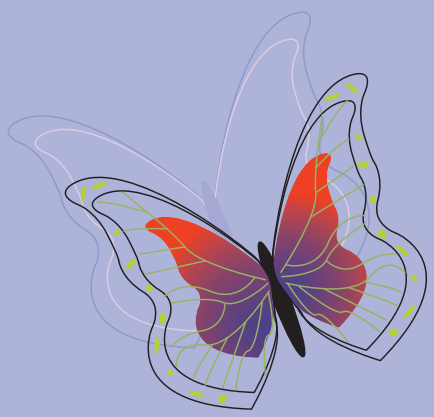
Leading With Diversity

CULTURAL COMPETENCIES FOR TEACHER PREPARATION AND PROFESSIONAL DEVELOPMENT





Elise Trumbull
Maria Pacheco

Contents

Part I: Introduction

Part II: Culture

Part III: Language

Part IV: Race & Ethnicity

References

An introduction to this resource and to the topic of cultural competence, including definitions of key terms, the current and historical context, and the supporting research

Leading With Diversity:

CULTURAL COMPETENCIES FOR TEACHER PREPARATION AND PROFESSIONAL DEVELOPMENT

PART I:

Introduction



Elise Trumbull
Maria Pacheco

Leading With Diversity:

CULTURAL COMPETENCIES FOR TEACHER PREPARATION AND PROFESSIONAL DEVELOPMENT

PART I:

Introduction



Elise Trumbull
Maria Pacheco

The Education Alliance at Brown University

Since 1975, The Education Alliance, a department at Brown University, has helped the education community improve schooling for our children. We conduct applied research and evaluation, and provide technical assistance and informational resources to connect research and practice, build knowledge and skills, and meet critical needs in the field.

With offices in Rhode Island, New York, Puerto Rico, and the Virgin Islands, and a dedicated team of over 100 skilled professionals, we provide services and resources to K–16 institutions across the country and beyond. As we work with educators, we customize our programs to the specific needs of our clients.

Northeast and Islands Regional Educational Laboratory (LAB)

The Education Alliance at Brown University is home to the Northeast and Islands Regional Educational Laboratory (LAB), one of ten educational laboratories funded by the U.S. Department of Education's Institute of Education Sciences. Our goals are to improve teaching and learning, advance school improvement, build capacity for reform, and develop strategic alliances with key members of the region's education and policymaking community.

The LAB develops educational products and services for school administrators, policymakers, teachers, and parents in New England, New York, Puerto Rico, and the Virgin Islands. Central to our efforts is a commitment to equity and excellence. Information about all Alliance programs and services is available by contacting:

The Education Alliance at Brown University
222 Richmond Street, Suite 300
Providence, RI 02903-4226

Phone: 800.521.9550
Fax: 401.421.7650
E-mail: info@alliance.brown.edu
Web: www.alliance.brown.edu

PACIFIC RESOURCES FOR EDUCATION AND LEARNING (PREL)

Pacific Resources for Education and Learning (PREL) serves the educational community in the U.S.-affiliated Pacific islands, the continental United States, and countries throughout the world. PREL partners with schools and school systems to provide services that range from curriculum development to assessment and evaluation. Our programs bridge the gap between research, theory, and practice, to provide resources and products that promote educational excellence for children, youth, and adults, particularly in multicultural and multilingual environments.

PREL's main office is located in Honolulu, Hawai'i, with service centers in American Samoa, the Commonwealth of the Northern Mariana Islands, the Federated States of Micronesia (Chuuk, Kosrae, Pohnpei, and Yap), Guam, the Republic of the Marshall Islands, and the Republic of Palau. The Honolulu office serves as the gathering place where Pacific Islanders of all nations collaborate to achieve common educational interests. PREL's offices throughout the region ensure that the important connection between education and culture is always appreciated.

Through our mission, Building Capacity Through Education, PREL envisions a world where all children and communities are literate and healthy—global participants, grounded in and enriched by their cultures. PREL's focus will remain firmly imbedded in the principles established in our vision. They are our sources of inspiration, commitment, and direction.

Pacific Resources for Education and Learning
900 Fort Street Mall, Suite 1300
Honolulu, HI 96813-3718

Phone: 808.441.1300 (Toll-free) 800.377.4773
Fax: 808.441.1385 (Toll-free) 888.512.7599
E-mail: askprel@prel.org
Web: www.prel.org

About the Authors

Dr. Elise Trumbull is an applied psycholinguist whose research addresses the relationships among language, culture, and schooling. She directed the Bridging Cultures project at WestEd from 1996–2004, where she also collaborated on assessment research on English language learners. She is the author of five books, including *Bridging Cultures Between Home and School*, *Assessment Alternatives for Diverse Classrooms*, and *Language and Learning: What Teachers Need to Know*.

Dr. Maria Pacheco is the director of the Equity and Diversity programs at The Education Alliance. She has 28 years of experience addressing issues of cultural diversity in urban schools and higher education. As a researcher, teacher, and program director, she has worked extensively in the areas of equity pedagogy, curriculum development, English language learners, literacy, and minority parent and community involvement. She is the co-author of *Claiming Opportunities: A Handbook for Improving Education Through Comprehensive School Reform* and *Approaches to Writing Instruction for Late-Adolescent English Language Learners*.

Acknowledgements

The development of this product has been a true collaborative effort between the LAB and PREL. We would like to thank PREL's staff Thomas Barlow and Karen Ehrhorn for their support. We wish to acknowledge Jennifer Borman, Fran Collignon, Tom Crochunis, Mary-Beth Fafard, Eileen Ferrance, Chad Fogleman, Margaret Harrington, Carolyn Panofsky, Janet Santos, Sara Smith, Adam Urbanski, and Cynthia Way for their thoughtful review, contributions, and guidance during the preparation of this resource.

Authors: Elise Trumbull and Maria Pacheco
Editor: Cynthia Way
Designer: Patricia McGee

Copyright © 2005 Brown University and Pacific Resources for Education and Learning

This publication is based on work supported by the Institute of Education Sciences (IES), U.S. Department of Education, under contract numbers ED-01-CO-0010 and ED 01-CO-0014. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the authors and do not necessarily reflect the views of IES, the U.S. Department of Education, or any other agency of the U.S. Government.



PART I: INTRODUCTION

PURPOSE AND AUDIENCE

Current research on education reform (Stringfield, Datnow, Ross, & Snively, 1998), changing student demographics, and the No Child Left Behind Act of 2001 (NCLB) all affirm that it is critical for teachers to meet the learning needs of those students for whom disparities in achievement still persist. Today's students most in need of support are often African American, American Indian, or from immigrant or migrant families. Forty-one percent of the nation's classrooms have at least one English language learner (ELL), and 40% of the nation's students are from culturally and linguistically diverse backgrounds (National Center for Education Statistics [NCES], 2002; National Clearinghouse for English Language Acquisition [NCELA], 2003). According to a 2002 NCES report, 41.2% of all teachers in the United States had some students who spoke dialects or other languages at home and who were still in the process of becoming proficient in English, but only 12.5% received eight or more hours of related teacher training. Significant numbers of teachers who work in low-performing schools fall into the category of teachers "least prepared" to deal with the students who need the most help.

In response to this need, most state education agencies explicitly require that teachers meet certain criteria on cultural competencies before receiving licensure or certification. However, many teachers need professional development to build cultural competencies—the skills and awareness related to issues such as culture, language, race, and ethnicity. *Leading With Diversity: Cultural Competencies for Teacher Preparation and Professional Development* is a resource providing current research-based information on cultural competencies that will help inform the design of professional development. This resource is designed for higher education, state-, and district-level educators

and professional developers who are preparing teachers to work with students from diverse cultural and linguistic backgrounds.

In *Leading With Diversity*, we draw together three sets of teacher cultural competencies in the areas of **culture**, **language**, and **race and ethnicity**, along with supporting research and resources. Although there are other aspects of cultural competence that need equal attention but are not addressed in this resource (e.g., gender), these three main themes with their sets of competencies are a good starting point for professional development. These competencies are based on research and have been advocated by educators or endorsed through initiatives and reports by numerous national organizations, including Interstate New Teacher Assessment and Support Consortium (INTASC), Teacher Education Accreditation Council (TEAC), the National Board for Professional Teaching Standards (NBPTS), the National Council for Accreditation of Teacher Education (NCATE), and Educational Testing Service's (ETS) Praxis II: Principles of Learning and Teaching (PLT). For those with expertise in designing professional development, this resource provides information that they can adapt to their setting and, importantly, a guiding vision for culturally competent teaching in today's schools.

HOW THE RESOURCE IS ORGANIZED

This resource is organized according to three main themes in cultural competence: (1) culture, (2) language, and (3) race and ethnicity. Because these competencies are interrelated and yet each can be studied independently, we have divided the material into modules, making it easy for the reader to review and refer to different parts of the resource.

Part I introduces the topic of cultural competence and includes background information on cultural competencies, the states' role in their implementation, the research-based context, and guiding assumptions that formed this material in this resource. Part II presents four competencies related to culture that transcend all aspects of diversity.

Part III outlines three competencies in the area of language that are relevant to both native English speakers and English language learners. Part IV describes six competencies for addressing issues of race and ethnicity in the classroom and school. Throughout each part are quotes from research literature and examples that illustrate or expand on important points. Finally, the fifth booklet comprises all the references for the four parts.

In each part, there is a preview of the general competencies and the subcompetencies—the strategies, actions, and teacher dispositions that support attainment of the competencies. For some of the competencies, the strategies are more explicit and extensive than for others. This is due partly to the nature of the competencies and available research, but it is also because field reviewers recommended inclusion of specific strategies. At the end of each part, we suggest resources for further exploration. It is important to note that this resource is designed to provide information useful to designing professional development but does not seek to address how to design professional development; the assumption is that readers will know best how to reach the teachers in their school and district once they have a clear orientation to cultural competence.

DEFINING CULTURAL COMPETENCE

Cultural competence entails recognizing the differences among students and families from different cultural groups, responding to those differences positively, and being able to interact effectively in a range of cultural environments (Lindsey, Robins, & Terrell, 2003). Cross (1995) defines cultural competencies more explicitly as "a set of congruent behaviors, attitudes, structures, and policies that come together to work effectively in intercultural situations" (p. 4). The term refers to culture in the very broadest sense. The first step for teachers in developing cultural competencies is recognizing how their own perspectives and knowledge of the world are rooted in a particular cultural, racial, and ethnic identity and history (Lindsey et al., 2003).

Some use the term *cultural proficiency* instead of *cultural competence*, to represent the highest level of ability to understand and work with people from different backgrounds (Lindsey et al., 2003). Still others distinguish between the two, considering cultural proficiency to be a more advanced state of understanding and capacity to act constructively (Lindsey et al., 2003). We have chosen the term cultural competence because we believe it links best to the terminology used in relevant literature and in states' efforts to ensure a teaching workforce that is prepared to work with a diverse population of students (Education Alliance, in press).

Ladson-Billings (2001) states that cultural competence is present in classrooms where

- "The teacher understands culture and its role in education.
- The teacher takes responsibility for learning about students' culture and community.
- The teacher uses student culture as a basis for learning.
- The teacher promotes a flexible use of students' local and global culture" (p. 98).

BACKGROUND ON TEACHER CULTURAL COMPETENCIES

Preparing teachers to competently address the cultural and linguistic characteristics of an increasingly diverse student population continues to be a daunting task. Since the 1990s, teacher preparation organizations and researchers have promoted standards and guidelines. Current federal and state requirements on teacher quality demand teachers' expertise and effectiveness in reaching children with a wide range of abilities, skills, and needs in low-performing schools (NCLB, 2002). Teachers greatly benefit from knowledge about the nature of culture and cultural diversity, the relationship of language to culture

cultural competence: *the ability to recognize differences based on culture, language, race, ethnicity, and other aspects of individual identity and to respond to those differences positively and constructively*

and identity, first and second language development, approaches to teaching a second language, approaches to teaching content-area material, and assessing content-area learning by ELLs (Lucas, 2000). In addition, researchers (Darling-Hammond, 2000; Villegas, 2002) have established the correlation between ELLs' academic achievement and their teachers' effectiveness and competencies. However, many teachers have not received the professional development necessary to meet these demands.

In the 1990s, the National Board for Professional Teaching Standards (NBPTS) addressed the need for teacher cultural competencies by providing a comprehensive road map to those involved in teacher preparation. The board recognized that

> Regardless of assignment or approach, such teachers work toward the same goals for their students: to develop students' proficiency in English; to provide students with access to important subject matter and advance their understanding of subject matter; and to assist students in becoming part of the fabric of the school and responsible members of a democracy. (NBPTS, 1998)

The board established standards requiring that all candidates for national certification in English as a New Language respond to a common core of understandings, dispositions, and skills (NBPTS, 1998), including the ability to

- Work to increase students' access to the entire curriculum while they learn English and simultaneously honor the cultural and linguistic resources students bring to school;
- Know that language and culture are interrelated;
- See their role as a conduit among the students' culture, the school's culture, and the mainstream culture of American society; and
- Advocate for students both in school and in the wider community.

Informed by the above premises, the board set standards for teachers seeking national certification in English as a New Language, including:

- **Knowledge of Language and Language Development** – Accomplished teachers of linguistically and culturally diverse learners are models of language proficiency in the languages in which they are expected to teach. They draw on their knowledge of language and language development to understand the learning process and to make necessary curricular modifications.

- **Knowledge of Culture** – Accomplished teachers of linguistically and culturally diverse learners are knowledgeable about and sensitive to the dynamics of culture in general and their students' cultures in particular, which enables them to understand their students and to structure a successful academic experience for them.

- **Knowledge of Subject Matter** – Accomplished teachers of linguistically and culturally diverse learners draw on a comprehensive command of subject matter, language of instruction, and their relationship to each other to establish goals, design curricula and instruction, and facilitate student learning. They do so in a manner that builds on students' linguistic and cultural diversity.

- **Meaningful Learning** – Accomplished teachers of linguistically and culturally diverse learners use a variety of approaches that allow students to confront, explore, and understand important and challenging concepts, topics, and issues in meaningful ways.

- **Multiple Paths of Knowledge** – Accomplished teachers of linguistically and culturally diverse learners provide multiple paths to help students develop language proficiency, learn the central concepts in each pertinent discipline, build knowledge, and strengthen understanding of the disciplines. They effectively use the language of instruction to enhance subject matter learning.

- **Learning Environment** – Accomplished teachers of linguistically and culturally diverse learners establish a caring, inclusive, safe, and linguistically and culturally rich community of learning where students take intellectual risks and work both independently and collaboratively.

- **Assessment** – Accomplished teachers of linguistically and culturally diverse learners employ a variety of assessment methods to obtain useful information about student learning and development and to assist students in reflecting on their own progress.

- **Linkages With Families** – Accomplished teachers of linguistically and culturally diverse learners create linkages with families that enhance the educational experience of their students. (NBPTS, 1998)

Likewise, researchers specializing in ELL education have addressed this issue. Wong-Fillmore and Snow (2000) proposed critical competencies that effective teachers of ELLs should develop. They distinguished five functions related to language: (1) knowledge of linguistics and language, (2) language and cultural diversity, (3) sociolinguistics, (4) language development and second language acquisition, and (5) an understanding of academic discourse.

More recently, Villegas and Lucas (2002) also proposed criteria for accomplished teachers of ELLs. Their recommendations are grounded in years of research on culturally responsive pedagogy. They advance the notion that culturally responsive teachers are socioculturally conscious—that is, they understand that people's ways of thinking, behaving, and being are influenced by race, ethnicity, social class, and language (Banks, l996, cited in Villegas and Lucas, 2002). This notion requires that teachers understand their own socio-cultural identities (Banks, l996, cited in Villegas and Lucas, 2002). Accordingly, they can develop their sociocultural awareness through autobiography, reflection, and self-analysis.

According to Villegas and Lucas, teachers who are socioculturally conscious are able to maintain affirming views of students from diverse backgrounds in their classrooms. They consider themselves responsible for creating necessary changes and capable of making schools more equitable for all learners. They understand how learners construct knowledge and they promote knowledge construction with great confidence. They make connections to their students and their communities. Above all, they design instruction that builds on their students' background knowledge while stretching their minds beyond what is familiar.

García (2002) also describes a set of attributes that characterize effective teachers of ELLs. Derived from studies of effective teachers of ELLs, the attributes fall into four distinctive domains: knowledge, skills, dispositions, and affect. Specifically, effective teachers know what outcomes students are working toward and what students must do to get there. They are dedicated, have a sense of efficacy, and know how to communicate high expectations. They use active teaching methods, making explicit what students need to know and be able to do. They engage students by pacing instruction appropriately, monitoring progress, and providing appropriate and expedient feedback. They also mediate instruction for their students by using native language strategies and English to make instruction clear.

Gay (2000) describes effective teaching practice as "anchored in caring, commitment, cultural competence, and an understanding that school performance takes place within a complex sociocultural ecology and is filtered through cultural screens both students and teachers bring to the classroom" (p. 54). Many other studies on culturally responsive education examine teaching practices that are effective for students from diverse backgrounds (Ladson-Billings, 1994; Sheets, 1995; Powell, 1996).

By definition, *culturally responsive pedagogy* refers to the design of curriculum and instruction whose objective is to build on students' cultural knowledge (Bartolomé, 1995; Villegas, 1991). For example, Gloria Ladson-Billings' 1995 research with teachers of African American students concluded that incorporating the home culture or language (e.g., a foreign language) into the educational setting produces a higher degree of success among students excluded from mainstream settings.

Ladson-Billings (1995a) outlined three criteria necessary in the implementation of culturally relevant pedagogy. First, culturally relevant teaching must result in the academic success of its students. Second, culturally relevant teaching maintains a child's cultural identity while simultaneously promoting academic success. Third, culturally relevant teaching creates a social consciousness among students, allowing them to challenge the structure of society and view education as a tool for social change.

THE INCLUSION OF CULTURAL COMPETENCIES IN TEACHER STANDARDS

Many states are responding to the needs of diverse students with efforts to enhance teacher quality and focus on professional standards. According to a recent report by the Council of Chief State School Officers (CCSSO, 2002), the number of states with standards for teacher licensure increased from 34 in 1998 to 47 in 2002. To better understand how states perceive the importance of cultural competence, we reviewed teaching standards documents from every state. Our examination of these teaching standards provides an important context for the cultural competencies included in this resource.

Note: *See Resources at the end of Part I for a listing of Web sites for all standards referenced in this section.*

State Standards

From the Web sites of state departments of education, we collected standards documents describing the pedagogical knowledge and practice required of all teachers, including beginning teachers, regardless of grade level or subject area (noted as "universal" standards). Although many states' teaching standards do incorporate cultural competencies, most treat these issues broadly. Other states' standards are more explicit about the practices and knowledge teachers must master to meet needs of students from diverse cultural, ethnic, and linguistic backgrounds. We found 16 states that explicitly treat cultural competencies in their teaching standards.

The cultural competencies that states address in their standards can be grouped into three categories: (1) culture, (2) language, and (3) race and ethnicity. Culture in general is most frequently addressed (28 states), whereas race and ethnicity are invoked the least (11 states). Seventeen states address issues related to ELLs. California incorporates all three categories in its teacher preparation program standards. Under Standard 5: Equity, Diversity, and Access to the Core Curriculum for All Children, California addresses culture, race, and ethnicity, requiring that programs "include study and discussion of the historical and cultural traditions of major cultural and ethnic groups in California society, and examination of effective ways to

include cultural traditions…in the instructional program of a classroom." Standard 13, Preparation to Teach English Learners, consists of eight elements defining expectations for teacher competencies related to language, including "knowledge of linguistic development, first and second language acquisition and how first language literacy connects to second language development" and "instructional strategies designed to make grade-appropriate or advanced curriculum content comprehensible to English learners" (California Commission on Teacher Credentialing, 2003).

Some states' teaching standards include specific provisions that reflect the unique cultural diversity within the state. For example, North Dakota's Multicultural Education and Native American Studies requirement specifically addresses state needs, as teachers must understand basic traditions and values of American Indian cultures, American Indian stereotypes and their impact on students, and the impact of limited English proficiency on student learning. Similarly, Alaska requires that teachers should draw on knowledge of Alaskan history, languages, and traditional life cycles when designing instructional strategies and materials; and teachers in Minnesota must "understand the cultural content, world view, and concepts that comprise Minnesota-based American Indian tribal governments, history, language, and culture" (Minnesota Board of Education, 2000).

However, state teaching standards do not always reflect the diversity of a state's school population. According to the National Center for Education Statistics (2003), of the 12 states with the highest percentage of students receiving ELL services (AK, AZ, CA, CO, FL, HI, ID, NM, NV, OR, TX, UT), 9 have universal standards that address cultural competencies either broadly or specifically, and 5 have standards that address language-related competencies. Of the 12 states with the highest percentage of nonwhite and Hispanic students (AZ, CA, FL, GA, HI, LA, MD, MS, NM, NV, SC, TX), 10 have universal standards that address cultural competencies either broadly or specifically, and only 2 have standards that address competencies related to race and ethnicity. Given these discrepancies, it is clear that while many states' standards do incorporate cultural competencies, there is room for improvement.

National Standards

To better understand how teacher quality standards might integrate cultural competencies, we examined several model standards produced by national organizations. Two models were frequently cited in our review of the states' standards. The Council of Chief State School Officers' (CCSSO) Interstate New Teacher Assessment and Support Consortium (INTASC) developed the *Model Standards for Beginning Teacher Licensing, Assessment, and Development: A Resource for State Dialogue in 1992*. According to a 2002 CCSSO report, 35 states' standards are based on this model. Similarly, a number of states model their teacher education program guidelines on the *Professional Standards for the Accreditation of Schools, Colleges, and Departments of Education*, developed by the National Council for Accreditation of Teacher Education (NCATE). Both sets of standards address cultural competencies (see Resources).

The INTASC standards are meant to represent "what all beginning teachers should know, be like, and be able to do in order to practice responsibly, regardless of the subject matter or grade level being taught" (CCSSO, 2005). These standards consist of 10 principles, each accompanied by descriptions of related knowledge, skills, and dispositions expected of teachers. Two principles in particular focus on cultural competencies, although related indicators appear throughout the document. Principle 3 states, "The teacher understands how students differ in their approaches to learning and creates instructional opportunities that are adapted to diverse learners." Elements under this principle include: "The teacher knows about the process of second language acquisition and about strategies to support the learning of students whose first language is not English" and "The teacher seeks to understand students' families, cultures, and communities and uses this information as a basis for connecting instruction to students' experiences." Principle 6 states, "The teacher uses knowledge of effective verbal, nonverbal, and media communication techniques to foster active inquiry, collaboration, and supportive interaction in the classroom." The associated elements include: "The teacher recognizes the power of language for fostering self-expression, identity development, and learning" and "The teacher communicates

in ways that demonstrate a sensitivity to cultural and gender differences" (CCSSO, 1992). In these and other elements, the INTASC standards specifically address competencies related to culture and language.

The NCATE standards apply to schools, colleges, and departments of education that provide initial and continuing training to teachers. Standard 4: Diversity calls for cultural competence. Under this standard, degree candidates should "learn to develop and teach lessons that incorporate diversity," "become aware of different teaching and learning styles shaped by cultural influences," and be "able to adapt instruction and services appropriately for all students." NCATE also requires that candidates have field experiences "in settings with exceptional populations and students from different ethnic, racial, gender, socioeconomic, language, and religious groups" (NCATE, 2002).

Other national education organizations have also developed standards that incorporate cultural competencies. The Teacher Education Accreditation Council (TEAC) has developed standards for academic degree programs for professional educators (see Resources). The council requires evidence that prospective teachers "understand the implications of confirmed scholarship on gender, race, individual differences, and ethnic and cultural perspectives for educational practice" (TEAC, 2004). Although National Board certification is designed for experienced teachers, the National Board for Professional Teaching Standards (NBPTS) offers Five Core Propositions to "serve as a guide to school districts, states, colleges, universities, and others with a strong interest in strengthening the initial and ongoing education of America's teachers" (NBPTS, 2002, p. 1). The first proposition—"Teachers are committed to students and their learning"—invokes various cultural competencies. For example, according to NBPTS, accomplished teachers "recognize the ways in which intelligence is culturally defined" and treat students equitably, taking care that "biases based on real or perceived ability differences, handicaps or disabilities, social or cultural background, language, race, religion, or gender do not distort relationships between themselves and their students" (NBPTS, 2002, p. 3).

Finally, the Praxis II: Principles of Learning and Teaching (PLT) exam constitutes another national teaching standard that addresses cultural competencies; more than one fourth of states require prospective teachers to pass the PLT (CCSSO, 2002). The PLT covers numerous topics that relate to cultural competencies, including "cultural expectations and styles" that affect ways students learn and perform, the "process of second language acquisition and strategies to support the learning of students for whom English is not a first language," and "antibias curriculum" (Educational Testing Service, 2002).

BACKGROUND CONTEXT FOR THIS RESOURCE

Given the clear need for teacher preparation and professional development, our goal is to present a resource of culturally responsive teaching practices that research indicates can contribute to the academic achievement of students from culturally and linguistically diverse backgrounds. In this section, we discuss the research that informed the development of this resource as well as issues related to terminology.

What is Diversity?

The term *diversity* as applied to school populations evokes culture, language, race, ethnicity, gender, religion, national origin, sexual orientation, socioeconomic class, and many other aspects of human identity. All of these interact with education and must be considered in responding to the needs of students. People often use the term *diverse* to mean "different from the dominant culture," as in "I have a lot of diverse learners in my classroom this year." It seems to have grown popular as an acceptable substitute for *minority*. However, in any group, diversity is constituted by all of its members. Where one sees difference depends upon where one stands. To use the term *diverse learners* to identify students from nondominant groups as

diversity: *variety or heterogeneity; in populations, variety based on cultural, ethnic, racial, linguistic, and religious differences (among others)*

different from the dominant culture is to perpetuate a norm of separation and inequity (Gutiérrez & Rogoff, 2003). This norm implies that some students are "different" and others are "normal." However, the term is appropriately applied to a group that has people from many different backgrounds, referring to the entire population, not just those perceived to be "different."

Some of the most powerful elements of identity that influence the ways that people interact with society are their **culture**, the **language** learned at home, and their **race** and **ethnicity**. Of course, other aspects of diversity are also important. For instance, poverty or socioeconomic class is an underlying factor that exerts considerable power over educational opportunities and interacts with other aspects of identity and life circumstance (Banks, 1995). Religion may be an important point of identity difference between members of the same perceived racial group, as with African Americans who may be Catholic, Protestant, Muslim, or Jewish, depending on their histories. Gender is also a major component of one's identity. The ways in which children are socialized with regard to gender (i.e., what is expected of boys versus girls) influence how they interact with each other both inside and outside of school. National origin is also a component of one's identity—whether one comes from the United States, Cuba, Somalia, Haiti, or any other country.

Diversity is a topic, or set of topics, that risks being oversimplified when reduced to a few pages of discussion. Yet understanding core issues can go a long way to helping educators address the needs of diverse student populations. Our treatment of diversity is by no means exhaustive, but it will give educators a good foundation on which to build the specific knowledge that they need to support students and families in their own particular settings.

Terminology

The topic of names is an important and sensitive one because social and historical pressures have often caused groups and individuals to lose their own names or have a designation "assigned" to them by the

dominant culture. In choosing terms, the best approach is to learn from individuals and groups how they would like to be characterized.

For the purposes of this resource, we define and use the terms *nondominant group* and *dominant group*, as follows:

nondominant group: those who have been defined as a minority group on the basis of their race, ethnicity, gender, sexual orientation, disability, or religion; who historically have been underserved; and who face limitations to access and power in society. For example, in U.S. schools the nondominant group is often characterized as students and teachers of color.

dominant group: those who have been defined as a majority group on the basis of their race, ethnicity, gender, sexual orientation, disability, or religion and who historically have had greater advantages, access, and power in society. For example, in U.S. schools the dominant group is often characterized as white, middle-class students and teachers.

