Culturally Responsive Education for African American and Hispanic Students: Merging Theory, Research, and Practice

Guest Editors

Donna Y. Ford

Malik S. Henfield

Michelle Trotman Scott

Articles

Check Yo'Self Before You Wreck Yo'Self and Our Kids: Counterstories from Culturally Responsive White Teachers?... to Culturally Responsive White Teachers

Providing Culturally Responsive Teaching in Field-Based and Student Teaching Experiences: A Case Study

Culturally Responsive Collegiate Mathematics Education: Implications for African American Students

Racial Microaggressions and African American and Hispanic Students in Urban Schools: A Call for Culturally Affirming Education

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Board of Reviewers

Purpose

The Interdisciplinary Journal of Teaching and Learning (IJTI) - formerly the E-Journal of Teaching and Learning in Diverse Settings, is a scholarly, triple-blind, peer reviewed, open access electronic refereed journal that is published three times each year by the College of Education at Southern University - Baton Rouge. Publication occurs in the Spring, Summer, and Fall.

The IJTL is designed to provide opportunities for divergent ideas, views, and opinions on various topics and issues from professionals in diverse disciplines and professional arenas. It strives to be highly interdisciplinary in content that is likely to be of interest to teachers, principals, other school administrators, policymakers, graduate and undergraduate students, researchers, and academicians.

Manuscripts that focus on special education, general education (including subject content areas), bilingual education, cultural and linguistic diversity, innovative methods in teaching, assessment, exemplary programs, technology (assistive and instructional), educational leadership and reform, public policy, current issues and practices, and research relevant to education are encouraged.

Manuscripts submitted to the IJTL should be interesting, thorough, innovative, informative, well-documented, and have practical value that embraces and contributes to effective teaching and learning.

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practices and issues, and research relevant to education are encouraged. The manuscripts should be interesting, informative, well documented, appeal to the IJTL diverse audience, and have practical value that embrace and contribute to effective teaching and learning.

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Manuscripts must be submitted electronically using word processing software. Acceptable formats include Microsoft Word (doc /docx) and Rich Text format (rtf).

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Manuscripts should not exceed 25 pages in length, including the title page, abstract, references, and tables or figures.

A separate cover sheet should provide the author's full name, organization or institutional affiliation, mailing address, phone number, and e-mail address; and the corresponding author should be identified. The author's name should not appear on any other pages of the manuscript. It is the responsibility of the corresponding author to notify the corresponding editor of the IJTL of changes in address, organization, or institutional affiliation occurring during the review process.

An abstract (100 - 150 words) should be included that summarizes the content of the manuscript. Five or six key words should be placed below the abstract.

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Submit completed manuscripts or inquiries to the editor at <u>coeijtl@subr.edu</u>. The IJTL is published by the College of Education under the auspices of the Executive Editor, Vera I. Daniels, Special Education Programs, Southern University and A & M College, P. O. Box 11298, Baton Rouge, Louisiana 70813. Telephone/Fax (225) 771-5810.

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Manuscripts submitted to the IJTL undergo a triple-blind peer review. All identifying information about the author is removed to ensure that the author's identity is not revealed.

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Appropriate manuscripts will be sent to peer reviewers. Poorly written or incorrectly formatted manuscripts will not be sent out for peer review.

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Manuscripts accepted for publication may be susceptible to further editing to improve the quality and readability of the manuscript without materially changing the meaning of the text. Before publication, the corresponding author will receive an edited copy of the manuscript to approve its content and answer any questions that may arise from the editing process.

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Contents

Contributors
George M. Bodner   ~   Richard Webb   ~   Gloria Thomas

Culturally Responsive Education for African American and Hispanic Students: Merging Theory, Research, and Practice

Guest Editors' Introduction

The United States is the most racially and culturally different nation in the world, and projections hold that we will continue to witness demographic changes in the near and distant future. In particular, African American and Hispanic/Latino populations are the largest racially and culturally different groups nationally and in our schools. In many states, cities, and school districts, these two groups are the majority. Conversely, the educational field remains overwhelmingly White and no projects of significant changes. Nationally, we have an 85% White teaching force in K-12 settings working with a student population that is almost 50% racially and culturally different (see Aud, Hussar, Johnson, Kena, & Roth in the *Condition of Education* 2012).

Despite a long history in the U.S., African Americans, and more recently Hispanics/Latinos, are not fairing well. Too many schools, unfortunately, do not appear to understand and embrace these students. As in the larger social context, too many of these students experience culturally assaultive encounters in social and educational environments. One has only to look at special education over-representation, gifted education under-representation, excessively high suspension, expulsion, and dropout rates, as well as low graduation rates, low test scores, and the stubborn and pervasive achievement gap, to name a few. With these concerns and disappointments in mind, the guest co-editors conceptualized this special issue. The focus is on exposing and exploring issues – and providing solutions.

In *Check Yo'Self Before You Wreck Yo'Self and Our Kids: Counterstories from Culturally Responsive White Teachers? . . . to Culturally Responsive White Teachers!,* Matias interrogates how the dynamics of how *whiteness* impacts the delivery of culturally responsive teaching. Using critical whiteness studies, critical race theory, and Black feminist concepts, she examines and critiques the genuineness of White teachers who engage in culturally responsive teaching without first reflecting on their whiteness, contending that self-reflection is the first step to becoming culturally competent. This article relies on counterstories and an emotional-based approach from White teacher candidates who matriculated in urban-focused teacher education programs (i.e., programs that explicitly focus on culturally responsive teaching).

In *Providing Culturally Responsive Teaching in Field-Based and Student Teaching Experiences: A Case Study*, Kea and Trent chronicle the experiences of several undergraduate preservice teacher candidates in their ability to design and deliver culturally responsive lesson plans after receiving instruction in a special education methods course. Findings indicate that few participants designed or delivered such lesson plans when observed in their field-based placement and student teaching experiences. Despite training, the future teachers continued to use low-level multicultural content, a problem the guest co-editors, specifically Ford and Trotman Scott have also witnessed, and is somewhat reinforced in Matias' article.

In his article, Jett focuses on *Culturally Responsive Collegiate Mathematics Education: Implications for African American Students*. He relies, too hones in on culturally responsive or congruent education to highlight culturally responsive teaching as a viable option for African American students in higher education mathematics spaces. Too infrequently, math is not given the attention devoted to literature and history in the context of multicultural education in either P-12 or higher education. Thus, in this unique and timely article, Jett challenges postsecondary educators to use culturally responsive practices to shape their instructional practices. He shares future research directions for African American students in mathematics, preservice mathematics teachers, and mathematics professors.

Racial Microaggressions and African American and Hispanic Students in Urban Schools: A Call for Culturally Affirming Education, authored by Allen, Scott, and Lewis, puts the final touches on the special issues. This conceptual paper explores racial microaggressions and their impact, directly and indirectly, on African American and Hispanic students in urban schools. They explain how microaggressions can be detrimental due to their long-term effects on students' self-concept and racial identity development. The authors rely on extant literature to explore racial *micro*aggressions on a *macro* level in terms of district/school level microaggressions and teacher level microaggressions. Allen, Scott, and Lewis, along with Matias, Jett, and Kea and Trent advocate for a culturally affirming education to empower and engage teachers (in all educational settings) in the processes of developing cultural competency within our urban schools and communities. We concur – school settings must be culturally responsive and educators must be culturally competent.

~ Ford, Henfield, and Trotman Scott ~

Guest Editors' Biographies

Donna Y. Ford, PhD, is the 2013 Harvie Branscomb Distinguished Professor in the Peabody College of Education at Vanderbilt University. Her work focuses on closing the achievement gap(s) in general, with attention to gifted education. Dr. Ford publishes and consults nationally on creating culturally responsible schools and classrooms. She has written several books and numerous articles on the under-representation of Black and Hispanic students in gifted education, creating culturally responsive educational environments, designing rigorous multicultural curriculum, and other topics and strategies to ensure a high quality, equity education for racially, linguistically, and culturally different students.

Malik S. Henfield, PhD, is an Associate Professor and Program Coordinator of the School Counseling and Counselor Education and Supervisor programs in the College of Education at the University of Iowa. His scholarship situates Black students' lived experiences in a broader ecological milieu to critically explore how their personal, social, academic and career success is impeded and enhanced by school, family and community contexts. Dr. Henfield's work has focused on the experiences of Black students formally identified as gifted and his latest projects focus more exclusively on cultural (e.g., race, gender, and social class) factors associated with developing talent maximization mindsets among Black males—in urban contexts, particularly. As a counselor educator, he has a fundamental belief in mental health as a key component in meeting students' needs and is, therefore, committed to diversifying the

counseling profession as a means to help meet said needs. To that end, Dr. Henfield researches underrepresented students' (e.g., African American students, international students) experiences in mental health training programs as a means to uncover the connection between program factors and positive student experiences, which has direct implications for diversity in the counseling profession.

Michelle Trotman Scott, PhD, is an Associate Professor at the University of West Georgia. She teaches in the area of Special Education within the Department of Learning and Teaching. Dr. Trotman Scott's research interests include the achievement gap, special education, gifted education, creating culturally responsive classrooms, and family involvement. She has conducted professional development workshops for urban school districts and has been invited to community dialogs with regard to educational practices and reform. Dr. Trotman Scott has written and co-authored several articles and has made numerous presentations at professional conferences. She is the co-editor of the book *Gifted and Advanced Black Students in School: An Anthology of Critical Works*.

Check Yo'Self Before You Wreck Yo'Self and Our Kids: Counterstories from Culturally Responsive White Teachers? . . . to Culturally Responsive White Teachers!

Cheryl E. Matias
University of Colorado Denver

Numerous studies show the effectiveness of culturally responsive teaching with urban students of color. Yet few articulate the dynamics of how *whiteness* impacts the delivery of culturally responsive teaching. Using critical whiteness studies, critical race theory, and Black feminist concepts, this article interrogates the effectiveness of White teachers who engage in culturally responsive teaching without first interrogating their whiteness. Counterstories are used as well as responses from White teacher candidates who matriculated in an urban-focused teacher education program that explicitly focuses on culturally responsive teaching to provide answers to three poignant questions – What happens when cultural responsiveness is co-opted by the White liberal agendas in teacher education? How genuine can the essence of cultural responsivity be if it narrowly focuses on the "Other" without exploring the "White" self? And, what potential implications does this have on our urban students of color?

Keywords*: culturally responsive teaching, critical whiteness studies, critical race theory, urban education, teacher education, counterstories, emotions

In this article, counterstories are used to draw attention to what has become a critical issue in the educational practices of White teachers who proclaim to employ culturally responsive practices when teaching students of color. These counterstories are composites of my personal experiences in teaching White teacher candidates that must be shared to better prepare White teachers for acknowledging and coping with their complicit role in maintaining White supremacy. This sharing is necessary before attempting to teach students of color. White teachers have yet to investigate their whiteness, and those who dismiss this notion of self-examination recycle the structure of race and white supremacy in education and society. This article explicates how whiteness operates as invisible to a majority of White teachers while visible to many students of color; and it provides a nuanced understanding of how race, racism, and white supremacy operate in our schools and society (Taylor, Gillborn, & Ladson-Billings, 2009).

If White teachers want to support the healthy development of racial identity among students of color, they must acknowledge the implications of the overwhelming presence of whiteness indicative of the majority of urban schoolteachers (Picower, 2009; Sleeter, 2001); and, they must as White racial identity scholar Helms (1990) argues, "take the journey himself or herself" (p. 219). White teachers must also acknowledge the emotional and mental processes that must be undertaken to move from culturally responsive "White teachers?" to culturally responsive

"White teachers!" In other words, White teachers must "check" themselves before they wreck themselves and our urban students of color. The scenario that follows is about Haley, a White teacher armed with training in culturally responsive urban teaching and a fierce determination to close the achievement gap between African American, Latino, and White students. However, she lacks awareness of whiteness.

*Haley, a white teacher, strides into her urban first-period classroom full of students of color. "I can do this. I know how to handle them. I can do this," she whispers to herself. Upon confidently scanning the room and mentally reviewing her prepared welcome speech about who she is, how she refuses to give up on them, and how she choose this urban school because it was her calling – something modeled to her in countless "White savior teacher" films – she is interrupted with rolled eyes and groans of "oh no, not another one!" Knowing these students consider her "yet another nice White lady," (see "*MADTV "Nice White Lady"* parody), Haley becomes overwhelmed with what to say. She panics and her face turns visibly red. Her palms sweat and a lump forms in her throat. She begins to fear one of them might call her a racist if she mentions anything about race. "I thought I knew all about them," she cries to herself.*

Despite learning about their culture, responsive pedagogies, and languages, Haley was emotionally and mentally unprepared to deal with her whiteness, a social construction that embraces white culture, ideology, racialization, expressions and experiences, epistemology, emotions and behaviors that get normalized because of white supremacy. Essentially, Haley's white liberalist educational training, which mainly focused on learning about the "Other" helped her mask and deflect insecurities of learning about herself. Did she really think she could waltz into an urban classroom, rich with students of color, without acknowledging that they would recognize her as White?

Being "White" means something beyond a cultural marker that defines who is at the apex of the racial structure (Allen, 2005; Gillborn, 2006; Haney-Lopez, 2006). Despite Haley's training in culturally responsive teaching, she never engaged the topic of race, racism, and white supremacy. Without having learned critical racial analyses, Haley is unprepared to deal with her own White emotions or how to identify beyond a common utterance of "*I know, I know. I'm White.*" Yet, regardless of whether Haley is consciously or subconsciously aware of what it means to be White or whether she can understand how being White intimately impacts how people of color experience their racialized lives, she relies on emotional responses of whiteness (Matias, in press). Haley quickly changes the topic, turns away, defends herself, and projects her White guilt onto people of color instead of positively working through the painful emotions of realizing her White self. "*Now that you notice I'm White, should I notice you are all Black and Brown?*" she angrily retorts to her urban students of color. Despite her culturally responsive teaching certificate, is Haley a *culturally responsive White teacher?*

As a teacher educator of color in an urban-focused, socially-just teacher preparation program located in a large urban middle-west institution, I am preoccupied with effectively preparing urban culturally responsive teachers. Another aspect of my intrigue is that I grew up in urban public schools taught by liberal White teachers who embodied philosophies and discourses of white saviority that eerily still inhabit the mindsets of my teacher candidates (Matias, in Press). And, in my three years of teaching in this program, I have only had three candidates of color who had to muster enough strength to emotionally survive the colorblind ideologies of their white

peers and a curricula that focused on "helping" students of color, like themselves. Therefore, it is instructive for me to theorize about the effectiveness of culturally responsive training for White teachers who rarely engage the word race, have not had prolonged relationships with people of color, or have never stepped inside an urban community of color.

Using transdisciplinary approaches in critical race theory, critical whiteness studies, and Black feminism, I theoretically explore the emotional rhetoric that undergirds culturally responsive teaching. I also pay homage to scholars of color – many of whom were the very same students that the literature of culturally responsive teaching once fought for. In my *Social Foundations and Issues of Cultural Diversity in Urban Education* course, I use literature and references from scholars of color and critical White allies who address the emotional, mental, structural, philosophical, and human project of race with a critical racial lens. Then, I apply concepts from critical whiteness studies to deepen the understanding of White teachers, many of whom teach in urban classrooms that are heavily populated with students of color. I also engage in emotionality, a process of feelings. To illuminate these feelings, I include counterstories of my experiences and the actual responses of my White teacher candidates (i.e., pre-service teachers) who matriculated in this urban-focused teacher education program, which has a strong commitment to culturally responsive teaching. These responses, which were shared with me in the social foundations course, are used to illuminate the racial dispositions that impact the genuineness of culturally responsive White teachers, who have yet to interrogate their whiteness. I also merge racial analyses with cultural responsiveness to demonstrate how the two can never be divorced from each other. Finally, I offer cautions, implications, and recommendations for training the next generation of culturally responsive teachers who are not indoctrinated with the mindset of saving students of color, and I present hopes for culturally responsive White teachers who have learned to bind their liberation of White racial repression to the liberation of people of color's racial oppression. Until White teachers learn how to be culturally responsive to themselves in a non-dominant recycling manner, they cannot be masters of cultural responsivity because they have yet to learn this process.

Being Emotionally Responsive to Cultural Responsiveness

Culturally responsive teaching is a socially-just response to teacher education for redefining, reframing, and reconceptualizing deficit perceptions of urban students of color to students who are culturally-rich and equipped with their own reserves of knowledge (Moll, Amanti, Neff, & Gonzalez, 1992). The seminal works in culturally responsive teaching explicate this and is demonstrated by Gay (2000), who argues that culturally responsive teaching moved our epistemological orientation of teaching students of color from "don't have, can't do" to "do have, can do" (p. 181). While this is a shift from deficit to dynamic thinking (Ford & Grantham, 2003), it is not a makeshift cure-all of prior racist practices that initially denied students of color a place for educational freedom. hooks (1994), stated, "I lost my love of school" (p. 3), to describe experiences of being taught by racist White teachers after racial desegregation. hooks' perception can be viewed as a clear expression of how students of color experience the school system and the complicit role – intentional or not – of teachers themselves.

Thus, culturally responsive teaching is not merely a response to teaching better. It is a civil rights movement that reclaims hope and mirrors Bell's (1992) parable of "Afrolantica." Like Bell's parable, this hope is propelled and substantiated by the deep cries of scholars of color, their allies, and their fight for their children who could no longer be denied the right to a fair

education because of systemic racist practices. Likewise, culturally responsive teaching is not a simple intellectual revolution. It is a rationally-emotional revolution based on the humanizing project of racial justice for all; and not just about the cultures of Black and Brown students but about how these students were racially positioned in a racist system that made and continues to make culturally responsive teaching an avenue for fighting back.

