, middle-class students and students of color and of lower socioeconomic status. We must address the negative impact of an education system that uses a Eurocentric curriculum and teaching methods that do not address different cultural learning styles. We must furthermore focus on reforming schools and the nature of education so that they address a concern for educational equity for all. Finally, we must provide an impetus for creating opportunities for social justice.

1.2 Explain the history of multicultural education

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

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

1.3 Define multicultural education

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

Multicultural education is a philosophy of education that addresses educational equity and social justice. It recognizes that there has been bias inherent in what and how

students have been educated. It attempts to increase the academic achievement of all students while at the same time creating a more just and equitable society.

1.4 Discuss conceptual models of multicultural education

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

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

1.5 Identify the misconceptions and misunderstandings about multicultural education

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

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

KEY TERMS

Achievement gap	Melting pot
<i>Brown v. Board of Education</i>	Microcultures
Civil Rights Act of 1964	Multiple intelligences
Classism	No Child Left Behind Act of 2001
Common Core State Standards	Oppression
Cultural competence	Pedagogy
Deficit model of education	Persistence of ethnicity
Developmental disabilities	Racism
Eurocentric	Salad bowl
Gender identity or expression	Sexism
Goth	Social justice
High-stakes testing	Straight-edge
Homophobia	Voting Rights Act of 1965
Lau v. Nichols	

APPLICATION: ACTIVITIES AND EXERCISES

Individual

1. Immerse yourself in another culture. Attend a religious service not of your own faith tradition. Attend a meeting of a club organized by people of another culture. Attend a cultural fair or event. Attend a gay/ lesbian/bisexual/transgender club meeting. Shop in a store where the employees or other customers do not speak your language. Go somewhere

where no one is of your race or religion. Write about these experiences in a journal. Discuss how you think students feel in schools where they are in the minority.

2. Write an op-ed piece for the local newspaper highlighting social injustices in your community.
3. Participate in a demonstration. Interview other attendees. Journal about your experience.

Group

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

Self-Assessment

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

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

RECOMMENDED FILMS

This list includes films that were shown during the film festival at an annual conference of the National Association for Multicultural Education (NAME). Film descriptions were provided by the producers of the films (https://www.nameorg.org/name_mc_film_festivals.php) and edited for style.

- *Warrior Women*. Directed by Elizabeth A. Castle and Christina D. King. Produced by Anna Marie Pitman. 2018. Good Docs. www.gooddocs.net. 64 minutes.
In the 1970s, organizers of the American Indian Movement (AIM) fought for Native liberation as a community of extended families. *Warrior Women* is the story of Madonna Thunder Hawk, one such AIM leader who shaped a kindred group of activists' children, including her daughter Marcy, into the "We Will Remember" Survival School as a Native alternative to government-run education. Together, Madonna and Marcy fought for Native rights in an environment that made them more comrades than mother–daughter. Today, with Marcy now a mother herself, both women are still at the forefront of Native issues, fighting against the environmental devastation of the Dakota Access Pipeline and for Indigenous cultural values.
- *Immigrant Prison Series*. 2018. Brave New Films. www.bravenewfilms.com. 52 minutes.
The United States has the biggest immigrant prison system in the world, yet most Americans are unaware of the conditions found in immigrant prisons and the mistreatment many detained immigrants endure. Brave New Films has created this series—*Immigrant Prisons*—to change that. With the current surge of anti-immigrant rhetoric, stock in the immigrant prison industry is skyrocketing, and more ICE agents are being hired to patrol communities and lock up immigrants. This means more people are being detained every day and forced to live for days, weeks, and even months at a time in unsustainable conditions, all while giant corporations turn a profit. Watch the videos *Immigrant Prisons*, *Immigrants for Sale*, and *No More Detention: Free Pastor Noe* to learn more about the immigrant prison industry and how it profits off the detention and suffering of people.
- *White Right: Meeting the Enemy*. Produced and directed by Deeyah Khan. 2018. Women Make Movies. www.wmm.com. 55 minutes.
In this Emmy-winning documentary, acclaimed Muslim filmmaker Deeyah Khan meets U.S. neo-Nazis and white nationalists including Richard Spencer face-to-face and attends the now infamous Unite the Right rally in Charlottesville as she seeks to understand the personal and political motivations behind the resurgence of far-right extremism in the United States. Speaking with fascists, racists, and proponents of alt-right ideologies, Deeyah attempts to discover new possibilities for connection and solutions. As she tries to see beyond the headlines to the human beings, her own prejudices are challenged and her tolerance tested. When she finds herself in the middle of America's biggest and most violent far-right rally in recent years, Deeyah's safety is jeopardized. Can she find it within herself to try and befriend the fascists she meets?
With a U.S. president propagating anti-Muslim propaganda, the far-right gaining ground in German elections, hate crime rising in the United Kingdom, and divisive populist rhetoric infecting political and public discourse across Western democracies, *White Right: Meeting the Enemy* asks why. The film is an urgent, resonant, and personal look at race wars in America.

ANNOTATED RESOURCES

Black Lives Matter

<https://blacklivesmatter.com/>

#BlackLivesMatter was founded in 2013 in response to the acquittal of Trayvon Martin’s murderer. Black Lives Matter Global Network Foundation, Inc., is a global organization in the United States, United Kingdom, and Canada whose mission is to eradicate white supremacy and build local power to intervene in violence inflicted on Black communities by the state and vigilantes. By combating and countering acts of violence, creating space for Black imagination and innovation, and centering Black joy, the movement is winning immediate improvements in Black lives.

The Civil Rights Project/Proyecto Derechos Civiles

<http://civilrightsproject.ucla.edu>

The mission of the Civil Rights Project/Proyecto Derechos Civiles is to help renew the civil rights movement by bridging the worlds of ideas and action, to be a preeminent source of intellectual capital within that movement, and to deepen the understanding of the issues that must be resolved to achieve racial and ethnic equity as society moves through the great transformation of the 21st century.

#MeToo

<https://metoomvmt.org/>

In 2006, the “Me Too” Movement was founded by survivor and activist Tarana Burke. In those early years, the vision was to bring resources, support, and pathways to healing where none existed before and to build a community of advocates determined to interrupt sexual violence wherever it happens.

In 2017, the #metoo hashtag went viral and woke up the world to the magnitude of the problem of sexual violence. What had begun as local grassroots work became a global movement seemingly overnight. Within a 6-month span, the message reached a global community of survivors. Suddenly, there were millions of people from all walks of life saying, “Me too.”

Today, work continues to focus on assisting a growing spectrum of survivors—young people, queer, trans, the disabled, Black women and girls, and all communities of color. The community helps each individual find the right point of entry for their unique healing journey and also galvanize a broad base of survivors, working to disrupt the systems that allow sexual violence to proliferate in the world.

Multicultural Dimensions

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

Since 1991, this site has provided free resources to educators interested in social justice and educational equity. Resources include a weekly newsletter, videos, exercises, and current news relevant to the field of multicultural education.

National Association for Multicultural Education

<http://www.nameorg.org>

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

Southern Poverty Law Center

<https://www.splcenter.org/>

The SPLC is the premier U.S. nonprofit organization monitoring the activities of domestic hate groups and other extremists, including the Ku Klux Klan, the neo-Nazi movement, neo-Confederates, racist skinheads, Black separatists, antigovernment militias, Christian Identity adherents, and others. The SPLC currently tracks more than 1,600 extremist groups operating across the country. It publishes investigative reports, trains law enforcement officers and shares key intelligence, and offers expert analysis to the media and public.

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