Wherever possible in this publication, we use the specific term used by specific members of the group who are being cited. Terms vary, depending upon who is speaking or conducting the research. For instance, the terms *Hispanic*, *Latino*, *Chicano*, and *Mexican American* may be used to refer to people from the same background. Similarly, some use the term *African American*, while others use *Black*. *People of color* is often used to refer to anyone who is not *White*. *Asian* is a very broad designation, and most often we use specific terms such as *Chinese*, *Vietnamese*, or *Hmong*.

We use the term *American Indian* rather than *Native American* because it appears to be preferred by members of many indigenous groups in the United States. Others prefer the term *Indigenous*, to refer to groups who lived on the North American continent prior to European colonization. When speaking of a particular indigenous group, most agree that whenever possible the specific name, such as Menominee, Cree, Navajo, or Tlingit, should be used.

Limitations of Categories

With regard to educational research in "minority populations," because of important differences within groups and in the contexts in which they are being educated, it is difficult to generalize from one subpopulation or setting to another. For example, one cannot assume that all Latinos, all African Americans, or all Southeast Asian Americans have similar learning needs (Gallimore & Goldenberg, 2001; Te, 1995). Students' home and community experiences and orientations to schooling are varied. A Mexican American immigrant child is likely to need something different from a Cuban American child whose family has lived in Miami for two generations—even if both families speak Spanish at home. In addition, cultural borders are permeable, particularly when cultures come in contact with each other (Eisenhart, 2001, p. 21). Likewise with ethnic, racial, and linguistic identity, when students interact with other students from different backgrounds, they have new options for perceiving the world (Banks et al., 2001).

Asian populations, which are often lumped together in discussions of diversity, are very different from one another; and they have different experiences and rates of success within the U.S. school system, depending in part upon their backgrounds (Cheng, 1995). Korean immigrants often come from educated middle-class families, whereas Southeast Asian families from Vietnam, Laos, and Cambodia may have suffered through years of relocation and disrupted schooling (Cheng, 1995).

The Achievement Gap

The passage of NCLB in 2001 and the resulting requirement that schools report data in disaggregated form have placed a spotlight on the achievement gaps that persist among groups of students from culturally and linguistically diverse backgrounds as well as children living in poverty. Despite this focus, equity issues remain unresolved. Teacher quality can benefit from an understanding of the equity issues that underlie gaps in achievement of students from diverse backgrounds. With such understanding, educators are empowered to confront the challenges of closing the achievement gap for all students.

The achievement gap between White students and their Black and Hispanic peers is an ongoing concern.[1] Whether measured by average scores between racial and ethnic groups on National Assessment of Educational Progress (NAEP) tests, performance on the SAT, or high school graduation rates, this gap has actually widened in the 1990s, after some narrowing in the 1970s and 1980s (Lee, 2002; Orfield, Losen, Wald, & Swanson, 2004). The Black-White gap was almost closed in terms of high school graduation and college education rates in the early 1990s, for instance, but the gap as measured by those indicators has increased. Blacks drop out of high school at a rate 1.5 to 2 times that of Whites. The Hispanic-White gap is even greater in terms of dropouts. The dropout rate is four times higher for Hispanics than Whites.

The dropout rate for American Indian students has been a problem in many parts of the country. For the 36 states reporting data for the school year 2000–2001, the range of percentages of high school completion was 42.1% (South Dakota) to 90.1% (North Dakota). Very few states approached North Dakota's rate, however (National Center for Education Statistics, 2003). For non-Hispanic Whites, the range was 71.6% (Louisiana) to 94.2% (Wisconsin). Numerous researchers have documented social and historical factors that combine with poor educational practices to influence such results for American Indian students (Chavers & Locke, 1989; Dana, 1984; Eberhard, 1989; Swisher & Deyhle, 1992).

Researchers have looked to social and educational factors to explain the gap. Contrary to popular belief, research shows that youth culture is not a significant factor. For instance, both drug/alcohol use and violent behavior among Blacks and Hispanics were lower than that of Whites between 1992 and 1998. One social factor in the increasing Black-White achievement gap may be the resegregation of the largest school districts because the pattern of achievement follows the path of initial desegregation and resegregation (Lee, 2002). The resegregation of African Americans has likely contributed to lack of interaction with members of the dominant culture, whose norms

[1] White, Black, and Hispanic are the terms used in national comparisons.

of language and communication are often necessary for success on writing samples, college and job interviews, and other gateways to opportunity. However, although Hispanic students have become increasingly segregated over the same time period, one does not see exactly the same pattern of achievement outcomes—another reminder that generalizations are often flawed.

One often-cited indicator of educational equity is access to higher level mathematics courses. According to recent data, the Black-White gap and the Hispanic-White gap (to a lesser extent) have been virtually closed. However, that statistic exists apart from the quality of classroom teachers and school-level resources (e.g., books, libraries, technology), which contribute to inequities. A high-level mathematics course taught from an old textbook by a teacher who did not specialize in mathematics or who has been teaching for only a short time will not be equivalent to one in a classroom that is equipped with resources and a well-prepared and experienced teacher.

Another factor contributing to the achievement gap is unconscious lowered expectations (Oakes, 1985) of students from nondominant groups on the part of educators. When students accept others' views of them as "less than," they do not perform up to the level of their potential (Steele & Aronson, 1995).

The Research Base

To present a complex picture of what it takes to educate all learners, this resource draws on research from multiple disciplines, including education, linguistics, anthropology, psychology, and sociology.

Research on school improvement has increasingly attended to "special populations," whether ELLs or students from ethnic and racial "minority" groups.[2] However, the research base on special

[2] Attention to differences in outcomes for girls versus boys dates to the passage of the Title IX legislation, part of the Education Act of 1972. Concerns about the overreferral of boys (especially African American boys) for special services or disciplinary action have arisen in recent years as well.

populations is still less complete than that on mainstream students. The majority of educational research in all areas has been conducted with white, native-English-speaking, middle-class students or their families (for research on nondominant groups, see August & Hakuta, 1997; Banks, 1995; Lee, 2002; Snow, Burns, & Griffin, 1998). And the large-scale experimental or quasi-experimental research base is even smaller on English language learners, immigrant students, American Indian students, and African American students. This is in part because of population sizes, but it may also be due to assumptions that all students should be able to learn and participate in schooling in the same ways and that results of research on mainstream students should apply to everyone. However, many scholars question this assumption (Banks, 2004).

Some of the most informative educational research that does address social and cultural factors focuses on single populations, such as rural Yupi'ik Eskimos (Lipka, Mohatt, & Ciulistet Group, 1998; Lipka & Adams, 2004); Native Hawaiians (Au & Kawakami, 1994); urban African Americans (Lee, 1995; 2000); Navajos living on the Navajo Nation (McCarty, 2002); or urban immigrant Mexican Americans (Reese, 2002; Reese, Balzano, Gallimore, & Goldenberg, 1995). These studies serve an extremely important function for educators: They show in depth how multiple factors come together to influence educational outcomes for students, and they often identify steps that can be implemented to make education accessible to particular students. Moreover, they serve as concrete examples of how schooling can be built on students' knowledge and ways of knowing and, as such, can inspire teachers in ways that general principles often cannot.

Unfortunately, it cannot be assumed that what works for the mainstream population will work with those from other backgrounds. When an area of research includes more participants from nondominant groups, new patterns of outcomes often emerge. Parent involvement research is a case in point. Despite some limitations in study design (including lack of specificity about participants' group membership), the evidence suggests that "minority" parents often

want to be involved in their children's schooling but do not want to be involved in the same ways as their dominant-group peers. Such parents may respond differently to schools' standard efforts to involve them. With regard to studies on content-area instruction, it is clear that although some generalizations can be made about what counts as "good instruction," many particulars must be taken into account when teaching students from different backgrounds (Cheng, 1995; Delpit, 1995; Eisenhart, Finkel, & Marion, 1996; Hilberg, Doherty, Dalton, Youpa, & Tharp, 2002; Ladson-Billings, 1994; Lipka et al., 1998; Suina & Smolkin, 1994).

Guiding Assumptions

In developing this resource, several guiding assumptions focused our selection and articulation of cultural competencies. These assumptions are rooted in the research from multiple disciplines.

Learning Builds on What Students Already Know

Learning proceeds from the known to the unknown. The implications of this statement are that teaching must draw upon what students already know: To be meaningful, curriculum and instruction must connect to students' lives (Tharp, Estrada, Dalton, & Yamauchi, 2000). School learning is built upon both the new academic content to which students are exposed and their everyday experience and knowledge, which is based in their home cultures (Tharp et al., 2000). What students know can serve as the bridge to new knowledge and new ways of knowing. Teachers need cultural knowledge—cultural competence—to make this kind of connection a reality.

Diversity Should Be Addressed Up Front in School Improvement Efforts

Addressing diversity is something to be done at the front end of any school improvement process, not as an adaptation of plans already made for the general population of students (Stringfield et al., 1998). To be successful, a school improvement process must be based upon a deep understanding of the students and families served by the school or district. It cannot be assumed that what works for dominant-group, native-English speakers will work for students who come from nondominant groups or are still learning English.

Context Matters

Designing successful educational programs for any student requires taking into account the context—that is, setting, nature of student population, resources, and local goals. Context is always germane to the issue of school improvement: One needs to consider whether students live in rural or urban environments, whether they have access to needed resources, how far they have to travel to school, how qualified their teachers are, their home socialization experiences, and a host of other conditions, in order to make sense of how inputs and outcomes might be related (Boykin & Bailey, 2000; Haskins & Rouse, 2005; Herman & Abedi, 2004). A uniform approach that ignores the context is not likely to succeed. Students build new knowledge on the foundation of what they have already learned and how their cultural communities orient them to schooling (Bruner, 1996; Greenfield, 1994; Vygotsky, 1978). As multicultural researcher and theorist James Banks says, "Knowledge is socially constructed and reflects human interests, values, and action" (1993, p. 5). Hence, successful education depends upon teachers' abilities to connect with students' different perspectives, knowledge, and ways of knowing—and with students' abilities to connect with each other's perspectives.

Research that is valid and useful in identifying ways to improve schooling for students who have not had equitable opportunities in the past must necessarily account for many layers of context. There is no such thing as a program or intervention that can be implemented in the same way for all students—or for all Latinos, Vietnamese Americans, or African Americans—with equally positive outcomes.

Multiple Perspectives

Learning to look through multiple perspectives, young people may be helped to build bridges among themselves; attending to a range of human stories, they may be provoked to heal and transform. (Greene, 1993, p. 17)

Examination of many contextual factors (from the perspectives of insiders as well as outside evaluators) is necessary to understanding the success or failure of any improvement effort. Moreover, what members of a given community identify as program goals or measures of success may differ from what others identify (Nelson-Barber, LaFrance, Trumbull, & Aburto, in press).

Qualitative studies that provide rich contextual description are essential to understanding why and how students respond to different approaches to assessment and instruction; why and how parents and families respond to different approaches to involving them in their children's schooling; and how community factors interact with school factors (Eccles & Gootman, 2002; Heath, 1995; Mehan, Lintz, Okamoto, & Wills, 1995; Merriam, 2001; Spindler, 1982). Such studies complement large-scale quantitative studies that can reveal trends or experimental and quasi-experimental studies that attempt to control for certain factors and identify specific variables influencing educational outcomes (Shavelson & Towne, 2002). However, variables and controls are not properly applied to qualitative, ethnographic studies that attempt to shed light on complex social phenomena that are by nature the result of many interacting elements of daily life and social history (Maxwell, 2004).

When students are still learning English upon entry to school, when their home cultures differ markedly from the dominant culture (that is reflected in school), or when educators perceive students' "minority" status as a deficit, the importance of context is magnified. The potential for equitable outcomes for students is seriously challenged. Although gender operates somewhat differently as a factor in students' school experiences, it can be a covert factor in differential access and achievement as well. School personnel may tacitly accept the disproportionate representation of boys in an advanced science class; they may indirectly discourage boys from taking career-related courses that are perceived as being for girls.

Factors at All Levels Interact

The various elements that contribute to the diversity of school populations combine and interact. Every individual identifies with some racial or ethnic group, has one or more native languages, and participates in a cultural group. Each person is a complex individual whose identity and life choices are influenced but are not determined by his or her gender, race, ethnicity, culture, or language. Every person has what has been called "agency," or the "ability to act on one's behalf" (Parkerson, 2004, p. 30, citing Greene, 2003).

It can be risky to implicitly categorize people. To speak of "immigrant Latinos" as though they are one group with a set of predictable traits is erroneous. It is more useful to think of people as participants in one or more communities with which they identify (Gutiérrez & Rogoff, 2003). This is not to negate the usefulness of examining cultural patterns, which can point us to differences that need to be considered in designing optimal education for the students we serve (Rogoff, 2003).

In addition, as suggested above, school and student factors interact with larger social factors, making the identification of causal relationships in educational research extremely difficult (Bronfenbrenner, 1979; Shavelson & Towne, 2002; Turner, 2000).

Increasing Cultural Competence Through Professional Development

Professional development is a major strategy for building cultural competencies. There are many programs that address different aspects of diversity; the best are highly interactive, long term, and part of a larger school-based plan (Darling-Hammond & Sykes, 1999; Joyce & Showers, 1995). Professional development can help teachers "to continually reassess what schooling means in the context of a pluralist society; the relationships between teachers and learners; and attitudes and beliefs about language, culture, and race" (Clair & Adger, 1999, p. 2).

There are four major implications of diversity for the design of successful professional development.

1. The content of professional development should take into account the population of students being served. Curriculum, instruction, and assessment cannot justifiably look the same in all contexts, although broad educational standards may be held constant across contexts (Echevarria & Goldenberg, 1999; Tharp et al., 2000).

2. Like the schooling of students, the formats and interpersonal norms of professional development cannot be universalized. That is, the same processes will not work for educators from all backgrounds (van Broekhuizen & Dougherty, 1999). Limited research has been conducted on this topic, but a safe assumption is that many of the same issues apply as when one is teaching students cross-culturally.

   For instance, Navajo teachers, whose culture tends to value observation and respectful listening, are not likely to be comfortable responding to direct questions requiring them to share their thoughts in a large group—at least at the outset of a professional development workshop (Koelsch, personal communication). Members of other cultures may feel that holding back one's feelings and opinions is disingenuous (Kochman, 1990). In groups that are composed of primarily white/European American teachers and administrators, the few nondominant group participants may not comfortably participate without attention to special ways of including them and their voices (Derman-Sparks & Phillips, 1997; Tatum, 1997).

3. Professional development on the topic of diversity has particular requirements. Because of current and past relations between dominant and nondominant groups within the larger society, power issues may have to be addressed (Delpit, 1995; Nieto, 2002; Weis & Fine, 1993; Young, 1999).

Overcoming Interpersonal Barriers

When we teach across boundaries of race, class, or gender—indeed when we teach at all—we must recognize and overcome the power differential, the stereotypes, and the other barriers which prevent us from seeing each other. Those efforts must drive our teacher education, our curriculum development, our instructional strategies, and every aspect of the educational enterprise. Until we see the world as others see it, all the educational reforms in the world will come to naught. (Delpit, 1995, p. 134)

Without intervention, power relations of the larger society are likely to be replicated in the professional development setting (as they tend to be within the school system and between school staff and families) (Fine, Weis, Powell, & Wong, 1997; Young, 1999). Trust among participants is not automatic and must be fostered by sensitive facilitation and built over some time if participants have not already established it through prior collaboration. Members of the dominant group may be baffled by or impatient with both the need to take time and the specific measures adopted to make the environment safe for topics that some find more painful than others (Tatum, 1997).

4 Learning about culture begins as an inside-out process—first developing cultural self-awareness (Singleton & Linton, in press; Tiedt & Tiedt, 1990). The process involves more than learning about other people. For members of the dominant culture, this maxim is even more important, for many have not had to examine their invisible culture-based beliefs or learn another culture's norms in order to function daily. Participants who negotiate more than one culture have a wealth of experience and skill in moving back and forth between cultures and associated expectations (Trueba, 2002).

CONCLUSION

When teacher preparation and professional development include attention to issues of culture, language, and race and ethnicity, teachers can develop their cultural knowledge and, importantly, a sense of self-efficacy, which in turn is positively related to student engagement and achievement (Goddard, Hoy, & Woolfolk Hoy, 2000, 2004; Tschannen-Moran, Woolfolk Hoy, & Hoy, 1998). This resource presents a comprehensive menu of the cultural competencies that teachers need to work effectively with all students. Although this listing of cultural competencies is by no means complete, it offers a starting point for navigating the complex terrain of teaching in today's schools and for helping teachers to create a mutually rewarding relationship with students and their families.

See References for all material cited in Parts I – IV.

Overview of Cultural Competencies

PREVIEW OF COMPETENCIES ADDRESSED IN PART II

GENERAL COMPETENCY I:
Developing Cultural Awareness

1. The teacher develops awareness of his or her own cultural identity, values, attitudes, and biases.
2. The teacher is knowledgeable about the culture of the school and seeks ways to accommodate it to students' needs.

GENERAL COMPETENCY II:
Providing High-Level, Challenging, Culturally Relevant Curriculum and Instruction

1. The teacher engages in culturally relevant instructional practices.
2. The teacher connects students' interests and background knowledge to content standards in instruction.
3. The teacher considers the appropriateness of instructional activities for individual students based on their cultural histories.
4. The teacher uses a range of classroom organizational and participant structures and documents student participation.
5. The teacher provides opportunities for student choice.
6. The teacher implements cooperative learning and other interactive strategies.
7. The teacher provides opportunities for students to use nonlinguistic forms of intelligence, such as artistic and musical.

GENERAL COMPETENCY III:
Collaborating With Parents and Families

1. The teacher uses cultural knowledge to communicate well with families.
2. The teacher promotes two-way learning: Families learn from the school, and school staff learn from families and the community.
3. The teacher assumes that parents are interested in their children's schooling and offers flexibility in the ways that parents can participate.
4. The teacher uses cultural knowledge to mediate between home and school and advocate for what students and families need.
5. The teacher supports family members in acquiring skills that families deem important.

GENERAL COMPETENCY IV:
Making Classroom Assessment Equitable and Valid for All Students

1. The teacher ensures that students and their families understand the purposes and consequences of assessments.
2. The teacher uses multiple methods of assessment and multiple samples of performance to make decisions about students.
3. The teacher allows student choice about forms and times of assessment and provides enough time for all students to complete an assessment.
4. The teacher manages language demands in ways that maximize each student's performance on assessments and minimize difficulties for English language learners.
5. The teacher ensures that students understand what they are being asked to do on a standardized assessment.
6. The teacher explores the reasons for students' responses on assessments.
7. The teacher exercises caution in interpreting and using standardized achievement test data

PREVIEW OF COMPETENCIES ADDRESSED IN PART III

GENERAL COMPETENCY I:
Building on and Expanding Language Proficiency and Literacy Skills of Native English Speakers

1. The teacher responds strategically to differences in students' ways of using language.
2. The teacher understands and addresses dialect as a legitimate language that can enhance the students' potential for learning and literacy.
3. The teacher expects high levels of literacy and supports students' language and literacy development at all grade and age levels.

GENERAL COMPETENCY II:
Addressing Oral Language Needs of English Language Learners

1. The teacher values and fosters first-language use and development.
2. The teacher supports ELL students' ongoing English language acquisition.
3. The teacher mediates students' development of academic language.

GENERAL COMPETENCY III:
Building the Literacy Skills of English Language Learners

1. The teacher learns about families' orientations to literacy and their literacy histories.
2. The teacher activates and builds on students' background knowledge and interests.
3. The teacher supports transfer of skills from students' home languages.
4. The teacher supports students' vocabulary development.
5. The teacher explicitly teaches word analysis.
6. The teacher supports development of metacognitive skills.
7. The teacher scaffolds students' understanding of text structure.
8. The teacher expects and teaches all learners to read and write at high levels.

PREVIEW OF COMPETENCIES ADDRESSED IN PART IV

GENERAL COMPETENCY I:
Maintaining High Expectations for All Students

1. The teacher distinguishes differences from deficits or disabilities (e.g., in language, behavior, learning styles).
2. The teacher seeks to become aware of any communication of low expectations or other inequitable treatment of particular students within the classroom.
3. The teacher demonstrates high expectations by engaging all students in challenging curriculum.

GENERAL COMPETENCY II:
Supporting Students' Identity Development

1. The teacher understands the importance of identity development in students.
2. The teacher recognizes students' internal strengths, respects their identities, and supports identity development through his or her attitudes and actions.
3. The teacher respects students' home languages and dialects and understands their role in identity development

GENERAL COMPETENCY III:
Recognizing and Preventing Institutional Racism Within the School

1. The teacher works with others to establish a policy of zero tolerance for institutional racism.
2. The teacher advocates a policy of disaggregating student data by race and ethnicity.
3. The teacher challenges school and district policies that reflect or perpetuate low expectations of particular students.
4. The teacher supports equitable policies for identifying, accepting, and supporting students from nondominant cultural groups in advanced placement and gifted programs.

5. The teacher supports student access to opportunities to advance to college and other postsecondary schooling.
6. The teacher supports policies to adjust district allocation of resources based on equity, not equality.
7. The teacher ensures that families know students' rights with regard to student evaluation and special services and that services are provided when needed.

GENERAL COMPETENCY IV:
Recognizing and Preventing Cultural Racism Within the School

1. The teacher works with families to design projects that engage all students.
2. The teacher ensures that instructional and assessment practices are appropriate for all students and take into account students' ways of knowing and using language.
3. The teacher works with colleagues to take inventory of library and other resources to ensure that these are unbiased, representative, and relevant to students.

GENERAL COMPETENCY V:
Recognizing and Preventing Individual Racism

1 The teacher deals immediately and constructively with ethnic and racial slurs or other acts of individual racism and prejudice.
2. The teacher works with educators, families, and community members to identify and implement a conflict-resolution approach that is culturally appropriate.
3. The teacher collaborates with colleagues to determine how students from different backgrounds experience the classroom, school, or district.
4. The teacher uses instructional strategies that support students' getting to know, understand, and appreciate each other.

GENERAL COMPETENCY VI:
Recognizing and Addressing Unequal Power Relationships in the School Community

1. The teacher identifies and supports the ways in which parents and families prefer to interact with schools.
2. The teacher learns directly about students' communities, including their cultural knowledge.
3. The teacher works closely with families to ensure that they understand course options and how to support students' best choices.
4. The teacher works with others to provide a safe environment for students to address unequal and destructive power relationships and conflicts within the school.

RESOURCES

Web Sites

Council of Chief State School Officers. (1992). *Model Standards for Beginning Teacher Licensing, Assessment and Development: A Resource for State Dialogue*. http://www.ccsso.org/content/pdfs/corestrd.pdf

Council of Chief State School Officers. (2005). Interstate New Teacher Assessment and Support Consortium (INTASC). http://www.ccsso.org/projects/Interstate_New_Teacher_Assessment_and_Support_Consortium

Educational Testing Service. (2005). Praxis II: Principles of Learning and Teaching – Test at a Glance. http://www.ets.org/praxis/prxtest.html#prxiiplt

National Board for Professional Teaching Standards (NBTS). (2002). *What Teachers Should Know and Be Able to Do*. http://www.nbpts.org/pdf/coreprops.pdf

National Council for Accreditation of Teacher Education. (2002). *Professional Standards for the Accreditation of Schools, Colleges, and Departments of Education*. http://www.ncate.org/documents/unit_stnds_2002.pdf

Teacher Education Accreditation Council. Accreditation Goals and Principles. http://www.teac.org/accreditation/goals/index.asp

Source Documents for State Teaching Standards

Alabama	Chapter 290-3-3.04, Alabama Administrative Code: Teacher Education- Instructional Services: Professional Studies, Basic Programs (http://www.alabamaadministrativecode.state.al.us/)
Alaska	Standards for Alaska's Teachers (http://www.eed.state.ak.us/standards/pdf/teacher.pdf), Chapter 04.04.200, Alaska Administrative Code: Education & Early Development, Statewide Goals: Professional Content and Performance Standards (http://www.eed.state.ak.us/TeacherCertification/4aac04-200.html)
Arizona	Arizona's Professional Teacher Standards (http://www.ade.state.az.us/sbtl/otherstandards.asp)
Arkansas	Licensure & Induction for Public School Teachers (http://arkedu.state.ar.us/publications/pdf/ade_handbook.pdf)
California	Standards of Quality and Effectiveness for Teacher Preparation Programs for Preliminary Multiple and Single Subject Teaching Credentials (http:www.ctc.ca.gov/educator-prep/standards/AdoptedPreparationStandards.pdf)
Colorado	Performance-Based Standards for Colorado Teachers (http://www.cde.state.co.us/cdeprof/li_perfbasedstandards.htm)
Connecticut	Connecticut's Common Core of Teaching (http://www.state.ct.us/sde/dtl/curriculum/ccteach_all.pdf)
Delaware	Delaware Professional Teaching Standards (http://www.doe.state.de.us/DPIServices/teacher.htm)
Florida	Competencies and Skills Required for Teacher Certification in Florida, Ninth Edition (http://www.firn.edu/doe/sas/ftce/ftcecomp.htm)
Georgia	Policies and Procedures Manual for the Professional Education Unit and Program Approval System (http://www.gapsc.com/TeacherEducation/Procedures/ApprovalProcedures.asp)

Hawaii	Performance Standards for Teachers (http://www.htsb.org/standards/index.html)
Idaho	Rubrics for Teacher-Preparation Program Approval, Core Rubrics (http://www.sde.state.id.us/certification/resourceed.asp)
Illinois	Illinois Professional Teaching Standards (http://www.isbe.state.il.us/profprep/standards.htm)
Indiana	Teacher Standards—Developmental (http://www.doe.state.in.us/dps/standards/teacherindex.html)
Iowa	Iowa Teaching Standards and Model Criteria (http://www.state.ia.us/educate/ecese/tqt/tc/documents.html)
Kansas	Regulations and Standards for Kansas Educators (http://www.ksde.org/cert/cert.html)
Kentucky	New Teacher Standards for Preparation and Certification (http://www.kyepsb.net/teacherprep/newteachstandards.asp)
Louisiana	Bulletin 996—LA Standards for Approval of Teacher Education Programs (http://www.doe.state.la.us/lde/bese/1041.html)
Maine	Maine's Ten Initial Teacher Certification Standards http://www.maine.gov/portal/education/teachers.html
Maryland	Maryland Essential Dimensions of Teaching Standards (http://www.marylandpublicschools.org/MSDE/divisions/certification/progapproval/Program_Approval_Section.htm)
Massachusetts	603 CMR 7.08, Code of Massachusetts Regulations: Professional Standards for Teachers (http://www.doe.mass.edu/lawsregs/603cmr7.html?section=08)
Michigan	Entry-Level Standards for Michigan Teachers (http://www.michigan.gov/documents/ELSMT_&_PED_as_SBE_approved_Oct__24_02_57198_7.pdf)
Minnesota	Chapter 8710.2000, Minnesota Board of Teaching Rules: Standards of Effective Practice for Teachers (http://education.state.mn.us/html/intro_board_teach_rules.htm)

Mississippi	NCATE/State Partnership Protocol (http://www.mde.k12.ms.us/ed_licensure/teacher_education.html)
Missouri	Missouri Standards for Teacher Education Programs (MoSTEP) (http://dese.mo.gov/divteachqual/teached/standards.htm)
Montana	Title 10, Chapter 58, Administrative Rules of Montana: Standards for State Approval of Teacher Education Programs (http://www.opi.state.mt.us/index.html)
Nebraska	Title 92, Chapters 20 & 21, Nebraska Administrative Code; Guidelines Recommended for Use With Rule 20 (Approval of Teacher Education Programs) (http://www.nde.state.ne.us/TCERT/)
Nevada	Elementary, Middle, and Secondary License and Endorsements (http://www.doe.nv.gov/licensing/endorsements.html)
New Hampshire	Chapter Ed 600, Administrative Rules: Approval of Professional Preparation Programs (http://www.gencourt.state.nh.us/rules/ed600.html)
New Jersey	Title 6A, Chapter 9.3, New Jersey Administrative Code: Professional Standards for Teachers and School Leaders (http://www.state.nj.us/njded/profdev/profstand/)
New Mexico	Title 6, Chapter 61.2-5, New Mexico Administrative Code: Licensure in Elementary, Middle, Secondary, and K–12 Education (http://www.nmcpr.state.nm.us/nmac/_title06/T06C061.htm)
New York	Part 52.21, Regulations of the Commissioner of Education: Registration of Curricula in Teacher Education (http://www.highered.nysed.gov/tcert/part52.21.htm)
North Carolina	Core Standards for Teachers (http://www.ncptsc.org/EveryTeacher.htm)
North Dakota	Multicultural Education and Native American Studies Requirement (http://www.nd.gov/espb/progapproval/general.html)

Ohio	Teacher Education and Licensure Standards (http://www.ode.state.oh.us/Teaching-Profession/Teacher/Certification_Licensure/Standards/)
Oklahoma	Competencies for Licensure and Certification; Standards of Performance and Conduct for Teachers (http://www.sde.state.ok.us/home/defaultns.html)
Oregon	Oregon Administrative Rules 528-020 (Division 20): Standards for Competent and Ethical Performance of Oregon Educators (http://arcweb.sos.state.or.us/rules/OARS_500/OAR_584/584_020.html)
Pennsylvania	Chapter 354, General Standards and Specific Program Guidelines for State Approval of Professional Educator Programs: General Provisions; Pennsylvania's Code of Professional Practice and Conduct for Educators (http://www.teaching.state.pa.us/teaching/cwp/view.asp?a=135&Q=93761&PM=1)
Rhode Island	Beginning Teacher Standards (http://www.ridoe.net/Certification_PD/certification/bts.htm)
South Carolina	Policy Guidelines for South Carolina Teacher Education Units; NCATE Unit Standards, Elements, and Rubrics (http://www.scteachers.org/educate/rulesregs.cfm)
South Dakota	Teacher Preparation Program Approval Administrative Rules; Program Review Guidelines (http://doe.sd.gov/oatq/postscndry/teachered.asp)
Tennessee	Tennessee Licensure Standards and Guidelines (http://www.state.tn.us/education/accttchreducation.htm)
Texas	Pedagogy and Professional Responsibilities Standards (EC-Grade 12) (http://www.sbec.state.tx.us/SBECOnline/standtest/edstancertfieldlevl.asp)
Utah	Title 53A, Chapter 6, Rule R277-515, Utah Code: Approval of Educator Preparation Program (http://www.rules.utah.gov/publicat/code/r277/r277-515.htm)

Vermont	Five Standards for Vermont Educators (http://www.state.vt.us/educ/new/pdfdoc/pgm_prostandards/vsbpe/five_standards_03.pdf)
Virginia	Licensure Regulations for School Personnel (8 VAC 20-21-110); Regulations Governing Approved Programs for Virginia Institutions of Higher Education (8 VAC 20-541) (http://www.pen.k12.va.us/VDOE/newvdoe/teached.html)
Washington	WAC 180-78A-270: Approval Standards for Performance-Based Preparation Program for Teachers, Administrators, and Educational Staff Associates (http://www.leg.wa.gov/wac/index.cfm?fuseaction=chapterdigest&chapter=180-78A)
West Virginia	State Board Policy 5100: Approval Educational Personnel Programs (http://wvde.state.wv.us/policies/)
Wisconsin	Chapter PI 34 Rules: Teacher Education Program Approval and Licenses (http://dpi.wi.gov/tepdl/pi34.html)
Wyoming	Chapter 3: Certificate Requirements (http://soswy.state.wy.us/RULES/5615.pdf)

PACIFIC RESOURCES FOR EDUCATION AND LEARNING (PREL)

Board of Directors

Chief State School Officers

Juan Flores
Patricia Hamamoto
Rita Hocog Inos
Mario Katosang
Wilfred I. Kendall
Henry Robert
Casiano Shoniber
Rosa Tacheliol
Lui Tuitele
Kangichy Welle

Constituent Representatives

James P. Croghan, S.J.
Randy Hitz
John Mangefel
Nena Nena
Zita Pangelinan
Malua T. Peter
Kiorong Sam
Laurence Vogel
Lynne Waihe'e
Surangel Whipps, Jr.