From the shadows of a racist society, culturally responsive teaching provides an educational future for students of color, and it provides an avenue for them to reclaim their worthiness for proper consideration of their educational needs. This is exemplified in book dedications, critical inquiries, and ending remarks of scholars of color who pioneered cultural responsiveness in teacher training and teaching. For example, Gay's (2000) conceptualization of culturally responsive teaching is about learning, respecting, and recognizing the cultures of students of color, implying a pre-existing disrespect and lack of recognition of students of color. She dedicates her book to "Vida: a shining star who illuminated what many others considered impenetrable darkness," as well as to "students everywhere." These remarks demonstrate that it was never just about the scholar; rather, about equity for all students, especially students of color. Nor were these remarks about best practices in a colorblind fashion but instead about a dedicated project for humanity. Notwithstanding the minimization of the cultural wealth (Yosso & Garcia, 2007) of students of color, Gay wrote passionately about culturally responsive teaching as an alternative to normative White-ist teaching.

Additionally, Ford and Grantham (2003) argue that deficit thinking is the culprit for racialist views of students of color. They describe deficit thinking thusly, "when educators hold negative, stereotypic, and counterproductive views about culturally diverse students and lower their expectations of these students accordingly" (p. 217). Extending this definition into a racial analysis, these negative, stereotypical, and counterproductive views are simply racist attitudes held by teachers who happen to be almost ninety-percent White. Though absent of a racial analysis, critical whiteness studies have established that Whites who invest in whiteness inoculate themselves with a sense of authority, superiority, and purity (Thandeka, 1999) that directly impact how they perceive those racially defined as non-White or Other (Bonilla-Silva, 2010; Vaught & Castagno, 2008). To assume this does not surface within the context of the classroom is erroneous as it inadvertently maintains how whiteness is upheld in schools and society.

Culturally responsive teaching will forever be about a struggle against the whiten-ing of education. Emotionally invoking as it may seem, all of these scholars – consciously or subconsciously – were responding to a pre-existing loveless condition of the largely White teaching force providing instruction to students of color. Despite self-proclaiming love for students of color, the ocular of whiteness filtered out the context of racism and white supremacy such that the ninety percent White teaching force needed to be reminded that what they considered "loving" was, in fact, not loving. Like Valenzuela (1999) asserts, there needs to be an authentic care that develops between teacher and student, lest recycle of the sadomasochistic relationship whereby the teacher enacts racializations that ultimately make students of color lose their "love of school" (hooks, 1994, p. 3). Hence, during a time when we are "racing to the top" in educational rhetoric and policies, how often are race and race dynamics actually entertained in this loveless relationship of teaching? When applying the emotionality of whiteness, how does the love in teaching pervert itself such that White teachers believe they are loving their students

of color when, in fact, they may be fulfilling their own narcissistic need to "save" them (Ahmed, 2004; Corbett, 1995; Fanon, 1967; Hook, 2011)? This is to say, beyond fulfilling White teachers' self-gratification of saving students of color, how can they rethink their emotionality so that they can provide the authentic care and love needed to teach students of color?

Theorizing Whiteness and Culturally Responsive Teaching

> I have seen situations where White women hear a racist remark, resent what has been said, become filled with fury, and remain silent because they are afraid. That unexpressed anger lies within them like an undetonated device, usually to be hurled at the first woman of color who talks about racism (Lorde, 2007, p. 127).

Recently, I served as moderator for the Colorado viewing of *Precious Knowledge* (2011)**,** a film about the struggles of preserving Mexican American Studies in the Tucson Unified School District. After the film, hands from the audience graced the air and a Latina Denver Public School teacher stood up with tears in her eyes and asked how she could help. Next, a Latino campus diversity officer talked about the importance of Raza programs and how his college journey in ethnic studies helped him regain his ethnic confidence. Upon hearing this, a self-identified Chicana high school student gave a tearful explanation of her yearning to be taught in this manner – she exasperated, "*Our teachers just don't get it.*" Heads nodded around her and adults looked at her with understandable eyes. Finally, a White teacher education professor stood up and asked, "*Well, the film didn't show any White teachers. Can't White teachers do this?*" This mind-provoking question caused a few people to shift uncomfortably in their seats. I explained that White teachers were indeed part of the program, but had chosen not to be in the film. The White professor persisted with, "*Well, why wouldn't they want to be filmed? If they showed the White teachers, this film would get more press and it would show that White teachers could do this. It's not really about the ethnic program.*" The discomfort in the room grew. Many in attendance were criticalists, allies, and/or decolonized people of color. I collected myself and remembered not to center whiteness in this space, one that was specifically designed to give safety to people whose tears paralleled the cries of the students in the film. In doing so, I knew I had to suppress operations of whiteness so that the racial angst of a few White folks would not co-opt the space and not expect others to make them feel better again (Matias, 2012). Finally, I said:

> It's not about whether or not White teachers can do this. Rather, it's about what is the necessary prerequisite that White teachers need to be fully prepared to teach students of color? If one is still questioning the relevance of race and ethnic studies, then she or he can't effectively teach students of color. White supremacy manifests itself in education such that all curriculum and pedagogies are about White culture and pejorative White perspectives of people of color. These programs finally give students of color a space to learn about themselves in non-pejorative ways. If this puzzles you, then it's time to learn how race operates in schools and society.

I share this counterstory because in presenting work in race research, Whites often ask me how they can be anti-racist. Yet, they seem to co-opt the space by asking why should they feel bad, guilty, or ashamed? Although seemingly sincere, my experiences in teaching cohorts of White

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teachers and doing lectures to largely white audiences suggest that they are not aware of, nor are they prepared for, how emotionally draining, mentally taxing, and vulnerable they must make themselves in order to be true White allies. Some assume there is a culturally competent checklist for understanding how to teach and relate to students of color, and by mastering it, they become culturally competent.

In this emotional deflection, they usurp the glory, warmth, and recognition of being race champions without ever giving credence to people of color who are burdened with it everyday. Thus, White teachers (or white allies) who self-claim to be culturally relevant but do not engage in the emotional burden of race misunderstand the following:

1. designation of who is and is not culturally relevant or an ally should be the sole purview of people of color;

2. in being an ally, one must reject whiteness everyday, which results in an emotional burden, vulnerability, and ostracism from the dominant White group; and

3. what whiteness is all about, unless they put forth the effort to learn about their own whiteness via critical whiteness studies, just as racial and ethnic minorities learn about themselves in race and ethnic studies programs.

Now, I draw from critical whiteness studies to describe the multi-dimensions and complexities of whiteness and the pre-existing racial condition that has long marginalized students of color and rendered cultural responsiveness so relevant.

Critical Whiteness Studies in Teaching

Critical whiteness studies is an interdisciplinary approach to understanding the social (Brodkin, 2006; Frankenberg, 1993), economic (Massey & Denton, 1993; Roediger, 2005), political (Bonilla-Silva, 2010; Lipsitz, 2006), legal (Lopez, 2006), educational (Leonardo, 2009), philosophical (Mills, 2007), and literary (Morrison, 1992) creation, maintenance, and proliferation of whiteness. Whiteness, though socially constructed, is an ideology, epistemology, emotionality, and psychology that often produces concrete systemic racism by normalizing these elements as invisible (Picower, 2009). Since Whites and whiteness dominate the field of education, they play an important role in how education operates (Leonardo, 2009). This is disconcerting because educators acknowledge the ubiquity of whiteness, but schools, which are microcosms of society, rarely do. This was historically demonstrated after *Brown v. Board of Education* (1954), when many African American teachers were pushed out of teaching and White teachers were repositioned as the sole providers of education (Hudson & Holmes, 1994, Tillman, 2004).

In terms of teaching, critical whiteness studies disclose an overwhelming presence of whiteness in teacher education and how leaving it uninterrupted maintains its permanence. Sleeter (2001) asserts that the primary problem is the teaching pipeline – from pre-service to teacher educators – which is overwhelmingly White, and maintains that White pre-service teachers (and I argue, the White teacher educators who train them) have preconceived prejudices against African

American and Latino students whereby they end up "completely unprepared for the students and the setting" (p. 95).

Sleeter recommends that teacher education increase the diversity of its teaching pipeline. However, this has yet to be a nationally distributed concept, thus promulgating two situations. First, within a critical whiteness perspective, it maintains teachers of color as a 'minority' with respect to the overwhelming presence of whiteness; their ideas, perspectives, and curricular approaches are rendered biased, incompatible, or un-collaborative; and they experience extreme hostility in higher education (de Jesús & Ma, 2004; Gutierrez y Muhs, Niemann, Gonzalez, & Harris, 2012; Williams & Evans-Winters, 2005). Secondly, the critical race theory suggests that teacher education will continue to be a white supremacist enterprise that produces more White teachers with white-sensitive curricula, white strategies, and white standards against which their future students of color will be measured.

Since I have only taught three teacher candidates of color in my three years of university teaching, I experience the overwhelming presence of whiteness everyday. To gauge the level of this presence, I started administering a pre and post survey in my social foundations course, the first course in our teacher education program which focuses on foundational approaches to understanding race, class, and gender in urban education using critical race, culturally responsive, and critical whiteness approaches. The surveys administered were not a part of a large study. Being the only tenured-line faculty of color in this program, I used the surveys as an instructional tool to gauge the level of whiteness that will be emotionally exerted when I begin teaching about race. For example, one White candidate commented on how learning about race, class, and gender from a White male professor could be different from a female professor of color. This candidate retorted:

> My social movements professor was a White middle-class male and I felt that I learned a lot from him. I also felt that I got a *non-biased* opinion of the subject matter, which when confronted with the facts, provoked strong emotion. In other words, by having it come from someone who was removed from the subject allowed the facts to speak for themselves. I imagine that if I had a colored-female, I would have gotten less from the class. This is because she would have been extremely connected to the subject therefore is more emotional about it. For me, her emotion would have detracted from the emotion of the raw facts.

The candidate's need to mark the intellect of women of color perfectly aligns with the literature concerning how professors of color experience White resistance in the academy (Rodriguez, 2009; Stanley, 2006). This candidate marks intellect (Orelus, 2011), presumes bias (de Jesús & Ma, 2004), and uses gender and racial stereotypes to justify her biases that she then projects onto the female professor of color. When asked if they have had teachers or professors of color before, some White candidates responded with the following:

> I have had no teachers of color while growing up. I do not think it has had an impact on me because I have been inside urban schools so I see what it is all about.

I have had no professors of color. During my first semester, I noticed a few professors of color and it struck up a certain emotion in me. Not that I didn't think they were capable of being professors, rather I simply found it odd.

I have not had any teachers/professors of color throughout all of my schooling. This lack of teachers/professors of color really hasn't impacted me. I feel that with or without teachers/professors of color, I will still get a good education. I feel that the color of skin does not determine the person, the person inside determines the person [emphasis added].

These White teacher candidates never had an educator of color. Yet, they took liberty in normalizing such an absence as having no impact on them, while labeling the presence of educators of color as "odd." Herein lies the contradiction. When Whites who are entrenched in their whiteness project bias onto people of color, they also normalize their White position and the absence of people of color as being race-neutral or as having no impact. Although educators of color are labeled "odd," the true and ironic oddity is that these candidates feel they can have no experiences with people of color and still claim to "know what it's all about." This 'impact' is clearly illustrated in the counterstory below.

During an invited lecture in the program, a nineteen-year-old White female who reportedly had no relationships with people of color responded aloud about one of my articles. She yelled, "Who the fuck does this bitch think she is?"

Clearly, the impact of having no people of color with whom to interact can lead to an entitled feeling of White superiority such that this statement becomes an exemplary model of how whiteness gets exerted and co-opts a culturally-responsive space. That is to say, it does not matter how much one can learn about cultural responsivity because Whiteness reigns supreme. This is the confidence found in the emotion of whiteness. Since whiteness often goes unchecked, it is only until White emotions become unfettered (e.g., reading my article in the above scenario) that it rears its ugly head in maintaining its dominance (e.g., feeling entitled to scream and curse at a professor in a class).

When White teacher candidates were asked if they considered themselves an anti-racist educator, they responded:

I don't think I would be considered completely anti-racist by a general consensus of the colored population. I have certain prejudices that I don't believe to be racially motivated.

Racism is not an issue for me. Therefore I have a hard time saying that I am an anti-racist educator, meaning I don't plan on going out of my way to show special treatment to students of color. Rather, I plan on treating them the same way I would treat any other student. With that said, I do believe in racial equity but see myself as already taking part in equality.

Sadly, when White teacher candidates refuse to identify themselves with anti-racist ideals and impart colorblind ideology, false notions of racial equity, and admit to having prejudices of people of color, it contradicts the process of becoming a culturally responsive White

teacher. Ergo, White teachers then have two options in their role within the racial structure. First, they can say nothing, maintain a false colorblind ideology, and refuse to learn about race and whiteness, which ultimately defaults to maintaining White racial dominance. Secondly, they can revolt against a supremacist school system when they choose to self-initiate anti-racist endeavors, a process needed to become White allies and thus effective culturally responsive teachers (hooks, 2003; Tatum, 2009). As Johnson (2006) argues, in order to effectively refute racism, sexism, and classism, we must first "see and talk about what's going on" (p. 126). Until White teachers assume the onus of dismantling the White supremacist structures by learning, talking, seeing, and feeling what race, White supremacy, and whiteness entail, they remain complicit in its maintenance. The expectation then is that White teacher candidates who plan to teach in urban communities that have a large population of students of color must be committed to this humanizing project, lest they subject their students of color to racist approaches, ideologies, and curriculum that go unnoticed.

Therefore, the emotional and psychological aspects of whiteness must be examined to investigate how Whites emotionally and mentally invest in whiteness, an investment that hinders the ability to become a culturally responsive White teacher. Thandeka (1999), for example, argues that whiteness is a form of child abuse in teaching White children how to be White and forcing them to forget the racialization process is in and of itself child abuse. Further, Thandeka asserts "the process of forgetting their pre-white selves began to empty the workers' core sense of self" (p. 69), and when this happens, White children develop a deep White shame about race. Though they bear witness to race, they are forced to adopt a false colorblind ideology, lest they be ostracized from the White community. Suffice it to say, White children realize they are "someone who is living a lie" because they are asked to repress a racial reality to be White and everyone else is made to be complicit, through racial supremacy, in ensuring that the lie is never revealed (Thandeka, 1999, p. 34).

As a teacher educator who teaches mainly White teacher candidates, many of whom will soon be in urban classrooms with students of color, my concern is what happens to the White child when she or he grows up and decides to teach urban students of color without ever recognizing the lie of colorblindness? For example, one White teacher candidate professed many times in the social foundations course that race was not an issue. This candidate claimed not to see race and viewed everyone the same. However, upon learning more about whiteness, racism, and emotionality, the candidate became so agitated, and at one point screamed, "*But we have Kobe Bryant, Oprah, and Obama!*" a comment that inherently refuted the initial claim about not "seeing" race. Upon this outburst, the candidate began crying and the other White teacher candidates came to the rescue assuring this candidate that "it is not about race." Analyzing this emotional outburst provides an inordinate insight as to how whiteness is an emotional investment that exemplifies how Whites feel the need to self-protect their core sense of racialized White identity. On the other hand, not exploring this emotionality leaves whiteness intact thereby inhibiting White teachers' ability to engage in culturally responsive teaching.

Marrying Racial Analysis with Culturally Responsive Teaching

Culturally responsive teaching is not only a pedagogical methodology for combating the racist practices of classroom teaching, it is also an approach for reintegrating knowledge that was initially marginalized due to systemic racism. Culturally responsive teaching evolved, in part, as

a result of racist practices, which did not account for students of color nor recognize the importance of the racial and cultural experiences these students brought into the classroom. Although cultural elements are essential, the dynamics of race and culture can never be separated because the very structure of race initially stratified which culture counted and which did not (Gupta & Ferguson, 1992). Additionally, *culture* and *race* cannot be used interchangeably because *culture* refers to "a dynamic system of social values, cognitive codes, behavior standards, worldviews, and beliefs used to give order and meaning to our own lives as well as others" (Gay, 2000, p. 8), whereas *race* is defined as "a socially constructed category" (Solorzano, 1998, p. 128) used to enact structural racism.

Beyond ideological interpretations, Bonilla-Silva (2001) provides a materialist interpretation of racism, which acknowledges the "social edifices… erected over racial inequality" (p. 22). Although culture defines the value system for which groups of people exist, race and its enactment through racism and white supremacy is how groups of people are structured within a society that maintains a hegemonic power (Gramsci, 1971). Therefore, without a racial analysis of the purpose, positioning, and liberating employment of culturally responsive teaching, we inadvertently silence the main societal problems of education. Suffice it to say that we cannot cure a condition if we focus solely on its symptoms and possible treatments, and not on the root cause of the condition.

If culturally responsive teaching is a treatment to cure an educational ill, we must investigate what the illness is and what the possible symptoms of this illness are. Focusing on educational gaps, dropout rates, and low test scores are symptoms of the problem. The problem itself lies in the systemic racist practices that allow white supremacy and whiteness to reign supreme in education; and while maintaining white supremacy, the root cause of this condition also hurts students of color. This is the marriage between race and culture, both distinct units of analysis, yet both dependent on each other. To analyze one without the other is tantamount to asking Black feminists to solely consider either race or gender without recognizing that in its interconnectedness they find a more complete analysis (Lorde, 2001).