The Education Alliance at Brown University
Northeast and Islands Regional Educational Laboratory (LAB)

LAB Directors and Board

Adeline Becker
Executive Director, The Education Alliance

Mary-Beth Fafard
Executive Director, The LAB at Brown University

Peter McWalters
Chair, LAB Board of Governors

Aminda Gentile
Vice Chair, LAB Board of Governors

Board Members

Rafael Aragunde Torres
Alice Carlan
Richard H. Cate
Charles F. Desmond
Edward J. Doherty
David Driscoll
Michele Forman
Susan A. Gendron
Noreen Michael
Richard P. Mills
Elizabeth Neale
Peter J. Negroni
Basan N. Nembirkow
C. Patrick Proctor, Sr.
Robin D. Rapaport
Betty J. Sternberg
Lyonel B. Tracy



222 Richmond Street
Suite 300
Providence, RI 02906
www.alliance.brown.edu



Pacific Resources for Education and Learning
900 Fort Street Mall, Suite 1300
Honolulu, HI 96813-3718
www.prel.org

Four General Competencies and subcompetencies related to culture that inform curriculum and instruction, interactions with parents and families, and equitable assessment practices

Leading With Diversity:

CULTURAL COMPETENCIES FOR TEACHER PREPARATION AND PROFESSIONAL DEVELOPMENT

PART II:

Culture



Elise Trumbull
Maria Pacheco

Leading With Diversity:

CULTURAL COMPETENCIES FOR TEACHER PREPARATION AND PROFESSIONAL DEVELOPMENT

PART II:

Culture



Elise Trumbull
Maria Pacheco

The Education Alliance at Brown University

Since 1975, The Education Alliance, a department at Brown University, has helped the education community improve schooling for our children. We conduct applied research and evaluation, and provide technical assistance and informational resources to connect research and practice, build knowledge and skills, and meet critical needs in the field.

With offices in Rhode Island, New York, Puerto Rico, and the Virgin Islands, and a dedicated team of over 100 skilled professionals, we provide services and resources to K–16 institutions across the country and beyond. As we work with educators, we customize our programs to the specific needs of our clients.

Northeast and Islands Regional Educational Laboratory (LAB)

The Education Alliance at Brown University is home to the Northeast and Islands Regional Educational Laboratory (LAB), one of ten educational laboratories funded by the U.S. Department of Education's Institute of Education Sciences. Our goals are to improve teaching and learning, advance school improvement, build capacity for reform, and develop strategic alliances with key members of the region's education and policymaking community.

The LAB develops educational products and services for school administrators, policymakers, teachers, and parents in New England, New York, Puerto Rico, and the Virgin Islands. Central to our efforts is a commitment to equity and excellence. Information about all Alliance programs and services is available by contacting:

The Education Alliance at Brown University
222 Richmond Street, Suite 300
Providence, RI 02903-4226

Phone: 800.521.9550
Fax: 401.421.7650
E-mail: info@alliance.brown.edu
Web: www.alliance.brown.edu

PACIFIC RESOURCES FOR EDUCATION AND LEARNING (PREL)

Pacific Resources for Education and Learning (PREL) serves the educational community in the U.S.-affiliated Pacific islands, the continental United States, and countries throughout the world. PREL partners with schools and school systems to provide services that range from curriculum development to assessment and evaluation. Our programs bridge the gap between research, theory, and practice, to provide resources and products that promote educational excellence for children, youth, and adults, particularly in multicultural and multilingual environments.

PREL's main office is located in Honolulu, Hawai'i, with service centers in American Samoa, the Commonwealth of the Northern Mariana Islands, the Federated States of Micronesia (Chuuk, Kosrae, Pohnpei, and Yap), Guam, the Republic of the Marshall Islands, and the Republic of Palau. The Honolulu office serves as the gathering place where Pacific Islanders of all nations collaborate to achieve common educational interests. PREL's offices throughout the region ensure that the important connection between education and culture is always appreciated.

Through our mission, Building Capacity Through Education, PREL envisions a world where all children and communities are literate and healthy—global participants, grounded in and enriched by their cultures. PREL's focus will remain firmly imbedded in the principles established in our vision. They are our sources of inspiration, commitment, and direction.

Pacific Resources for Education and Learning
900 Fort Street Mall, Suite 1300
Honolulu, HI 96813-3718

Phone: 808.441.1300 (Toll-free) 800.377.4773
Fax: 808.441.1385 (Toll-free) 888.512.7599
E-mail: askprel@prel.org
Web: www.prel.org

About the Authors

Dr. Elise Trumbull is an applied psycholinguist whose research addresses the relationships among language, culture, and schooling. She directed the Bridging Cultures project at WestEd from 1996–2004, where she also collaborated on assessment research on English language learners. She is the author of five books, including *Bridging Cultures Between Home and School*, *Assessment Alternatives for Diverse Classrooms*, and *Language and Learning: What Teachers Need to Know*.

Dr. Maria Pacheco is the director of the Equity and Diversity programs at The Education Alliance. She has 28 years of experience addressing issues of cultural diversity in urban schools and higher education. As a researcher, teacher, and program director, she has worked extensively in the areas of equity pedagogy, curriculum development, English language learners, literacy, and minority parent and community involvement. She is the co-author of *Claiming Opportunities: A Handbook for Improving Education Through Comprehensive School Reform* and *Approaches to Writing Instruction for Late-Adolescent English Language Learners*.

Acknowledgements

The development of this product has been a true collaborative effort between the LAB and PREL. We would like to thank PREL's staff Thomas Barlow and Karen Ehrhorn for their support. We wish to acknowledge Jennifer Borman, Fran Collignon, Tom Crochunis, Mary-Beth Fafard, Eileen Ferrance, Chad Fogleman, Margaret Harrington, Carolyn Panofsky, Janet Santos, Sara Smith, Adam Urbanski, and Cynthia Way for their thoughtful review, contributions, and guidance during the preparation of this resource.

Authors: Elise Trumbull and Maria Pacheco
Editor: Cynthia Way
Designer: Patricia McGee

Copyright © 2005 Brown University and Pacific Resources for Education and Learning

This publication is based on work supported by the Institute of Education Sciences (IES), U.S. Department of Education, under contract numbers ED-01-CO-0010 and ED 01-CO-0014. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the authors and do not necessarily reflect the views of IES, the U.S. Department of Education, or any other agency of the U.S. Government.



PART II: CULTURE

In Part II, we present four general competencies related to culture. It is important to note that these competencies apply across all aspects of diversity. For instance, developing cultural awareness entails understanding how racial, ethnic, and linguistic differences affect teachers' ways of thinking and students' experiences of school. With greater cultural understanding, school staff can change aspects of school culture to be more responsive to students. The following cultural competencies support a teacher's capacity to make schooling meaningful for all students.

PREVIEW OF COMPETENCIES ADDRESSED IN PART II

GENERAL COMPETENCY I:
Developing Cultural Awareness

1. The teacher develops awareness of his or her own cultural identity, values, attitudes, and biases.
2. The teacher is knowledgeable about the culture of the school and seeks ways to accommodate it to students' needs.

GENERAL COMPETENCY II:
Providing High-Level, Challenging, Culturally Relevant Curriculum and Instruction

1. The teacher engages in culturally relevant instructional practices.
2. The teacher connects students' interests and background knowledge to content standards in instruction.
3. The teacher considers the appropriateness of instructional activities for individual students based on their cultural histories.
4. The teacher uses a range of classroom organizational and participant structures and documents student participation.
5. The teacher provides opportunities for student choice.
6. The teacher implements cooperative learning and other interactive strategies.
7. The teacher provides opportunities for students to use nonlinguistic forms of intelligence, such as artistic and musical.

GENERAL COMPETENCY III:
Collaborating With Parents and Families

1. The teacher uses cultural knowledge to communicate well with families.
2. The teacher promotes two-way learning: Families learn from the school, and school staff learn from families and the community.
3. The teacher assumes that parents are interested in their children's schooling and offers flexibility in the ways that parents can participate.
4. The teacher uses cultural knowledge to mediate between home and school and advocate for what students and families need.
5. The teacher supports family members in acquiring skills that families deem important.

GENERAL COMPETENCY IV:
Making Classroom Assessment Equitable and Valid for All Students

1. The teacher ensures that students and their families understand the purposes and consequences of assessments.
2. The teacher uses multiple methods of assessment and multiple samples of performance to make decisions about students.
3. The teacher allows student choice about forms and times of assessment and provides enough time for all students to complete an assessment.
4. The teacher manages language demands in ways that maximize each student's performance on assessments and minimize difficulties for English language learners.
5. The teacher ensures that students understand what they are being asked to do on a standardized assessment.
6. The teacher explores the reasons for students' responses on assessments.
7. The teacher exercises caution in interpreting and using standardized achievement test data

INTRODUCTION

Students, teachers, and—indeed—schools all participate in cultural communities that represent systems of values, beliefs, and ways of knowing that guide daily life (Bruner, 1996; Hollins, 1996). Culture affects how people learn, remember, reason, solve problems, and communicate; thus, culture is part and parcel of students' intellectual and social development. Understanding how aspects of culture can vary sheds light on variation in how students learn (Rogoff, 2003).

***culture**: ways of living; shared behaviors, beliefs, customs, values, and ways of knowing that guide groups of people in their daily life and are transmitted from one generation to the next*

Because schools are "gate-keeping institutions which are intercultural meeting grounds" (Erickson & Mohatt, 1982, p. 133), it is important for educators to understand how cultural practices and circumstances in students' communities influence schooling. In particular, educators benefit from understanding students' ways of knowing. "In a learning situation, the child should realize that the real objective of learning activity is not a particular task or a puzzle but the child's own thinking" (Kozulin, 1998, p. 66).

Building knowledge of their own and their students' cultures helps teachers find common ground with students, parents, and families (Trumbull, Rothstein-Fisch, Greenfield, & Quiroz, 2001). In addition, teachers can ensure not only that curriculum content connects with students' interests but also that ways of participating in activities and interacting with others are varied enough to engage all students.

To succeed in school in the United States, students need to master the skills reflected in U.S. schooling practices, and these can be said to be associated with the dominant culture (Delpit, 1995; Tharp, Estrada, Dalton, & Yamauchi, 2000). Many successful students become bicultural, maintaining fundamental connections to their home communities while acquiring skills and knowledge associated with their new culture (Cooper, Jackson, Azmitia, & Lopez, 1998; Lee, 2001; Phinney & Devich-Navarro, 1997). For example, as a result of her ethnographic studies of Hmong American students, Lee concludes that the most successful students have managed to acculturate and accommodate without assimilating. She describes the strategy as "conforming to certain rules of the dominant society (i.e., accommodation) and making certain cultural adaptations while maintaining the group's own cultural identity" (p. 515).

nondominant group: *those who have been defined as a minority group on the basis of their race, ethnicity, gender, sexual orientation, disability, or religion; who historically have been underserved by schools; and who face limitations to access and power in society. For example, in U.S. schools the nondominant group is often characterized as students and teachers of color.*

The process is one of "both cultural transformation and cultural preservation" (Lee, 2001, p. 525). In a study of Mexican American and African American high school students in southern California, Phinney and Devich-Navarro (1997) found that students were able to identify as both "ethnic" and American, so that "choosing sides" was not psychologically necessary. However, a significant number of students may find that they cannot readily identify with more than one cultural group. In the study, 17% of the students interviewed—all African American—did not identify as American but only as African American.

dominant group: *those who have been defined as a majority group on the basis of their race, ethnicity, gender, sexual orientation, disability, or religion and who historically have had greater advantages, access, and power in society. For example, in U.S. schools the dominant group is often characterized as white, middle-class students and teachers.*

In addition, students may experience contexts that have the effect of demanding that they "choose sides" in order to succeed. For example, students may have to follow a prescribed curriculum that does not connect to their cultural reality, one that does not address issues of race, ethnic background, or diverse learning styles (Simons, 1999, p. 142). These contexts exemplify the need for teaching that is culturally and linguistically responsive.

Guiding Assumptions About Culture

The Concept of Culture Is Fraught With Controversy

Because there is so much variation within cultures, and because cultures change over time, it is difficult to make useful generalizations without stereotyping. Some researchers have forgone studying culture traits, although they may still embrace the use of ethnography as a way to learn about particular people and communities (Eisenhart, 2001). One perspective is that culture is a useful construct for understanding difference in human development and that failure to account for the role of culture in teaching and learning leaves educators less equipped to address the needs of their students (Hollins, 1996; Gallimore & Goldenberg, 2001; Trumbull et al., 2001). In fact, teacher development has moved away from examining specific cultures and instead emphasizes engaging teachers as "students of culture" relevant to the composition of the student population in their setting. Similarly, teachers who engage in action research activities that are aimed at studying students' cultures focus on their students' various ways of knowing in order to inform their classroom practice.

funds of knowledge: *historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being (Moll et al., 1992)*

All Cultures Have Strengths

All cultures have evolved to serve the needs of their people; hence, they need to be appreciated on their own merits and from their members' perspectives rather than according to the norms of another

culture (Hollins, King, & Hayman, 1994; Rogoff, 2003). This is a principle of cultural anthropology traceable to theorist and researcher Franz Boas (1940). All cultures have accumulated "funds of knowledge"—sources of practical and intellectual strength that students and schools can tap (Gallego, Rueda, & Moll, 2003; Moll, Amanti, Neff, & Gonzalez, 1992).

Human Development Intersects With Cultural Expectations and Experiences

European American norms of human development are often presented as universal in psychology courses and texts (Rogoff, 2003). Yet considerable cross-cultural research shows that parents from non-European American cultures often have different developmental goals for their children that influence their child-rearing practices (Greenfield & Cocking, 1994; Li, 2002; Ogbu, 1995; Weisner, 2002). Even when they agree on goals, parents from different cultural backgrounds may have divergent ideas about how to achieve those goals (Goldenberg & Gallimore, 1995). One way of thinking about the relationship between culture and human development is that "culture structures the environment for development" (Super & Harkness, 2002, p. 270).

Everyone Is Guided by Sociocultural Knowledge

By *sociocultural knowledge* we mean the knowledge participants (students, teachers, principals, mothers, fathers, friends, etc.) use to guide their behavior in the various social settings they participate in. Such knowledge is complex and subtle; it includes specific knowledge of social roles and rules and generalized, usually only dimly conscious, knowledge of categories and management skills that makes it possible, for instance, to detect shifts in conversational contexts. (Spindler, 1982, p. 5)

Cultures Change

Cultures change in response to political, physical, economic, educational, and social conditions (Greenfield, 2000; Reese, 2002; Rogoff, 2003). Interactions between cultures are a prime source of change. For instance, Mexican immigrants and Mexican Americans expect their children to show respect by listening politely to adults and not expressing opinions (Delgado-Gaitan, 1994; Valdés, 1996). However, research has shown that parents will often accommodate new practices in order to support their children's success in school. They do so by maintaining two sets of behavioral expectations for their children, one for school-related activities and one for other activities (Delgado-Gaitan, 1994).

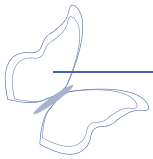
The Study of Culture Reveals Patterns and Variation

Studying culture means learning about patterns. Despite the variability within a culture, there are strong trends toward certain values and pressures to embrace those values (Hall, 1972). Each individual responds to this cultural heritage in somewhat different ways. Nevertheless, it is useful to examine the patterns that reveal differences and similarities in communities' practices and traditions (Rogoff, 2003). Studying cultural patterns is valuable because those patterns are associated with norms of communication, cognitive strategies, and problem solving. Patterns give educators a place to start in learning about students and their families. The challenge is to avoid overgeneralizing and stereotyping.

Patterns and Variation

…[W]hile culture can be broadly understood as the patterns of beliefs, values, and practices that we both inherit and transform over time, individuals never share all of the culture of the group to which they belong. At the same time, cultural practices are open or responsive to their ever-changing environment. From this view, culture is both patterned and dramatically varied. (Gutiérrez, 2002, p. 314)

As we explore cultural factors in schooling, it is important to remember that these are only one set of influences on student outcomes. Not only are race, ethnicity, and gender part of the picture, so too are external social and economic factors reflected in the school culture. For example, if cultural groups experience prejudice and diminished occupational opportunities in U.S. society, misperceptions about their capability are likely to be unconsciously reflected in school-level expectations and treatment of their children (Weis & Fine, 1993).



GENERAL COMPETENCY I:
DEVELOPING CULTURAL AWARENESS

A first step toward cultural competence is developing one's cultural awareness—of one's own culture, the culture of the school, and the cultures of the students one serves (Spindler, 1982). Many professional development programs and university courses address the notion of culture, specific cultures, and tools for learning about culture. Learning about culture is not a substitute for learning about race and ethnicity and, in particular, racism (Cochran-Smith, 2000; Derman-Sparks & Phillips, 1997; Singleton & Linton, in press; Tatum, 1997). Yet for many educators it can be a good starting point for understanding and appreciating the many different histories and perspectives of students and their families (Trumbull et al., 2001).

1. The teacher develops awareness of his or her own cultural identity, values, attitudes, and biases.

African American, Latino, Chinese American, and American Indian teachers—like others from nondominant groups—are likely to be acutely aware of their own cultural, racial, or ethnic identity. But in the United States, it is common for those in the dominant group—white, middle-class teachers—to think of themselves as not having a culture or ethnicity (Derman-Sparks & Phillips, 1997; Hollins, 1996). In fact, everyone has a culture, but it is often invisible to its members, particularly to those in the dominant group. For those who are part of the dominant culture, the norms of daily life—and of schooling—are accepted as "the way things ought to be." The invisibility of one's own culture to oneself is often compared to the invisibility of water to a fish. As anthropologist Clyde Kluckhohn said, "It would hardly be fish who discovered the existence of water" (1949, p. 11).

Because they are in the position of power, members of the dominant culture in the United States rarely have to examine their own cultural beliefs, values, and practices. Teachers may have culture-based attitudes and biases that remain unconscious but that interfere with understanding how their own cultural identity influences their approach to students. To address culture in the classroom, teachers

can go through the process of surfacing these invisible aspects of their own cultures. Culture can be made visible by exploring contrasts in one's own values and practices with those of others. A starting point might be the question, "What is an ideal student?" There are many different possible responses to this question, and they reveal tensions between values such as respect and self-expression, helping others and taking responsibility for oneself, and putting family first and seeking one's own place in the world—values whose relative emphasis differs from culture to culture and individual to individual.

Several studies suggest that white teachers who have explored their own racial identity are more culturally competent—that is, their attitudes and behaviors toward diversity are more constructive after such an exploration (McAllister & Irvine, 2000). "[S]elf-awareness regarding one's culture has been identified as a key prerequisite and a first step for learners in multicultural programs" (McAllister & Irvine, 2000, p. 19) When participants explore their own culture in the early stage of an intervention, they are more likely to move toward a multicultural frame of reference. Banks (1994) and others suggest that individuals do not become sensitive and open to different ethnic groups until and unless they develop a positive sense of self, including an awareness and acceptance of their own ethnic group (McAllister & Irvine, 2000).

An effective way for teachers to develop self-awareness is through professional development with other teachers. Professional development on diversity brings with it particular challenges. Exploration of identity can raise painful histories and ongoing unresolved negative feelings for members of both dominant and nondominant cultures. It is important for the professional development leader to establish an environment of trust and acceptance while not avoiding important issues.

2. The teacher is knowledgeable about the culture of the school and seeks ways to accommodate it to students' needs.

The pervasive school culture in the United States reflects the values of the dominant culture (Hollins, 1996). Common beliefs such as

"Students should be praised to build self-esteem," "Students need to become independent," and "Students should ask questions" are all associated with the dominant cultural value of independence. This individualistic or independence-oriented approach of classrooms (also associated with competition) often presents conflicts for students who have been socialized to be interdependent and cooperative (Lipka, Mohatt, & Cuilistet Group, 1998; Foster, 1989; Philips, 1983; Raeff, Greenfield, & Quiroz, 2000). A culturally competent teacher understands the underlying values and beliefs that motivate the way education is carried out in U.S. schools and makes efforts to address cultural differences by incorporating elements of other cultures. It is not only at the classroom level, of course, that school culture exists, as the following story shows.

Building a Hybrid Culture in the Classroom

Chamorro teacher Tita Hocog, who teaches sixth grade on the island of Rota in the Commonwealth of the Northern Marianas, incorporates both "Western" schooling practices and those familiar to her students. Not only does she use local knowledge about fishing, agriculture, and weaving as part of her curriculum, but also she organizes instruction to include home ways of interacting. For instance, in assessment, she allows students choices about presenting in front of the class individually, or as a group. For those not comfortable with a presentation mode, she offers the option of an individual conference with her, which she may tape-record.

Whereas Ms. Hocog uses content standards comparable to those of the mainland United States, she nearly always has students working in groups—something that is harmonious with their naturally peer-oriented learning. Nor does she worry about individual grades for every project. Because she observes students very closely and assesses them through a wide range of means, she believes she is well aware of their progress. She reasons, moreover, that in judging the beauty and integrity of a basket, one does not ask who wove each individual palm leaf.

(Based on field notes of the Coconut Wireless Project [Nelson-Barber, Trumbull, & Wenn, 2000])

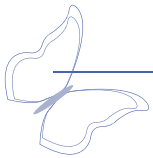
Beyond these potential differences between home and school culture are practices that represent what has been called "the hidden curriculum" (Giroux & Purpel, 1983; Wilcox, 1982). In brief, the hidden curriculum is the set of assumptions that perpetuate social class and racial or ethnic inequities within school and beyond. It is also the knowledge of how to behave and use language in the way that is valued by dominant-culture students but unknown to nondominant-culture students (Cheng, 1995).

The negative effects of the hidden curriculum occur when students from nondominant groups (including the poor) are held to lower expectations and implicitly prepared for lower level jobs while their dominant-culture peers are prepared to be the leaders and professionals of U.S. society. These assumptions are often well below the level of conscious awareness: Few educators would espouse such an inequitable stance. However, the lack of full commitment to equity (including the necessary funding) belies the continuing existence of the hidden curriculum. A culturally competent teacher does not accept the premise that some students will inevitably do more poorly in school than others on the basis of their cultural, racial, or ethnic group differences; instead, the teacher intervenes with school practices that perpetuate the hidden curriculum.

In Short…

The culturally competent teacher

- ❒ Recognizes that everyone has a cultural identity and learns about his or her own culture and cultural values
- ❒ Understands the primary attributes of U.S. school culture and how they may differ from those of students' cultures
- ❒ Addresses cultural differences that students may experience
- ❒ Recognizes how a "hidden curriculum" can exclude students from nondominant cultures, lower expectations for them, and depress their academic performance



GENERAL COMPETENCY II:

PROVIDING HIGH-LEVEL, CHALLENGING, CULTURALLY RELEVANT CURRICULUM AND INSTRUCTION

Studies show that students who have access to high-quality, challenging courses in high school are more likely to enroll in college and complete a bachelor's degree (National Center for Education Statistics, 2001; U.S. Department of Education, 1999). To be prepared for rigorous coursework in high school and beyond, students need access to excellent curriculum and instruction throughout their formal education. Culturally relevant instruction and assessment practices ensure greater success and engagement with students from various cultural, racial, and ethnic backgrounds.

This general competency reflects the importance of engaging students actively and interactively in learning throughout their schooling. As Bruner (1996) said, "learning… is best when it is participatory, proactive, communal, and collaborative, and given over to constructing meanings rather than receiving them" (p. 84). One way to make learning participatory and collaborative is to encourage students to have a voice in classroom processes (Kordalewski, 1999). Even young students can help make choices about what they want to read and study. Panofsky observed, "As educators, our task is to foster children's interaction with the language of valued social practices" (Panofsky, 1994, p. 240).

Including Student Voice

[A] curriculum that presents students' cultures in a positive light invites students' participation (Sheets, 1995; Ladson-Billings, 1994). Similarly, lessons in which students' everyday experiences are recognized as sources of knowledge promote the exercise of student voices—and the academic learning that can result from active engagement. (Kordalewski, 1999, p. 3)

The following five research-based standards for effective pedagogy developed by scholars at the Center for Research on Education, Diversity, and Excellence (CREDE) are a useful guide to maintaining a challenging curriculum for all students, and they also prefigure many of the subcompetencies in this section.

CREDE's Five Standards for Effective Pedagogy

1 **Teachers and Students Working Together**

Use instructional group activities in which students and teacher work together to create a product or idea.

2 **Developing Language and Literacy Skills Across All Curriculum**

Apply literacy strategies and develop language competence in all subject areas.

3 **Connecting Lessons to Students' Lives**

Contextualize teaching and curriculum in students' existing experiences in home, community, and school.

4 **Engaging Students With Challenging Lessons**

Maintain challenging standards for student performance; design activities to advance understanding to more complex levels.

5 **Emphasizing Dialogue Over Lectures**

Instruct through teacher-student dialogue, especially academic, goal-directed, small-group conversations (known as instructional conversations), rather than lecture.

(Available: http://www.crede.org/standards/standards.html)

An important characteristic of these standards is that high expectations are maintained for all students. Lower expectations of English language learners (ELLs) and other students from nondominant groups are a strong contributor to lower achievement outcomes (August & Hakuta, 1997; Díaz, Moll, & Mehan, 1986; Gallego, Rueda, & Moll, 2003; Suarez-Orozco & Suarez-Orozco, 1995).

One cautionary note is that sometimes teachers who seek to adapt the linguistic demands of the curriculum for their ELL students mistakenly simplify the content. However, ELL students deserve access to and benefit from instruction that is based on the same content standards as their native-English-speaking peers (Genesee, Lindholm-Leary, Saunders, & Christian, 2002; Hakuta, 2001; Laturnau, 2003; U.S. Department of Education, 2002). An extensive research review concluded that "[p]rograms for ELLs that are enriched, consistent over grades, and provide challenging curricula yield superior levels of academic achievement" (Genesee et al., 2002, p. 2).

However, expecting ELLs to perform in the same ways as native English speakers (NESs) is both unfair and damaging. Any academic performance dependent on language will not look the same between ELL and NES students (Valdés & Figueroa, 1994). To guide educators and parents in what to expect developmentally with regard to language, some groups, such as the organization for Teachers of English to Speakers of Other Languages (TESOL), have outlined English Language Development (ELD) Standards (see www.tesol.org).

Maintaining Standards and Understanding ELL Development

It is unreasonable to expect ELLs to perform comparably to their native-English-speaking peers in their initial years of schooling (hence, the need for standards specific to ELLs), and holding them to this expectation too early in their educational careers can be detrimental to their academic progress, not to mention their self-esteem. The problem enters when students are not pushed to go beyond this stage over time, are presumed to be at an elementary level, or are misdiagnosed as having educational disabilities by teachers unfamiliar with the needs of ELLs. (Hakuta, 2001, p. 3)

1. The teacher engages in culturally relevant instructional practices.

The culturally competent teacher explores curriculum, instruction, and assessment practices shown to be effective with students from diverse cultural, racial, and ethnic backgrounds (see Part IV).

Not all students benefit from the traditional (often competitive) approaches typical of education in the United States. One approach shown to be culturally harmonious for students from many nondominant groups is cooperative learning, which requires students to interact as they solve a problem or complete a task. Members of a cooperative team share the labor, accountability, and success attached to the task (Kagan, 1994). Many cultures socialize children to collaborate with each other, to be productive and cooperative members of a community—beginning with the family. Children from those cultures come to school with many of the skills necessary for cooperative learning (Delgado-Gaitan & Trueba, 1991; Ladson-Billings, 1994; Rothstein-Fisch, Trumbull, Isaac, Daley, & Pérez, 2003).

According to Ladson-Billings (1994), culturally relevant instruction for African American students encourages them "to learn collaboratively and expects them to teach each other and take responsibility for each other" (p. 70). Likewise, American Indian (Suina & Smolkin, 1994; Swisher & Deyhle, 1992) and Latino (Clark & Flores, 1997; Delgado-Gaitan, 1994) families tend to pass on a strong value of cooperation and interdependence to their children, a value which is not always reciprocated in U.S. classrooms (Raeff, Greenfield, & Quiroz, 2000).

Teachers can maximize the learning potential in their classrooms by tapping students' inclination to help each other, both through formal cooperative learning activities and by allowing students to help each other in general (Ladson-Billings, 1994; Rothstein-Fisch et al., 2003). Teachers also come to an understanding with students about what counts as help and what counts as cheating so as to avoid misunder-

standings. Research has shown that African American students may be more likely to help and seek help (Nelson-LeGall & Resnick, 1998), and in some contexts such behavior can be misinterpreted as cheating.

These are a few examples of the steps that teachers can take to meet their students' needs; there are many more ways that teachers can make their classrooms accommodating. (See also participant structures in subcompetency 4 below and Part III, General Competency I.)

2. The teacher connects students' interests and background knowledge to content standards in instruction.

Capitalizing on student interests and related background knowledge can foster a student's involvement in a high-level learning activity, along with promoting reading engagement and comprehension (George, Raphael, & Florio-Ruane, 2003; Graves & Fitzgerald, 2003; Tharp et al., 2000). For instance, topics that are meaningful to a student can motivate involvement in challenging mathematics, language arts, science, and social studies activities (Aikenhead, 1997; Hilberg, Doherty, Dalton, Youpa, & Tharp, 2002; Lee & Fradd, 1998; Trumbull, Diaz-Meza, & Hasan, in press).

To ensure that students have access to a high-level curriculum, it is important to link student knowledge to standards. One approach is to clarify what the learning goals are before deciding on an activity or set of activities (Laturnau, 2003). These goals may be linked to three or four standards. Then a teacher can consider what type of evidence of learning will be needed and envision a culminating task. At that point, it is easier to evaluate whether the activities will likely result in the desired evidence of learning (Laturnau, 2003).

The following example shows how one teacher made links to both mathematics standards and her students' cultural knowledge.

Shapes and Patterns

Portions of the National Council of Teachers of Mathematics (NCTM) Algebra and Geometry Standards read as follows:

- Recognize, name, build, draw, compare, and sort two- and three-dimensional shapes.
- Recognize, describe, and extend patterns such as sequences of sounds and shapes or simple numeric patterns and translate from one representation to another.

In Dillingham, Alaska, Yup'ik Eskimo kindergarten and first graders are learning about geometric shapes and patterns. A poster in the classroom displays traditional Yup'ik border patterns that are traditionally used on fancy fur parkas. The seven patterns displayed are composed of triangles, squares, and non-square rectangles. Another poster shows children and adults wearing parkas with these patterns. As children notice the posters and comment on them, the teacher responds and mentions the name of a pattern. Later, she asks who remembers the pattern's name.

The following week, the teacher introduces the children to a new learning center that will remain in the classroom for up to a month. Here they will explore shapes and patterns themselves, using shape cards, a small poster with the patterns and pattern names on it, and a paper doll for whom paper parkas can be made. The whole process is harmonious with Yup'ik ways of learning: Observation comes first (the posters), then hands-on learning with meaningful materials takes place with each child learning at his or her own pace. The teacher assesses children by observing their proficiency with reproducing and naming the patterns and shapes.

(Based on Ilutsik & Zaslavski, 2002 and NCTM, 2003)

Another strategy, with a completely different population of students, is illustrated in the next example.

A White Teacher Gets to Know Her African American Students

Every fall, Teacher Margaret Rossi gives each student an "entry questionnaire." She asks them to write not only their name, address, phone number, and birth date, but also what they do outside of school and which subjects they like. As Rossi says,

"I try to find out as much as I can about the students early in the school year so I can plan an instructional program that motivates them and meets their needs. You'd be surprised how many kids tell me that nobody has ever bothered to even ask them what they like. The entry questionnaire is also a great way to learn a little about their reading and writing levels. I think that it's hard for sixth graders in a community like this one to trust, white people especially. They've been lied to too many times. I don't blame them for not wanting to open up with me right away. But soon enough they begin to see that I take the information they give me to heart."

(Ladson-Billings, 1994, p. 67)

3. The teacher considers the appropriateness of instructional activities for individual students based on their cultural histories.

Part of making connections to students' needs and interests is anticipating how their different histories may affect the ways in which they interpret or respond to classroom assignments. Learning about students' histories and interests can reduce the likelihood of making the mistake described below.

Failing to Consider the Impact of an Assignment

A middle school teacher gave what appeared to be an assignment that would personally involve students in thinking about history. She asked each of them to pretend he or she was alive during the U.S. Civil War and write a letter to someone who was alive at that time. Researcher Dr. Arlette Willis's own son was a member of this class. He came to his mother distressed: How was he to go about completing this assignment, which made him uncomfortable and presented some difficulties with figuring out what to write. If he were a slave, would he be able to read and write? Was he supposed to pretend he was White? "Clearly, the teacher was not taking into account the message… sent in terms of whose participation and identity were important in the classroom."

(García & Willis, 2001, p. 14)

Teachers who ask students from immigrant families to participate in certain activities may introduce equally troublesome dilemmas. A common activity for fourth or fifth graders in some schools is to interview their families about their own histories in the United States and report to the class. Students in border states may fear exposing portions of their history that they surmise could subject their family to negative consequences (e.g., perhaps a father immigrated illegally). Others, who have been separated from parents for social and economic reasons, may not want to talk about that fact. And students whose families have fled war, or even genocide, may not want to share personal stories related to those events.

4. The teacher uses a range of classroom organizational and participant structures and documents student participation.

As discussed in Part III, cultures differ fundamentally in language use. Furthermore, different organizational structures—such as those in schools—require different ways of using language. Typically in U.S. schools, the norms of the dominant culture inform how teachers use language and structure classroom activities that call for student participation. Too often, students from nondominant cultural backgrounds are judged as having language or learning problems because they are expected to interact in ways that are disharmonious with what they have learned at home. It is important to give students the opportunity to interact in a variety of configurations—whole group, small group, pairs—and to use a variety of communication styles. Some students will be comfortable with teacher-controlled talk; others will participate more in talk that is regulated among peers. To determine appropriate classroom practices, teachers assess and document student participation throughout the process.

5. The teacher provides opportunities for student choice.

Many educators believe that student choice is a key element of student engagement and that choice promotes development of independent learners (Oxley, 2005; Mednick, 2003). Even preschools have "free choice" time during which children can select a play corner or activity. Choice is a staple of classrooms that are centered

on the learner and on promoting independence. But it is also a feature of collectivistic cultures (see sidebar), albeit in different forms (Estrin & Nelson-Barber, 1995; Rogoff, 2003). Student choice can make the curriculum more inclusive. For example, students can have the opportunity to choose the topic of a project or select their own books from the school or classroom libraries.

Collectivist Cultures

The continuum of individualism-collectivism represents the degree to which a culture emphasizes individual fulfillment and choice versus interdependent relationships, social responsibility, and the well-being of the group. Individualism makes the former the priority, collectivism the latter. (Trumbull et al., 2001, p. 19)

Approaches, such as project-based and thematic instruction, are particularly promising because they allow for student choice. They also

- provide for integration of many skills across disciplines;
- promote active engagement of students and higher level cognitive activity;
- demonstrate interrelationships among different topics and domains;
- combine language and content learning (e.g., through library research, reading, classroom presentation); and
- incorporate multiple modalities (i.e., visual as well as verbal representations of concepts and information).

In addition, teachers can pick themes that build on students' home-based knowledge and family "cultural capital." Fitzsimmons (2003) describes how a teacher working with many immigrant families involved in cultivation and construction created thematic units on gardening and dream homes that addressed grade-level mathematics standards.

cultural capital: *knowledge associated with those in power. According to Bourdieu (1986), it can exist in three forms: disposition of the mind and body; cultural goods such as pictures, books, and other material objects; and educational qualifications.*

6. The teacher implements cooperative learning and other interactive strategies.

Interaction—between and among students, between teacher and students—in the context of meaningful learning activities is the principal way of building both language and academic development (Tharp et al., 2000). Cooperative learning is a learner-centered approach that requires students to interact in teams as they complete a task. Cooperative learning has been shown to be beneficial for both social and academic development of students from many backgrounds (Schofield, 1995; Slavin & Cheung, 2003); successful in bilingual settings (Calderón & Minaya-Rowe, 2003; Calderón, Hertz-Lazarowitz, & Slavin, 1998); and useful in promoting equal status among students of different backgrounds in heterogeneous classrooms (Cohen & Lotan, 1995). In addition, Tharp et al. (2000) have shown that cooperative learning involving racially mixed groups of students has a positive effect on intergroup friendships.

Cooperative Learning and Intergroup Relations

[S]tudies show that when students work in ethnically mixed, cooperative learning groups, they gain in cross-ethnic friendships. In addition, the evidence indicates that the friendships are long lasting and tend to be close, reciprocated friendship choices.... Moreover, [one study showed that] many of the cross-racial friendships made during [a] cooperative learning intervention were formed between students who had never been in the same cooperative group. (Tharp et al., 2000, p. 81)

Some research has pointed to the appropriateness of cooperative learning for Mexican American students because it mirrors the value of cooperation characteristic of Mexican society (Clark & Flores, 1997; Macias, 1992; Rothstein-Fisch et al., 2003). Students from a Southeast Asian background, such as Hmong Americans, may also be inclined to cooperate naturally, as a result of the collectivistic orientation of their culture (Kang, Kuehn, & Herrell, 1994). The common denominator in cooperative learning methods is the use of small groups (sometimes as small as two or three students) and the promotion of positive interdependence, or the necessary cooperation of all group members in order to complete a task (Kagan, 1986). Teachers can maximize the likelihood of a group's success by assigning tasks that lend themselves to group work, modeling desired behaviors, monitoring group work, and intervening in order to ensure everyone's participation and appreciation for everyone's contributions (Cohen & Lotan, 1995; Webb, Farivar, & Mastergeorge, 2001).

Another powerful interactive approach in the classroom is instructional conversation (IC). Through this approach, teachers participate in a dialogue with students—not merely eliciting known answers but truly engaging students in meaningful talk. Such conversation

> "provides the cognitive and experiential basis for relating school learning to the individual, community, and family knowledge of the student. It provides the critical form of assistance—dialogue—for the development of thinking and problem solving, as well as for forming, expressing, and exchanging ideas in speech and writing." (Tharp et al., 2000, p. 32)

(See Tharp et al., 2000 and Goldenberg, 1991 for an explanation of how to carry out this approach.) IC is especially useful for developing academic language because the teacher can guide students' participation with specific cues on how to use the language of school (Cummins, 2003).

Description of an Instructional Conversation

Mrs. Ortiz, a third-grade teacher in Puerto Rico, began an instructional conversation by opening the floor to all of her students through the use of *wh-* questions, chorus elicitations*, or sentence completion activities. In this way, she did not specifically call on certain students, as teachers commonly do. In addition, Mrs. Ortiz allowed her students to have considerable control over the conversation. In her classroom, students themselves initiated 38% of the conversational interactions, while students in a comparison classroom in Chicago initiated only 9%. Mrs. Ortiz was also more accepting of students' initiations, either commenting on them or incorporating them into the conversation (77% of the time), as opposed to 46% in the comparison classroom.

Another feature of Mrs. Ortiz's instructional conversation was its personal nature. Students would "often introduce a personal topic into the lesson and be allowed to expound upon it at great length. Many times, Mrs. Ortiz would introduce information from her personal life or childhood into the lessons as well" (McCollum, 1991, p. 115). In the case of Mrs. Ortiz's lesson on a story the students had read, El Cangrejito de Oro (The Golden Crab), about a boy who was learning how to fish, the teacher and students spent a full nine minutes sharing their experiences about fishing for crabs.

Mrs. Ortiz's instructional approach, which elevates the role of peers in each other's learning, could be characterized as constructivist. It explicitly engages students in active learning, supports students to connect their prior knowledge and experience to the topics of the classroom, and places the teacher in the role of a facilitator who guides the lesson expertly but does not completely dominate the talking. It is an approach that has been shown effective with immigrant students from group-oriented cultures, such as those in Mexico and Central America (Trumbull, Diaz-Meza, & Hasan, in press); yet it also has all the hallmarks of the kind of instruction identified as exemplary for all students by recent reform agendas.

*allowing students to answer in unison rather than one-by-one

(Adapted from Trumbull & Farr, 2005. Based on McCollum, 1991)

7. The teacher provides opportunities for students to use nonlinguistic forms of intelligence, such as artistic and musical.

Students need opportunities to learn and demonstrate learning through means other than linguistic. Teachers can encourage students with artistic intelligence or interests to use art forms as part of project-based or thematic instruction.

Research has shown that music can scaffold language use for ELLs: Singing does so in part because musical processing draws on the same part of the brain as language (Lems, 2001). In teaching older learners, Lems notes that ESL teachers can use music to "create a learning environment; to build listening comprehension, speaking, reading, and writing skills; to increase vocabulary; and to expand cultural knowledge" (p. 1). For students who are musically inclined, this approach can provide an opportunity for them to shine.

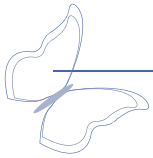
As described below, drawing or building models to represent complex relationships may allow students who are still learning English and others with a creative inclination to demonstrate their understanding of concepts (Lee & Fradd, 1998).

> **Using a Visual Representation Instead of Language**
>
> A fourth-grade class of NELB [non-English language background] students conducted an activity demonstrating the concept that when water freezes, its weight remains the same, although its volume increases. A student who had difficulty writing expressed the concept by drawing two scales, one with a container of water and the other with a similar container of ice. He marked both scales with arrows showing that the weight stayed the same and made lines on the two containers showing the volume increased when the water turned to ice.
>
> (Lee & Fradd, 1998, p. 17)

In Short…

The culturally competent teacher

- ❒ Holds high expectations for students' learning and performance
- ❒ Recognizes that ELLs' performance patterns will differ from those of NESs
- ❒ Links students' interests and knowledge with standards
- ❒ Considers how assignments might affect individual students
- ❒ Uses a variety of classroom organizational and participant structures
- ❒ Uses instructional approaches that allow for student choice
- ❒ Promotes interaction in the classroom through cooperative learning and other tested methods
- ❒ Provides opportunities for students to use non-verbal intelligences



GENERAL COMPETENCY III:
COLLABORATING WITH PARENTS AND FAMILIES

Research supports the need for collaboration among families, schools, and communities (Delgado-Gaitan, 1992; Griego-Jones, 2003; Valdés, 1996) to foster understanding. It also shows that involving parents in their children's education benefits student achievement (Henderson & Mapp, 2002). One recent study of Latino and European American sixth- and seventh-grade students concluded that parents were "key resources in helping students coordinate their family, school, and peer worlds" (Azmitia & Cooper, 2002, p. 4).

Parents' involvement in their children's schooling is widely cited as an important factor in student success (Epstein, 1996; Henderson & Berla, 1994; Henderson & Mapp, 2002). According to a recent research synthesis, schools that are successful in engaging "families from very diverse backgrounds share three key practices.…They

- focus on building trusting collaborative relationships among teachers, families, and community members;
- recognize, respect, and address families' needs, as well as class and cultural differences;
- Embrace a philosophy of partnership where power and responsibility are shared" (Henderson & Mapp, 2002, p. 7).

However, involving parents and other family members from nondominant cultural backgrounds has been less successful than involving those from the dominant culture (Chavkin & Williams, 1993; Moles, 1993). To support real engagement of families (as opposed to only participation in typical, school-organized functions), it is important to understand families' orientations to education and the world and how those orientations shape their approaches to school involvement (Barton, Drake, Perez, St. Louis, & George, 2004; Valdés, 1996).

In order to support the involvement of parents and families in the school community, school personnel need to get to know families

personally. Rather than simply informing families about school expectations for their involvement, it is important to learn about how particular families want to participate in their children's schooling. Furthermore, it takes considerable skills to form effective and meaningful links between school and home. Many teachers have had no formal education on how to work with families and communities, and they will need professional development to build their capacity (Henderson & Mapp, 2002).

To relate to families in culturally diverse communities, it is important for teachers to investigate the traditions of different cultural groups along with learning about the details of students' lives (Mehan et al., 1995). This personal context helps to avoid making generalizations about cultural groups that can lead to stereotypes. Speaking to teachers directly, Cross (1996) suggests that they take the following steps:

> "First, spend more time with strong, healthy people of that culture.
>
> Second, identify a cultural guide—that is, someone from the culture who is willing to discuss the culture, introduce you to new experiences, and help you understand what you are seeing.
>
> Third, spend time with the literature. Reading articles by and for persons of the culture is most helpful. Along with the professional literature, read the fiction. This is an enjoyable way to enter the culture in a safe, nonthreatening way. Find someone with whom you can discuss what you have read.
>
> Fourth, attend cultural events and meetings of leaders from within the culture. Cultural events allow you to observe people interacting in their community and see values in action. Observing leadership in action can impart to you a sense of the strength of the community and help you identify potential key informants and advisors.
>
> Finally, learn how to ask questions in sensitive ways. Most individuals are willing to answer all kinds of questions, if the questioner is sincere and motivated by the desire to learn and serve the community more effectively." (p. 2)

Cross's recommendations reflect an ethnographic approach to learning about students and families from other cultures (Fetterman, 1989; Spindler & Spindler, 1992) that educators have found useful (Freedman, Simons, Kalnin, Casareno & The M-Class Teams, 1999; Lipka et al., 1998; Trumbull et al., 2001).

As mentioned above, Azmitia and Cooper (2002) identify parents' roles in coordinating their children's many worlds as a key consideration of families' involvement with schools. Similarly, *Inside City Schools: Investigating Literacy in Multicultural Classrooms* (Freedman et al., 1999), provides accounts from classrooms of teachers in the M-Class Project, the international teacher-research network of secondary school English and social studies teachers that addresses ways of involving parents and families with schools. One example (Kalnin, 1999) from secondary school engages families in students' work through self-discovery assignments requiring students to write from interviews and dialogues with their families and communities.

Across All Groups, Parents Do Care

Recognize that all parents, regardless of income, education level, or cultural background, are involved in their children's learning and want their children to do well in school. Every study in this review that compared levels of parent involvement found that families of all backgrounds are equally involved at home, although the forms of involvement varied somewhat by culture and ethnicity…[A]lmost all were willing and able, with training, to implement practices linked to improved achievement. And every study that looked at high-performing schools in low-income areas found that parents were highly engaged. Furthermore, most studies showed that children's gains were directly related to how much their families were involved. (Henderson & Mapp, 2002, p. 61)

School staff have often viewed parents from nondominant groups as not possessing the interest or skills necessary for parent involvement (Casanova, 1996). However, all families have particular "cultural

capital"(see p. 24.) that can contribute to their children's education (Barton et al., 2004). Parents who cannot relate to the formal academic classroom need to create a sense of personal space in order to feel that they do belong. In a sense, parents transform their concept of the classroom space and school expectations to find a way to be involved with their children's schooling (Barton et al., 2004).

1. The teacher uses cultural knowledge to communicate well with families.

In communications between school and home, some school districts translate written communications for non-native-English-speaking families. However, misunderstandings between school and home may arise not only from actual problems with language but also from unspoken beliefs and expectations (Raeff, Greenfield, & Quiroz, 2000; Valdés, 1996). For this reason, teachers need some cultural knowledge to interact with families—even when families speak English or an interpreter is available. This is true of relating to native-English-speaking families as well, when there is a cultural difference between teacher and family.

Because many aspects of communication are indirect or even nonverbal (Lustig & Koester, 1999), a culturally competent teacher is sensitive to subtle clues about parents' level of comfort with a topic or specific suggestions. For instance, when a parent or family member ceases to respond verbally or nonverbally or changes topic, it may be a sign of discomfort or disagreement (Greenfield, Quiroz, & Raeff, 2000). At that moment, the teacher can gently explore, through indirect questions, what the parent is thinking. A culturally competent teacher tries to understand parents' perspectives and helps them feel comfortable enough to share their concerns, hopes, and goals for their children. The teacher can explain the goals of the classroom, and together parents and teacher can construct a set of shared goals. Sometimes they will have to discuss how to address cultural differences. If there is a difference in how parents and teacher construe a "successful student," it is better to have this difference overt and available for discussion, as in the following example.

Conflicting Values

A Mexican American immigrant father is having a parent conference with his fourth-grade daughter's teacher. "She's outstanding," says the teacher. "She speaks up in class and expresses her opinions so well."

The father looks down at his lap. There is a moment of silence. Then he looks up at the teacher somewhat tentatively. "She's doesn't talk too much, does she?" he asks with a look of concern.

At home he and his wife have taught their daughter to listen respectfully to adults. They believe this is especially important in the classroom so that their daughter will learn what the teacher, the expert, has to impart. The teacher believes that active learning is important and involves students by encouraging them to interact verbally, posing questions and stating opinions supported by evidence.

(Based on Greenfield, Quiroz, & Raeff, 2000)

Even young students can learn that different behaviors are expected at home and at school. At home, students can show respect to parents and grandparents in the ways that the family expects, and in the classroom students can adopt a different way of interacting with an adult that is not only permissible but expected. However, good communication between teacher and parents is required to arrive at this kind of understanding.

2. The teacher promotes two-way learning: Families learn from the school, and school staff learn from families and the community.

Parents rely on teachers and school personnel to initiate the home-school conversation and provide information about school expectations and activities (Goldenberg & Gallimore, 1995; McCaleb, 1997). Immigrant parents, in particular, may need to have school regulations and their rationales explained (Trumbull et al., 2001). However, communication should not be one way, and teachers can a lot learn from parents and families. When schools promote two-way information sharing, parents are more involved (Connors &

Epstein, 1995). Culturally competent teachers learn about families' histories, goals for children, and preferred ways of interacting with the school. They also invite parents and other adults from the community to come to the classroom to share their expertise with the group (Gonzalez, Andrade, Civil, & Moll, 2001).

It is important for teachers to learn from immigrant parents about the nature and extent of parents' education (Trumbull et al., 2001). In addition, an understanding of a student's schooling experiences in the country of origin can help the teacher understand the adjustments that he or she needs to make (Greenfield, Quiroz, & Raeff, 2000; Trumbull et al., 2001; Clark & Flores, 1997).

Parents' educational experiences are the foundation upon which they make sense of their children's schooling. For instance, Mexican American parents may believe that children are not ready to learn literacy-related skills until they go to school and that literacy is something best taught by teachers (Gallimore & Goldenberg, 2001; Goldenberg, Gallimore, & Reese, 2003). However, they may be open to another approach. Research shows that if parents have already had another child in school, they may have developed a repertoire of home activities to support literacy development (Goldenberg et al., 2003). Therefore, it is important to learn directly from families about their own beliefs and experiences, and to do so in a respectful and nonjudgmental way (Lopez, Scribner, & Mahitivanichcha, 2001).

A parent-teacher conference or informal conversation is also an occasion for finding out the best ways of communicating from school to home and vice versa. Factors such as parents' levels of literacy in English or another language and their culturally preferred modes of communication (e.g., personal, oral, via the student or an older sibling, written notes, newsletters) influence the success of teachers' attempts to communicate (Valdés, 1996).

Paraprofessionals, who often come from the same communities as students, can be valuable sources of information about students' and families' culture-based ways of learning and communicating (Lewis, 2004; Monzó & Rueda, 2001). Paraprofessionals can help explain the school culture to parents and the parents' cultures to school staff.

3. The teacher assumes that parents are interested in their children's schooling and offers flexibility in the ways that parents can participate.

School personnel sometimes assume that parents from nondominant cultures lack interest when parents do not participate in school activities. Research shows that this assumption is not true: Most parents are very eager to support their children's success in school (Chavkin & Williams, 1993; Delgado-Gaitan, 1992; Diaz, 2000; Goldenberg & Gallimore, 1995).

Considerable research suggests that many parents from nondominant cultural backgrounds want to be involved in their children's schooling (Allexsaht-Snider, 1992; Diaz, 2000; Goldenberg & Gallimore, 1995), but would prefer more personal and informal interactions with their children's teachers (Diaz, 2000; Finders & Lewis, 1994; McCaleb, 1997; Trumbull et al., 2001). These parents favor brief conversations before and after school when dropping off or picking up children, stopping by the classroom for a few minutes when in the school, and blending personal conversation with professional communications (Díaz, 2000; Trumbull, Rothstein-Fisch, & Hernandez, 2003).