To a Happier Ever After: Caution and Hopes for
Culturally Responsive White Teachers

Beware the false motives of others
Be careful of those who pretend to be brothers
And you never suppose it's those who are closest to you, to you
They say all the right things to gain their position
Then use your kindness as their ammunition
To shoot you down in the name of ambition, they do. ~ *Lauryn Hill*

In her song, "*Forgive Them Father*," Lauryn Hill (1998) cautions listeners to not trust freely without critique, for deception can be under the guise of smiles and seemingly benevolent actions. Applied to teaching, caution should not only be directed to students of color but instead to White teachers who truly believe themselves to be culturally responsive educators. Beyond learnt vocabulary, theories, and pedagogical strategies, the question that needs to be self-asked and continually self-answered by White teachers is "Am I emotionally committed to being a

culturally responsive teacher even if it means learning about how I am repressing my understanding of race and whiteness merely because it makes me feel uncomfortable?"

For White teachers to become culturally responsive teachers, they must first understand the context that gives them white privilege. One way to do this is to embed critical whiteness studies with culturally responsive and critical race literature. That is, instead of focusing only on students of color in urban teacher education, White teacher candidates need to first learn about their white selves. Another avenue teacher education must explore is transdisciplinary studies. Too often teacher education becomes insular citing its own field. Yet, as teachers, we acknowledge that education is all around us.

Teacher education must also explore philosophy, sociology, anthropology, literature, and ethnic studies that shed light on understanding race holistically. Additionally, teacher education needs to begin generating theories of its own rather than borrowing from other fields without properly theorizing how its application transforms in our field. For instance, the transition of critical race theory from legal studies to education has generated a profound litany of research that theorizes its unique transformation in education. Likewise, teacher education needs to begin looking at its own theories of critical whiteness studies, critical race theory, and cultural responsiveness. Instead of balkanizing them into pluralistic silos, teacher education has the potential to show how these theories marry in the art and science of teaching.

Finally, becoming a culturally responsive teacher is more than learning about cultures. It is a process for living racial justice, which requires the same feelings of rage bell hooks (1995) had for racism. This captures an anger that "lies inside me like I know the beat of my heart and the taste of my spit" (Lorde, 2007, p. 153). Most noteworthy is that culturally responsive teachers cannot distance themselves from this anger of injustice and when White teachers realize they are as much a part of race as people of color, they cannot help but get angry. This is not to be confused with anger that stems from spite – it is instead a deep anger for human pain, a swift refusal to let it continue to happen. Only then does culturally responsive teaching turn into a project of the self and one's relationship to society instead of a project to merely identify effective practices of the "Other."

In terms of teacher education, White teacher candidates need to re-experience the pain of racism. This can be done by drawing from narrative articles of scholars of color that depict the emotional trauma of racism and white antiracist scholarship on the emotional shift of becoming a white ally. Using a transdisciplinary approach, teacher education can borrow these narratives from Black feminism, critical race theory, and race and ethnic studies.

Lastly, if a white teacher remains emotionally frozen to race and racism, this teacher then recycles the social anesthesia that numbs our hearts, making it "easier to crucify myself…than to take on the threatening universe of whiteness by admitting that we are worth wanting each other" (Lorde, 2007, p. 153). Like Lorde, we – teacher-educators, teachers, and students – are worth wanting each other because we believe in the humanly process of education. We are worth a commitment to racial justice despite the discomfort of unveiling whiteness. And for our students of color, they are worth more than just another nice "White lady."

AUTHOR NOTES

Cheryl E. Matias, PhD, is an assistant professor of Urban Community Teacher Education in the School of Education and Human Development at the University of Colorado – Denver. Her research interests include: race and ethnic studies in education via critical race theory, critical social theory, reconstructive race research, socio-cultural contexts of urban education, culturally responsive and critical multicultural curriculum development, social justice action research, critical literacy development, cultural communication, critical Whiteness studies, racial identity development in response to innovative history and critical media curriculum, feminists of color (Peminism), motherscholars, and deconstructing patriarchy.

Correspondence concerning this manuscript should be addressed to: Cheryl E. Matias, Department of Urban Community Teacher Education, School of Education and Human Development, University of Colorado, Denver, CO. E-mail: cherylmatiasphd@gmail.com

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Providing Culturally Responsive Teaching in Field-Based and Student Teaching Experiences: A Case Study

Cathy D. Kea
North Carolina Agricultural and Technical State University

Stanley C. Trent
University of Virginia - Charlottesville

This mixed design study chronicles the yearlong outcomes of 27 undergraduate preservice teacher candidates' ability to design and deliver culturally responsive lesson plans during field-based experience lesson observations and student teaching settings after receiving instruction in a special education methods course. While components of culturally responsive instruction were embedded in the lesson plans written as a part of course requirements, few participants incorporated them during lesson observations in their field-based placement and student teaching experiences. More specifically, Banks' contributions approach was used repeatedly rather than the higher levels of multicultural education, which focus on transformation and social action. Half of the participants in the field-based internship infused diversity at the contributions level during the field-based lesson observation, but only six student teachers infused diversity during student teaching lesson observations. Recommendations for research and practice for teacher education programs are provided.

Keywords: culturally responsive, diversity, multicultural, cultural competence, lesson and curriculum design, teacher education program (TEP)

According to Ford (2012), "The United States public schools are more racially, ethnically, and linguistically diverse and different than ever before, yet the racial and ethnic demographics of educators remain relatively unchanged or stable" (p. 392). Still, these educators must meet the needs of an increasing population of culturally and linguistically diverse (CLD) students from varying socioeconomic backgrounds. Recent information on the demographic complexion of our teaching workforce reveals that it is comprised of 83.5% White monolingual females, 6.9% Hispanic, and 6.7% African American (Ortiz, 2012). Specifically, Hispanic Americans are overrepresented in programs for students with specific learning disabilities and African Americans are overrepresented in programs for students with specific learning disabilities, speech and language disabilities, emotional and behavioral disorders, and intellectual or developmental disabilities (Aud et al., 2011). Further, the research reveals that significant numbers of CLD learners are placed in more restrictive settings once they are placed in special education (Skiba, et. al, 2011; Walker, 2012). In addition, CLD learners reportedly experience more school failure on academic measures and higher retention rates than their White peers (Artiles, Kozleski, Trent, Osher, & Ortiz, 2010), thus, creating a disparity in closing the achievement gap.

Our racially, ethnically, and linguistically different students are worthy of an equitable education (Ford, 2012), which means becoming culturally competent is less of an option but rather a required skill that all educators need to possess (Ford & Kea, 2009).

Culturally Responsive Teaching Matters

Cultural difference is the single most pervasive difference in U. S. schools and the most neglected (Santamaria, 2009). Several researchers contend that a focus on culturally responsive teaching (CRT) is needed to address this state of affairs (e.g., Gay, 2010a; Ladson-Billings 1994, 2001). Some of the goals of CRT are illuminated in Banks' (2005) definition of multicultural education.

> Multicultural education is at least three things: an idea or concept, an educational reform movement, and a process. Multicultural education incorporates the idea that all students—regardless of their gender and social class and their ethnic, racial, or cultural characteristics—should have an equal opportunity to learn in school. Another important idea in multicultural education is that some students, because of these characteristics, have a better chance to learn in schools as they are currently structured than do students who belong to other groups or who have different cultural characteristics. (p. 3)

In addition to incorporating Banks' goals to address opportunity and access, CRT incorporates students' home/community life and interests into the curriculum, teaching approaches, and the classroom environment. Also, CRT utilizes a strengths-based approach where all students are included and expected to achieve (Kea, 2008a). Finally, a very important component of CRT that is often not addressed is the need to integrate multicultural approaches (e.g., Banks & Banks, 2007) with strategic instruction that develops students' critical thinking skills and leads to self-regulated learning (Trent, 2003).

Although CRT has been well theorized and documented (Gay, 2010b; Irvine, 2002; Ladson-Billings 1994, 2001), it has not been widely operationalized. To date, only seven empirical studies have examined how preservice and inservice general and special education teachers have designed and implemented CRT in coursework, field-based, and student teaching experiences. Of the seven empirical studies, one focused on preservice special education teachers (Kea, Trent, & Bradshaw, 2012); four focused on preservice general education teachers (Ambrosia, Seguin, Hogan, & Miller, 2001; Garii & Rule, 2009; Huang, 2002; Salsbury, 2008); two focused on inservice teachers (Dover, 2010; Udokwu, 2009); and one focused on preservice special education teachers (Jones, 2008). Some researchers investigated lesson plan design and implementation as only one part of their study, resulting in limited descriptions and results pertaining to culturally responsive lesson plans. Results across studies indicate that a significant number of preservice teacher participants demonstrated minimal skills in preparing lesson plans that successfully incorporated CRT.

A number of factors have contributed to this lack of implementation of and research on CRT in special education. First, teacher preparation program (TEP) faculty are unsure about how to prepare teachers to educate CLD learners from diverse communities in their classrooms (Sleeter

& Cornbleth, 2011). Second, diversity is not infused across TEPs in meaningful substantive ways and most often is addressed in stand-alone courses (Alvarez McHatton, Smith, Bradshaw, Vallice & Rosa, 2011; Trent, Kea, & Oh, 2008). Third, in most instances, a focus on CRT is not addressed in other program requirements such as field placements and student teaching (Trent et al., 2008). Because such knowledge and skills do not occur automatically; they must be taught across all phases of a teacher education program (Gay, 2010b).

Based on the existing research, we decided to conduct a study to better understand how to address CRT in TEPs. This research emanates from a larger study that investigated preservice educators' ability to design and deliver culturally responsive lesson plans in special education classroom settings. We examined the yearlong development of teacher candidates' infusion of CRT in lesson plans during coursework and lesson delivery in field-based placements and student teaching. The research questions were as follows:

- When preservice teacher candidates are exposed to culturally responsive curricula during coursework, do they infuse it in lesson plan development?

- When preservice teacher candidates are exposed to culturally responsive curricula during coursework, do they infuse it in lesson delivery during field-based internship lesson observation?

- When preservice teacher candidates are exposed to culturally responsive curricula during coursework, do they infuse it in lesson delivery during student teaching lesson observations?

In addition, this study gave the first author an opportunity to engage in self-study about the efficacy of her pedagogy in preparing teacher candidates to develop and deliver CRT in urban settings.

The Program

Located at the largest HBCU in a southeastern state, the special education program is housed in the School of Education within the Department of Curriculum and Instruction. The department offers six programs: Bachelor of Science in Elementary Education, Masters of Arts in Teaching (Elementary Education and Special Education), Masters of Arts in Education (Elementary Education and Reading Education) and Masters of Science in Instructional Technology. The role of the department is to prepare a cadre of well-qualified, highly knowledgeable (Pre) K-12 educational professionals who are committed to creating responsive learning communities that empowers all learners.

The special education program was a stand-alone degree and licensure program for 20 years. Effective Fall 2005, the undergraduate special education program was integrated/merged under the elementary education program as a corollary focus area, thus yielding dual licensure in both elementary and special education. The 134 degree credit program requires 11 special education courses (32 credit hours) and 200 hours of field-based experiences in special education classroom settings prior to student teaching. Candidates receive their initial license in special education general curriculum grades K-12 and elementary education grades K-6. A goal of the program is to prepare highly qualified personnel from culturally diverse backgrounds who can

provide effective instruction utilizing evidence-based best practices and curriculum and pedagogy responsive to the needs of students with high incidence disabilities in urban school settings.

Method

Participants

The participants included 27 preservice teacher candidates enrolled in a methods course (*SPED 564: Methods, Materials, and Problems in Teaching the Special Needs Child*) in the fall semesters (2006, 2007, 2008, 2009, 2010) as part of their requirement in the Special Education General Curriculum Teacher Education Program. This course is offered during the fall semester and includes a 60 hour field-based placement followed by a 15-week student teaching internship during the spring semester in the same setting as the field-based placement. As shown in Table 1, the participants were comprised of 12 African Americans, 3 European Americans; 25 females and 2 males. The mean age was 22 years with a range from 20 to 42 years of age. None of the participants had teaching experience in general or special education classrooms.

Table 1
SPED 564 Preservice Teacher Candidates' Demographics

Semester	Number of Students	Ethnicity		Gender		Class Mean Age	Number of Lesson Plans Reviewed	Number of Field Lesson Observations Reviewed
		African American	European American	Male	Female			
Fall 2006	1	1	----	0	1	20	3	1
Fall 2007	8	6	2	2	6	25	21	6
Fall 2008	2	1	1	0	2	22	6	2
Fall 2009	5	5	----	0	5	21	15	5
Fall 2010	11	11	----	0	11	22	33	9
Total	27	24	3	2	25	22	78	23

Instruments

To assess the preservice teacher candidates' ability to design and deliver culturally responsive instruction, three instruments were utilized – the *Culturally Responsive Lesson Plan Template*[TM] (Kea, 2008b), the *Culturally Responsive Lesson Plan Rubric*[TM] (Kea, 2008b), and the *Checklist for Teaching Practices* [TM] (Kea, 2008b). The first two instruments were used to guide the candidates in designing their lesson plans. It was also used to evaluate the candidates' lesson plans. The third instrument was used by the first author (i.e., course instructor) to observe lesson plan delivery in the field-based and student teaching settings. The extant data from these instruments were examined and the raw data was recorded on the *Lesson Plan Evaluation Data Form*. Descriptions of the three instruments follow:

> *Culturally Responsive Lesson Plan Template.* This template was used to teach a 10-step lesson plan design format. The 10 steps are: Focus and Review, Lesson Objective, Teacher Input, Guided Practice, Independent Practice, Closure, Adaptations and Modifications, Infuse Technology, Infuse Cultural Diversity, and Infuse Working with Families. The

template provides a description of the desired outcomes for each step of the lesson development.[1] (See Appendix A)

Culturally Responsive Lesson Plan Rubric. This rubric defines the observable and measureable behaviors, knowledge, and skills needed to create each step on the *Culturally Responsive Lesson Plan Template* and it is used to evaluate the components of the lesson plans identified above (see Appendix B). Once again, we focus on two components, which include lesson design effectiveness and infusion of cultural diversity. A 4-point Likert scale (1=novice, 2=apprentice, 3=proficient, and 4=distinguished) was used to assess lesson design effectiveness. Also, the cultural diversity component was based on Banks' (2002) four diversity approaches using the Likert scale where 1=contributions approach, 2=additive approach, 3=transformative approach, and 4=social action approach. According to Banks (1999), the contributions approach is the lowest level of diversity infusion (e.g., the celebration of holidays, heroes and discrete cultural events). The additive approach adds content, concepts, themes and perspectives to the curriculum without changing its basic structure (e.g., incorporating several diverse versions of the Cinderella story or literature about people from different backgrounds). The transformative approach requires a change in the structure of the curriculum to enable students to view concepts, issues, events and themes from the perspective of diverse ethnic and cultural groups (i.e., A unit on pollution taught to students who live in Bronx, New York, points out that the highest rates of asthma among children in the U.S. is in this city.). The investigation incorporates utilizing the zip codes of students in the classroom to locate and visit the pollution sites. Finally, in the social action approach students make decisions on important social issues and take actions to help solve them (i.e., Students write letters to their congressman asking them to address this problem.) (Mensah, 2011).

Checklist for Teaching Practices. During lesson observations, this checklist was used to evaluate the lesson delivery in six areas: instructional time, student behavior, instructional presentation, instructional monitoring, instructional feedback, and diversity. A rating (e.g., 4=distinguished, 3=proficient, 2=apprentice, and 1=novice) for lesson delivery effectiveness and which of Banks' diversity approaches were infused during the lesson delivery was documented. (See Appendix C)

Data Collection

A review of the extant data for this study was conducted during the fall 2011 semester. Consent was obtained from the Institutional Review Board to review lesson plans, field-based and student teaching lesson observation outcomes of preservice candidates enrolled in the *SPED 564: Methods, Materials, and Problems in Teaching the Special Needs Child* during fall 2006, 2007, 2008, 2009 and 2010. All of these participants completed student teaching the following spring semester. Prior to the review, identifiers were removed from lesson plans and all lesson observation forms. A total of 27 preservice teacher candidates were enrolled in this methods course over the five semesters of which four were non-completers. This accounts for missing data. For each enrollee, three lesson plans—one each for math, reading and written expression—

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[1] For the purposes of this study we only present data on lesson design effectiveness and infusion of cultural diversity.

were examined. There was a total of 78 lesson plans. In addition, 23 field-based lesson observations and 45 student teaching lesson observation outcomes were reviewed. The raw data from both the lesson plans and lesson observations were transferred onto the *Lesson Plan Evaluation Data Form*.