Teachers are most likely to succeed in involving parents from nondominant cultural backgrounds when they present flexible options matched to parents' needs and preferences. Some parents do not think it appropriate to be academic tutors for their children; they believe instruction is best left to teachers (Goldenberg & Gallimore, 1995; Valdés, 1996). Some may doubt their ability to help their children with academic work (Hoover-Dempsey & Sandler, 1997). Others may resent being requested to attend classes on how to parent their children (Onikama, Hammond, & Koki, 1998). When teachers approach parents respectfully to find out how they would like to be involved, teachers often discover that parents are willing to help in many ways and are open to learning new ones as well (Delgado-Gaitan, 1994; Trumbull et al., 2001).

Many families are not able to attend school functions or conferences at the scheduled times because of job demands or transportation

difficulties (Louie, 2004; Trumbull et al., 2003). Some will not be able to attend if they cannot bring their preschool infants and toddlers. Some will be intimidated by the formality of school events or interactions with their children's teachers. They may not understand the need to register in the office or meet at a specified time and may be affronted by the impersonal nature of school-to-home communication (Valdés, 1996). All of these issues are factors in the lower rate of parent participation in school-related activities (Diaz, 2000; Finders & Lewis, 1994; McCaleb, 1997; Trumbull et al., 2003). The culturally competent teacher does not make assumptions about why parents may not be involved but rather investigates what can be done to involve them.

Parents are likely to try to accommodate schools' needs when (1) the reasons for certain procedures are explained and (2) parents are afforded some latitude in the timing and manner of participation (Trumbull et al., 2003). Small-group conferences rather than back-to-back, 20-minute, individual conferences may solve the scheduling problem and foster a connection with parents. To encourage further communication, teachers can invite parents to stop by the classroom when they are in the school. To avoid any misunderstandings, teachers can explain the school's regulations for registering at the office. Providing a play area for younger siblings enables parents to attend a classroom event that they may miss otherwise.

4. The teacher uses cultural knowledge to mediate between home and school and advocate for what students and families need.

Once they get to know families, teachers can be excellent advocates for them within the school community (Trumbull et al., 2003). For example, they can explain school culture and requirements to parents and intervene when a policy or practice within the school threatens to damage relationships with families. Having talked with family members, teachers can suggest modifications to the ways in which the school traditionally seeks to involve parents.

A teacher who has some knowledge of families' past experiences and current lifestyle can often troubleshoot a difficult situation, as happened in the instance described in the following example.

Explaining and Modifying a School Practice

Many schools in urban areas have resorted to locking their buildings around the clock and permitting entry only via a guard, who checks whether visitors have an appointment and proper identification. Even parents who have arranged a visit have to leave any infant equipment (such as strollers and baby carriers) outside in the bicycle area. This means problems getting around from one place to another in the large schools that tend to populate large cities, particularly if the parent has more than one preschool-age child.

These practices can be especially alienating and mystifying to families who have come to the city from rural areas, where safety was not a problem. They may not automatically interpret the practice as a safety measure but sense that the school is for some reason intentionally preventing parents from having contact with their children and children's teachers during the school day. A formal letter may not be nearly as effective in fostering understanding and trust as a conversation with a trusted teacher who understands something about the family background.

Faced with this situation, teachers in Los Angeles explained the safety issues to parents and then worked with school administration to revise the policy so that strollers, carriages, and baby carriers could be brought into the school—once inspected. School personnel had not realized that their policy was going to shut parents out and alienate them in the ways it did.

(Based on teacher reports in the Bridging Cultures Project, Trumbull et al., 2001)

5. The teacher supports family members in acquiring skills that families deem important.

Involving parents is in part a task of learning how parents want to be involved and what they want to learn in order to support their children's schooling (Caspe, 2003; Goldenberg & Gallimore, 1995; McCaleb, 1997; Trumbull et al., 2003). This means taking a mutual approach to families, learning about them, and helping them make connections between school activities and family goals and needs. Research on family literacy programs, for example, has shown how much more powerful parent learning is when programs do the following:

1. Learn about families' literacy strengths and literacy histories,
2. Provide opportunities for families to reflect on their uses of literacy and its meaning in their daily lives,
3. Respond to the interests of families (adults and children), and
4. Work with families to empower them in ways that are meaningful to them and that engage them actively in their own learning (Caspe, 2003).

A teacher can apply the four actions listed above to any area related to student learning and development. The following story shows one effective example.

Parents Learn Along With Their Children

Mrs. Hernandez, a Mexican American kindergarten teacher in the Los Angeles area, was highly successful in getting the parents of her immigrant Latino students (mostly mothers) to participate in their children's schooling. Many parents volunteered in the classroom, but with the advent of a highly prescriptive reading program, she found that there were fewer ways for parents to participate.

Mrs. Hernandez began to organize some small groups to train parents in how to help with particular skills. Five mothers, all of whom were concerned about their children's slow progress in reading, agreed to come together after school on several occasions. As it turned out, these mothers were all nonliterate, not having had the opportunity to go to school in Mexico and Central America, where they lived before immigrating to California.

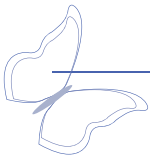
Mrs. Hernandez had the mothers make alphabet flashcards. They had to trace the letters and cut out the cards. In the process, they learned the English alphabet themselves. They then helped their children practice to the point of fluency in identifying the letters, and all of the children improved in reading skills by the end of the year.

(Based on Trumbull et al., 2003)

In Short…

The culturally competent teacher

- ❒ Uses cultural knowledge to promote successful cross-cultural communication
- ❒ Promotes two-way learning between parents and school, explaining the school culture and learning about parents' experiences, hopes, and goals for their children
- ❒ Learns about parents' and students' educational histories
- ❒ Assumes parents are interested in their children's schooling
- ❒ Creates flexible parent involvement opportunities
- ❒ Learns from families how they want to be involved in their children's schooling
- ❒ Advocates for families' needs through the school
- ❒ Finds out what skills families want to learn and supports them in whatever ways possible



GENERAL COMPETENCY IV:

MAKING CLASSROOM ASSESSMENT EQUITABLE AND VALID FOR ALL STUDENTS

The history of assessment and testing of students from nondominant groups in the United States reveals many inconsistencies (Gould, 1981; Olmedo, 1981; Sanchez, 1934). Educators, researchers, and students alike harbor serious doubts about the fairness and validity of assessments, particularly standardized tests (Chavers & Locke, 1989; O'Connor, 1989; Popham, 2001; Solano-Flores & Trumbull, 2003). However, classroom assessment is an important tool, and teachers can take steps to make testing more culturally appropriate, fair, valid, and useful for students from nondominant groups.

Language is involved in almost all forms of educational assessment. Even with those that rely on performance or nonverbal skills, language is commonly used in directions or in mental formulation of a response. Although mathematics assessments rely less on language, research has shown that language is still a factor (MacGregor & Price, 1999; Secada, 1992). Thus, a student's reading ability strongly influences performance on many assessments. The scores of students with low reading skills, who may have actually learned the content being tested, are likely to be lower (Popham, 2001).

Of great concern is the role of language in assessment of ELL students: It is difficult to ascertain whether a test is assessing ELLs' language proficiency or their skills and knowledge related to the content being tested. Research has shown that when the language of tests is simplified, the performance gap between ELLs and NESs is narrowed (Abedi, Lord, Hofstetter, & Baker, 2000; Kiplinger, Haug, & Abedi, 2000). To reduce some of the sources of error in assessment, professional development can focus on helping teachers examine and modify the linguistic demands of their classroom assessments.

1. The teacher ensures that students and their families understand the purposes and consequences of assessments.

Some students, particularly younger students from nondominant cultural backgrounds, may not understand the purpose of assessments and tests in general (Deyhle, 1987). They and their families need to learn that assessments and tests have important consequences—especially tests that are used for decision-making purposes, such as program entry or grade promotion. Older students from some backgrounds may believe that tests can only have negative consequences and may avoid them by staying home on test days; some may fail to perform well because they internalized messages of low expectations from teachers or society in general (Chavers & Locke, 1989; Steele & Aronson, 1995). Culturally competent teachers give such students special support and a strong rationale for participating.

2. The teacher uses multiple methods of assessment and multiple samples of performance to make decisions about students.

The greatest risk of unfair assessment comes from the use of a single standardized test score as the basis for an important decision about a student. No test is infallible. A student's performance varies over time (Darling-Hammond & Falk, 1997). Thus, using multiple sources of information about a student's learning increases the likelihood of making accurate inferences and better decisions about that student (Winter, 2001).

It is widely agreed that the best way to get a full picture of a student's learning is to use a variety of assessments and to gather many indicators of student learning over the course of a semester or year (Coady et al., 2003; Darling-Hammond & Falk, 1997; Tinajero & Hurley, 2001; LaCelle-Peterson & Rivera, 1994). Culturally competent teachers routinely assess students through multiple methods, including criterion-referenced tests (teacher-made or commercial), work samples, dialogue journals, oral interviews, formal and informal observations, cooperative group products, performance tasks, parent feedback, and many other sources. Students benefit from many opportunities to show what they have learned on different forms of assessment.

Systematic assessment of student progress is a feature of effective ELL instruction (August & Hakuta, 1997; Genesee & Hamayan, 1994). However, tests designed for monolingual students are ineffective for ELLs (Valdés & Figueroa, 1994; Solano-Flores & Trumbull, 2003), and appropriate tests are not always available in ELLs' first languages. One risk of placing ELLs in general education classrooms is that teachers may fail to monitor students on an ongoing basis and therefore overlook any comprehension problems, which can compound over time. Thus, it is important to regularly test ELLs' language proficiency (ideally in both languages). Because tests examine different linguistic skills and yield estimates of a student's language proficiency, culturally competent teachers use more than one test—particularly when making decisions about placement in programs. The same approach applies to other students, particularly those for whom the educational program has not been successful.

3. The teacher allows student choice about forms and times of assessment and provides enough time for all students to complete an assessment.

Whenever possible, students should play a role in choosing when and how they are assessed. Asking students to judge when they are ready to accomplish a task or be tested on a skill engages them in judging their own cognition (one goal of recent educational reforms) and is also more culturally harmonious for some students (Estrin & Nelson-Barber, 1995; Nelson-Barber et al., 2000). Although at times a teacher will want students to respond in a certain way (e.g., through writing), at other times a teacher can ask a student whether he or she would prefer to write a report, make a presentation, or construct a model. It is possible that each of those products could serve as a useful form of assessment on progress toward the same standards (Wiggins, 1993).

With classroom assessments, the teacher has the latitude to schedule enough time for students to complete them. ELLs may need more time than their native-English-speaking peers for language processing (reading, listening, responding to questions), particularly when the items are longer or call on higher level language skills (Abedi, Lord,

& Plummer, 1997; Shaw, 1997). In a review of research studies on test accommodations for ELLs, Rivera and Collum (2004) conclude that "ELLs may not have performed to advanced levels, but often performed better when afforded extra time" (p. 13). However, they note that ELLs do even better when extra time is paired with other types of accommodations that directly target their linguistic needs (p. 13), such as linguistic simplification of assessment items.

4. The teacher manages language demands in ways that maximize each student's performance on assessments and minimize difficulties for English language learners.

On tests that are not intended to assess language proficiency itself, it makes sense to keep the language of instructions and test prompts simple. Simplification of the language of standardized tests has been shown to benefit students generally and to narrow the gap between ELL and NES performance (Abedi et al., 2000; Kiplinger et al., 2000). Following are some ways to simplify language:

- ❒ Avoid extremely long, complex sentences (e.g., Use the following information to calculate how much money you would need to construct a greenhouse that measures 12 feet high, 24 feet long, and 8 feet wide.)
- ❒ Avoid unnecessary negatives (e.g., Which of the following is *not* a product of photosynthesis?)
- ❒ Avoid embeddings such as relative clauses (e.g., Mrs. Green's class, *which had raised $200 at the school fair*, wanted to find the best way to spend the money.)
- ❒ Avoid the passive voice (e.g., The book was read by the student.) in favor of the active voice (e.g., The student read the book.)

Simplifying the Language of a Math Task

A multiday performance task on volume requires middle school students to solve a company's problem in packaging candies. One sentence reads:

> "Prove, in a convincing written report to company executives, that both the shape and the dimensions of your group's container maximize the volume" (Wiggins, 1993, p. 114).

This sentence is unnecessarily complex. One can imagine how difficult it might be for an English language learner or for a student with low reading skills to understand it. The student might have the mathematical skills and knowledge to solve the problem but stumble over the complex language. The sentence could be simplified as follows:

> Explain how both the shape and dimensions of your group's container provide the maximum volume for the candies.

This sentence is simpler in terms of both vocabulary and syntax. It is also shorter. The original prompt seems to emphasize writing skills as well ("...in a convincing report") rather than only mathematics. Although one of the standards proposed by the National Council of Teachers of Mathematics (NCTM) does refer to "communication," that communication should be evidence of a student's ability to explain his or her mathematical thinking, not to write a persuasive essay.

(Wiggins, 1993)

5. The teacher ensures that students understand what they are being asked to do on a standardized assessment.

A key to successful completion of an assessment item is correct interpretation of the directions or problem that it presents (Durán, 1985). If a student doesn't understand what he or she is being asked, the likelihood of an acceptable response is low. Poor readers and English language learners may misunderstand assessment items, and research shows that both groups benefit from linguistic simplification of assessment items (Kiplinger et al., 2000).

With few exceptions, numerous standardized tests in English are required of ELLs who have been placed in general education classrooms. Instructions on assessments may be difficult for an ELL to process, particularly in the case of performance assessments that have many steps. Linguistic simplification is one of the most effective forms of standardized test accommodation for ELLs (Abedi, 2002; Rivera & Collum, 2004). Teachers can ensure that the assessments they create are clear and easy to read by keeping sentences short, using high-frequency words (except for content words germane to the subject matter being assessed), and simplifying the syntax. Teachers can also ensure that students experience different assessment formats (e.g., multiple-choice, fill-in-the-blank, and open-ended questions).

6. The teacher explores the reasons for students' responses on assessments.

One way to explore sources of poor performance and misunderstanding is to interview a sample of students after a test to determine how they interpreted assessment items and why they responded as they did (Solano-Flores, Trumbull, & Nelson-Barber, 2002). The teacher may find out that a student did not understand a term or incorrectly read a sentence. Whereas any student may have difficulty understanding a complex sentence, ELLs are more likely to do so and may perform poorly because of misunderstanding based on language (American Educational Research Association, American Psychological Association, & National Council on Measurement in Education, 1999).

Students' personal experiences can also produce unintended interpretations of a test question, especially if the language is complex, as shown in the following example.

The Lunch Money Problem

A standardized fourth-grade test item reads:

> Sam can purchase his lunch at school. Each day he wants to have juice that costs 50¢, a sandwich that costs 90¢, and fruit that costs 35¢. His mother has only $1.00 bills. What is the least number of $1.00 bills that his mother should give him so he will have enough money to buy lunch for 5 days?

In a research project, the third sentence in this item caused some problems for certain students, apparently on the basis of their personal experience (related to socioeconomic class). Most (84%) White, high-income students read the sentence correctly. However, only 56% of low-income American Indian and 52% of low-income African American students read it correctly. Some in these latter groups interpreted the sentence to mean that Sam's mother had only one dollar altogether. They tried to solve the problem by having Sam select items that would cost less than a dollar and missed the point of the problem.

Teachers observed that since most of the low-income students were on free-lunch programs, the context of the problem was not relevant to them. But the complexity of the sentences and the choice to use "$1.00 bills" instead of "one-dollar bills" quite likely affected students' interpretations as well.

(From Solano-Flores & Trumbull, 2003)

The majority of assessments require students to write, and many call upon students to write an extended response, posing challenges for ELLs. As described above, students who have learned to read and write in their first language often apply the spelling conventions of their first language to English (Beaumont, deValenzuela, & Trumbull, 2002; Fashola, Drum, Mayer, & Kang, 1996). In cases where there is a bilingual or ESL program in the district, teachers can prevail on a speaker of a student's first language to review a sample of a student's writing on an assessment. The native language speaker can give insights into the reasons for a student's language errors and may recognize what a student is trying to communicate—even when the teacher does not, as shown in the story (August & Hakuta, 1997).

Deciphering English Language Learners' Writing

In a northern California district, Spanish-English bilingual fifth graders who were completing their first year in English-only instruction had to take the same reading test as native English speakers. Teachers scoring their tests were not surprised that these students were still struggling to master the English spelling system, but those who didn't speak Spanish themselves found they needed the support of Spanish-speaking teachers to decipher many words and phrases. Here are some examples from students' answers to open-ended questions about two different stories the students read.

He geib ibriting hi had hi dident kip nating…(He gave everything he had he didn't keep nothing).

…the was slipping in the estrits (they was sleeping in the streets)

Yo yahto knoe way I don't gib many bicas wen I diden hab many they ! deden Helpmy! (You ought to know why I don't give money because when I didn't have money they didn't help me!)

(From Beaumont et al., 2002, pp. 250–251)

7. The teacher exercises caution in interpreting and using standardized achievement test data.

Classroom teachers often administer standardized tests and report their outcomes to parents. Many experts and organizations assert that standardized tests norms are largely based on European American, NES, middle-class students, making the results inaccurate for ELLs and other students from nondominant cultural groups (American Educational Research Association, 1999; Hood, 1998; LaCelle-Peterson & Rivera, 1994; Valdés & Figueroa, 1994). Because tests depend so heavily on language, the question is whether an achievement test yields a true measure of an ELL's learning. Testing experts do not believe that accommodations such as providing extra time, repeating and rephrasing instructions, or even allowing the use of dictionaries have come close to making achievement tests valid and equitable for ELLs (Hakuta & Beatty, 2000; Rivera, Vincent, Hafner, & LaCelle-Peterson, 1997). Culturally competent teachers can

caution parents, students, and their own district personnel about the limitations of standardized achievement tests for ELLs.

In Short…

The culturally competent teacher

- ❒ Ensures that students and their families understand the purposes and consequences of assessments
- ❒ Uses multiple methods to assess students and elicits many samples of performance over time
- ❒ Allows students latitude about how and when they will be assessed
- ❒ Minimizes the language demands of assessments that are not intended to assess language
- ❒ Ascertains whether students understand what they are expected to do on a given assessment and later listens to the reasons for their responses
- ❒ Explains and gives practice with different assessment formats
- ❒ Collaborates with native speakers of students' languages to gain better understanding of students' written responses
- ❒ Is cautious in the interpretation and use of scores on standardized tests

See References for all material cited in Parts I – IV.

RESOURCES

Publications

Banks, J. A., & Banks, C. A. M. (Eds.). (2004). *Handbook of research on multicultural education*. San Francisco: Jossey-Bass.

Delpit, L. (1988). The silenced dialogue: Power and pedagogy in educating other people's children. In *Other people's children: Cultural conflict in the classroom* (pp. 21–47). New York: New Press.

Delpit, L., & Dowdy, J. K. (Eds.). (2002). *The skin that we speak*. New York: W.W. Norton & Company.

Kusimo, P., Ritter, M. G., Busick, K., Ferguson, C., Trumbull, E., & Solano-Flores, G. (2000). *Making assessment work for everyone*. San Francisco: WestEd.

Lindsey, R. B., Roberts, L. M., & CampbellJones, F. (2005). *The culturally proficient school: An implementation guide for school leaders*. Thousand Oaks, CA: Corwin Press.

Rogoff, B. (2003). *The cultural nature of human development*. Oxford, UK: Oxford University Press.

Takaki, R. (1993). *A different mirror: A history of multicultural America*. Boston: Little, Brown & Co.

Tharp, R. G., Estrada, P., Dalton, S. S., & Yamauchi, L. A. (2000). *Teaching transformed: Achieving excellence, fairness, inclusion, and harmony*. Boulder, CO: Westview Press.

Tinajero, J. V., & Hurley, S. R. (Eds.). (2001). *Literacy assessment of second language learners*. Boston: Allyn & Bacon.

Web Sites

Center for Research on Education, Diversity & Excellence (CREDE)
http://www.crede.org/

Center for Research on the Education of Students Placed at Risk (CRESPAR) http://crespar.law.howard.edu/

Comprehensive School Reform: Research-Based Strategies to Achieve High Standards (WestEd)
http://www.wested.org/csrd/guidebook/toc.htm

FINE Network at Harvard Family Research Project
http://www.gse.harvard.edu/hfrp

The Knowledge Loom
http://www.knowledgeloom.org/crt/index.jsp

Teachers of English to Speakers of Other Languages (TESOL)
http://www.tesol.org

Teaching Diverse Learners
http://www.lab.brown.edu/tdl/

Office for Civil Rights
http://www.ed.gov/about/offices/list/ocr/q-ell.htm

U.S. Department of Justice, Civil Rights Division, Educational Opportunities Section http:www.usdoj.gov/crt/edo/faq.htm

PACIFIC RESOURCES FOR EDUCATION AND LEARNING (PREL)

Board of Directors

Chief State School Officers

Juan Flores
Patricia Hamamoto
Rita Hocog Inos
Mario Katosang
Wilfred I. Kendall
Henry Robert
Casiano Shoniber
Rosa Tacheliol
Lui Tuitele
Kangichy Welle

Constituent Representatives

James P. Croghan, S.J.
Randy Hitz
John Mangefel
Nena Nena
Zita Pangelinan
Malua T. Peter
Kiorong Sam
Laurence Vogel
Lynne Waihe'e
Surangel Whipps, Jr.

The Education Alliance at Brown University
Northeast and Islands Regional Educational Laboratory (LAB)

LAB Directors and Board

Adeline Becker
Executive Director, The Education Alliance

Mary-Beth Fafard
Executive Director, The LAB at Brown University

Peter McWalters
Chair, LAB Board of Governors

Aminda Gentile
Vice Chair, LAB Board of Governors

Board Members

Rafael Aragunde Torres
Alice Carlan
Richard H. Cate
Charles F. Desmond
Edward J. Doherty
David Driscoll
Michele Forman
Susan A. Gendron
Noreen Michael
Richard P. Mills
Elizabeth Neale
Peter J. Negroni
Basan N. Nembirkow
C. Patrick Proctor, Sr.
Robin D. Rapaport
Betty J. Sternberg
Lyonel B. Tracy



222 Richmond Street
Suite 300
Providence, RI 02906
www.alliance.brown.edu



Pacific Resources for Education and Learning
900 Fort Street Mall, Suite 1300
Honolulu, HI 96813-3718
www.prel.org

Three General Competencies and subcompetencies in language that build the oral and literacy skills of both native English speakers and English language learners

Leading With Diversity:

CULTURAL COMPETENCIES FOR TEACHER PREPARATION AND PROFESSIONAL DEVELOPMENT

PART III:

Language



Elise Trumbull
Maria Pacheco

Leading With Diversity:

CULTURAL COMPETENCIES FOR TEACHER PREPARATION AND PROFESSIONAL DEVELOPMENT

PART III:

Language



Elise Trumbull
Maria Pacheco

The Education Alliance at Brown University

Since 1975, The Education Alliance, a department at Brown University, has helped the education community improve schooling for our children. We conduct applied research and evaluation, and provide technical assistance and informational resources to connect research and practice, build knowledge and skills, and meet critical needs in the field.

With offices in Rhode Island, New York, Puerto Rico, and the Virgin Islands, and a dedicated team of over 100 skilled professionals, we provide services and resources to K–16 institutions across the country and beyond. As we work with educators, we customize our programs to the specific needs of our clients.

Northeast and Islands Regional Educational Laboratory (LAB)

The Education Alliance at Brown University is home to the Northeast and Islands Regional Educational Laboratory (LAB), one of ten educational laboratories funded by the U.S. Department of Education's Institute of Education Sciences. Our goals are to improve teaching and learning, advance school improvement, build capacity for reform, and develop strategic alliances with key members of the region's education and policymaking community.

The LAB develops educational products and services for school administrators, policymakers, teachers, and parents in New England, New York, Puerto Rico, and the Virgin Islands. Central to our efforts is a commitment to equity and excellence. Information about all Alliance programs and services is available by contacting:

The Education Alliance at Brown University
222 Richmond Street, Suite 300
Providence, RI 02903-4226

Phone: 800.521.9550
Fax: 401.421.7650
E-mail: info@alliance.brown.edu
Web: www.alliance.brown.edu

PACIFIC RESOURCES FOR EDUCATION AND LEARNING (PREL)

Pacific Resources for Education and Learning (PREL) serves the educational community in the U.S.-affiliated Pacific islands, the continental United States, and countries throughout the world. PREL partners with schools and school systems to provide services that range from curriculum development to assessment and evaluation. Our programs bridge the gap between research, theory, and practice, to provide resources and products that promote educational excellence for children, youth, and adults, particularly in multicultural and multilingual environments.

PREL's main office is located in Honolulu, Hawai'i, with service centers in American Samoa, the Commonwealth of the Northern Mariana Islands, the Federated States of Micronesia (Chuuk, Kosrae, Pohnpei, and Yap), Guam, the Republic of the Marshall Islands, and the Republic of Palau. The Honolulu office serves as the gathering place where Pacific Islanders of all nations collaborate to achieve common educational interests. PREL's offices throughout the region ensure that the important connection between education and culture is always appreciated.

Through our mission, Building Capacity Through Education, PREL envisions a world where all children and communities are literate and healthy—global participants, grounded in and enriched by their cultures. PREL's focus will remain firmly imbedded in the principles established in our vision. They are our sources of inspiration, commitment, and direction.

Pacific Resources for Education and Learning
900 Fort Street Mall, Suite 1300
Honolulu, HI 96813-3718

Phone: 808.441.1300 (Toll-free) 800.377.4773
Fax: 808.441.1385 (Toll-free) 888.512.7599
E-mail: askprel@prel.org
Web: www.prel.org

About the Authors

Dr. Elise Trumbull is an applied psycholinguist whose research addresses the relationships among language, culture, and schooling. She directed the Bridging Cultures project at WestEd from 1996–2004, where she also collaborated on assessment research on English language learners. She is the author of five books, including *Bridging Cultures Between Home and School*, *Assessment Alternatives for Diverse Classrooms*, and *Language and Learning: What Teachers Need to Know*.

Dr. Maria Pacheco is the director of the Equity and Diversity programs at The Education Alliance. She has 28 years of experience addressing issues of cultural diversity in urban schools and higher education. As a researcher, teacher, and program director, she has worked extensively in the areas of equity pedagogy, curriculum development, English language learners, literacy, and minority parent and community involvement. She is the co-author of *Claiming Opportunities: A Handbook for Improving Education Through Comprehensive School Reform* and *Approaches to Writing Instruction for Late-Adolescent English Language Learners*.

Acknowledgements

The development of this product has been a true collaborative effort between the LAB and PREL. We would like to thank PREL's staff Thomas Barlow and Karen Ehrhorn for their support. We wish to acknowledge Jennifer Borman, Fran Collignon, Tom Crochunis, Mary-Beth Fafard, Eileen Ferrance, Chad Fogleman, Margaret Harrington, Carolyn Panofsky, Janet Santos, Sara Smith, Adam Urbanski, and Cynthia Way for their thoughtful review, contributions, and guidance during the preparation of this resource.

Authors: Elise Trumbull and Maria Pacheco
Editor: Cynthia Way
Designer: Patricia McGee

Copyright © 2005 Brown University and Pacific Resources for Education and Learning

This publication is based on work supported by the Institute of Education Sciences (IES), U.S. Department of Education, under contract numbers ED-01-CO-0010 and ED 01-CO-0014. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the authors and do not necessarily reflect the views of IES, the U.S. Department of Education, or any other agency of the U.S. Government.



PART III: LANGUAGE

Part III presents three competencies related to language. The first competency addresses the needs of native English speakers (NESs), who speak many varieties of English; the second and third competencies address the needs of English language learners (ELLs).

PREVIEW OF COMPETENCIES ADDRESSED IN PART III

GENERAL COMPETENCY I:
Building on and Expanding Language Proficiency and Literacy Skills of Native English Speakers

1. The teacher responds strategically to differences in students' ways of using language.
2. The teacher understands and addresses dialect as a legitimate language that can enhance the students' potential for learning and literacy.
3. The teacher expects high levels of literacy and supports students' language and literacy development at all grade and age levels.

GENERAL COMPETENCY II:
Addressing Oral Language Needs of English Language Learners

1. The teacher values and fosters first-language use and development.
2. The teacher supports ELL students' ongoing English language acquisition.
3. The teacher mediates students' development of academic language.