Treatment

On the first day of class, Preservice candidates were asked to develop a baseline lesson plan for math and submit it prior to lesson plan design instruction. After baseline lesson plans were collected and analyzed for trends and patterns, preservice candidates were given copies of the *Culturally Responsive Lesson Plan Template*^{TM} (Kea, 2008b) and *Culturally Responsive Lesson Plan Rubric*^{TM} (Kea, 2008b) accompanied by detailed instructions on how to create the first six steps of the lesson plan which denotes instructional presentation (Focus & Review, Lesson Objective, Teacher Input, Guided Practice, Independent Practice, and Closure). During class instruction, model lesson plans were shared as guides and additional lesson plans that received distinguished scores from previous semesters were given as handouts and placed on Blackboard to provide reference points. Based on the work of Leonard and colleagues (Leonard, 2007; Leonard & Martin, 2013) the content area of mathematics was used to help teacher candidates visualize what CRT should look like in the classroom. Mathematics was chosen first because we thought our teacher candidates could more easily help their students connect their everyday experiences to mathematical concepts identified in the curriculum. For example, how can one use a restaurant menu, hip-hop celebrity fragrances or clothing lines, local and state athletic team scores, neighborhood community stores, and social issues within the community to teach mathematical concepts in a culturally responsive way? After instruction, preservice candidates were asked to develop a second draft of their baseline lesson plan and feedback was provided. Then the last four steps (Adaptations & Modifications, Infuse Technology, Infuse Cultural Diversity, and Infuse Working with Families) of the *Culturally Responsive Lesson Plan Template*^{TM} (Kea, 2008b) were reviewed in class. Once again, multiple examples were modeled and supplemental activities were completed to develop understanding of these four added steps. Next, preservice candidates were given evidence-based learning strategies in subject matter content and ways to infuse diversity and home learning activities prior to submitting their final math lesson plan. Five metacognitive learning strategies developed and validated by the University of Kansas Center For Research in Learning were presented at this time. They were DRAW (math), FASTDRAW (math), DISSECT (decoding), RAP (comprehension) and PENS (writing). The need to integrate these strategies with Banks' approaches to address affective engagement and critical thinking for self-regulated learning was stressed.

Content-based instruction in the subject area was given prior to each lesson plan submission, but preservice teachers were not given additional draft opportunities before lesson submission for the remaining two lesson plans in reading and written expression in the special education course. However, after feedback was provided, anyone who received a score at the novice level was given an opportunity to revise their lesson plans or retain the initial score. Upon completion of the three lesson plans (math, reading and written expression), preservice candidates scheduled field-based lesson observations. The first author traveled to the preservice candidates' school at an agreed upon time to observe lesson delivery. Preservice candidates were required to teach a lesson of their choosing and provide a copy of the lesson plan to the instructor prior to the beginning of lesson delivery. The instructor recorded and rated the lesson delivery outcome

using the *Checklist for Teaching Practices* ™ (Kea, 2008b). Upon conclusion of the lesson, a debriefing session with preservice candidates and field-based supervising teachers was held.

As indicated above, a 60 hour field-based experience was required in the special education methods course. The field-based experience setting for the methods course served as a yearlong placement. The preservice candidate taught in the same classroom the following semester. On average, 2 or 3 lesson observations were conducted in the two content areas—math, reading and another area of the student teachers' choosing. Again, a debriefing session was held with student teachers and cooperating teachers at the end of each delivered lesson.

Data Analysis

For this case study, extant data from lesson plans, field-based placements, and student teaching lesson observation outcomes were analyzed. During the fall semester, data points included three lesson plans (math, reading, and written expression) and one field-based lesson observation. During the spring semester, 2 or 3 completed student teaching lesson observations, which included anecdotal records, were examined for each participant enrolled in the undergraduate special education methods course during fall 2006, 2007, 2008, 2009 and 2010 semesters.

Focal to this study were two components of the 10-step lesson plan template: Lesson Design Effectiveness and Diversity Infusion as described on the *Culturally Responsive Lesson Plan Rubric*™ (Kea, 2008b). The extant data were analyzed using descriptive statistics. Percentages were generated for the presence or absence of the two lesson plan components. Lesson design effectiveness percentages denoted the number of lesson plans at the distinguished, proficient, apprentice, and novice level. Diversity infusion was the percentage of lesson plans utilizing Banks' (2002) four diversity approaches C.A.T.S. (i.e., contributions, additive, transformative, and social action). Lesson delivery effectiveness was the preservice candidates' overall score on the delivery of the developed lesson plan. Inter-rater reliability was conducted between the first author and graduate research assistants for the methods course lesson plans, field-based and student teaching lesson observations. The inter-rater score was .98 between the two reviewers.

Lesson Design and Delivery Results

The Course. Data results for the 27 preservice teacher candidates enrolled in the methods course during the fall 2006, 2007, 2008, 2009 and 2010 semesters are displayed in Tables 2, 3, and 4 respectively. The majority (65.5%, n=51) of the 78 lesson plans were between the proficient and distinguished levels, 64.1% (n=50) infused diversity at the contributions level, 2.6% (n=2) at the additive level, and 33.3% (n=26) did not address diversity.

Field-based Placement. Eighty-two percent (n=19) of the 23 preservice teacher candidates' lesson delivery effectiveness observation scores were between distinguished and proficient. The mean lesson delivery effectiveness observation score was 16.5 (proficient) out of 20 (distinguished) for the 23 preservice teacher candidates. Only 52% (n=12) of the 23 preservice teacher candidates infused diversity (contributions approach) during the one field-based lesson observation.

Student Teaching. The special education methods course is required of teacher candidates who seek licensure in special education general curriculum grades K-12. During the five semester time span, ten (10) teacher candidates discontinued their participation in the study due to: course

rigor, inability to pass PRAXIS II exam, realization that the field of special education was no longer viewed as a career option, or premature program exodus. As seen in Table 4, a total of 17 preservice teacher candidates completed the student teaching experience during spring 2007, 2008, 2009, 2010 and 2011. Forty-five lesson observations were conducted by the first author. This provided consistency and prior knowledge of the teacher candidates' performance in lesson plan design and field-based experience lesson delivery observation outcomes. Only 16% (n=7) of the 45 lesson observations reviewed infused diversity—four at the contributions level; three at the additive level. Of the 3 additive lesson plans, two student teachers embedded the additive level--one person twice.

A retrospective review of the six student teachers who infused diversity in their lesson plan design and delivery during both field-based and student teaching experiences can be found in Table 5. Twelve lesson plans were at the proficient level, four at the distinguished level and two at the apprentice level. The majority (78%, n=14) of the 18 lesson plans infused diversity. Specifically, 13 lesson plans incorporated the contributions approach; one incorporated the additive approach. During the one field-based lesson observation, five preservice teacher candidates addressed diversity by infusing the contributions approach. The mean lesson delivery effectiveness observation score was 18 (proficient) out of 20 (distinguished) for five preservice teacher candidates. One candidate struggled with lesson design and delivery. Similarly, 39% (n=7) of the 18 student teaching lesson observations for the six teacher candidates revealed that 4 lesson observations infused diversity at the contributions level and 3 at the additive level. Excerpts of examples from three (3) of the six (6) student teachers' lesson observations follow:

Student Teacher #2: Completed a "Famous African American" worksheet on nationally recognized heroes earlier in the week. Next, the students were asked to research African American heroes in their city/town, choose one hero, and display four major facts using a graphic organizer on the computer. Also, students were instructed to design a poster of their chosen African American town hero for display. They had little to no knowledge about African American heroes in their small town (Additive Approach).

Student Teacher #4: Used everyday home item examples for math concepts to teach students how to estimate the length of an object using centimeters and inches. A rap song was developed to help her 5th grade students remember the metric and British systems before lesson delivery and was taught during the math class (Additive Approach).

Student Teacher #5: Read and discussed the contributions of the *Greensboro Four* sit-in by North Carolina A & T college students through a selected children's book for first graders (Contributions Approach).

In summary, the majority 64.1% (n=50) of the 78 lesson plans developed in the methods course infused diversity at the contributions level, 2.6% (n=2) additive level, and 33.3% (n=26) were absent of diversity. Fifty-two percent (n=12) of the 23 preservice teachers infused diversity at the contributions level during the one field-based lesson observation. Only six student teachers infused diversity during the 45 student teaching lesson observations. In four instances the

contributions approach was infused and in three, the additive approach was infused. A retrospective review of the six student teachers that embedded diversity during lesson delivery revealed that the contributions approach remained prevalent.

Table 2
SPED 564 Lesson Design Effectiveness (Fall 2006 ~ 2010)

Semester	Number of Lesson Plans	Distinguished (4)	Proficient (3)	Apprentice (2)	Novice (1)
Fall 2006	3	2	1	0	0
Fall 2007	21	5	8	6	2
Fall 2008	6	3	2	1	0
Fall 2009	15	5	8	2	0
Fall 2010	33	4	13	9	7
Total	78	19	32	18	9

Table 3
SPED 564 Diversity Infusion of Banks' Four Approaches (Fall 2006~2010)

Semester	Number of Lesson Plans	Social Action (4)	Transformative (3)	Additive (2)	Contributions (1)	No Diversity (0)
Fall 2006	3	0	0	0	2	1
Fall 2007	21	0	0	0	14	7
Fall 2008	6	0	0	0	5	1
Fall 2009	15	0	0	1	12	2
Fall 2010	33	0	0	1	17	15
	78	0	0	2	50	26

Table 4
SPED 564 Preservice Teacher Candidates' Student Teaching Performance

Semester	Number of Student Teachers	Gender		Ethnicity		Number of Lesson Observations	Number of Diversity Infused Lessons
		Males	Females	African American	European American		
Spring 2007	1	0	1	1	0	2	0
Spring 2008	5	1	4	3	2	15	2
Spring 2009	2	0	2	1	1	6	1
Spring 2010	5	0	5	5	0	10	4
Spring 2011	4	0	4	4	0	12	0
Total	17	1	16	14	3	45	7

Methods Course, Field Experience and Student Teaching Lesson Design, and
Delivery of Six Student Teachers (2007~2011)

Code			Lesson Design Effectiveness			Diversity Infusion Component			Field-Based Lesson Observation		Student Teaching Lesson Diversity Infusion		
Name	Race	Gender	Written Exp.	Reading	Math	W.E.	Reading	Math	Effectiveness Score	Diversity Score	L1	L2	L3
1	AA	F	3	3	3	1	0	1	20	1	0	1	0
2	EA	F	4	3	3	1	1	0	20	1	0	2	0
3	EA	F	4	4	3	1	1	0	18	1	0	1	0
4	AA	F	3	3	3	1	1	1	18	1	2	2	0
5	AA	F	3	4	3	0	2	1	16	1	0	1	0
6	AA	F	2	2	3	1	1	1	6	0	0	1	0

Note: Lesson Design Effectiveness Scores: 4 = Distinguished; 3 = Proficient; 2 = Apprentice; 1 = Novice

Discussion: Too Much, Too Little, Too Late

The purpose of this study was to gain a better understanding of how special education preservice teacher candidates infused CRT in lesson plans during coursework, field-based and student teaching experiences after receiving instruction in culturally responsive curricula in a methods course. This study also sought to examine the first authors' efficacy in preparing teacher candidates to integrate multicultural content in lesson plan design and delivery over time.

The first author has taught this methods course for twenty years at the same university. Over time, content has been incorporated into the course based on discourse and reflection among professors, teaching assistants (TAs), and students, as well as student evaluations. On-going examination of the challenges teacher candidates face in teaching CLD learners in high need urban schools has led to the emergence of a goal-oriented definition of multicultural education within a special education context. These seven goals developed by Sleeter and Owuor (2011) include:

> preparing teachers to form relationships with students from backgrounds different from their own backgrounds, to bridge home and school cultures, to integrate multicultural content into the curriculum, to use pedagogy equitably in the classroom so they teach all students well, to reduce prejudice and build relationships among students, and to be change agents who can recognize and challenge injustice (p. 536).

Focal to this methods course was bridging home and school cultures through the integration of multicultural content in curriculum, lesson plan development, and instructional delivery. However, findings from this study indicated that participants demonstrated minimal skills in preparing lesson plans that successfully infused CRT, even though they were effectively designed. None of the participants' lesson plans infused diversity at the higher levels of transformation or social action. Moreover, less than a third infused diversity during field-based and student teaching lesson observations.

We concluded that these results might have occurred because not enough time was devoted to exposure of varied culturally responsive activities and multiple examples of how to integrate diversity in subject matter content. Also, we wondered if changes in content delivery (e.g., more time, more explicit connections between culturally responsive pedagogy and instruction) would have resulted in increased integration of CRT in lesson design and delivery. This course is the last one taken in the methods block by teacher candidates seeking dual licensure and it can be overwhelming because the course instructor focuses heavily on multiple aspects of effective teaching (i.e., lesson plan design, metacognitive strategies, evidence-based practices, CRT infusion in five content areas). Furthermore, the requirement of composing a detailed scripted lesson plan is laborious and requires anticipation and critical thinking for each step. For example, the first six steps—focus and review, lesson objective, teacher input, guided practice, independent practice and closure—denote instructional presentation and effective lesson design. Then teacher candidates are required to incorporate cultural diversity across these six steps of the instructional presentation process. This was not an easy task for many of the candidates and not surprising considering the concept of infusing diversity is both developmental and experiential (Alvarez McHatton, et al., 2011). Teacher candidates often commented, "this course should be

taught first in the methods block", "it provides the foundation and is all inclusive" and "other methods courses should utilize the same format as the one that you have provided us".

Limitations

Just as with any other study, there are limitations to this one. First, the data was retrieved from extant data documents and candidates were not interviewed to determine why so few were able to incorporate Banks' approaches beyond the additive level. Second, the course instructor collected the data, which may have introduced bias into the data collection and data analysis processes. Nonetheless, this approach afforded the opportunity to observe first-hand how the candidates were applying the content presented in the methods course. Third, the small sample size makes it difficult to generalize the findings to the population at large. However, in some cases the purpose of inquiry may be to enhance understanding of a specific issue, improve a program or expand knowledge-base in the field of study (Richardson, 1994). Also, within the framework of case study research, transferability is more important than generalizability. Specifically, it is the authors' responsibility to provide a rich, detailed description of the research so that those interested in replicating the study will be able to modify the design and methods to fit their particular settings and contexts. We have provided such a description. Hence, we deem the outcomes of our research to be valuable and it moves us closer to a more comprehensive framework for preparing special education teachers to meet the needs of CLD learners more effectively.

Implications

Findings from this study reveal that multiple opportunities to design and deliver CRT are needed since most preservice teacher candidates have not had this experience in their K-12 schooling (Jackson, 2009). In so doing, teacher education programs must reposition "culture" at the center of all teacher preparation. This means moving away from fragmented superficial treatment of diversity or the "little dab will do you" mentality. Instead, we recommend restructuring programs, curriculum revisions, and integrating culturally responsive principles to frame and guide the implementation of CRT throughout teacher education curriculum across all programs, inclusive of diverse field-based experiences and internships. This requires continuous *collective* reflection and discourse among faculty on how to infuse this content across the program in a systematic and developmental manner, for example: (a) less lecturing and increased cooperative learning, (b) micro teaching, (c) lesson plan feedback, (d) diverse culturally responsive teaching activities using technology, (e) completion of course rubrics across the program to identify how diversity is infused, (f) study groups to determine how diversity content such as Banks' approaches will be infused throughout the program, and (g) sustained assessment to monitor and revise. Similarly, methods course instructors may want to collaborate on the content of all methods courses, how they will be delivered, the extent to which CRT content will be modeled and assessed, and the extent to which the teacher candidate will demonstrate mastery in the classroom setting.

We also learned that field observation placements and student teaching experiences must be modified to support candidates as they attempt to infuse diversity into their lesson plans and execute these plans more successfully in the classroom. Accomplishing this goal will require

cooperating teachers to be included in ongoing discussions with clinical and methods course faculty to determine what culturally responsive teaching should look like in the classroom. We theorize that this collaboration will increase the likelihood that field-based teacher candidates will exhibit characteristics of culturally responsive teachers (Villegas & Lucas, 2002) and implement CRT in their lesson plan designs and delivery (Irvine & Armento, 2001).

This study also elucidates the importance of documenting the extent to which teacher candidates are able to apply what they learn after coursework completion in their assigned classroom settings. Often as teacher educators, we teach our classes and assume that the teacher candidates will be able to translate theory into practice during field-based internships, student teaching, and even into their novice years as teachers. By documenting the extent to which teacher candidates were able to generalize their learning to the classroom, the first author was able to assess her practice and identify what needed to happen at the course and program level to bolster candidates' understanding and application of instruction.

Finally, this study substantiates the need for more research of this nature. Replicators of this study must provide rich descriptions of their contexts so that patterns and behaviors can be identified that either thwart or promote programmatic growth to ensure that it narrows the gap between stated goals, enactment of goals, and outcomes for teacher candidates and the culturally and linguistically diverse students they will teach. We must continue to document, on a large scale, that CRT can be utilized to improve the academic outcomes for all students (Sleeter, 2011).

AUTHOR NOTES

Cathy D. Kea, PhD, is a Professor of Special Education at North Carolina A&T State University. Her research interest and engagement focuses on the intersection between general education, special education, and multicultural education. Her current research focuses on preparing teachers to design and deliver culturally responsive instruction in urban classrooms and ways to infuse diversity throughout course syllabi and teacher preparation programs. **Stanley C. Trent, PhD,** is an Associate Professor of Special Education at the University of Virginia, Charlottesville. His previous research has focused on disproportionality. His recent work focuses on creating culturally responsive schools of education through an iterative process for individual and collective self-study.

Correspondence concerning this article should be addressed to Dr. Cathy D. Kea, Department of Curriculum and Instruction, North Carolina Agricultural and Technical State University, 1601 East Market Street – 247 Proctor Hall, Greensboro, NC 27411.
E-mail: cdkea@ncat.edu

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Appendix A

Culturally Responsive Lesson Plan Template

Lesson Plan
Teacher_____
Academic Subject Area_____   Grade Level _____
Standard Course of Study Competency Goal # _____   Competency Name _____
Objective# _____   Objective (s) _____
Area(s) of Exceptionality_____   Performance Level of Student(s) _____

Instructional Presentation	
Focus & Review	Review of previously learned material including three examples or an activity designed to teach the new skill or concept. The rationale of the lesson must be given and related to home, school and the world of work.
Lesson Objective	Objectives must be measurable. They should contain a condition, behavior, and criteria. Include an essential question for the lesson.
Teacher Input	Model at least 3 examples of the concept or skill to be taught. The examples should mirror what they will be doing in guided practice and independent practice. This section must be described in detail. Enough detail should be provided such that the lesson can be reasonably taught based upon your description.
Guided Practice	Hands-on, cooperative groups, and active involvement type activities should be done here. Students are practicing at least 5 examples of what was taught in teacher input. No worksheets.
Independent Practice	Worksheets are allowed here. Students are practicing the same skill or concept taught in teacher input and that they were engaged in under guided practice. Assessment measure designed should ensure mastery of the concept/skill at a minimum 80% level by student.
Closure	Teacher facilitates summarization of the lesson's key points. Design five questions to check student understanding of key concepts and content taught in the lesson. Provide three additional examples to check for student understanding.
Adaptations & Modifications	Cite any adaptations and/ or modifications of the designed lesson plan for students in the classroom.
Infuse Technology	Cite websites used to design the lesson and infuse technology in the lesson presentation during teacher input and/or guided practice.
Infuse Cultural Diversity	Design and state how cultural diversity is infused in the lesson plan (i.e. culturally responsive instruction, materials, and/or curricula).
Infuse Working w/ Families	Design one (1) home learning activity to reinforce family, student, and teacher interactions and positive learning outcomes.
	Note All materials used for the lesson plan must be attached (i.e. PowerPoint, transparencies, worksheets, cooperative

Appendix B
Culturally Responsive Lesson Plan Rubric

(4) Distinguished	(3) Proficient	(2) Apprentice	(1) Novice	
• Review of previously learned material or activity designed to teach the new skill or concept is stated very well. • Three examples are given. • Rationale for the lesson is related to home, school and work very well.	• Review of previously learned material or activity designed to teach the new skill or concept is stated well. • Two examples are given. • Rationale for the lesson is related to home, school and work well.	• Review of previously learned material or activity designed to teach the new skill or concept is stated somewhat. • Only one example given. • Rationale for the lesson is related to home, school and work somewhat.	• Review of previously learned material or activity designed to teach the new skill or concept is poorly stated. • No examples given. • Rationale for the lesson is not related to home, school and work.	**Focus and Review**
• Lesson objective is measurable and contains: condition, behavior and criteria. • Essential question is given. • Standard course of study competency goals and objectives are stated.	• Two of the three are given (i.e. lesson objective, essential question, or standard course of study) and stated correctly.	• One of the three are given (i.e. lesson objective, essential question, or standard course of study) and stated correctly.	• Lesson objective, essential question or standard course of study is incorrect for the lesson or the 3 components of the lesson objective are not measurable.	**Lesson Objective**
• Content is described explicitly. • Key points and concepts are presented very well. • Three examples of the concept/skill are modeled. • Appropriate instructional strategies for student learning outcomes are utilized.	• Content is described and covered with a focus. • Key points or concepts presented well. • Two examples are modeled. • Appropriate instructional strategies were used in the lesson.	• Generally described the lesson content. • Could tell they knew how to teach the content, but failed to make a clear and concise connection between the instructional goals and objectives and learner outcomes. • Modeled only one example.	• Superficial description of the lesson content. • Clearly did not understand how to teach the concept nor describe the teaching process. • Examples provided did not teach the new skill or concept.	**Teacher Input**
• Hands-on, cooperative groups, active involvement type activity were very well designed. • Five examples are provided in text or attached. No worksheets. • Students are practicing what was taught in teacher input.	• Hands-on, cooperative group activity was well designed. • Four examples provided in text or attached. No worksheets. • Students are practicing what was taught in teacher input.	• Hands-on, cooperative group activity design was good. • Three examples provided in text or attached. No worksheets. • Students are practicing what was taught in teacher input somewhat.	• Hands-on, cooperative group activity was poorly designed. • Two examples provided in text or attached. No worksheets. • Students are not practicing what was taught in teacher input.	**Guided Practice**

Culturally Responsive Lesson Plan Rubric (Continued)

(4) Distinguished	(3) Proficient	(2) Apprentice	(1) Novice	
• Worksheets are allowed here. Students are practicing the same skill or concept taught in teacher input and that they were engaged in under guided practice. • Assessment measure supports the acquisition of the new skill or concept at a minimum 80% level very well. • Lesson objective and independent practice activity correlate very well. • Activity is described in text, has explicit directions, and is attached to the lesson plan. • Method for assessing student learning and evaluating instruction is clearly delineated.	• Worksheets are allowed here. Students are practicing the same skill or concept taught in teacher input and that they were engaged in under guided practice. • Assessment measure supports the acquisition of the new skill or concept at a minimum 80% level well. • Lesson objective and independent practice activity correlate well. • Activity is described in text, has good directions and is attached to the lesson plan. • Method for assessing student learning and evaluating instruction is good.	• Worksheets are allowed here. Students are practicing the same skill or concept taught in teacher input and that they were engaged in under guided practice somewhat. • Assessment measure supports the acquisition of the new skill or concept at a minimum 80% level somewhat. • Lesson objective and independent practice activity correlate somewhat. • Activity is described in text, has directions somewhat and is attached to the lesson plan. • Method for assessing student learning and evaluating instruction is discussed somewhat.	• Worksheets are allowed here. Students are not practicing the same skill or concept taught in teacher input and that they were engaged in under guided practice • Assessment measure does not support the acquisition of the new skill or concept at a minimum 80% level. • Lesson objective and independent practice activity do not correlate. • Activity is not described in text, nor directions provided and is not attached to the lesson plan. • Method for assessing student learning and evaluating is not discussed.	**Independent Practice**
• Teacher facilitates the summarization of the key points very well. • Five questions are provided in text to check for student understanding of key concepts and content taught in the lesson. • Three additional examples are given to check for understanding.	• Teacher facilitates the summarization of the key points well. • Four questions are provided in text to check for student understanding of key concepts and content taught in the lesson. • Two additional examples are given to check for understanding.	• Teacher facilitates the summarization of the key points somewhat. • Three questions are provided in text to check for student understanding of key concepts and content taught in the lesson. • One additional example is given to check for understanding.	• Teacher facilitates the summarization of the key points poorly. • Two questions are provided in text to check for student understanding of key concepts and content taught in the lesson. • No additional examples are given to check for understanding.	**Closure**
• Adaptations and/or modifications of the lesson plan are very well designed for students.	• Adaptations and/or modifications of the lesson plan are well designed for students.	• Adaptations and/or modifications of the lesson plan are somewhat designed for students.	• Adaptations and/or modifications of the lesson plan are poorly designed for students.	**Adaptations and Modifications**
• The Social Action Approach • Students make decisions on important social issues and take actions to help solve them.	• The Transformation Approach • The structure of the curriculum is changed to enable students to view concepts, issues, events, and themes from the perspective of diverse ethnic and cultural groups.	• The Additive Approach • Content, concepts, themes, and perspectives are added to the curriculum without changing its structure.	• The Contributions Approach • Focuses on heroes, holidays, and discrete cultural elements.	**Infuse Cultural Diversity**

Appendix C

Checklist for Teaching Practices
University Supervisor's Observation of Field-Based/Student Teacher

Date _____ Time _____

Field-Based/Student Teacher _____

Cooperating Teacher: _____ School: _____

University Supervisor: _____ Teacher Candidate: _____
          Signature   Signature

Based on your observation, address each of the following areas using statements which accurately reflects the quality performance of the field-based/student teacher.

1. Management of Instructional Time

2. Management of Behavior

3. Instructional Presentation (Focus and Review, Lesson Objective, Teacher Input, Guided Practice, Independent Practice, Closure)

4. Instructional Monitoring

5. Instructional Feedback

6. Diversity Delivery Infusion

    - Implements culturally responsive instruction _____Yes   ____No
    - Type of approach used:
      _____ Contributions Approach (celebrates holidays, heroes and discrete cultural events)
      _____ Additive Approach (adds content, concepts, themes and perspectives to the curriculum without changing its basic structure)
      _____ Transformative Approach (requires a change in the structure of the curriculum to enable students to view concepts, issues, events and themes from the perspective of diverse ethnic and cultural groups)
      _____ Social Action Approach (encourages students to make decisions on important social issues and take actions to solve them)
    - Elements of Diversity infused in the lesson plan:

      ___Ethnicity   ___Race   ___Socioeconomic Status
      ___Gender   ___Exceptionalities   ___Language
      ___Religion   ___Sexual Orientation   ___Geographical Area

_____

Suggestions for Improvement:

_____

Rating (circle one): 4 = Distinguished   3 = Proficient   2 = Apprentice   1 = Novice

Culturally Responsive Collegiate Mathematics Education: Implications for African American Students

Christopher C. Jett
University of West Georgia

In this article, the author utilizes the culturally congruent work of Gay (2010) and Ladson-Billings (2009) to highlight culturally responsive teaching as a viable option for African American students in higher education mathematics spaces. He offers translations of Gay and Ladson-Billings' work to Africana mathematics and argues that these practices increase access to rigorous culturally responsive mathematics and enact the brilliance that African American students bring to the mathematics space (Leonard & Martin, 2013). The author also challenges postsecondary educators to allow culturally responsive practices to shape their instructional practices. In addition, he shares future research directions for African American students in mathematics, preservice mathematics teachers, and mathematics professors.

Keywords: culturally responsive teaching, mathematics education, African American students, higher education, Africana mathematics

"**D**on't focus on race; focus on math." These words stood out to me as I read my course evaluations. I am an African American male mathematics professor in the Department of Mathematics. I teach mathematics content courses to preservice teachers. Some students believe my teaching practices and perspectives of mathematics education might be relegated to what is discussed in a mathematics methods or cultural diversity course. However, as I reflected on this student's comment the following questions permeated my thinking: Have students categorized courses and operationalized course objectives based on course titles alone? Do students have restrictions on how mathematics content should be covered? Has the schooling process and/or structure infiltrated students' thinking to the point where they dismiss pedagogical practices that explore the intersectionality of race and mathematics through culturally relevant practices? Does the mathematics (education) literature critically analyze racial inequities among other injustices? Lastly, if race and other cultural constructs cannot be brought to the forefront when extrapolating mathematical concepts and ideas, what academic discipline(s) is it safe to perform such analyses?

Scholars who have expressed concerns about White racial domination in teacher education (e.g., Hayes & Juárez, 2012; Jett, 2012b; Sleeter, 2001) have discussed specific ways in which Whiteness operates in teacher preparation programs and how the ideas of the dominant culture seem to propagate in certification programs. In the field of mathematics, these ideas are more pronounced because many teacher educators, curricula, and textbooks frame mathematics as a White male enterprise. Stinson (2010) responds to this dilemma through his work on mathematically successful African American male students negotiating the "White male math myth."

Deficit-oriented ideological paradigms and treatises, such as achievement gap[2] discourse, often frame students of color, particularly African Americans, as mathematically deficient. This theoretical concept has caused some preservice teachers to enter our nation's classrooms with preconceived notions about the mathematical (dis)abilities of African American students (Hilliard, 2003; Martin, 2009b). Sadly, these deficit paradigms have significant implications for teaching mathematics and student learning outcomes. One way to reverse this trend is to employ culturally responsive pedagogy in mathematics courses starting with the underlying premise that African American students bring brilliant mathematical cultural inclinations to the mathematics classroom space (Gay, 2010; Ladson-Billings, 2009; Leonard & Martin, 2013).

In my undergraduate mathematics content courses, I have noticed that some students have assimilationist paradigms that are heavily influenced by what they are learning in other teacher preparation courses, course readings, and/or "urban" school placements. The discussions in this article explore aspects of how to teach mathematics in ways to address the mathematical needs of African American students. The arguments presented may also be beneficial to other students of color in that the African American experience is not a monolithic one, and all African American college students do not possess the same mathematical needs (Delpit, 2012). My main objective is to position culturally responsive pedagogy as a viable teaching framework for capitalizing on the mathematical brilliance that African American students bring to college spaces (Leonard & Martin, 2013).

First, I describe the dangers of not employing culturally responsive teaching in mathematics spaces of higher education for African American students. Next, I discuss the tenets of culturally responsive teaching from two leading scholars (i.e., Gay, 2010; Ladson-Billings, 2009) and extrapolate their tenets in light of Afrocentric (Asante, 1998) Africana mathematics. Then, I share reflections of my continuous journey of being a culturally responsive mathematics pedagogue. I also share recommendations for future research regarding African American students and the associated higher education mathematics landscape. I conclude by urging all mathematics professors to be more culturally responsive in their respective domains.

College Mathematics Space as an "Identity Thief"

One of the ways I integrate literature into mathematics instruction with preservice teachers is through a discussion of Lichtman's (2008) text, *Do the Math #1: Secrets, Lies and Algebra*. In this mathematics-themed literature text, one chapter is devoted to the number zero, which Lichtman describes as an "identity thief." Lichtman obtains this alias by alluding to the fact that multiplying any number by zero yields zero. As a mathematics professor, I understand zero's culturally rich background and the inclusion or exclusion of zero from various counting and number systems. Also, I know the significance of zero and understand the implications of zero regarding the mathematical enterprise. Nonetheless, after reflecting more deeply and critically on zero as an "identity thief" and my arguments concerning culturally responsive teaching, I likened this metaphorical example to the mathematics realm. By so doing, I pose the following questions: Do we have identity thieves disguised as mathematics instructors or professors in our mathematics

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[2] I do not ascribe to achievement gap discourse and rhetoric. Such discussions should focus on providing African American students with culturally appropriate instruction so that African American students can rise to heightened levels of academic excellence. See Hilliard's (2003) discussion about the quality-of-service gap to obtain a different perspective regarding achievement gap discourse.

spaces in higher education? Asked differently, are some mathematics professors in one way or another serving as identity thieves as it pertains to the mathematical and cultural identities of African American students?

My experiences suggest that, indeed, there are identity thieves among us. For example, in the African American church where I attend, such a thief comes to kill, steal, and destroy (John 10:10, King James Version). Hence, someone who diminishes African American students' cultural and mathematical identities and causes them to feel mathematically incompetent is emblematic of an "identity thief." We know how detrimental it can be when someone's identity is stolen. Oftentimes, it is an arduous journey, one that could take many years to recover. Intersecting this phenomenon of "identify thief" with mathematical brilliance and culturally responsive teaching, it becomes evident that professors who lack culturally responsive tenets are consciously and/or subconsciously stealing the identifies of African American students, thereby causing some students years to recover their natural mathematical states, if they return to them at all.

Even when I was a conscientious mathematics student during my undergraduate and graduate studies, I can recall how some mathematics professors sought to rob me of my mathematics identity. Also, I remember conversations among my peers concerning which mathematics professors to avoid. This was not an objection to someone who was challenging and pushing us to become astute mathematical thinkers, it was a rejection of identity thieves who sought to lower mathematics expectations and dehumanize our Africana experiences. Sadly, I have seen identity thieves in action at Historically Black Colleges and Universities (HBCUs) and Predominately White Institutions (PWIs) alike. Valenzuela (1999) described a parallel scenario in *Subtractive Schooling: U.S. Mexican Youth and the Politics of Caring*. In this scenario, Valenzuela elaborates on the experiences of Mexican American students in an inner-city high school whose schooling experiences invalidated them. This text substantiates the essence of my argument that such schooling practices subtract from students' longstanding culturally rich and mathematically robust identities.

The 2011–2012 mathematics major completion data reflect 819[3] African American mathematics majors in comparison to the 15,993 of mathematics majors produced nationally (U. S. Department of Education, 2013) during the aforementioned academic year. The percentage of African American mathematics majors (approximately 5.12%) earning an undergraduate degree is alarming given the correlation between students majoring in mathematics and faculty pedagogy (Seymour & Hewitt, 1997). As a result, effective mathematics teaching at the collegiate level has implications not only for recruiting more African American mathematics majors but also for attracting African American students to mathematics teaching.

This phenomenon might lead one to speculate why some African American students would choose to major in a discipline such as mathematics when it can be orchestrated to steal their identities. Given the underlying influence of mathematics among other academic disciplines, what might this "identity thief" concept mean for colleges and universities as it pertains to retention? What are the implications of this practice in relation to Science, Technology, Engineering, and Mathematics (STEM) education, given current efforts to promote STEM education and broaden the STEM pipeline? A sadder phenomenon is that identity thieves are populated in other intellectual traditions

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[3] The 2011–2012 data show that 415 Black or African American men earned an undergraduate degree in mathematics, and 404 Black or African American women earned an undergraduate degree in mathematics.

in educational spaces. Imagine the degradation experienced when being "schooled" by an entire department whose faculty members are comprised predominantly of identity thieves. My hope is that mathematics professors are not guilty of being identity thieves of African American students. Instead, I urge these professors to recognize the brilliance in African American students as well as other students of color, and discuss culturally responsive teaching as a pedagogical framework to manifest their brilliance in academic settings.

Culturally Responsive Teaching

Culturally responsive teaching is a pedagogical framework that recognizes and affirms the diverse cultural backgrounds and experiences students bring to the classroom space (Gay, 2010). This cultural knowledge extends to students' familial and community knowledge systems, and their rich cultural proclivities are used as a catalyst for learning across the content areas.