GENERAL COMPETENCY III:
Building the Literacy Skills of English Language Learners

1. The teacher learns about families' orientations to literacy and their literacy histories.
2. The teacher activates and builds on students' background knowledge and interests.
3. The teacher supports transfer of skills from students' home languages.
4. The teacher supports students' vocabulary development.
5. The teacher explicitly teaches word analysis.
6. The teacher supports development of metacognitive skills.
7. The teacher scaffolds students' understanding of text structure.
8. The teacher expects and teaches all learners to read and write at high levels.

INTRODUCTION

Proficiency in oral and written language is a key to academic success. Two major goals of schooling are to help students become literate and develop academic language proficiency. In a multicultural, multilingual society, the challenge of accomplishing these goals is compounded. For these reasons, teachers need a solid base of knowledge and skills related to language learning and success in school. In effect, they need to be "educational linguists" (Wong-Fillmore & Snow, 2000).

language: *the primary system of human communication; a symbol system that can represent thoughts; the principal means of transmitting culture cross-generationally; the most important symbol system used in teaching and learning*

Teaching and learning are fundamentally dependent upon language. Language is the most flexible and powerful symbol system available to human beings for representing and communicating thoughts (Pinker, 1994; Vygotsky, 1962). Although other symbol systems, such as mathematics, are important cognitive tools, students' success in U.S. schools depends primarily on their ability to master oral and written English for a wide range of purposes. Students who are learning new languages or dialects are at a disadvantage when the curriculum is taught entirely in what is called "standard English": They are usually expected to acquire the standard code and learn their academics through that code simultaneously.

academic language proficiency: *the ability to comprehend and use the language of school and texts, e.g., to obtain and communicate new information, grasp and offer explanations, interpret oral and written discourse, and use evidence to support one's point of view (contrasted with interpersonal or conversational language proficiency)*

In many classrooms, teachers have students from a multitude of linguistic backgrounds. Some students are building proficiency in English as a second or third language. In some parts of the country, a substantial portion of these students are children of migrant workers, whose yearly transitions must be taken into account by school districts in order to ensure students' academic progress and English language development. Some students may be mastering a new dialect

of English, while still others are learning the social conventions of language use in the classroom. Thus, addressing language difference is a central concern for teachers, and many have not had the preservice education or professional development that they need.

Another aspect of the challenge for teachers is that not all English language learners (ELLs) enter U.S. schools in primary school. A significant number of immigrant students from the ages of 10 to 22 are in newcomer programs, which provide English language development to students who speak little or no English. In 2000, the Center for Applied Linguistics issued a report on 115 programs operating in 30 states, serving students whose home languages were Spanish, Russian, Mandarin, Philipino, Haitian Creole, Punjabi, Polish, Vietnamese, Hindi, and many others. Students typically spend about two years in such programs, and their daily instruction ranges from less than half a day to a full day, with the preponderance of programs surveyed (56%) offering a full day of instruction. As these students, some of whom have had very little education prior to the newcomer program, are mainstreamed into general education classes, their teachers must help them attain the academic proficiency that they need to graduate from high school.

dialect: *a regional or social variety of a language that differs from other varieties in its vocabulary, pronunciation, grammar, and discourse style*

The United States is home to speakers of hundreds of languages and many dialects of English. Language differences are often associated with social, cultural, racial, religious, and ethnic differences as well as national origin. In the United States, the range of language variation includes

- class-related differences in language use (the "rules" of communication),
- distinctly different dialects of English,
- languages of peoples indigenous to North America, and
- languages of those who have immigrated over the past centuries from non-English-speaking countries.

A particular dialect of English is considered standard English or "the socially dominant language," yet for millions of people living in the United States, it is not the language or dialect of home and family. To make matters more complicated, languages and dialects continually change. Teachers are faced with the task of supporting students to become proficient with the socially preferred dialect of English, including the academic language associated with school.

Guiding Assumptions About Language

Language Differences and Cultural Differences Go Together

As Heath states, "Language learning is cultural learning and thus variable across sociocultural groups" (1986, p. 144). From their families and communities, children learn not only the vocabulary and grammar of their home language but also its uses for different settings and purposes (Schieffelin & Ochs, 1986; Wong-Fillmore & Snow, 2000). Cultures have different approaches to teaching, learning, and knowledge (Au, 1980; Greenfield, 1994; Tharp, Estrada, Dalton, & Yamauchi, 2000). For this reason, cultural understanding can enhance teachers' ability to respond constructively to students' language differences.

All Dialects Are of Equal Linguistic Value

From the perspective of linguists, no dialect or language is superior to another (Crystal, 1997). In other words, there is no single correct way to speak English (Wolfram, Adger, & Christian, 1999). As with languages, each dialect serves all the communicative needs of its community of speakers. However, it is clear that the most socially valued dialect enjoys a privileged status and, as the "power code" (Delpit, 1995), is often perceived to be superior by nonlinguists. In the United States, the socially preferred dialect is referred to as standard English. Educators need to be careful not to confuse a dialect's social status with its adequacy as a linguistic code. Nonstandard dialects are not slang, nor should they be thought of as indicating simply a failure to learn the standard dialect (Wolfram et al., 1999). However, most educators and parents believe that students should master standard English (Delpit, 1995; LeMoine, 2001; Rickford, 1999).

People Are Capable of Mastering Multiple Languages and Dialects

Many children in countries around the world learn two or more languages as a natural part of growing up. Sometimes a third or fourth language is added through schooling (Bialystok, 2001). As children or adults, many people have also mastered two or more dialects of the language or languages they speak (Baker, 2002; Wolfram et al., 1999). Even young children learn to select the appropriate code for each social situation—speaking English with a parent, Chinese with a grandparent, and both within a single conversation with bilingual friends ("code-switching") (Bialystok, 2001). Likewise with dialects, a young adult may use standard academic English in the classroom and quickly switch to African American Vernacular English (AAVE) with her friends (Delpit, 2002). It is not necessary to give up one language or dialect in order to acquire another.

All Students Need to Learn Standard English

It is in students' best interest to learn standard English (Delpit, 1995; LeMoine, 2001; Rickford, 1999). Although a nonstandard dialect is both a badge of identity (Salzmann, 1993) and a socially important means of communication within one's own community, mastery of the standard dialect is necessary for school and job success (Rickford, 1999; Tharp et al., 2000).

Students' Home Languages and Dialects Should Be Respected

Because language and dialect are a vital part of student identity (Trueba, 1993), teachers' positive regard for home languages and dialects is especially important (Valenzuela, 1999; Zentella, 1997). School practices that interfere with maintenance of a student's home language or dialect, either directly or indirectly, can contribute to social and developmental problems and impede the learning of standard English (Valdés, 1996; Valenzuela, 1999; Wong-Fillmore, 1991; Zentella, 1997).

Celebrating the Wonders of Language

Ironically, the more determined we are to rid the school of children's home languages, the more determined they must become to preserve it. Since language is one of the most intimate expressions of identity, indeed "the skin that we speak," then to reject a person's language can only feel as if we are rejecting him....Despite any good intentions, if we cannot understand and even celebrate the wonders of the language these children bring with them to the school—the language forged on African soil, tempered by two hundred years of love, laughter, and survival in the harshest of conditions—then we have little hope of convincing them that we hold their best interests at heart. (Delpit, 2002, pp. 47–48)

All Teachers Need to Support Students' Language Development

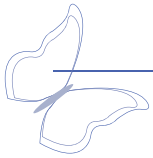
Students who are learning a new dialect, a new language, or simply new ways to use language need explicit language development support from their teachers (Delpit, 1995; Rickford, 1999; Wolfram, et al., 1999; Wong-Fillmore & Snow, 2000). ELLs benefit when both specialized bilingual and ESL staff and general education teachers use strategies that promote language development and make a challenging curriculum accessible (Cummins, 2001a; García & Beltrán, 2003). In other words, simply being exposed to standard English and taught in standard English will not promote adequate development of academic English for ELLs or dialect speakers (Dutro & Moran, 2003; Rickford, 1999).

nondominant group: *those who have been defined as a minority group on the basis of their race, ethnicity, gender, sexual orientation, disability, or religion; who historically have been underserved by schools; and who face limitations to access and power in society. For example, in U.S. schools the nondominant group is often characterized as students and teachers of color.*

Explicit instruction helps children who have not naturally acquired the dominant culture's academic language (Adger, Christian, & Taylor, 1999; Harris-Wright, 1999). LeMoine (2001) and others have

recommended that teachers use second language teaching methods, such as providing comprehensible input and opportunities for students to converse with fluent speakers of standard English.

dominant group: *those who have been defined as a majority group on the basis of their race, ethnicity, gender, sexual orientation, disability, or religion and who historically have had greater advantages, access, and power in society. For example, in U.S. schools the dominant group is often characterized as white, middle-class students and teachers.*



GENERAL COMPETENCY I:

BUILDING ON AND EXPANDING LANGUAGE PROFICIENCY AND LITERACY SKILLS OF NATIVE ENGLISH SPEAKERS

Everyone belongs to a "speech community"—a group of people who share basic expectations of how language should be used. As members of such communities, one knows the unwritten rules of communicating. For example, in some speech communities, children are allowed and encouraged to initiate conversations with adults. In others, that behavior would be considered rude or impertinent (Rogoff, 2003; Wolfram, Adger, & Christian, 1999). Academic language proficiency is important not only for speakers of languages other than English but also for speakers of English who have been socialized to use language in different ways from what is expected in school (Heath, 1983, 1986; Philips, 1983).

1. The teacher responds strategically to differences in students' ways of using language.

Some students may come from homes where problem solving and new skills are typically taught through the use of language. Other students, such as those from traditional Pacific Island, American Indian, and Alaska Native communities, may be accustomed to being taught such skills through demonstration and modeling (Lipka, Mohatt, & Ciulistet, 1998; Swisher & Deyhle, 1992). For many students, there is a great difference between language uses expected in school and those developed within home and community (Heath, 1986).

Children are able to learn new ways of using language, yet some practices may be more difficult to adopt than others. For example, Navajo students are likely to participate better in small groups that are not mixed by gender (Tharp et al., 2000). Immigrant Mexican or Korean students may be very uncomfortable about being called upon to answer questions or read their writing to the whole class (Greenfield, personal communication).

In order to engage all students, a teacher needs to use a range of participant structures (Philips, 1983)—that is, patterns of language use and interaction among students or between students and teacher. As Sheets (2005) notes, "Since classroom interactions involve some form of communication, language is fundamental to all interactions—social and academic" (p. 91). One type of participant structure is a whole-class discussion in which the teacher poses questions, students take turns answering, and the teacher evaluates their answers. This contrasts with group or choral response to questions, which is a common participant structure in many cultures (Au, 1980; Erickson & Mohatt, 1982; Philips, 1983).

participant structure: *the organizational format for interaction in the classroom, including expectations for who may speak at which points in an interaction*

For students from certain cultures, any individual participation (and competition between students) will be far less comfortable than group participation and cooperation (Mehan et al., 1995; Rothstein-Fisch, Trumbull, Isaac, Daley, & Pérez, 2003). Students from some cultural backgrounds with school experience in another country may not be accustomed to asking the teacher questions other than procedural ones (Oka, 2003). Some students may be mystified by the instructional strategy, used to test comprehension, of posing questions to which the teacher knows the answer (Heath, 1986). Teachers can observe and note students' responses to different participant structures, allowing students to demonstrate what they know through oral language, and then teachers can vary their approach accordingly. As shown in the following example, teachers can also be aware of how culture influences their communication patterns.

Cultural Variation in Dispensing Praise

Verbal praising of students is widely variable cross-culturally. Yup'ik Eskimo teacher, Mrs. Nancy Sharp, has reported some of the differences between her approach to praise and that of her *kass'aq* (White) colleagues to her co-researchers in the Ciulistet project (Lipka et al., 1998).

"Sharp described her reward structures as less verbally effusive than those of her *kass'aq* colleagues. She did not say she refuses to praise, but she rejected the 'bubbly' praise she heard used by outside teachers. She preferred to praise privately and only once, rather than in multiple verbal iterations. In our analysis of tape contrasting Native and nonNative teachers, we have seen repeated examples of this. One will find a Western teacher using evaluative praising (e.g., *good*, *great*, etc.) more frequently in a 10-minute period than a Yup'ik teacher in an entire class period.... Sharp believed that the student should receive rewards such as free time at the beginning of the class, opportunities to work alone on projects if one gets one's work done, and encouragement through subtle nonverbal responses, such as raising of the eyebrows (meaning *yes* in Yup'ik), a single verbal praise, or repeating the correct answer."

(Lipka et al., 1998, p. 64)

When teachers are aware of cultural variation in participation and communication patterns, they are better able to ascertain whether a student is exhibiting a different, learned pattern of behavior. A teacher can learn about the communication norms of students' communities from literature, colleagues, parents, and community members.

Known-Answer Questions

Some students are not used to being asked known-answer questions. A known-answer question is one to which the teacher knows the answer, and it is a strategy that teachers use to test student comprehension. Some children have not had experience with such questions in their home communities. They may reason that if the answer were known to the teacher—or obvious—she would not be asking the question. For this reason, they may not respond when they actually know the answer. (Heath, 1983)

Through careful observation, a teacher can determine which students participate when different strategies are used. Some students may not talk much in groups but will respond when called on by the teacher (Heath, 1986). A teacher needs to consider students' communication styles in regulating the pacing of instruction and classroom participation. Some students require more "wait time" to respond to a question. Others will not volunteer to answer but will respond if called on by the teacher. Many have been taught to be modest and not to show off—or, potentially, show up their peers.

Students can benefit from explicit statements and explanations about language and its use in the classroom, particularly when there are marked differences between home language and school language (Delpit, 1995; Kucer & Silva, 1999). Teachers can help students to expand their language use repertoires by structuring small groups in which the teacher plays a modeling role (García & Beltrán, 2003; Dutro & Moran, 2003).

2. The teacher understands and addresses dialect as a legitimate language that can enhance the students' potential for learning and literacy.

Teachers also need the skills to work with students who speak nonstandard dialects whose grammar and vocabulary differ from standard English. It is important for teachers to respect a student's dialect and recognize that dialect differences are not deficits (Baugh, 1994; Labov, 1972). Such differences are the product of a different, and not inferior, language system. A nonstandard dialect should not be confused with slang or student errors. Each dialect has its own conventions, and students naturally speak the dialects to which they have been exposed at home.

If students cannot speak the dialect of school proficiently, they can learn it with the help of their teachers and through reading. Learning a new dialect does not mean supplanting the old one. In reality, people master multiple ways of speaking that are appropriate for home or informal gatherings of friends, the workplace or classroom, and other settings. Various contexts require certain pronunciation,

vocabulary, grammar, pacing, rhetorical strategies, and many other elements. At times, people choose to speak the dialect of those in power, and other times they speak the dialect of a peer group in order to express closeness (Salzmann, 1993). Often dialects other than standard English are relegated to a lower status due more to social evaluation and language prejudice than to linguistic adequacy (Adger, 2005). However, most educators believe that students need to learn the dialect of standard English in order to master the power code of society (Delpit, 1995).

Teachers need to understand the contrasts between standard English and students' home dialects in order to design instruction that supports mastery of the language of school—both its forms and uses—without denigrating students' own language (Meier, 1999; Wolfram et al., 1999). For example, speakers of African American Vernacular English (AAVE) may routinely omit the copula (the verb *to be*) in conversation: "She excited" versus "She is excited." (Speakers of some Asian languages may do the same when speaking English because their language does not express the copula either.) Consonant clusters may be reduced at the ends of words, so that *cost* is pronounced "cos" or *cold* as "col." Students may tacitly recognize these differences but may need help to make them conscious for purposes of pronunciation and spelling (Rickford, 1999). Wolfram et al. (1999) suggest how to engage students in dialect study so that they become more aware of the systematic differences between their own dialect and that of school.

Guidelines for Teaching Standard English

Instruction in standard English should be coupled with information about the nature of dialect diversity. By giving students information about various dialects, including their own, teachers can demonstrate the integrity of all dialects. This approach clarifies the relationship between standard and vernacular dialects, underscoring the social values associated with each and the practical reasons for learning the standard dialect.

Teachers and materials developers need a clear understanding of the systematic differences between standard and vernacular dialects in order to help students learn standard English.

The dialect of spoken standard English that is taught should reflect the language norms of the community. The goal of instruction should be to learn the standard variety of the local community, not some formal dialect of English that is not actually used in the area. Regional standards are particularly relevant in the case of pronunciation features.

Language instruction should include norms of language use along with standard English structures. Speaking a standard dialect includes the use of particular conversational styles as well as particular language forms. For example, using standard English in a business telephone conversation does not involve simply using standard grammar and pronunciation. It also involves other conventions, such as asking the caller to "hold" if an interruption is called for, or performing certain closing routines before hanging up.

(Christian, 1997, p. 3)

Teachers can make curricular and instructional connections to students' dialects in several ways. For instance, researcher/teacher Carol Lee used African American literature with African American high school students in the Chicago area to show them both the value and beauty of the rhetorical styles and help them to recognize their own knowledge about language. She used books such as *My Man Bovanne* by Toni Cade Bambara and *Their Eyes Were Watching God* by Zora Neale Hurston, which include use of AAVE and particular rhetorical strategies associated with African American oral traditions. At first, students balked at the African American style and language

because they had implicitly learned that it was not valued by the larger society. However, once they began to accept it and to draw upon their linguistic knowledge base, their literacy skills developed at twice the rate of students in a control group (Lee, 1995, 2000).

Valuing Students' Home Dialect

Giving validity and equal status to students' home dialect makes it easier for them to acquire the school dialect in addition to the home dialect. Teachers can help students in this process by creating opportunities that allow students to use both. (Adger, 1997)

3. The teacher expects high levels of literacy and supports students' language and literacy development at all grade and age levels.

Teachers who maintain high language and literacy expectations for all of their students yield more positive student outcomes. Regardless of students' prior experiences with school, language, and literacy, students can achieve significant gains in academic outcomes when effective instructional strategies are properly implemented.

Lee (1991, 1993) advocates the use of "culturally sensitive scaffolding" as a strategy for enhancing the literacy education of ethnic minority students. In her work with African American novice readers in secondary school, Lee draws on students' knowledge of traditional communicative practices such as "signifying"—a form of discourse involving the use of metaphorical, ironical, and humorous word play—to help them interpret African American literature, particularly "speakerly" texts like Zora Neale Hurston's *Their Eyes Were Watching God*. Lee helps students develop their awareness of an author's (and their own) use of language; the historical, political, and social implications of language forms; and the literary symbolism and psychology of characters that language reveals. Rather than devaluing "Black English," Lee's approach highlights the language and helps low-achieving readers to accomplish high-level tasks of literary interpretation and criticism.

LeMoine (2001) suggests using second language acquisition methods (discussed under Competency III). She recommends six principles for teaching African American standard English language learners (SELLs):

Effective teachers of African American SELLs

1. Build their knowledge and understanding of nonstandard language and the students who use them.
2. Integrate linguistic knowledge about nonstandard languages (African American language) into instruction.
3. Use second language acquisition methods to support student learning of school language and literacy.
4. Employ a balanced instructional approach to literacy that incorporates language experience, whole language/access to books, and phonics.
5. Infuse the history and culture of SELLs into the curriculum.
6. Consider the learning styles and strengths of SELLs in designing instruction.

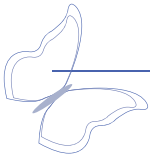
(LeMoine, 2001, pp. 176–177)

Delpit (1995) emphasizes that teachers must ensure that the history and culture of SELLs is a significant part of the curriculum. She also notes the need for teachers to help students of all ages make linguistic comparisons between their dialect and standard English (e.g., having younger children discuss the ways television characters from different cultural groups speak; having students interview people and listen to the radio for differences and similarities in the way people speak). Culturally competent teachers seek to both promote students' pride in their dialect and build standard English and academic language proficiency; they provide students with multiple texts to show that many successful writers are fluent in various types of English.

In Short…

The culturally competent teacher

- ❒ Learns about the patterns of language use in students' communities
- ❒ Uses a variety of structures for students to participate in classroom interactions
- ❒ Observes students' responses and performance and alters the pace of instruction and communication as needed
- ❒ Makes language expectations of the classroom clear
- ❒ Models new ways to use language
- ❒ Respects students' home dialects and does not equate difference to deficit
- ❒ Recognizes that mastering a new dialect does not mean giving up the old one
- ❒ Learns about key features of students' dialects
- ❒ Engages in activities that highlight differences between the dialect of school and that of home
- ❒ Supports students' conscious choices about when to use which dialect
- ❒ Makes curricular and instructional connections to students' dialects



GENERAL COMPETENCY II:

ADDRESSING ORAL LANGUAGE NEEDS OF ENGLISH LANGUAGE LEARNERS

The term *English language learner* (ELL) refers to students who have a home language other than English and who are receiving specialized language services. They may be part of a bilingual or English as a second language (ESL) program, or they may be placed in the general education program and receive language support through "pull-out" instruction or in-class support from a specialist. We use the term more broadly, to include students who have been designated fully English proficient but who have the influence of another language at home. These students are still learning English and cannot be equated to native English speakers (NESs). Research suggests that these ELLs need close monitoring to ensure that any educational problems are not attributable to the need for more language support (August & Hakuta, 1997). Assessment practices that are designed for NESs are not always equitable and useful in relation to ELLs (Solano-Flores & Trumbull, 2003).

The common perception is that children learn new languages readily, and many do acquire conversational proficiency within one to three years. However, development of academic language—the language of school and texts—takes four to seven or more years (Hakuta, Butler, & Witt, 2000). "Even the most privileged second language learners take a significant amount of time to attain mastery, especially for the level of language required for school success" (Hakuta et al., 2000, p. 6). Most ELLs are in general education programs after a few years of language support, yet they are still developing their academic language proficiency.

Through reviewing student records, teachers can learn about past language services that students have received, academic and language assessment data, and any concerns reported by families. Such information should be available on any ELL student because federal law requires that districts conduct a "home language survey" and testing in the native language as well as English. These records, in combina-

tion with family interviews, can provide invaluable information for instructional planning as well as for interpreting student behavior and academic performance (Delgado-Gaitan, 1994; Goldenberg, Gallimore, Reese, & Garnier, 2001; Heubert & Hauser, 1999; Monzó & Rueda, 2001; Valdés, 1996).

1. The teacher values and fosters first-language use and development.

It is more accurate to view ELLs as "multicompetent language users, rather than deficient native speakers" (Oka, 2003, p. 7). Although the emphasis is often placed on learning English, students' home languages are indeed a valuable cognitive and social resource, and experts recommend making efforts to support the continued development of first languages (Espinoza-Herold, 2003; Genesee, Lindholm-Leary, Saunders, & Christian, 2002; Ramirez, Yuen, Ramey, Pasta, & Billings, 1991; Thomas & Collier, 2002). Teachers and other school personnel can play a key role in helping students maintain their home languages, especially through the messages that they communicate about those languages (Brisk, 1998). Valuing students' home languages and cultures is associated with improved school climate and academic outcomes (Au, 1980; Brisk & Harrington, 2000; Cloud, Genesee, & Hamayan, 2000).

Several program models address the needs of ELLs. At one end of the spectrum are bilingual programs that continue well into the middle school years, enabling students to develop academic language and literacy in both languages. At the other end are structured immersion programs, where students are taught only in English. (See Resources at the end of Part III for publications that present overviews of these options.)

Research supports the notion that bilingual education can accomplish the twin goals of linguistic development and academic achievement, primarily because students have opportunities to learn through their home language while learning English (Bruck & Genesee, 1995; Espinoza-Herold, 2003). The most successful bilingual programs are dual-immersion (also called two-way bilingual) programs, where

native speakers of two languages participate in academic learning through both languages for several years (Lindholm-Leary, 2001; Lindholm-Leary & Borsato, 2002; Thomas & Collier, 2002). Thus, for example, native Chinese speakers and native English speakers serve as models of each others' languages, become bilingual, and participate in a full academic curriculum.

Research shows that high-quality bilingual educational programs enable students not only to become proficient in both English and their home language but also to perform better academically than those who have been immersed in English (Greene, 1998; Ramírez et al., 1991; Slavin & Cheung, 2003; Snow, 1990; Snow, Burns, & Griffin, 1998; Thomas & Collier, 2002).

By emphasizing the development of two languages, bilingual programs take an "additive" approach, in contrast to an English-only, "subtractive" approach (Valenzuela, 1999). Unfortunately, many districts are unable to provide bilingual programs, particularly when districts have small numbers of ELLs from one or more language groups at each grade level. Nevertheless, school staff and teachers can take an additive approach outside the context of bilingual programs by encouraging families to sustain students' home languages and communicating positive regard for those languages.

Whether they have access to bilingual education or are taught English through ESL methods, most ELLs are transitioned to English-only classrooms at some point. Many general education teachers face the dual challenge of supporting these mainstreamed ELLs as they both develop oral and written English and progress academically. For ELLs who are placed in general education classrooms, teachers need to know how to promote language development of both English and first languages.

The reasons for supporting first language development are both cognitive and social. Research shows that there are intellectual advantages to bilingualism. Bilinguals have greater awareness of language and ability to consciously use language knowledge (Bialystok, 1988, 1991, 1997; Bruck & Genesee, 1995). When children continue to develop

and use their home language, they maintain important cross-generational links and their parents are better able to socialize and discipline them (Wong-Fillmore, 1991).

ELLs perform better on a classroom task when they are encouraged to use their first language (Ballenger, 2001; Curran, 2003; Solano-Flores & Trumbull, 2003; Escamilla, Mahon, Riley-Bernal, & Rutledge, 2003). Using their first language, they can mentally translate a set of directions that are written in English in order to understand a task or problem better and they can also make better plans about how to approach activities. They can also engage effectively in a cooperative activity with others who speak their home language.

Culturally competent teachers convey their beliefs about the value of developing first languages to both students and families. However, some families may worry that continued development of their children's home language will come at the expense of English acquisition. Teachers can convey to families that research shows this is not the case: Children are capable of learning two or more languages at once, and generic language skills learned in one language transfer to new languages (Dickinson & Tabors, 2001; Fitzgerald, 1995; Tabors, 1997). In addition, when parents are not highly proficient in English, they cannot provide good models of English for their children. In such cases, teachers can encourage parents to continue speaking their first language with their children.

Not Bilingual, but Multilingual

Many students are actually multilingual rather than bilingual. For example, numerous Mexican immigrant students come from indigenous cultures that have a home language other than Spanish, such as Tzotzil or Zapotecan. Spanish is their second language, and English their third. (Fox, 2004)

Until recently, in Haiti French was the language spoken in school, and Haitian Creole (Kreyòl) the language of home and community. Haitian immigrant children who have begun their education in Haiti may thus be learning a third language when they enter U.S. schools. (Lefebre, 1998)

2. The teacher supports ELL students' ongoing English language acquisition.

Knowledge of a student's linguistic and educational history is important for planning how to address his or her linguistic and educational needs. By reviewing school records and conducting family interviews, teachers can find information about students' language histories that addresses a variety of questions. What languages are spoken at home? Has the student been educated entirely in the United States, or did the student go to school for some period of time in another country? If the latter, what was schooling like in that country? Was the schooling continuous or interrupted (as for many refugee students)? What programs and services has the student accessed before entering the regular classroom? What other professionals can shed light on the student's current language and educational status and needs? What supports can the family provide, and what assistance does the family need?

In the best case, teachers will also have access to speech and language professionals with whom they can confer about a student's progress and possible need for additional language services or modifications to their in-class program. ELLs may produce errors in English throughout the period of language acquisition. Error patterns are somewhat predictable depending on their first language, age, and level of English acquisition; teachers and specialists can use these patterns to determine the needed assistance. A small percentage of any group may have an actual language delay or disorder. To ensure appropriate identification and placement of ELLs, all teachers need a basic grasp of the distinction between difficulties in second language development versus difficulties associated with learning disabilities. In questionable cases, formal evaluation by a trained language specialist can help eliminate confusion between difference and deficit.