Ladson-Billings (2009) defined culturally relevant pedagogy as one that "empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes" (p. 20). Gay (2002) defined culturally responsive teaching as "using the cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively" (p. 106). Thus, culturally responsive pedagogy affirms, liberates, and empowers culturally diverse students (Gay, 2010).

As it stands, culturally responsive teaching has been used as both a pedagogical framework and a theoretical construct among practitioners and researchers. In this article, culturally responsive teaching is used as a pedagogical construct. I borrow heavily from Gay (2010) and Ladson-Billings' (2009) research on culturally relevant teaching and use their pedagogical frameworks to influence my scholarship as well as drive instruction in my mathematics content courses. Figure 1 presents the tenets of culturally responsive teaching as outlined by Gay and my explanation and translation of Gay's tenets to Africana mathematics.

In a similar vein, Ladson-Billings (2009) describes the fundamental as well as the social relations of culturally relevant teaching. Although Ladson-Billings shares many epistemological characteristics of culturally relevant teaching, my discussion focuses exclusively on the five contextualized classroom recommendations. Figure 2 summarizes recommendations for the culturally relevant classroom offered by Ladson-Billings and my translation of Ladson-Billings' work in terms of its implications for Africana mathematics practices.

Taken together, the works of Gay (2010) and Ladson-Billings (2009) provide the pedagogical frameworks for my instructional practices. Their research makes a significant contribution to the field, and their work provides the underpinnings from which current work on culturally responsive teaching is grounded. Regarding my own pedagogical practices, the works of Gay and Ladson-Billings have assisted me on my continuous journey of becoming a culturally responsive mathematics professor who continuously draws from the brilliance of African American students in transformative ways (hooks, 1994; Leonard & Martin, 2013). In what follows, I articulate my belief system regarding culturally responsive pedagogy drawing from my teaching practices.

Figure 1. Tenets of Culturally Responsive Teaching and Africana Mathematics

Culturally Responsive Teaching (Gay, 2010)	Explanation	Translation to Africana Mathematics (Jett, 2013)
1. Culturally responsive teaching is validating. It teaches to and through the strengths of students to affirm their own and other students' cultural heritages.	*Culturally responsive educators validate students' cultures, knowledge systems, and experiences when engaging in the mathematics teaching and learning dynamic.* Examples include: creating learning environments to capitalize on cultural differences, disrupting the mathematics terrain as a space relegated and invented by the dominant culture, and challenging stereotypes concerning who can be high-achievers in mathematics.	Africana mathematics capitalizes on African American knowledge to inform the mathematics curriculum and it affirms African American students as competent mathematical thinkers.
2. Culturally responsive teaching is comprehensive. It teaches the whole student and holds students accountable for their own learning as well as one another's learning.	*Culturally responsive pedagogues engage in comprehensive teaching.* By so doing, they help to sustain the African American cultural identity. This precept is enacted with an ethos of success in mathematics spaces and it involves teaching the "whole" student.	Africana mathematics establishes the learning environment as a community of learners and utilizes this aspect to create a culture where mathematics and cultural identities thrive.
3. Culturally responsive teaching is multidimensional. It taps into multiple perspectives and experiences to make instruction more responsive to ethnic diversity.	*Culturally responsive teachers draw from multiple dimensions.* These dimensions include other academic disciplines such as language arts, music, art, and history, to name a few, to augment the mathematics learning process. Teachers do this by using students' cultural knowledge to anchor instruction.	Africana mathematics draws from different dimensions to showcase the mathematical contributions of African American scholars as well as other marginalized scholars of color.

Figure 1 (Continued)

Culturally Responsive Teaching (Gay, 2010)	**Explanation**	**Translation to Africana Mathematics** (Jett, 2013)
4. Culturally responsive teaching is empowering. It empowers students to become more successful learners and human beings in society.	*Culturally responsive teachers empower themselves and thus seek to manifest this same self-empowerment and self-efficacy in their students.* This empowerment tenet, like other principles, is contagious.	Africana mathematics empowers students to engage in challenging, rigorous mathematical practices and problems embodying the brilliance legacy from which they have come. African American students are made to feel mathematically empowered to complete demanding mathematics tasks, scholastic activities, and learning designs. Further, students believe that their mathematical competence is strengthened as a result of experiencing empowering mathematics pedagogy.
5. Culturally responsive teaching is transformative because it combines academic success with cultural competency to bolster transform-ative education.	*Culturally responsive educators create culturally transformative mathematics learning sites.* With this tenet, Gay (2010) asserts: "academic success and cultural consciousness are developed simultaneously" (p. 36). The purpose for African American students is two-fold. First, to transcend the cultural hegemony entrenched within mathematical textbooks, curricula, and other instructional resources. Secondly, to transform societal ills and ameliorate their brilliant intellectual paradigm.	Africana mathematics transforms traditional mathematical practices in that mathematical brilliance is coupled with Africana epistemology to achieve success on many fronts.
6. Culturally responsive teaching is emancipatory. It grounds multiculturalism in the teaching and learning process to challenge mainstream canons of knowledge.	*Culturally responsive pedagogues work to emancipate the learning process by exposing students to other people's/multiple "truths."* Using this ontological position, they create opportunities for students to free their minds and be emancipated. Drawing from Martin's (2009b) work, I have written about liberatory mathematics instruction in other spaces (see e.g., Jett, 2009; also see hooks, 1994 for discussions about teaching to transgress, which closely aligns with this tenet of culturally responsive teaching).	Africana mathematics makes authentic knowledge about ethnomathematics accessible to students with goals of liberating their minds and validating their keen mathematical identities.

Figure 2. Contextualized Classroom and Africana Mathematics

Contextualized Classroom (Ladson-Billings, 2009)	Explanation	Africana Mathematics (Jett, 2013)
1. Culturally relevant teachers treat students as capable learners and teach their content to the highest standards.	*When students are treated as competent, they are likely to demonstrate competence.* Culturally relevant mathematics teachers treat students as brilliant mathematical thinkers and expect students to demonstrate such mathematical brilliance in the classroom space. They use challenging and rigorous mathematics tasks, and they make certain that African American students exhibit the brilliance that resides within them to complete intellectual mathematics.	Africana teachers of mathematics start with the premise that African American students are brilliant and expect students to enact the brilliance that resides within them to excel in mathematics.
2. Culturally relevant teachers provide instructional "scaffolding" to promote optimal levels of academic success.	*When teachers provide instructional "scaffolding," students can move from what they know to what they need to know.* Culturally relevant mathematics instructors scaffold instruction. In other words, they add to and support the mathematics learning process by building on students' prior knowledge, and this prior knowledge is inclusive of students' cultural knowledge systems, skills, and experiences.	Africana teachers of mathematics connect African American students' cultural funds of current mathematics knowledge to cultural funds of future mathematics knowledge.
3. Culturally relevant teachers keep learning as the central focus of the classroom. In other words, instruction is foremost.	*The focus of the classroom must be instructional.* Culturally relevant mathematics educators center the focus of the classroom climate on instructional knowledge and ensure that learning takes place. The mathematics classroom is embraced as a place where all are involved in intellectual work (i.e., both teacher(s) and student(s)). Learning remains at the center of the classroom space, and instructional practices are geared toward this goal.	Africana teachers of mathematics embrace the learning environment as one where all are involved in the mathematics teaching and learning dynamic.

Figure 2 (Continued)

Contextualized Classroom (Ladson-Billings, 2009)	Explanation	Africana Mathematics (Jett, 2013)
4. Culturally relevant teachers extend students' thinking and abilities by building on what students already know.	*Real education is about extending students' thinking and abilities.* Culturally relevant mathematics teachers build on students' strengths and extend this newfound knowledge into their science of teaching and learning. African American students' situations, scenarios, and experiences are mathematized, and this extension leads to authentic learning and "real" education.	Africana teachers of mathematics unravel African American students' mathematical gifts and construct meaningful mathematics experiences that build on prior knowledge.
5. Culturally relevant teachers possess in-depth knowledge of the students and the mathematics content.	*Effective teaching involves in-depth knowledge of both the students and the subject matter.* Culturally relevant mathematics teachers possess a profound understanding of their students as well as the mathematics content knowledge. They form "real" relationships with their students, and these affirming relationships augment the mathematics learning space.	Africana teachers of mathematics delve deeper to form genuine relationships with their students. Thus, these intimate relationships are translated into heightened levels and expectations for mathematical performance.

My Culturally Responsive Instructional Practices

My mathematics teaching is governed by culturally responsive pedagogy, and I draw from the research on culturally relevant pedagogy and theories of culturally responsive teaching to guide my practices. The pedagogical frameworks of Gay (2010) and Ladson-Billings (2009) are invaluable to my teaching and scholarship as well as my work with African American students. I also utilize the works of other scholars who employ culturally relevant practices and are multicultural in their approach (e.g., Au, 2009; Chahine, 2013; Chartock, 2010; Le, Menkart, & Okazawa-Rey, 2008; Leonard, 2008; Matthews, Jones, & Parker, 2013; Nieto, 2010). Because I am deeply committed to the mathematics education of African American collegians, I work diligently to ensure that they tap into the brilliance that resides within them.

Writing about African American children in classroom spaces, Delpit (2012) shares: "If we do not recognize the brilliance before us, we cannot help but carry on the stereotypic societal views that these children are somehow damaged goods and that they cannot be expected to succeed" (p. 5). Being among a cadre of mathematics educators who recognizes the mathematical brilliance of African American students (Berry, 2008; Cooper, 2000; Jett, 2010, 2011; Lemons-Smith, 2013; Leonard & Martin, 2013; McGee & Martin, 2011; Moody, 2000; Stinson, Jett, & Williams, 2013; Thompson & Lewis, 2005), I share Delpit's sentiments that: "There is no course in the college curriculum that should not include the contributions and perspectives of African Americans" (p. 187). Further, I embrace and enact this ideological position in the mathematics classroom by not only exposing students to Africana contributions to mathematics, but also offering viewpoints from African American scholars and contextualizing mathematics problems to the cultural needs of African American students (e.g., see Ladson-Billings, 1997; Martin, 2009b; Williams, 1997). I do so by enacting the principles of culturally responsive teaching.

Given my role as a mathematics professor, I am in a unique position to teach mathematics content courses to preservice teachers who might later find themselves in an elementary, middle, or secondary level classroom of culturally and ethnically diverse students. In my courses, I begin instruction with the brilliance of Black and Brown children in mathematics (Leonard & Martin, 2013). Themes such as empowerment and liberation run rampant throughout my teaching practices. My hope is that my students will reflect on culturally responsive teaching and seek to be culturally responsive in their pedagogical practices. I do not wish for my students to become a clone of me or seek to position my work as if I have all of the answers to mathematics education's ills. Rather, I hope that they will carve out their own niche to produce fruitful outcomes for African American students. In my effort to implement culturally responsive practices in higher education, I highlight some of the things that I do in my instructional practices. While this list is not exhaustive, it is a starting point for reflection and action for those who might be inclined to be more responsive to the needs of African American collegians.

First, I treat African American college students as mathematically competent cultural beings and spread messages of brilliance (see Jett, 2012a; Leonard & Martin, 2013) in relation to their mathematical perspicacity. By using brilliance discourse and being intentional and deliberate in doing so, I empower students to take hold of and internalize positive affirmations concerning their mathematical abilities. This empowerment summons students to not only let their mathematical brilliance shine, but also to let their cultural ingenuity inform their work. In other

words, students are empowered to use mathematics as an analytic tool to examine socially just issues, analyze community issues, investigate policies and practices, dissect problems within their academic fields, and so forth.

Next, I solicit information from students about their cultural heritage, interests, and strengths. I draw from this information heavily throughout the semester to design mathematics tasks, problems, and projects as well as to validate students' cultural identities in the mathematics space. This practice is consistent with one of the missions of culturally responsive teaching: to be a "student" of diverse learners, using their cultural norms and practices as a catalyst for learning (Gay, 2010; Ladson-Billings, 2009). And, it goes beyond changing the name of a student in a mathematics word problem to the name of a student in the class; or, devising a mathematics problem to coincide with a particular holiday (Le et al., 2008). Rather, it is an authentic practice grounded in students' cultural experiences and legacies.

Also, in my mathematics courses I listen to and value my students' voices and embrace critical dialogue, whether it happens in small collaborative problem-solving groups or as a professional learning community. Collaboration and community building are prominent attributes of my mathematics courses, and these ideas are congruent to culturally responsive teaching (Gay, 2010). With small groups, the mathematical objectives, needs of my students, and need to ensure that students are exposed to multiple diverse mathematical perspectives and histories are the bases upon which group dynamics are formed. Utilizing mathematical concepts and theories, students' thinking patterns (as well as my own) are extended, and they draw upon their cultural and interdisciplinary knowledge bases to engage in rigorous mathematics.

Although my mathematics practices are not all-encompassing of culturally responsive teaching, efforts are being made to teach preservice teachers how to infuse culturally responsive practices at the K–12 levels, despite very little being done at the collegiate level to make mathematics culturally specific to the needs of African American students. What is troubling is that some K–16 mathematics courses taught are void of culturally responsive teaching, whereas other mathematics pedagogues expect students to complete meaningless mathematics tasks and worksheets that do not challenge them but rather serve as a true testament to what some mathematics educators believe to be the mathematics aptitude of African American students. This practice further substantiates my claim that mathematics instructors need to enact culturally affirming mathematics practices that simultaneously challenge African American students in meaningful ways and provide them with access to rigorous, culturally centered mathematics. From what I have experienced and seen at the collegiate level, "true" culturally responsive mathematics pedagogues are rare, especially those that espouse the brilliance of African American students' mathematics abilities. My hope is that all mathematics scholars and practitioners will shift the discourse to more precisely reflect the mathematical promise of African American students.

Future Research

This area of interest has several directions for future research. First, it seems prudent to perform research analyses with African American students concerning their mathematics successes and plights using their own words. This investigation should foreground race/ethnicity in

mathematics education (Martin, 2009a) as well as explore how culture affects their mathematics experiences. Ideas should also be solicited from African American students about ways to be culturally responsive to their needs as mathematics learners. If we are truly committed to being culturally responsive to African American students and capitalizing on their innate brilliance, then we must learn from them.

Second, future research should explore how ideas from the dominant culture are infiltrated in teacher education programs, especially as it pertains to mathematics. Researchers should probe preservice and practicing teachers from all racial groups concerning their ideological paradigms regarding the mathematical abilities of African American students to determine if teachers truly believe in the brilliance of African American students. Another suggestion would be to analyze the mathematical experiences of preservice teachers. One school of thought suggests that teachers teach in a similar manner in which they were taught. If preservice teachers were taught by those who embrace negative stereotypical views about African American students during their K–16 experiences, then how might this inform their pedagogical practices? Moreover, is it possible to expect preservice teachers to be culturally responsive mathematics educators when they have experienced mathematics as a disempowering enterprise themselves? As such, research in this area could produce recommendations to improve preservice mathematics teacher education and assist with supplying high quality teachers responsive to the needs of African American learners.

Next, researchers should initiate conversations with professors who have a track record of being culturally responsive to the needs of African American students. There is much to learn from these professors about sustaining culturally responsive mathematics communities. On the other hand, researchers should initiate conversations with professors who "claim" to meet the needs of African American students. This examination should include immersed observations and systematic interviews with mathematics professors to ascertain their pedagogical practices and perspectives on meeting the mathematics needs of students of color. In other words, researchers should explore whether mathematics professors' ideological dispositions match how they engage African American students in the mathematics teaching and learning dynamic. As such, future research should critically examine the practices of mathematics professors at colleges and universities with respect to culturally responsive teaching.

Additionally, future work should investigate the culturally responsive practices of STEM professors more broadly. With the current push to produce more STEM graduates, researchers should examine what culturally relevant instructional strategies engage students and attract them to select and persist in STEM majors. The goal is not to produce a "how to" manual about culturally responsive STEM education, but to promote a culture where culturally inclusive transformative practices are implemented in STEM classrooms. These recommendations are merely starting points to make the most of African American students' inherent intelligence in mathematics.

Conclusion

The need for culturally synchronized mathematics practices for African American college students cannot be understated. Though I am deeply committed to the mathematics education of

all students, I am especially committed to the mathematics education of African American college students and I treat my work of educating students from culturally mediated frameworks as a family matter. My hope is that more culturally responsive mathematics educators work to serve the needs of African American students and capitalize on the brilliance these students bring to the mathematical space. The mathematical enterprise, I believe, rests on this premise.

As I reflect back to the student's comment at the beginning of this article, I now question whether this student was: (a) operating from a positionality of privilege, (b) equating culturally responsive mathematics teaching with only teaching about race, (c) challenged as it pertains to messages of brilliance concerning African American students, (d) guilty of lacking a fundamental belief in the brilliance of African American students, (e) made to feel uncomfortable as a result of a particular mathematics lesson, or (f) experiencing some combination of the possibilities listed above.

While I may have "focused" on race or ethnicity during my mathematics instruction, shouldn't there be teachable moments and applicable lessons learned beyond the mathematics content in mathematics courses? Asked differently, how much more of a critical introspective look should I employ concerning my culturally responsive practices? And, what are the best ways for me to help students make explicit connections between the culturally responsive pedagogical framework and the intellectual tradition of mathematics? By making these connections, am I cheating my students out of making these connections for themselves?

What seems more perplexing, however, is that some students cannot fathom mathematics and culturally responsive teaching as a marriage, rather they view it as an *either/or*. Culturally relevant teaching practices, when coupled with mathematics, can easily evolve into an analytic tool to engage students in critical mathematics discourse, while simultaneously building on their brilliance. However, the current manner in which mathematics is positioned and taught in some spaces subtracts from the cultural and mathematical identities of African American students (Valenzuela, 1999). Now is the time for a more nuanced paradigm shift among college mathematics professors concerning culturally responsive mathematics that is receptive to the needs of African American students.

Unlike K–12 mathematics classroom teachers who have optional or mandated professional development sessions[4], mathematics professors at the college or university level seldom have opportunities to be exposed to this work. Although there are professional conferences for mathematics professors such as myself, these conferences are typically relegated to research, and many of the spaces at these conferences operate void of culturally responsive pedagogues and substantive discussions regarding the needs of African American students are rare. As mentioned previously, future research should examine the extent of culturally responsive mathematics practices among mathematics professors at colleges and universities. There is a significant gap in the literature regarding culturally responsive mathematics teaching practices in higher education and comprehensive examinations are needed in this area.

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[4] The lack of culturally responsive practices and discussions in mathematics professional development sessions for practitioners is beyond the scope of this paper.

Finally, as it pertains to the "identity thief" discussion, some readers may critique my sentiments and wonder why I use what some may consider as harsh language to describe colleagues with whom I have worked, with whom I currently work, or with whom I might work. While I do not wish for readers to get the wrong impression, the reality is that there are those from different racial and ethnic groups who espouse to culturally responsive teaching and enact such practices in undergraduate mathematics spaces. Whereas, there are others who function in a culturally decontextualized fashion. If we are serious about continuing to produce mathematically successful African American students and broadening the mathematics and STEM landscape, we must remain vigilant in our criticism concerning the lack of culturally responsive practices. My hope is that this article will cause mathematics professors in higher education to reflect, act differently, acknowledge, and capitalize on the mathematical brilliance and cultural resilience of African American students as well as other students of color in their mathematics space.

AUTHOR NOTES

Christopher C. Jett, Ph.D., is an Assistant Professor of Mathematics at the University of West Georgia. His research interests include: culturally relevant teaching, critical race theory, and the undergraduate mathematics experiences of African American students.

Correspondence concerning his article should be addressed to: Christopher C. Jett, Department of Mathematics, University of West Georgia, 1601 Maple Street, Carrollton, Georgia 30118. E-mail: cjett@westga.edu; Phone: (678) 839-4130.

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Racial Microaggressions and African American and Hispanic Students in Urban Schools: A Call for Culturally Affirming Education

Ayana Allen, Lakia M. Scott, and Chance W. Lewis
University of North Carolina at Charlotte

This conceptual paper explores racial microaggressions and their effects on African American and Hispanic students in urban schools. Microaggressions are pervasive in our society (Sue et al., 2007), and although often manifested in subtle ways, can be detrimental for their long-term effects on students' psychological, social-emotional, and intellectual development. Our analysis utilizes extant literature to explore racial *micro*aggressions on a *macro* level in terms of district/school level microaggressions and teacher level microaggressions. A discussion ensues concerning the effects of racial microaggressions on African American and Hispanic students. Furthermore, we advocate for a culturally affirming education to empower and engage educational stakeholders in the processes of developing cultural competency within our urban schools and communities.

Keywords: racial microaggressions, African American students, Hispanic students, urban schools.

Racial microaggressions, the brief verbal, behavioral, or environmental indignities that communicate hostile, derogatory, denigrating, and hurtful messages to people of color (Allen, 2012; Nadal, 2010; Sue et al., 2007), have been a recent interest amongst various fields and disciplines. The majority of the contextual literature concerning microaggressions has been found in the realms of social and counseling psychology (Sue et al., 2007). However, several traditional and recent works on racial microaggressions in education have focused on the post-secondary level (Donovan, David, Grace, Bennett, & Felicie, 2013; Solorzano, Ceja, & Yosso, 2000; Torres, Driscoll, & Burrow, 2010), while a new body of work is emerging that focuses on K-12 environments (Allen, 2012; Henfield, 2011). This article seeks to explore the complexities of racial microaggressions in the context of education, particularly in K-12 urban schools. It is our hope that this discussion of racial microaggressions will highlight the marginality of African American and Hispanic students in urban schools and engender valuable perspective building for educational stakeholders.

Theoretical Framework

Our conceptualization of microaggressions extends beyond the scope of simple verbal or behavioral interactions; rather we seek to explore *micro*aggressions on a *macro* level. We examine institutionalized systems and structures within K-12 district and school contexts, coupled with teacher positionalities that perpetuate racial micoaggressions. We contend that microaggressions are in fact detrimental for students, not for their seemingly short-term and innocuous impact (Sue et al., 2007; Wang, Leu, & Shoda, 2011), but rather for the "deleterious

and long term consequences" (Torres, Driscoll, & Burrow, 2010, p. 1095). Further, we theorize that a comprehensive culturally affirming education has the ability to positively shape the psychological, social/emotional, and intellectual development of African American and Hispanic students in urban schools.

Critical Race Theory

Critical race theory (CRT) is the theoretical lens upon which our discussion is founded. Since its inception from legal studies known as Critical Legal Studies (CLS), CRT continues to interrogate norms and assumptions to challenge the ways in which racial power and privilege are constructed (Delgado & Stefancic, 2012). This CRT framework uncovers how and why race mediates people of colors' experiences of subordination through social and institutional racism (Allen, 2012). CRT also offers a platform for analysis within educational contexts. Solorzano et al. (2000) asserted that CRT offers methods and pedagogies that lead to the transformation of the structural and cultural components of education, which "maintain subordinate and dominant racial positions in and out of the classroom" (p. 63). Bell's (1995) discussion of the intentions of critical race theorists such as himself, falls in line with our intentions in this article: "We emphasize our marginality and try to turn it toward advantageous perspective building and concrete advocacy on behalf of those oppressed by race and other interlocking factors" (p. 79). We utilize CRT as a springboard to launch our discussion on racial microaggressions and a thread to weave through our examination of its effects on African American and Hispanic students.

What are Microaggressions?

For the purpose of this discussion, Allen's (2012) definition of microaggressions is most pertinent. According to Allen, "microaggressions affect all marginalized groups and are felt through environmental cues as well as verbal and nonverbal hidden messages that serve to invalidate one's experiential reality and perpetuate feelings of inferiority" (p. 175). The entity of school serves as an environment that often communicates cues to students about their capabilities, the importance of their contributions, and their expected life outcomes based on who they are. According to Sue et al. (2007) microaggressions are transmitted through subtle "snubs, dismissive looks, gestures, and tones" (p. 273), and materialize in the form of (a) microassaults (explicit racial derogation), (b) microinsults (actions that convey insensitivity and are belittling to a person's racial identity), and (c) microinvalidations (actions that negate or nullify a person of color's experiences or realities) (Nadal, 2010). These categories help to frame the "various textures of microaggressions and the ways in which race is embedded in the fabric of one's life" (Allen, 2012, p. 176). As this discussion positions racial microaggressions within the domain of educational spaces, it is imperative to examine environmental microaggressions (racial assaults, insults, and invalidations which are manifested on systematic levels) (Sue et al., 2007) at the district and school level.

District and School Level Microaggressions

Microaggressions are eminent at the district- and school-level of urban education. The existence of such indignities continues to denigrate the experiences of African American and Hispanic

students. Historically, the aims of education were to create and reproduce a working class society in order to move from the agrarian lifestyle to industrial living (Wiggan, 2013). Universal education provided a way for the state to superimpose structural, ideological, and bureaucratic practices without further consideration for the population that would attend schools. Many of these practices are perpetuated today through school policies and operational structures such as overcrowding of urban schools (Sue et al., 2007), the placement of less qualified teachers in urban schools, and bias in standardized testing, amongst others.

In the section that follows is a synthesis of recent literature that encapsulates the racial disparities that exist in schools as they pertain to disciplinary policies, academic tracking, and the curriculum. Districts and schools serve as conduits of racial microaggressions for they often transmit socio-cultural messages which can perpetuate students' feelings of inferiority, and when internalized at the level of the unconscious, can greatly effect students' well being (Cokley, 2006).

Discipline (Zero-Tolerance) Policies

Research over the last four decades reveal racial disparities for African American and Hispanic students with regards to discipline ratings through zero tolerance mandates. These mandates have increased dropout numbers, school suspensions, and expulsions among this student population (American Psychological Association Zero Tolerance Task Force, 2008; Lewis, Butler, Bonner, & Joubert, 2010; Losen & Skiba, 2010). Zero-tolerance policies for public schools were enacted as a response to the *Gun Free School Zone Act of 1990* (18 USCA § 921), a means to safeguard against school violence. Within this federal mandate, states were required to expel students who brought firearms to school. As a result, the development of zero-tolerance mandates throughout the state and its district counterparts enabled administrations to establish consequences – mainly school suspensions and/or expulsions – as a behavior modification model and intervention.

As time progressed, more menial infractions involving weapons (i.e., what is considered a weapon), drug abuse (i.e., non-authorized prescription and over-the-counter medications), behavior (i.e., classroom disruptions and/or insubordination involving teachers and administrators), and other forms of school violence (e.g., bullying, cyber-bullying, instigating student violence) became inclusive of zero tolerance policies which provided grounds to discipline student violators more frequently and incisively. The harsh reality in regards to universal discipline policies is that traditionally marginalized populations often receive harsher/more punitive consequences than their racial counterparts (Lewis et al., 2010). Increases in school suspensions and the racial discipline gap further perpetuate racial disparities that ultimately disadvantage African American and Hispanic students. And it is with much criticism that zero-tolerance policies continue to serve as microaggressions in educational settings.

Academic Tracking Policies

Academic tracking (also referred to as *curriculum tracking*) policies also serve as a district-and-school-level microaggression that denigrates the educational experiences of Black and Hispanic students. Curriculum tracks were developed and exist to accommodate ability-stratified student

groups, which are typically divided by high, average, and low academic performance. In this model, students with higher academic performance are placed on higher tracks that usually lead to advanced courses and four-year colleges (Allen, Farinde, & Lewis, 2013), whereas students on lower tracks are placed in courses that often prepare them for vocational occupations. The mere practice of tracking affects student achievement because this variability in educational access and resources perpetuates large-scale educational inequities.

Traditional models of school tracking were associated with factors of race and social class rather than students' academic ability. This system of segregation between advantaged and lesser-advantaged students propel psychological factors that include a re-evaluation of self-concept, self-efficacy, and overall academic motivation (Ansalone & Ming, 2006). Ansalone and Ming (2006) proposed the incorporation of learning styles (the ways in which students process information) as a salient approach to guide which classes and/or tracks students should pursue. Werblow, Urick, and Duesbery (2013) investigated the relationship between academic tracking and school dropout populations. Their findings revealed that students who were enrolled in lower academic tracks were 60% more likely to drop out of high school and students who comprised these lower tracks were mostly Latino, received special educational accommodations, or were from lower socioeconomic backgrounds. They further contended that tracking is still associated heavily with racial and social class lines, where students most underrepresented in higher tracked courses were minorities and/or students from lower socioeconomic backgrounds.

Moreover, the disparities between the overrepresentation of African American and Hispanic students in special education as well as their under representation in gifted and talented programs serves as another systematic microaggression. Ford (2013) proposed effective ways to recruit and retain Black and Hispanic students in gifted education courses to counteract the vast underrepresentation of this demographic in public schools. With solutions surrounding culturally relevant practices that address academic, social, and cultural barriers that exist in the classroom, Ford provided staunch recommendations to posit student academic outcomes.

Hegemonic Curriculum

The term *hegemonic curriculum* has been used to define the ways in which curriculum in schools have been shaped to reflect the interests of the dominant social class. More modernly used, Ighodaro and Wiggan (2011) reference *curriculum violence* as "the deliberate manipulation of academic programming in a manner that ignores or compromises the intellectual and psychological well-being of learners" (p. 2) as an intentional term to illustrate the way hegemony still pervades school curriculums. More specifically, curriculum violence occurs when pertinent cultural values, messages, and historical truths are suppressed or omitted in aims to continue oppression amongst minority groups. Through empirical data findings of school district practices, Ighodaro and Wiggan explored systematic ways in which curriculum has reinforced miseducation for historically marginalized student populations. Watson (2013) credits the text as a point of praxis for social change and social empowerment through the authors' recommendations for African-centered pedagogy and curriculum re-design that reflects an uplifting and transforming educational experience for students. In the same vein, an inclusive curriculum is not enough: "No curriculum can teach itself. It does not matter if teachers have access to exceptional curriculum if they do not have the instructional skills to teach all students"

(Ladson-Billings, 2011, p. 37). Therefore, this discussion of microaggressions must extend to teacher level influences.

Teacher Level Microaggressions

Teachers play a critical role in the development of their students on all fronts pertaining to their psychological, social/emotional, and intellectual development. Due to the often cultural incongruence between the majority White teaching force (Landsman & Lewis, 2011) and their pupils, greatly composed of African American and Hispanic students, this racial demographic imbalance (Delano-Oriaran, 2012) warrants a discussion concerning the impact of teacher level microaggressions on students in classroom contexts. Overall, classroom and school climate is defined by the interactions between students and staff and the ways in which these interactions can influence school outcomes for African American and Hispanic students (Vega et al., 2012). In this section, we examine the ways in which teacher perceptions, deficit vs. asset based perspectives, and the lack of culturally relevant practices serve as teacher level microaggressions that ultimately marginalize African American and Hispanic students.

Teacher Perceptions and Dispositions

Teacher perception- that which a teacher believes about his/her students in regards to their abilities, capabilities, expectations, and likely outcomes can lead to a manifestation of microaggressions against their students. As such, teachers' perceptions set the overall tone for the classroom climate and this climate can greatly affect students' experiences. Because racial bias can unconsciously exist in teachers' perceptions, it is imperative that teachers possess tools to deconstruct their life experiences, historical contexts, and socio-racial-economic realities. In Rivera, Forquer, and Rangel's (2010) findings of microaggressions and the life experiences of Latino Americans, their college-educated participants noted that primary and secondary educational contexts had the most immediate and long lasting negative effects of microaggressions. Dually noted, microaggressions committed between teachers and students heightened the intensity of the impact in terms of teacher perceptions and expectations. Allen (2012) examined microaggressions and teacher perceptions as they related to the educational experiences of Black middle-class males in school. He found that the negative and stereotypical views held by teachers and administrators impacted the learning environment for the students. His findings indicated that teachers' perspectives resulted in racialized assumptions of intelligence, deviance, and differential treatment in discipline. These harmful racial microaggressions undermined the identity of the students as Black males and even stunted their ability to use their education for social mobility.

Along the same lines, teacher dispositions, comprising of beliefs, attitudes and perceptions come into play in a diverse learning environment (Talbert-Johnson, 2006). White (2012) highlighted that teachers resist disposition exploration, often denying widespread educational inequalities. This denial manifests when teachers need to "defend dominant social values from which they have personally benefitted" (p. 12) and when they have a "defensive reaction to challenges posed to their core beliefs and sense of self or individual identity" (p. 13). Oftentimes, teacher dispositions have a direct impact on the development of transformative relationships with students, making it even more detrimental when teachers are not aware of their own dispositions

(Vega et al., 2012). Positive relationships are paramount in urban school settings (Hancock, 2011) and when negative perceptions of students abound, authentic relationship building is stifled. Teachers should develop and possess an empathetic disposition through building nurturing and caring relationships with students (Talbert-Johnson, 2006). Additionally, teachers must commit to dig deeper to a level of critical consciousness (Nieto & McDonough, 2011) in order to recognize and unpack their own racial microaggression offenses.

Deficit vs. Asset Based Perspectives

When teachers attempt to leverage student differences as deficits rather than assets, another teacher level microaggression is ignited. Teachers often interpret differences as deficits, dysfunctions, and disadvantages in students and their cultures (Ford, Moore, & Whiting, 2006). Deficit thinking as defined by Ford et al. (2006) is the negative, stereotypical, and prejudicial beliefs one holds about diverse groups. Deficit thinking has profound implications for teachers and their students for deficit thinking prevents educational stakeholders from recognizing and acknowledging their students' strengths, and this mindset can influence the development of large-scale policies and practices (Ford et al., 2006). On the contrary, asset-based approaches consider racially diverse communities as having strengths and encourage empowerment (Delano-Oriaran, 2012). Delano-Oriaran's research directly addressed teacher deficit models through an authentic and culturally engaging (ACE) service-learning framework, which yielded positive results in terms of preparing, empowering, and engaging White middle class teachers in their development of cultural competency skills. Culturally responsive pedagogy is an asset-based approach to teaching and learning which acknowledges and utilizes student differences as strengths in the learning process. Cokley (2006) noted that culturally irrelevant curricula and culturally insensitive teachers combine to negatively impact the intrinsic motivation and academic identity of African American students. In contrast, culturally responsive teachers are "student-centered, eliminate barriers to learning and achievement and open doors for culturally different students to reach their potential" (Ford, 2010, p. 50). Teacher perceptions and actions can also transcend to student-to-student interactions in schools. If teachers transmit microaggresive behaviors towards marginalized students, this can have grave implications for the student-to-student level microaggressions that could potentially take place. In turn, there are several effects of both teacher level and district and school level microaggressions on students.