Both specialized bilingual/ESL staff and general education teachers need skills in teaching and assessing second language learners and second dialect learners. Ongoing assessment integrated with instruction is key to determining a student's language needs. Students benefit from both formal (explicit instruction) and informal (natural

conversation) opportunities to develop English (Dutro & Moran, 2003; Echevarria & Goldenberg, 1999). General education teachers can use many strategies such as developing language through content-area instruction (Short, Crandall, & Christian, 1989) and providing explicit opportunities for building vocabulary and analyzing language structures (Coady & Huckin, 1997; Dutro & Moran, 2003). Some educators caution against teaching language through content-area instruction without complementing that approach with explicit language work (Dutro & Moran, 2003). One cannot assume that an ELL student is automatically acquiring adequate language through a rich curriculum.

Another effective strategy is Sheltered English, which makes the English language more comprehensible to students who are still learning English. One form of this strategy, Specially Designed Academic Instruction in English (SDAIE), provides access to the core curriculum along with English language development (Peregoy & Boyle, 2001). A teacher may simplify syntax without simplifying content and support language development with visuals such as photographs, diagrams, drawings, graphic organizers, and actual objects (called "*realia*" in the literature) (Dutro & Moran, 2003). Teachers in sheltered English or SDAIE classrooms occasionally tap into students' native languages to convey meaning and promote language acquisition using visual aids, modified speech, and other techniques (Berman et al., 1992).

Developing an adequate vocabulary is especially important for ELLs. Students learn the majority of their vocabulary from conversations (largely with adults); listening to adults read to them (DeTemple & Snow, 2003); and reading on their own (Center for the Improvement of Early Reading Achievement [CIERA], 2001). ELLs often do not get the same type of English input as their NES peers. Research suggests that ELLs benefit from intensive vocabulary development, such as analytic instruction, which focuses on context, explanations, examples, and repeated opportunities to see and use a word in various contexts (Coady & Huckin, 1997; Juel & Deffes, 2004). Researchers also recommend explicitly teaching (1) vocabulary words before

students read a text, (2) strategies for using dictionaries for vocabulary development, and (3) ways to use prefixes and suffixes to decipher word meanings (CIERA, 2001). ELLs who may be quite proficient with basic syntax can still benefit greatly from activities that expand their familiarity and comfort with more complex forms (Dutro & Moran, 2003; Peregoy & Boyle, 2001). One way to judge ELLs' need for support is by making comparisons to their same-age NES peers.

An important factor in students' language development is the amount of time spent talking in class (Saunders & Goldenberg, 1999; Tharp et al., 2000). Too often the teacher does most of the talking, but there are formats for participation that maximize the amount of time for student talk. One such technique is instructional conversation (IC), in which the teacher facilitates participation but does not regulate every interchange (Goldenberg, 1991). Teachers can create opportunities for ELLs to interact in the classroom with NESs, who can serve as models (Lindholm-Leary, 2001). The teacher can also consciously model particular forms and uses of English.

3. The teacher mediates students' development of academic language.

Students need to be proficient not only with interpersonal communication skills but also with what has been called "academic language." Academic language—the oral and written language used in schools and textbooks —entails specialized vocabulary, syntax, and organizational structures that differ depending upon subject matter (Bailey, Butler, LaFramenta, & Ong, 2004; Chamot & O'Malley, 1994; Solomon & Rhodes, 1995). Typical purposes of academic language are to analyze, summarize, evaluate, and interpret in both oral and written modes (Dutro & Moran, 2003). In contrast to conversational language, academic language takes at least several years to develop (Hakuta, Butler, & Witt, 2000). In fact, "[f]or both native English speakers and second-language learners, learning academic uses of language is a lifelong endeavor" (Dutro & Moran, 2003, p. 231).

Proficiency with academic language involves knowing academic vocabulary and syntax as well as appropriate ways of participating

in discussion, argumentation, and description. For instance, to present an argument in favor of abolishing slavery, a student needs to understand terms such as *abolish*, *slavery*, *states rights*, *constitutional*, and *rebel*. He or she also needs to know how to support a statement with evidence and opinion—and how to distinguish the two. Many theorists and practitioners espouse the approach of teaching language through content (Anstrom, 1997; Crandall, 1998; Ovando & Collier, 1998; Short, Crandall, & Christian, 1989; CREDE, 2003). As Crandall (1998) points out, in the real world, people learn content and language simultaneously. ELLs benefit from explicit teaching of key vocabulary and skills for deciphering the meanings of words (Dutro & Moran, 2003). Culturally competent teachers also ensure that students master the vocabulary, syntax, and ways of talking about concepts associated with science, mathematics, social studies, and other subject areas.

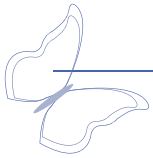
It is important for teachers to scaffold student learning. Scaffolding refers to assistance provided to students to allow them to comprehend or engage in an activity at a higher level than they might without the assistance (Wood, Bruner, & Ross, 1976). It is a concept that grows out of a Vygotskian view of teaching and learning, with the teacher as a mediator between the known and unknown (Vygotsky, 1978). The metaphor of scaffolding, with its implications of structures of support, signifies that the teacher is constructing or serving as the framework to support student learning.

Scaffolding can take the form of building a context for a new idea or skill—preparing the student for what is to come. To scaffold language, a teacher may expand or elaborate on something a student has said. He or she may provide a sentence framework for trying out new vocabulary and have students fill in the blanks orally. Sometimes teachers verbally model a communicative interaction and have students do it together as a group. Using anticipatory questions to activate students' prior knowledge of a topic is another method of scaffolding their reading or writing. A teacher can scaffold a student's acquisition of new language forms and uses by providing verbal models, structuring verbal interactions, and using graphic organizers (Saunders & Goldenberg, 1999; Walqui, 2000).

In Short…

The culturally competent teacher

- ❒ Understands the cognitive and social value of continued first-language development and communicates that value to students and parents
- ❒ Encourages development of both languages and use of the first language in the home
- ❒ Uses school records, family interviews, and consultation with professionals to determine a student's needs and review progress
- ❒ Uses tested techniques such as sheltered English and content-area instruction to build language proficiency
- ❒ Engages in intensive vocabulary development and other explicit language instruction
- ❒ Maximizes time for student talk and opportunities for interactions with native English speakers
- ❒ Understands the difference between conversational and academic proficiency with language
- ❒ Models and scaffolds language forms and uses associated with different subject areas and genres



GENERAL COMPETENCY III:

BUILDING THE LITERACY SKILLS OF ENGLISH LANGUAGE LEARNERS

Although this competency focuses on ELLs, many of the specific subcompetencies and strategies also apply to students whose cultures and dialects differ from those of the school (Bloome, Champion, Katz, Morton, & Muldrow, 2000; LeMoine, 2001).

What counts as literacy varies greatly from community to community. In fact, literacy could be defined as the ability to use language in all of its forms for the range of purposes valued by one's community. In some communities reading and writing may serve primarily religious purposes; in others, they may serve the needs of commerce and personal livelihood as well as of ongoing education (Reder, 1994). Still other communities may choose to remain nonliterate in order to maintain a longstanding oral tradition for teaching and learning (Kwachka, 1994; Reder & Green, 1983). It is easy to see why students from different backgrounds may enter school with different orientations to reading and writing.

Despite this great variation in orientation to literacy, all students must master a core set of literacy skills in order to complete high school and move on to further education and employment. It is important to work closely with families to understand their approaches to literacy and the literacy environment of the home. In this way, families will understand how literacy instruction is provided in the classroom, and the teacher can find out how families are able to support their children's literacy development.

As students move through the grades, literacy calls upon specific skills associated with the written code as well as academic language. ELL students do not have to be fluent in English to begin reading in English (Anderson & Roit, 1996; Slavin & Cheung, 2003). Reading can be a "gateway to language development" (Anderson & Roit, 1996, p. 297). However, limitations in vocabulary in English can contribute to comprehension problems; teachers need to monitor students and provide the necessary support (Tabors & Snow, 2001).

1. The teacher learns about families' orientation to literacy and their literacy histories.

A key to understanding students' orientation to literacy is knowing how literacy is approached in their families. This topic is treated in depth in Part II, Competency IV.

2. The teacher activates and builds on students' background knowledge and interests.

Culturally competent teachers build on existing background knowledge and help students develop new background knowledge related to what they are reading (Coady & Huckin, 1997; Snow, Burns, & Griffin, 1998). Background knowledge plays a large part in reading comprehension (Anderson & Pearson, 1984; Beck & McKeown, 1986; Nathensen-Mejía & Escamilla, 2003). Linking to students' culture-based knowledge and interests improves engagement (see example) (Lee, 1995, 2000). When texts are not carefully chosen (or are not available) to reflect students' cultural experiences, reading comprehension can suffer (Bartolomé, 1994).

Choosing a Story

Mr. Giancarlo Mercado teaches fourth grade in Venice, California. Most of his students are Latino immigrants, and one of their favorite stories is "*Las Mañanitas*," the tale of a small boy whose family members are migrant workers. The boy always knows when they are about to move because the cardboard boxes show up at their house.

Mr. Mercado says that his students—many of whom have had to move multiple times because of economic pressures—were riveted by this story. They were eager to read it and were passionately engaged afterward in discussing the young boy's dilemma over whether to stay with friends in order to finish the school year in the same school or travel with his family. (All 28 students thought he should go with his family.) Mr. Mercado's experience shows how engaged students can be when literature topics coincide with their interests, values, and prior experience.

(Based on an account in Trumbull, Diaz-Meza, & Hasan, in press.)

To activate background knowledge, teachers can organize a whole- or small-group discussion among students about experiences related to the upcoming text. If students lack knowledge of a topic, the teacher can preteach specific information that students will need to understand the text (Graves & Fitzgerald, 2003). The more knowledge a teacher has about students' own backgrounds, the easier it will be to distinguish between what can be activated and what needs to be built (Graves & Fitzgerald, 2003, p. 104).

3. The teacher supports transfer of skills from students' home languages.

When ELLs read in English, they draw on relevant skills and knowledge in both languages. ELLs can use their knowledge about how alphabets work (if their first language is alphabetic); vocabulary (teaching cognates, or words that are similar in the two languages); and metacognitive strategies in reading (when they have developed them well in the first language) (D'Angiulli, Siegel, & Serra, 2001; Fitzgerald, 1995; García, 2000). García (2000) reviewed research on transfer from the first language to a new language and concluded that it occurs but that many students can benefit from explicit instruction in specific strategies.

Instruction in cognates can help ELL readers recognize words in English. Good bilingual readers use knowledge of cognates as they read in English (Jiménez, García, & Pearson, 1996), but many students need explicit instruction to recognize these relationships and

Common Underlying Proficiency

[A]lthough the surface aspects (e.g., pronunciation, fluency) of different languages are clearly separate, there is an underlying cognitive/academic proficiency which is common across languages. This common underlying proficiency makes possible the transfer of cognitive/academic or literacy-related skills across languages. (Cummins, 1981, p. 19)

use them to learn new words and comprehend text (García & Nagy, 1993). Teachers can also make students aware of how they can be tripped up by false cognates (e.g., *éxito* in Spanish means "success," not "exit"). (See Calderón & Minaya-Rowe, 2003 for a discussion of English/Spanish cognates.)

4. The teacher supports students' vocabulary development.

Although vocabulary and background knowledge are related, the relationship may be more complicated for ELLs. For instance, ELLs may have words for particular concepts in their home language but not in English, or they may have imprecise or even incorrect terms for these concepts in English (Graves & Fitzgerald, 2003; Solano-Flores & Trumbull, 2003). Preteaching key vocabulary is an important part of preparing ELL students to read and comprehend English texts (Graves & Fitzgerald, 2003). Determining which concepts students know but do not have an English word for is a challenging task for the teacher.

Research has shown that both ELLs and English-only speakers can benefit from intensive vocabulary development (Carlo et al., 2004; Juel & Deffes, 2004). Such instruction improves students' vocabulary, their strategies for approaching new words, and their reading comprehension (Carlo et al., 2004).

Successful vocabulary development programs have focused on teaching academic words, awareness of the multiple meanings of words, strategies for inferring word meaning from context, and tools for analyzing morphological and cross-linguistic aspects of word meanings (Coady & Huckin, 1997). It is particularly effective to teach students to use the dictionary in activities that help them see relationships among words as opposed to simply looking up definitions (Marzano, 2003). Semantic mapping is one strategy that can tap and build background knowledge on any topic (Johnson & Pearson, 1984; Pearson, 2003). By dealing with words in relation to each other, this strategy gets to deeper levels of meaning.

Explicit vocabulary building is critical for ELLs as well as for students from lower socio-economic groups (Hart & Risley, 1995). Because vocabulary knowledge is essential to reading comprehension, it is important to help these students add words to their lexicon in the early years of schooling (Biemiller, 2001; Blachowitz & Fisher, 2004; Nagy & Scott, 2000). Teaching cognates is one source of vocabulary building for ELLs whose languages have common roots with English (Romance languages such as Spanish, Portuguese, Italian, French, and Romanian or Germanic languages such as German, Danish, Swedish, Dutch, and Norwegian).

5. The teacher explicitly teaches word analysis.

Like all students, ELLs have words in their oral vocabularies that they do not yet recognize in print. The majority of ELLs will need explicit instruction in English orthography (spelling conventions) and word analysis (Coady & Huckin, 1997; Beaumont, deValenzuela, & Trumbull, 2002; Escamilla, 1999). Many ELLs need to learn how a completely different system of roots, prefixes, suffixes, and other word-formation conventions work. Analysis of comparable words (e.g., *event/ful*, *thank/ful*, *beauti/ful* or *un/happy*, *un/worthy*, *un/product/ive*) helps ELLs see patterns. When a teacher knows even a little of a student's first language, she can engage students in contrastive linguistics activities in which they compare word forms in their first language to those in English (Bruck & Genesee, 1995). For example, English and Spanish have predictable correlations: The *–ity* ending of English is often *–idad* or *–edad* in Spanish; the *–tion* or *–cion* ending in English is often *-ción* in Spanish; and the ending *-ment* in English is often realized as *–miento* in Spanish.

Word analysis skills serve the purpose of vocabulary development as well as word identification and spelling. For example, learning about prefixes and suffixes can also focus on helping students associate them with components of word meaning that will appear repeatedly in their reading.

6. The teacher supports development of metacognitive skills.

The term *metacognitive* refers to purposeful uses of cognitive resources in order to engage in a task. In the case of reading, it means strategically engaging with the text. Good readers read more strategically than do poor readers (Palincsar & David, 1991; Pressley, 2002). For example, good readers monitor their comprehension as they read—asking themselves questions, making predictions about what they are reading, and rereading or otherwise troubleshooting when they have a lapse in comprehension.

Students who read well in a language other than English may have well-developed metacognitive skills. Such readers are likely to transfer these skills to reading in English (Jiménez, García, & Pearson, 1996); unfortunately, many students do not do so automatically. However, research suggests that ELLs can benefit from instruction in metacognitive strategies such as self-questioning, summarization, clarification, and prediction (Hardin, 2001; Klingner & Vaughn, 1996; Muñiz-Swicegood, 1994; Padrón, 1992).

Many programs for teaching metacognitive strategies use three phases: pre-reading, during reading, and after reading (Palincsar & Brown, 1986; Palincsar & David, 1991; Pressley, 1999; Pressley et al., 1992). Students learn to think about what they already know about a topic (prior knowledge) through self-questioning that is first modeled by the teacher. In the prereading phase, students identify what they want to learn and hypothesize about what they may encounter in a particular narrative or expository text. Teachers can also model for students how they monitor their own comprehension during reading by self-questioning and self-correction of reading errors. After reading, teachers can promote reflection through high-level questions about the reading and subject matter.

7. The teacher scaffolds students' understanding of text structure.

Various strategies help ELLs of all levels understand text structures, or the way that the semantics and syntax of language are organized in a written work (Literacy Matters, 2005). The structure of text varies from language to language and culture to culture in terms of the

organization of a sentence, a paragraph, and the whole text format (e.g., short story, expository essay, and personal narrative). Older ELL students, who have learned to read in another language, may need explicit instruction to understand the text patterns of English (Escamilla, 1991; Söter, 1998; Pérez, 2004). It is critical for all students to have opportunities to read and listen to readings of a wide variety of text types (Hiebert, Pearson, Taylor, Richardson, & Paris, 1998; Hudelson, 1994). In addition, teachers can read to students above their reading level to give them access to more complex text than students can manage independently (Calderón & Minaya-Rowe, 2003; Lapp, Fisher, Flood, & Cabello, 2001).

Graphic organizers are visual scaffolds that reveal to students how texts or information and knowledge are organized (Muth & Alvermann, 1999). Research on some graphic organizers suggests they are useful for all students (Meyer, 1975; Meyer, Brandt, & Bluth, 1980). They provide students with visual clues to the organization and meaning of the text. Graphic organizers can be used prior to reading as a guide to the organization of content and to build background knowledge, especially for difficult or dense text. When used after reading, they can record what students learned. Graphic organizers include story or text structure charts, Venn diagrams, story maps, timelines, discussion webs, word webs, clusters, thinking maps, and so forth (Echevarria, Vogt, & Short, 2000).

8. The teacher expects and teaches all learners to read and write at high levels.

Fluency—or the ability to read aloud smoothly and with expression—is the outcome of successful language processing. It depends on rapid word identification and familiarity with sentence patterns. The Center for the Improvement of Early Reading Achievement (CIERA) states that if ELLs do not have the opportunity to learn to read in their first languages, they likely need to see and hear hundreds of books over a school year in order to have good models of fluency. CIERA recommends that ELLs participate in read-alouds of difficult books, read along with proficient readers, and listen repeatedly to books read aloud in order to gain fluency in English (Hiebert et al.,

1998). Guided, repeated oral reading involves students' reading passages orally with guidance and feedback from the teacher. This strategy has been recommended for NESs (National Reading Panel, 2000) and has been espoused by many in the second language field (Graves & Fitzgerald, 2003; Mora, 2004). Independent oral reading in front of classmates should be expected only of those students whose English reading fluency is well developed (Graves & Fitzgerald, 2003).

In Short…

The culturally competent teacher

- ❒ Learns about families' approaches to literacy in the home and their literacy histories
- ❒ Activates and develops background knowledge through preteaching activities
- ❒ Supports transfer of skills from the first language to English
- ❒ Promotes vocabulary development through a variety of approaches, including using words in context, preteaching key words, constructing semantic maps, and comparing new words to known words in the first language
- ❒ Teaches students about how English words are constructed (morphology and orthography)
- ❒ Supports development of metacognitive skills that students can use before they read, while they read, and after they read to enhance their comprehension
- ❒ Scaffolds students' understanding of text structures
- ❒ Promotes development of fluency through guided and repeated reading

See References for all material cited in Parts I – IV.

RESOURCES

Publications

Beck, I., McKeown, M., & Kucan, L. (2002). *Bringing words to life: Robust vocabulary instruction*. New York: Guilford.

Coady, J., & Huckin, T. (Eds.). (1997). *Second language vocabulary acquisition*. Cambridge, UK: Cambridge University Press.

Coady, M., Hamann, E. T., Harrington, M., Pacheco, M., Pho, S., & Yedlin, J. (2003). *Claiming opportunities: A handbook for improving education for English language learners through comprehensive school reform*. Providence, RI: The Education Alliance at Brown University.

Cuevas, J. A. (1996). *Educating limited-English proficient students: A review of the research on school programs and classroom practices*. San Francisco: WestEd.

The Education Alliance at Brown University. (2002). *The diversity kit: An introductory resource for social change in education*. Providence, RI: Author.

ESCORT. (2001). *Help! They don't speak English: Starter kit for primary teacher*. Oneonta, NY: Author.

ESCORT. (2001). *The help! kit: A resource for secondary teachers of migrant English language learners*. Oneonta, NY: Author.

García, G. G. (Ed.). (2003). *English learners: Reaching the highest levels of English literacy*. Newark, DE: International Reading Association.

Goldenberg, C. (1991). *Instructional conversations and their classroom application* (Educational Practice Report No. 2). Santa Cruz, CA: National Center for Research on Cultural Diversity and Second Language Learning.

LeMoine, N. (2001). Language variation and literacy acquisition in African American students. In J. L. Harris, A. G. Kamhi, & K. E. Pollock. *Literacy in African American communities* (pp. 169–194). Mahwah, NJ: Lawrence Erlbaum.

Redd, T. M., & Webb, K. S. (2005). *A teacher's introduction to African American English*. Urbana, IL: National Council of Teachers of English.

Web Sites

Center for Applied Linguistics
http://www.cal.org

The Cheche Konnen Center
http://chechekonnen.terc.edu/

Comprehensive School Reform: Research-Based Strategies to Achieve High Standards (WestEd)
http://www.wested.org/csrd/guidebook/toc.htm

The English Language Learner Knowledge Base
http://www.helpforschools.com/ELLKBase/guidelines/ESLAccessStandards.shtml

FINE Network at Harvard Family Research Project
http://www.gse.harvard.edu/hfrp

The Knowledge Loom
http://www.knowledgeloom.org/crt/index.jsp

National Association for Bilingual Education
http://www.nabe.org

National Clearinghouse for English Language Acquisition and Language Instruction
Educational Programs
http://www.ncela.gwu.edu

Office for Civil Rights
http://www.ed.gov/about/offices/list/ocr/q-ell.htm

Office of English Language Acquisition, Language Enhancement, and Academic
Achievement for Limited English Proficient Students (OELA)
http://www.ed.gov/about/offices/list/oela/index.html

Teachers of English to Speakers of Other Languages (TESOL)
http://www.tesol.org

Teaching Diverse Learners
http://www.lab.brown.edu/tdl/

U.S. Department of Justice, Civil Rights Division, Educational Opportunities Section
http:www.usdoj.gov/crt/edo/faq.htm

PACIFIC RESOURCES FOR EDUCATION AND LEARNING (PREL)

Board of Directors

Chief State School Officers

Juan Flores
Patricia Hamamoto
Rita Hocog Inos
Mario Katosang
Wilfred I. Kendall
Henry Robert
Casiano Shoniber
Rosa Tacheliol
Lui Tuitele
Kangichy Welle

Constituent Representatives

James P. Croghan, S.J.
Randy Hitz
John Mangefel
Nena Nena
Zita Pangelinan
Malua T. Peter
Kiorong Sam
Laurence Vogel
Lynne Waihe'e
Surangel Whipps, Jr.

The Education Alliance at Brown University
Northeast and Islands Regional Educational Laboratory (LAB)

LAB Directors and Board

Adeline Becker
Executive Director, The Education Alliance

Mary-Beth Fafard
Executive Director, The LAB at Brown University

Peter McWalters
Chair, LAB Board of Governors

Aminda Gentile
Vice Chair, LAB Board of Governors

Board Members

Rafael Aragunde Torres
Alice Carlan
Richard H. Cate
Charles F. Desmond
Edward J. Doherty
David Driscoll
Michele Forman
Susan A. Gendron
Noreen Michael
Richard P. Mills
Elizabeth Neale
Peter J. Negroni
Basan N. Nembirkow
C. Patrick Proctor, Sr.
Robin D. Rapaport
Betty J. Sternberg
Lyonel B. Tracy



222 Richmond Street
Suite 300
Providence, RI 02906
www.alliance.brown.edu



Pacific Resources for Education and Learning
900 Fort Street Mall, Suite 1300
Honolulu, HI 96813-3718
www.prel.org

Six General Competencies and subcompetencies for addressing issues of race and ethnicity in the classroom and school, including maintaining high expectations for all students

Leading With Diversity:

CULTURAL COMPETENCIES FOR TEACHER PREPARATION AND PROFESSIONAL DEVELOPMENT

PART IV:

Race & Ethnicity



Elise Trumbull
Maria Pacheco

Leading With Diversity:

CULTURAL COMPETENCIES FOR TEACHER PREPARATION AND PROFESSIONAL DEVELOPMENT

PART IV:

Race & Ethnicity



Elise Trumbull
Maria Pacheco

The Education Alliance at Brown University

Since 1975, The Education Alliance, a department at Brown University, has helped the education community improve schooling for our children. We conduct applied research and evaluation, and provide technical assistance and informational resources to connect research and practice, build knowledge and skills, and meet critical needs in the field.

With offices in Rhode Island, New York, Puerto Rico, and the Virgin Islands, and a dedicated team of over 100 skilled professionals, we provide services and resources to K–16 institutions across the country and beyond. As we work with educators, we customize our programs to the specific needs of our clients.

Northeast and Islands Regional Educational Laboratory (LAB)

The Education Alliance at Brown University is home to the Northeast and Islands Regional Educational Laboratory (LAB), one of ten educational laboratories funded by the U.S. Department of Education's Institute of Education Sciences. Our goals are to improve teaching and learning, advance school improvement, build capacity for reform, and develop strategic alliances with key members of the region's education and policymaking community.

The LAB develops educational products and services for school administrators, policymakers, teachers, and parents in New England, New York, Puerto Rico, and the Virgin Islands. Central to our efforts is a commitment to equity and excellence. Information about all Alliance programs and services is available by contacting:

The Education Alliance at Brown University
222 Richmond Street, Suite 300
Providence, RI 02903-4226

Phone: 800.521.9550
Fax: 401.421.7650
E-mail: info@alliance.brown.edu
Web: www.alliance.brown.edu

PACIFIC RESOURCES FOR EDUCATION AND LEARNING (PREL)

Pacific Resources for Education and Learning (PREL) serves the educational community in the U.S.-affiliated Pacific islands, the continental United States, and countries throughout the world. PREL partners with schools and school systems to provide services that range from curriculum development to assessment and evaluation. Our programs bridge the gap between research, theory, and practice, to provide resources and products that promote educational excellence for children, youth, and adults, particularly in multicultural and multilingual environments.

PREL's main office is located in Honolulu, Hawai'i, with service centers in American Samoa, the Commonwealth of the Northern Mariana Islands, the Federated States of Micronesia (Chuuk, Kosrae, Pohnpei, and Yap), Guam, the Republic of the Marshall Islands, and the Republic of Palau. The Honolulu office serves as the gathering place where Pacific Islanders of all nations collaborate to achieve common educational interests. PREL's offices throughout the region ensure that the important connection between education and culture is always appreciated.

Through our mission, Building Capacity Through Education, PREL envisions a world where all children and communities are literate and healthy—global participants, grounded in and enriched by their cultures. PREL's focus will remain firmly imbedded in the principles established in our vision. They are our sources of inspiration, commitment, and direction.

Pacific Resources for Education and Learning
900 Fort Street Mall, Suite 1300
Honolulu, HI 96813-3718

Phone: 808.441.1300 (Toll-free) 800.377.4773
Fax: 808.441.1385 (Toll-free) 888.512.7599
E-mail: askprel@prel.org
Web: www.prel.org

About the Authors

Dr. Elise Trumbull is an applied psycholinguist whose research addresses the relationships among language, culture, and schooling. She directed the Bridging Cultures project at WestEd from 1996–2004, where she also collaborated on assessment research on English language learners. She is the author of five books, including *Bridging Cultures Between Home and School*, *Assessment Alternatives for Diverse Classrooms*, and *Language and Learning: What Teachers Need to Know*.

Dr. Maria Pacheco is the director of the Equity and Diversity programs at The Education Alliance. She has 28 years of experience addressing issues of cultural diversity in urban schools and higher education. As a researcher, teacher, and program director, she has worked extensively in the areas of equity pedagogy, curriculum development, English language learners, literacy, and minority parent and community involvement. She is the co-author of *Claiming Opportunities: A Handbook for Improving Education Through Comprehensive School Reform* and *Approaches to Writing Instruction for Late-Adolescent English Language Learners*.

Acknowledgements

The development of this product has been a true collaborative effort between the LAB and PREL. We would like to thank PREL's staff Thomas Barlow and Karen Ehrhorn for their support. We wish to acknowledge Jennifer Borman, Fran Collignon, Tom Crochunis, Mary-Beth Fafard, Eileen Ferrance, Chad Fogleman, Margaret Harrington, Carolyn Panofsky, Janet Santos, Sara Smith, Adam Urbanski, and Cynthia Way for their thoughtful review, contributions, and guidance during the preparation of this resource.