The Effects of Microaggressions on Students

African American and Hispanic students occasionally have unique encounters with racial microaggressions. This can be attributed to the stereotypes and prejudices typically associated to their group of membership (Sue et al., 2007; Wang, Leu, & Shoda, 2011) such as questions of immigrant status for Hispanics (Rivera, Forquer, & Rangel, 2010) and fear of violent behaviors for African American males (Allen, 2012; Henfield, 2011; Smith, Hung, & Franklin, 2011). We discuss three shared experiences/effects of racial microaggressions that may be experienced by this population—mental health and well-being, ascribed intelligence and perceived deviance, and self-concept and racial identity development.

Mental Health and Well-being

One of the major effects of microaggressions pertains to the health and well-being of students (Donovan et al., 2013; Henfield, 2011; Nadal, 2010)). Racial microaggressions assault students' psychological functioning through everyday behavioral and environmental encounters with inferiority (Torres, Driscoll, & Burrow, 2010). When one considers that people of color are exposed continually to microaggressions and that their effects are cumulative, it becomes easier to understand the psychological toil they may take on recipients' well-being (Sue et al., 2007). Nadal's (2010) work demonstrated that although microaggressions are often unconscious, they may lead to mental health problems, including depression, anxiety, trauma, or issues with self-esteem. Constantine (2006) asserted that racism-related life events and daily microstressors are exacerbated when in tandem with transgenerationally transmitted racism-related stress. Smith, Hung, and Franklin's (2011) study quantitatively examined the role that racial microaggressions has on Black males' mundane, extreme environmental stress (MEES) particularly as they moved up the educational pipeline. Interestingly, higher levels of educational attainment resulted in greater levels of MEES, which impacted the overall health and well being of the participants. Such experiences with microaggressions and the impact on the psychological and social emotional well-beings of students have great implications for students on a long-term scale.

Ascribed Intelligence and Perceived Deviance

Subtle attacks on students' intellectual abilities and teachers' negative interpretations of students' behaviors and intentions have strong influences on students. Such feelings of inferiority are triggered from performance anxiety in school or pressures to prove their competence in the face of such negative expectations. For example, high academic achievement amongst African American and Hispanic students can be viewed as the exception rather than the rule (Sue et al., 2007). Solorzano et al. (2000) stated:

> Racial microaggressions within academic spaces are filtered through layers of racial stereotypes. That is, any negative actions by or deficiencies noted among one or more African American students are used to justify pejorative perceptions about all African American students, while the positive actions or attributes of one or a few African American students are viewed as rare cases of success amidst their racial group's overall failures (p. 68).

Stereotype threat has also been noted as one of the most detrimental effects of student internalized intellectual inferiority. Students who belong to groups that are stereotyped are likely to perform less well in situations such as standardized tests in which they feel they are being evaluated through the lens of race and performance (Cokley, 2006).

Assumptions of deviance and wrongdoing amongst African American and Hispanic students have emerged as a major theme within the literature (Allen, 2012; Henfield, 2011; Sue et al., 2007). Henfield's (2011) study of Black males in a predominately White middle school supported this finding. The participants of his study often felt that they were viewed as criminals or stereotypical caricatures of Black males such as rappers, gangbangers, and athletes. These findings were consistent with Allen's (2012) findings of Black middle-class male students who

likewise reported that teacher and school interpretations of Black male behaviors were often disrespectful, aggressive, and intimidating. Such microaggressions towards students' intellectual capabilities and behavioral expectations have grave effects on their sense of self.

Self-Concept and Racial Identity Development

Another impact of racial microaggressions is that they chip away at students' self- concept and positive racial identity development. One's self-concept involves the way in which an individual develops a sense of oneself and his or her racial group. One's concept of self is an ongoing product of social interactions with others, particularly in the context of schooling environments. Likewise, racial identity development can be viewed as an individual's beliefs about the relevance of race in his or her life (Moore & Owen, 2009) and serves as a way of understanding how youth view themselves in relation to their ethnic group. The 'otherization' of youth as they navigate their sense of belonging has a strong bearing on their identity development (Bejarano, 2006). Historical and current structures in American life generate beliefs, attitudes, values, and ways that make it difficult for students to establish positive personal identity (Moore & Owen, 2009). According to Moore and Owen, self-concept and racial identity development are linked to academic achievement. They asserted that particularly during adolescence, students are aware of societal implications and stereotypes associated with their racial or ethnic group, which may lead to their disassociation with their racial group of membership to avoid stereotypes. Murrell (2009) contended that "agency is a critical capacity in the development of academically successful African American youth" (p. 97). Students who have strong self-concept and racial identity development can in fact advocate for themselves in ways that can positively impact their educational experiences. The myriad of effects of microaggressions on students such as the ones discussed here can be combated with culturally affirming educational experiences.

Culturally Affirming Education

Culturally affirming education can effectively and strategically combat racial microaggressions as they relate to the educational experiences of African American and Hispanic students in urban schools. Culturally affirming education extends the discussion of cultural relevancy because it does not simply implicate accommodation, rather affirmation. Affirming education means that one's background, culture and experiences are viewed with high regard and esteem. Moreover, the educational process is committed to the positive self-concept and racial identity development of students by honoring the legacy, and historical and contemporary contributions of their racial groups. Districts, schools, and teachers can utilize culturally affirming education to remedy the effects of microaggressions on African American and Hispanic students.

Culturally-Specific Curriculum that Empowers

A culturally-specific curriculum can serve as a change agent to combat microaggressions in urban education. The first culturally-specific curriculum which centered on teaching students of color is that of Afrocentricity. Wiggan (2012) discusses three lesser-known African American historical figures and their connections to Afrocentricity by providing scholarship on the experiences of African people and those of African descent. He provides the reader with a deeper understanding of how education has been historically and contemporarily used as a vehicle for

liberation and personal emancipation. The foundations and core tenets of Afrocentric curriculums and practices in the classroom have the potential to provide both the student and teacher with a cultural centering that reflects appreciation, homage, and cultural affirmation. Continued, curriculum in the classroom should be a process that brings about global awareness and ongoing knowledge development about the self and others. Kumaradivelu (2012) propounds the KARDS model, which stands for Knowing, Analyzing, Reflecting, Doing, and Seeing. He posits that this process is cyclical for teachers to best impart knowledge on their students. This is particularly important when considering the implications of using ethnic studies and/or culturally-specific curriculum approaches to learning with diverse student populations. In this model, students and teachers can become more reflective and critical through self-introspection about educational empowerment.

Teachers and Culturally Affirming Education

Perhaps the most integral theme in culturally affirming education is that of centrality, which centers on racial consciousness in the classroom. Friere (1970) proposed critical consciousness within his discussion of the banking model of education. The premise behind the banking model is that students are empty vessels in which teachers deposit and then withdraw information, which further alienates students from their learning. Friere also asserted that only through dialogic interaction between the teacher and the student would reflection and examination of social/political/economic forms of control push for liberation of the oppressed. Further, he contended that liberation and social agency from the oppressor should not be based on charity, but through an effort of solidarity for social change. Other authors such as Ford (2010), Kumardivelu (2012), Kunjufu (2002), Ladson-Billings (2011) and Sleeter (2012) push for culturally relevant and responsive teaching and pedagogy. Loosely defined, this involves learning that is centered on providing meaningful curriculum and instruction for students. In this model, students reactivate their prior knowledge and experiences to make connections in learning; and multiple perspectives are encouraged to foster learning. Culturally relevant pedagogy and teaching also involves allowing students to examine the social, political, economic, and cultural implications of society. Teachers can create socially supportive classrooms that foster emotionally warm and caring relationships among teachers and peers (Wentzel, Russell, Garza, & Merchant, 2011). Furthermore, teachers must identify and monitor their own biases and microaggressions towards students (Sue et al., 2009) to serve as culturally competent instructional and cultural leaders in their classrooms

<div align="center">

Conclusion

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Racial microaggressions, as examined through the lens of district/school and teacher levels, persistently affect African American and Hispanic students' experiences in urban schools. With the incorporation of a culturally affirming education, districts, schools, and teachers can move towards cultural competency (Ladson-Billings, 2011) by assessing the overall cultural climate of schools and classrooms (Henfield, 2011), supporting positive relationship building with students, families (Hancock, 2011), and communities (Delano-Oriaran, 2012), and striving to eradicate deficit positionalites (Ford et al., 2006). On a systematic level, districts and schools must transparently evaluate their disciplinary policies, remove the hegemonic curriculum and replace it with a culturally-specific and empowering curriculum, and dismantle tracking policies that

assault and denigrate students' educational opportunities. Lastly, educational stakeholders can support students' own personal resistance against microaggressions through the development of counter spaces (Solorzano et al., 2000; Torres & Driscoll, 2010), the creation of diverse opportunities that build cultural wealth through social and navigational capital (Allen, 2012), and positive self-concept and racial identity development (Moore & Owen, 2009). The awareness, acknowledgement, and removal of microaggressions from educational spaces will support the healthy psychological, social-emotional, and intellectual development of all students in urban schools.

AUTHOR NOTES

Ayana Allen, PhD is the Post Doctoral Fellow for the *Urban Education Collaborative* at the University of North Carolina at Charlotte. Her research focuses on urban education, postsecondary access and success for underrepresented students, and identity development within predominately White educational contexts. **Lakia M. Scott, M.Ed.** is an urban education doctoral student at the University of North Carolina at Charlotte. Her research interests include: single-gender charter school models, student perceptions about historically Black institutions, urban literacy, and e-learning devices as an educational equalizer. **Chance W. Lewis, PhD** is the Carol Grotnes Belk Distinguished Professor and Endowed Chair of Urban Education at the University of North Carolina at Charlotte. He is also the Director of the *Urban Education Collaborative*, which is publishing the next generation of research to improve urban schools. His research interests are: the academic achievement of students of color in urban schools and the recruitment and retention of Black male teachers

Correspondence concerning this article should be addressed to Ayana Allen, Department of Middle, Secondary, and K-12 Education, University of North Carolina at Charlotte, Charlotte, NC 28223. Email: aallen96@uncc.edu

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Educational Tweets

William E. Moore

Eternal Verities

Useful knowledge is never transferred intact. Knowledge is constructed in the mind of the learner.

Teaching is something that has historically been done to students; not with students.

Knowledge is seldom transferred intact from the mind of the teacher to the mind of the learner.

Understanding develops as knowledge becomes better connected. Students don't struggle because of weak math skills; they don't see the connection between math and what you ask them to do.

No subject — with the possible exception of chemistry — is intrinsically interesting.

People who don't want to learn usually don't. When placed in a stimulating environment, with enthusiastic people, some who think they don't want to learn change their minds.

Purposeful, directed learning is much more efficient when you get frequent, unambiguous feedback about your progress.

The best way to organize information after it is understood is not necessarily the best way to organize it so that it will be understood in the first place.

Predigested knowledge and predigested food are equally unpalatable.

George M. Bodner, PhD, Arthur E. Kelly Distinguished Professor of Chemistry, Education and Engineering, Department of Chemistry, Purdue University. E-mail: gmbodner@purdue.edu

Humanities

Throughout my career as an educator and administrator, I would not have traded my inclusive, interdisciplinary liberal education for an exclusive, singularly focused one, even in my field of music. That type of broad background was invaluable to me in making the case to students of the need for developing broad philosophical concepts, values, communication skills and critical thinking, not only in their chosen disciplines, but also in the greater realm of knowledge and life experience. The flame of understanding burns so much brighter when its fuel is an integrated approach to learning. It is not what we know, but how we use that knowledge; not how we learned it, but how we might teach it, apply it or—better still—look at it in a different way. For me, the arts and humanities are the "ah" of the "ah-ha!--eureka!" experience of discovery and are intrinsically linked with the sciences, not adversarial or antithetical to them. When he was at Princeton University, Albert Einstein played violin in the Westminster Choir College Orchestra. All things being relative, could we not imagine that, by adding an "A" for the Arts to the mantra-like STEM acronym, we might find the "STEAM" to put our engine of progress back on a more productive, holistic track?

Richard Webb, PhD, Professional Musician and former Dean and Professor, Baton Rouge, LA. E-mail: Dick62442@aol.com

Mentoring

As I finished a mentoring meeting today with an eager new graduate student embarking in a PhD program in STEM at LSU, I reflected upon the importance of mentoring as a critical element. There is no other way by which one can excel in the STEM environment, a challenging landscape wrought with ever increasing demands and riddled with pitfalls and unwritten rules. Not only does a mentor help identify those pitfalls, this trusted individual provides resources and advice which may not be available by any other mechanism. In addition, mentoring is essential for increasing diversity in STEM given that these educational programs and professions were pioneered and designed by white males, for white males. As such, the culture of these disciplines is in many ways inherently sub-optimal for supporting women and underrepresented minorities. For those groups in particular, mentoring helps level the playing field and cultivates a diverse and inclusive STEM community.

Gloria Thomas, PhD, Executive Director of Research, Education and Mentoring, Office of Strategic Initiatives, Louisiana State University. E-mail: gloriathomas@lsu.edu -- http://osi.lsu.edu

Online Resources

Peggy Snowden ◆ *Chauncey Carr-McElwee*

American Association for Employment in Education (AAEE) - a professional organization that provides access to research, publications, and networking opportunities to assist colleges, universities, and schools in the employment of educators for staffing excellence in education. Full access to resources on this website requires membership. AAEE membership categories include institutional membership (college, school systems, and associate), affiliate membership (non-profit and for profit organizations), and special membership (emeritus and honorary). This organization has regional conferences and a national conference for professionals engaged in educator preparation, recruitment, and employment or retention. AAEE also has an awards program for its members and it provides awards to its members in five categories.

Annenberg Learner - provides resources and professional development for teachers to advance excellence in teaching. This website uses media and telecommunications to enhance teachers' professional growth in their respective fields and improve their teaching methods. Resources (i.e., workshops and courses) are provided in six categories: arts, education theory and issues, history and social studies, literature and language arts, mathematics, and science. Teachers who participate fully in the workshops/courses can earn graduate education credit through Colorado State University. Annenberg Learner, a division of the Annenberg Foundation, which funds a range of programs in education and other areas, funds and distributes over 100 multimedia courses and workshops to help teachers keep current on the content they teach and provide them with research on the most effective teaching practices

Implementing the Common Core State Standards - provides information on "what students are expected to learn". The mission of this initiative is to ensure that students are provided high quality education that: is relevant to the world, fully prepares them for the future, and provides them with the skills to complete successfully in the global economy. Common Core State Standards are provided in the areas of mathematics and English language arts. The website provides resources developed jointly by the Council of Chief State School Officers and the National Governors Association Center for Best Practices that are designed to advance understanding of the standards and their underlying premises, and it provides a interactive map of the states (also including the District of Columbia), four territories, and Department of Defense Education Activity that have and have not yet adopted the Common Core State Standards.

Teaching Tolerance - a magazine founded in 1991 by the Southern Poverty Center that is published twice a year. Teaching Tolerance also publishes a weekly eNewsletter. Subscriptions are free to all classroom teachers, librarians, school counselors, school administrators, professors of education, youth directors at houses of worship, and employees of youth serving non-profit organizations. In addition, Teaching Tolerance offers free film kits, other classroom resources and professional development materials such as articles, to support teachers in improving their practice and bringing issues of diversity, equality, and social justice into K-12 classrooms in a fun and engaging way.

The Event Zone

Martha Jallim Hall ◆ *Michael J. Maiorano*

ASCD Conference on Educational Leadership
November 1-3, 2013
Las Vegas, Nevada

National Council on Rehabilitation Education
Building on the Best: Designs for Success
November 3-5, 2013
Arlington, Virginia

National Association for Multicultural Education
Erasing the Shadows, Embracing the Light: Re/Visioning Multicultural Education
November 6-10, 2013
Oakland, California

IDA Annual Reading, Literacy & Learning Conference
Promoting Literacy Through Research, Education and Advocacy
November 6-9, 2013
New Orleans, Louisiana

National Science Teachers Association (NSTA) Area Association
November 7-9, 2013
Charlotte, North Carolina

American Speech-Language-Hearing Association
The Magic of Teamwork: Science and Service Delivery
November 14-16, 2013
Chicago, Illinois

2013 NAEYC Annual Conference & Expo
Imagine Innovate Inspire
November 20-23, 2013
Washington, DC

2013 ASHE Annual Conference
Association for the Study of Higher Education
November 13-16, 2013
St. Louis, Missouri

Annual NCTE Convention
National Council of Teachers of English
(Re)Inventing the Future of English
November 21-24, 2013
Boston, Massachusetts

4th Annual Global Education Conference
Connecting Educators and Organizations Worldwide
November 18-22, 2013
(through November 23rd in some time zones)
Free Week-Long Online Event

93rd National Council for Social Studies Conference
Social Studies: Gateway to the Core of Learning
November 22-24, 2013
St. Louis, Missouri

Literacy Research Association
December 4-7, 2013
Dallas, Texas

National Science Teachers Association (NSTA) Conference (Area Conference)
December 12–14, 2013
Denver, Colorado

ACE Leadership Academy for Department Chairs
American Council on Education
January 9-10, 2014
Miami, Florida

**Scientific Learning
Complimentary Webinars**

Neurobiology of Autism: Interventions that Work
November 7, 2013
4:00 p.m. Pacific Time | 7:00 p.m. Eastern Time
Length: 90 minutes

Reading for Meaning: The Role of Deep Practice
November 12, 2013
12:00 p.m. Pacific Time | 3:00 p.m. Eastern Time
Length: 45 minutes

3A's - What's New and What to Do: Auditory Processing Disorders (APD), Attentional Disorders (ADD & ADHD), Apraxia of Speech in Children (CSA)
November 18, 2013
4:00 p.m. Pacific Time | 7:00 p.m. Eastern Time
Length: 90 minutes