Authors: Elise Trumbull and Maria Pacheco
Editor: Cynthia Way
Designer: Patricia McGee

Copyright © 2005 Brown University and Pacific Resources for Education and Learning

This publication is based on work supported by the Institute of Education Sciences (IES), U.S. Department of Education, under contract numbers ED-01-CO-0010 and ED 01-CO-0014. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the authors and do not necessarily reflect the views of IES, the U.S. Department of Education, or any other agency of the U.S. Government.



PART IV: RACE & ETHNICITY

Part IV presents six general competencies related to race and ethnicity. The competencies outlined in Part II: Culture are also applicable here. All students participate in cultural communities, and none are defined solely by their race or ethnicity. We elected to treat race and ethnicity separately from culture because of the level of societal discrimination experienced by students affiliated with particular racial and ethnic groups. Often, race and ethnicity are not addressed openly because it is easier to talk about cultural experiences and practices rather than those associated with people's races and ethnicities. Racism has been directed at a range of nondominant groups: African Americans, Latino Americans, American Indians, Alaska Natives, Native Hawaiians, Jews, and many others. At times in the history of the United States, Irish, Italian, and Eastern European immigrants have been the targets of racism as well.

Although we do not want to suggest that race and ethnicity are negative aspects of identity and experience—for people's affiliation with their own racial, ethnic, and cultural groups are sources of positive life experience and strength—we do want to acknowledge the sources of many of the inequities in achievement within the U.S. educational system as a whole. Inequities come from biases about who can and should have access to the best education, who can achieve, and how education should respond to students' differences.

In Part IV, we discuss the importance of consciously holding high expectations for all students. We address how race and ethnicity affect students' identity development and their social and learning experiences in school and how teachers can handle racism in institutional, cultural, and individual contexts. We also make suggestions for addressing the power differential between dominant and nondominant groups and for recognizing and valuing the cultural knowledge and strengths within communities.

PREVIEW OF COMPETENCIES ADDRESSED IN PART IV

GENERAL COMPETENCY I:
Maintaining High Expectations for All Students

1. The teacher distinguishes differences from deficits or disabilities (e.g., in language, behavior, learning styles).
2. The teacher seeks to become aware of any communication of low expectations or other inequitable treatment of particular students within the classroom.
3. The teacher demonstrates high expectations by engaging all students in challenging curriculum.

GENERAL COMPETENCY II:
Supporting Students' Identity Development

1. The teacher understands the importance of identity development in students.
2. The teacher recognizes students' internal strengths, respects their identities, and supports identity development through his or her attitudes and actions.
3. The teacher respects students' home languages and dialects and understands their role in identity development.

GENERAL COMPETENCY III:
Recognizing and Preventing Institutional Racism Within the School

1. The teacher works with others to establish a policy of zero tolerance for institutional racism.
2. The teacher advocates a policy of disaggregating student data by race and ethnicity.
3. The teacher challenges school and district policies that reflect or perpetuate low expectations of particular students.
4. The teacher supports equitable policies for identifying, accepting, and supporting students from nondominant cultural groups in advanced placement and gifted programs.

5. The teacher supports student access to opportunities to advance to college and other postsecondary schooling.

6. The teacher supports policies to adjust district allocation of resources based on equity, not equality.

7. The teacher ensures that families know students' rights with regard to student evaluation and special services and that services are provided when needed.

GENERAL COMPETENCY IV:
Recognizing and Preventing Cultural Racism Within the School

1. The teacher works with families to design projects that engage all students.

2. The teacher ensures that instructional and assessment practices are appropriate for all students and take into account students' ways of knowing and using language.

3. The teacher works with colleagues to take inventory of library and other resources to ensure that these are unbiased, representative, and relevant to students.

GENERAL COMPETENCY V:
Recognizing and Preventing Individual Racism

1 The teacher deals immediately and constructively with ethnic and racial slurs or other acts of individual racism and prejudice.

2. The teacher works with educators, families, and community members to identify and implement a conflict-resolution approach that is culturally appropriate.

3. The teacher collaborates with colleagues to determine how students from different backgrounds experience the classroom, school, or district.

4. The teacher uses instructional strategies that support students' getting to know, understand, and appreciate each other.

GENERAL COMPETENCY VI:
Recognizing and Addressing Unequal Power Relationships in the School Community

1. The teacher identifies and supports the ways in which parents and families prefer to interact with schools.
2. The teacher learns directly about students' communities, including their cultural knowledge.
3. The teacher works closely with families to ensure that they understand course options and how to support students' best choices.
4. The teacher works with others to provide a safe environment for students to address unequal and destructive power relationships and conflicts within the school.

INTRODUCTION

Race and ethnicity are two important aspects of human identity that inform a sense of who a person is, where one comes from, and what one's place in the world is. Clearly, race and ethnicity can strongly affect students' school experience (Sheets & Hollins, 1999). It is important for students to understand and value the racial and ethnic groups that make up the school culture, as well as world cultures. Historically in the United States and the world, the negative effect of membership in certain racial and ethnic groups is often discrimination—whether overt or covert, intentional or unintentional. Culturally competent teachers must guard against these tendencies and deal with them appropriately when they arise in the classroom.

race: *a socially constructed category of people, grouped on the basis of physical characteristics, including skin color, hair, and facial features. Color terms, such as Red, Yellow, White, and Black have often been used to denote racial groups. For the purposes of this publication, we use only white and black, unless quoting from research literature.*

For those in the dominant group, racial or ethnic group membership is associated with particular societal privileges; in a school context these often include access to better educational opportunities, including more highly qualified teachers and better texts and materials (Powers, 2004). For those affiliated with nondominant groups, their racial and ethnic group membership is often associated with particular knowledge and strengths that enable survival and even success in less than ideal circumstances (McCarty, 2002; Perry, 2003; Trueba, 2002).

ethnicity: *membership in or identification with a group that has common geographic origins, history, culture, language, and often religion. Examples of ethnic groups are "Yup'ik Eskimos, Swedes, Haitians, Nubians, Basque, and Irish" (Henze, Katz, Norte, & Sather, 2001, p. 2).*

Both race and ethnicity can be sources of unequal expectations or treatment (Roscigno, 1998; Steele & Aronson, 1998), but cultural awareness and strategies for ensuring equity can help teachers and districts avoid such pitfalls (Bamburg, 2000). Gathering and using data appropriately is one step toward eliminating unwitting institutional racism (Bernhard, 1998; Johnson, 2002). Environments that communicate high academic expectations while supporting students in maintaining their racial and ethnic identities have been shown to promote high achievement (Deyhle, 1995; Sheets, 1999b). Equally important is an informed effort to ensure that power relations between school and community and among different groups within the larger community are equalized through conscious actions that redress the existing imbalances (Lindsey, Robins, & Terrell, 2003).

nondominant group: *those who have been defined as a minority group on the basis of their race, ethnicity, gender, sexual orientation, disability, or religion; who historically have been underserved by schools; and who face limitations to access and power in society. For example, in U.S. schools the nondominant group is often characterized as students and teachers of color.*

The term *race* is used to specify distinctions among people on the basis of skin color and other physical characteristics, such as hair and facial features. Color terms such as *black* and *white* are often used as proxies for race, but these terms mask the tremendous physical variability among members of any so-called race. In truth, there is no biological basis for the entire concept of race. There are no discrete, genetically identifiable groups that have specific physical characteristics not manifested in other groups. It would be more accurate to think in terms of a continuum of characteristics rather than discrete categories such as "Negro" or "Caucasian." No absolute differences exist between populations from different geographic areas, only differences in relative frequency of given characteristics (Lewontin, Rose, & Kamin, 1984).

dominant group: *those who have been defined as a majority group on the basis of their race, ethnicity, gender, sexual orientation, disability, or religion and who historically have had greater advantages, access, and power in society. For example, in U.S. schools the dominant group is often characterized as white, middle-class students and teachers.*

Denying the biological reality of race is counterintuitive to many people, who believe that they can identify race visually. But in fact, race is a *social* category used to define people, sometimes for purposes of discrimination or privilege (Cross, Strauss, & Fhagen-Smith, 1999). Attributions of superiority or inferiority to different races have been used as a basis for denying basic human rights to certain groups and entitling others to social privileges. Thus, because it does have social and political power and because it has a strong role in identity development, race cannot be dismissed.

Ethnicity generally entails common geographical and historical origins, a common culture, a common language, and sometimes a common religion (Crystal, 1997). Ethnic characterizations often include references to geography (Italian American, Latino [Latin America], African American, Chinese American, Pacific Islander, Western European, Armenian), but they may highlight language origins (Hispanic), religion (Jewish), or combinations of identity markers (AngloSaxon Protestant).

A racial group can encompass many ethnic groups. Asians, for example, belong to many distinct ethnic groups—Chinese, Korean, Japanese, and Lao, to name a few. Among groups of people who are perceived as black, significant intergroup distinctions exist (Heath, 1986). Haitian blacks and African Americans generally differ in culture, language, and religion and may consider themselves different ethnic groups. Dominicans (from the Dominican Republic on the island of Hispaniola) who have darker skin may consider themselves not black but Indio (Indian/Indigenous) (Navarro, 2003). They may reserve the term *black* for their Haitian neighbors on the other side of the island. An ethnic group may cross racial boundaries as well: Jews, for instance, can be of different races.

Guiding Assumptions About Race and Ethnicity

Expectations for Differential Achievement Based on Race/Ethnicity Must Be Challenged

One can argue that use of the term *at risk* has cemented the expectation that students from certain racial and ethnic backgrounds are likely to perform more poorly in school than their dominant culture counterparts (Pollock, 2001). Such students are not born educationally at risk but rather find themselves at risk because of the social inequities (including educational) that they face (Gay, 1999). As the Center for the Research on the Education of Students Placed at Risk (CRESPAR) states on its Web site home page, "The philosophy behind CRESPAR is that students are not inherently at risk but rather are placed at risk of educational failure by many adverse practices and situations" (http://crespar.law.howard.edu/themission.html). An essential step toward identifying ways to increase equitable opportunities for students who are not considered part of the dominant group is to challenge the "naturalness" of racial achievement patterns (Pollock, 2001, p. 9).

Racial and Ethnic Identities Are Internally and Externally Defined

Race and ethnicity are elements of each person's identity or sense of self and where one fits in the world. Racial identity and ethnic identity are constructed both internally and externally—that is, people have their own ideas about their identity, but the outside world also assigns an identity to each person, which influences a person's experience and status in the world. As Tatum states, "the social, cultural, and historical context is the ground in which individual identity is embedded" (1997, p. 19). Reflecting these distinctions, the terms used by insiders of and outsiders to a culture can vary. Mexican Americans and those from Central and South America are sometimes referred to as *Brown* (a racial reference), *Latino* (an ethnic designation), or *Hispanic* (a linguistic category), but Mexican Americans may refer to themselves as *Chicano*.

When immigrants join a new society, they may find that they are "racialized," or assigned a racial identity that is not congruent with their own self-perception or ethnicity. For example, Arriaza (2004) reports on the experience of immigrant Mestizos (of mixed European and Indigenous ancestry) from Latin America who have previously perceived themselves as white. In the United States, they may be considered Brown by dominant-culture groups. People from many distinct cultures and ethnic groups may be lumped together by members of the dominant group, as when Japanese, Chinese, Vietnamese, Hmong, and Thai Americans are classified on census forms as Asian (Lee, 1999).

A Sense of Acceptance and Belonging Supports Identity and Academic Engagement

A sense of acceptance and belonging allows students to participate more in the classroom (Osterman, 2000; Solomon, Watson, Battistich, Schaps, & Delucchi, 1996). When students find that their true identity is less valued or even not acceptable in the classroom, they may feel pressured to either conform (and deny their identity) or disengage from the educational process as a way of protecting and defending their identity and sense of self (Fordham, 1988). Fordham (1988) says such students feel forced to become "raceless" in order to succeed in school.

Both outcomes have negative consequences for students. In the first instance, students may suffer socially and emotionally, feeling alienated from themselves and their group. Adopting behaviors or values of the dominant group puts a distance between them and members of their own ethnic or racial group. In the second instance, students are likely to perform poorly in school and suffer negative personal, social, and economic consequences. In effect, pressures to become like members of the dominant group can introduce unfair choices for students, who do not have the benefit of adult perspective and experience. Alternatively, when students' identities are accepted and their cultural capital is valued and tapped, they are more likely to participate and achieve (Sheets, 1999b).

Observations From a Study at "Capital High"

[Black high achievers]…do not appear to believe—nor does their experience support—the idea that they can truly be bicultural and actualize…their "crossover dreams"….Instead their experiences, both in and out of school, support the value of appearing raceless to their teachers and other adults in the school context….The organizational structure of the school rewards racelessness in students and thus reinforces the notion that it is a quality necessary for success in the larger society. (Fordham, 1988, pp. 79–80)

Everyone Has a Racial and Ethnic Identity

Members of nondominant groups tend to feel a strong sense of common heritage and allegiance to the racial and ethnic groups to which they belong. However, those whose background is white—the dominant group—may not have a strong sense of racial and ethnic identity (Tatum, 1997). Educators from the dominant group can benefit from investigating their own racial experience. Such exploration can lead to development of a positive racial identity that allows them to take a conscious, constructive role in intervening with practices that are unfair or destructive to certain students.

Race and ethnicity are not qualities of "minority" people but an identity marker for all people. "Whiteness" as a racial or ethnic identity is often unconscious on the part of white students unless they are in situations where they are in the minority, compared to the numbers of students from other backgrounds (Perry, 2002). In her study, Perry showed that being in a mixed environment led White students to a deeper awareness of what it is to be Black (her terms), more support for affirmative action, and less racism. An understanding of racial identity is important in being able to grasp the concept of "White privilege" and how it operates in U.S. society.

The Complexity of Racial and Ethnic Identity Must Be Understood

An increasing number of people in the United States are of mixed race and do not identify as being from a single race (Root, 1999; Wallace, 2001). In fact, the United States has always had many mixed-race citizens, but it is only recently that this fact has been recognized officially—with the opportunity for identifying oneself in such terms for the census and other government surveys. The complexity of construing individual racial and ethnic identity becomes apparent when young people are asked to provide their own terms. In a study of African American and Latino junior high, high school, and college students, many youth identified multiple heritages. These students used more than 100 terms to describe their ethnicity (Cooper, Jackson, Azmitia, Lopez, & Dunbar, 1995).

Characterization of a Group's History Should Not Usurp an Individual's Personal Experience

Social and personal viewpoints should complement each other. In studies of identity, the need for a double perspective is compelling. Seen as collective phenomena, identities are categories ground out through sociohistorical processes. But it is wrong to imagine that society fills those categories with individuals who adopt them as personal identities. (Linger, p. 218)

A prime example of the complex nature of racial and ethnic identity is that of Latinos. Latino identity is highly varied, depending upon the particular histories of groups. Latinos can be of any color and, in reality, can trace their ancestries to almost any part of the world. Beyond the histories of groups, one must consider students' personal histories. Each student has not only an identity linked to one or more groups but is also an individual with his or her own experiences and qualities. Many Latinos have roots that are indigenous, Spanish, and African. Latinos who live in Argentina and Chile often identify primarily as European in origin.

Mexican identity is constructed around European (largely Spanish) and indigenous roots. Brazilians have primarily Portuguese, indigenous, and African roots. People who are ethnically East Asian and Japanese also represent substantial populations in Latin America. Indigenous peoples of Central and South America, such as the Quechua in Bolivia and Peru or the Zinacantec Maya of Mexico, may not consider themselves Latino at all. The example of Latinos illustrates the fact that because of migrations of peoples throughout the world, there is no group that has an unmixed genetic history.

Racism Persists in U.S. Society

Despite the best hopes and efforts of the Civil Rights Movement and landmark court decisions (such as *Brown v. Board of Education* in 1954 which led to desegregation of the nation's schools), racism is still a destructive element in U.S. society; Orfield, Losen, Wald, & Swanson, 2004). *Racism* has been defined as "a system of advantage based on race" (Tatum, 1992, p. 3). The term extends to systems that confer privilege on white Americans in comparison to members of nondominant ethnic groups, who may or may not consider themselves nonwhite.

racism: *the belief that one racial or ethnic group is superior to another; when a dominant group asserts its power and acts on this belief, it results in a "system of advantage based on race" (Tatum, 1992).*

As Bartolomé and Macedo (1997) observe, racism effectively "interpenetrates both ethnic and racial realities" (p. 223). African Americans, American Indians, Latinos, and Asians continue to experience racism (Bartolomé & Macedo, 1997). At points in U.S. history, Irish, Italian, Jewish, and other Southern and Eastern European immigrants have felt the sting of racist discrimination (Takaki, 1993). Racism is a term that can be used broadly to refer to a system of advantage based on language, culture, race, or ethnicity (Bartolomé & Macedo, 1997).

Power Differences Underlie Racism

Some say that there is no such thing as racism without power (Derman-Sparks & Phillips, 1997). However, this would imply that disenfranchised groups could not be racist. Others suggest that racism is an excess to which any group can succumb, given excessive pride (Fishman, 1988). But what is of greatest concern to most educators is the impact of unidentified racism on minority groups. Because the majority of educators (and voters) are white, educational decisions tend to reflect their views and to perpetuate what has been called the "power differential" between the dominant group and nondominant groups (Fine, Weiss, Powell, & Wong, 1997; Lindsey et al., 2003). When one group holds more power, its values tend to hold sway; and the risk of racism is increased—whether intended or not.

Taking a Stand

Standing against racism and for justice requires aggressive action to redistribute power, create open resources and institutions, and affirm cultural pluralism. (Derman-Sparks and Phillips, 1997, p. 25)

Racism Takes Different Forms

Some theorists distinguish three kinds of racism: institutional, cultural, and individual (Derman-Sparks & Phillips, 1997). These three forms of racism—sometimes overt, sometimes covert— interact in schools as well as other settings to perpetuate the status quo.

In the education realm, racism is institutional when there are policies or practices that systematically exclude one group from access to opportunities such as higher level courses, experienced teachers, or material resources. Institutional racism may be invisible and unintended. Policies of using IQ testing to identify gifted students, assigning the least-experienced teachers to urban schools with high numbers of students from nondominant groups, placing English language learners (ELLs) in poorly staffed programs, consigning a disproportionate percentage of students from nondominant groups in lower tracks, or distributing tax dollars on the basis of community

income could all be considered forms of institutional racism. When certain groups of students are left in the hands of inexperienced or ineffective teachers, or provided with inferior materials or physical facilities that are substandard, they are in the grip of institutional racism.

Cultural racism is the set of practices that make schooling more appropriate for dominant culture students than for others. The content of the curriculum may perpetuate cultural racism when it excludes nondominant-culture authors or represents U.S. history and society from a single perspective. Classroom organizational practices that implicitly value one group's ways of interacting over another's could be called cultural racism. For instance, requiring students to speak out in class and express their opinions penalizes those who have learned to show their respect for others (particularly adults) by quiet listening. Likewise, expecting young students to sit quietly for extended periods of time penalizes those whose families judge a high activity level and spontaneous self-expression to be normal.

Individual racism denotes an individual's attitudes and behaviors that help perpetuate the power relationships of racism. Personal prejudice and the holding of stereotypes about particular groups become destructive when individuals act upon them and when they are linked to societal power—providing fuel for cultural and institutional racism.

To Advance Equity, Racism Must Be Addressed

Racism clearly has a negative impact. It interferes with an individual's opportunities for excellent education, meaningful life experiences, personal growth, and economic security. It affects everyone, not only individuals who experience discrimination. It threatens the fundamental elements of democracy—equality, fairness, freedom, and justice (Wong-Fillmore, 1997). Everyone is diminished when anyone is the object of prejudice or racism.

Educators need to find ways to openly discuss how to eliminate racism from schooling. Professor Beverly Tatum (1992), who taught a course entitled Group Exploration of Racism, observes that Black,

Latino, and White students had much to learn about the history and impact of racism (her terms). White students sometimes felt guilty and at other times angry that they had not learned about historical racism such as the internment of Japanese Americans during World War II. Black and Latino students sometimes wanted to hear more outrage from White students and at other times got tired of hearing about White guilt. Tatum describes these differences as "a collision of developmental processes" (p. 9), but she also reports a progression of growth that illustrates the value and potential of such a course.

Individuals Seek Positive Identity

Just as the Black student seems to redefine positively what it means to be of African ancestry in the United States through immersion in accurate information about one's culture and history, the White individual seeks to replace racially related myths and stereotypes about what it means and has meant to be White in U.S. society. (Helms, 1990)

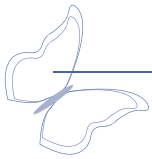
Learning about Whites who have been antiracist allies to people of color is a very important part of this process. (Tatum, 1992, p. 16)

Learning about preventing racism is best accomplished in a supportive group led by experienced educators (Lindsey et al., 2003). It is important for educators to have (1) the willingness to listen to others and accept that everyone's experiences are real and their perspectives valid, (2) the willingness to examine one's own values and behaviors, and (3) the ability to discuss difficult issues and tolerate disagreement. A key to successful professional development about race is establishment of a safe environment, with ground rules for participation. One rule or norm of the group might be to use "I messages" rather than "you messages." This means that rather than saying, "You always avoid this topic," one would say, "I feel uncomfortable that our group never fully explores this topic." Another rule might simply be: Allow each participant to finish his or her comment without interruption. Maintaining confidentiality, showing mutual respect, and speaking from one's own experience are also essential (Tatum, 1992).

The Need for a Healing Community

[W]ithout the ongoing and persistent attention of a healing community to the elimination of racism, it will not go away. Furthermore, any reform effort designed to reduce the achievement gap that does not help whites and people of color heal from the hurts of racism will not be likely to succeed over time. (Weissglass, 2001, p. 49)

White educators can show their alliance to nondominant groups and their commitment to antiracist and antibias education (Derman-Sparks & Phillips, 1997) by speaking out when it may be more comfortable to remain silent. White educators who have participated in the process of learning about racism and how to oppose it (thus building a positive racial identity in the process) often express extreme satisfaction about being able to engage in what educator Glenn Singleton calls "courageous conversations about race" (Singleton & Linton, in press) with members of other races and their own cultural groups. It is under such circumstances that meaningful cross-racial relationships and real understanding are forged.



GENERAL COMPETENCY I:
MAINTAINING HIGH EXPECTATIONS FOR ALL STUDENTS

This competency underpins all others. It depends upon positive beliefs and attitudes toward difference as well as an understanding of the equality of learning potential across all racial, ethnic, and cultural groups. Maintaining high expectations for all students is critical. Schools and districts communicate their assumptions about who can achieve by the policies and practices that they actively support or tacitly allow. As Haycock (1998) has observed, when schools have lower expectations for students from certain groups, they create a self-fulfilling prophecy (Goodwin, 2000). School policies that allow concentrations of students from nondominant backgrounds in special education or lower track courses communicate low expectations for certain students (Oakes, 1985). As Benard says, "While teachers have the power to communicate expectations, schools have the power to institutionalize them. Expectations structured by school programs and policies can be strengths-based or deficits-based, with predictable outcomes in each condition" (2004, p. 75). Opportunities to learn are a fundamental determinant of student outcomes. Increasingly, education leaders are calling for all students to have access to a high-level core curriculum (Darling-Hammond, 1997; Haycock, 2003) and to be held to high standards (Banks et al., 2001).

Studies have shown that when teachers have high academic expectations for students and conduct specific supportive practices such as weekly homework sheets and monthly report cards, the performance of African American and Hispanic students improves (American Educational Research Association, 2004). A study by the American Youth Policy Forum (Jurich & Estes, 2000) found that high expectations was one of five strategies that promoted academic achievement among high school students. A "culture of high expectations" is cited as a major feature of the schools run by a civilian agency of the U.S. Department of Defense (Department of Defense Education Activity) and those schools have an excellent record of high achievement by African American and Latino students (Smrekar, Guthrie, Owens,

& Sims, 2001). Responding to a survey, 85% of African American students and 93% of Latino students in those schools ranked their teachers' expectations as "very positive," which was the highest ranking on the scale.

1. The teacher distinguishes differences from deficits or disabilities (e.g., in language, behavior, learning styles).

Most college courses on human development and education are based on theory situated in a western European perspective and research on children and adults from the dominant culture (i.e., white, middle class) (Rogoff, 2003). This singular perspective on development can lead to confusion between differences in behavior and developmental deficits. A common case of such confusion is the interpretation of a student's nonstandard dialect as evidence of a problem in learning language when, in fact, the student has successfully learned the dialect of his or her community (Delpit, 1995; Wolfram, Adger, & Christian, 1999). In other cases, teachers may interpret a student's silence as lack of knowledge, when this silence actually reflects other cultural values, such as a respect for the teacher and a tacit view that learning is done best by listening and observing (Philips, 1983; Swisher & Deyhle, 1992). When in doubt, teachers can consult with family members and professionals from the same background as the student or with those who have expertise related to the concern at hand (such as language). Culturally competent teachers distinguish between difference and deficit—particularly as those concepts apply to students from nondominant linguistic, racial, and ethnic groups (Apple & Weis, 1986; Darder, 1991).

2. The teacher seeks to become aware of any communication of low expectations or other inequitable treatment of particular students within the classroom.

Few teachers, no doubt, consciously intend to lower their expectations for students or treat students inequitably. Yet teachers may unconsciously assume that students from "less privileged" backgrounds are likely to perform less well than "privileged" peers. Belief in the superiority of one race over another may influence expectations; this

has been evident in U.S. history (e.g., *The Bell Curve*, Herrnstein & Murray, 1994). In order to check for equitable treatment of students, teachers can benefit from self- and peer-observation. Self-observation can be accomplished via videotaping one's classroom and reviewing the videotape, alone or with a peer. Kumaravadivelu (2003) notes the importance of taking a metacognitive approach to reflecting on one's own teaching practices.

Cultural Differences in Assumptions About Who Can Achieve

As an ethnic Chinese, I belong to a cultural group that does not give much weight to individual differences....To the Chinese, the only thing that really differentiates children in competence and ability is how much effort their parents first and their teachers later have put into the job of teaching them. When children do not turn out well, it is not because they are incapable of learning...it is because their parents or teachers did not do a competent job of teaching them. (Wong-Fillmore, 1997, p. 124)

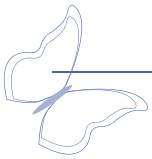
3. The teacher demonstrates high expectations by engaging all students in challenging curriculum.

This topic has been discussed in Part II, Competency II. However, we list it here to emphasize its crucial importance as part of communicating high expectations.

In Short...

The culturally competent teacher

- ❒ Distinguishes differences from deficits or disabilities based on racial or ethnic norms in behavior, language, and learning styles
- ❒ Reflects on singular teaching practice to identify any unconscious communication of low expectations or unequal treatment of students
- ❒ Engages all students in challenging learning activities
- ❒ Challenges policies that promote low expectations of particular students



GENERAL COMPETENCY II:
SUPPORTING STUDENTS' IDENTITY DEVELOPMENT

Identity is often said to be the answer to the question, "Who am I?" (Erikson, 1968). Developmental psychologists and theorists agree that healthy identity development is an important component in successful maturation (Branch, 1999; Erikson, 1968; Maslow, 1987; Root, 1999; Sheets, 1999a). A cultural, racial, or ethnic identity is developed through a process of determining that one is similar to members of a particular group and forming affiliations with that group (Sheets, 1999b). Some theorists contend that racial identity development and ethnic identity development are different—the former being based on phenotypic (physically observable) characteristics and the latter on common heritage and culture (Branch, 1999). Because everyone participates in a cultural community, culture is an element in everyone's identity. However, the process is, no doubt, more complex. Many students develop complex identities that incorporate more than one cultural, racial, or ethnic background. They need not—in fact should not—be forced to choose allegiance to only one group (Trueba, 2002; Wallace, 2001, 2004). The following example illustrates the tension that this can create. Gender, of course, is another element in identity: Because gender roles vary culturally, students may be faced with difficult choices as they negotiate how gender informs their identity (Mesa-Bains, 1997).

Why Do I Have to Check a Box?

Producer/director, writer/actor Teja Arboleda recounts his experience with a census-taker, who made three trips to his house to get him to declare his race on the form he had mailed in. A multiethnic/multiracial person, he continued to resist the pressure to characterize himself by checking a box.

(Visit #2)

"Hello again. I'm from the Census Bureau and…"

"I remember."

"Ah… my employer suggested I return. He asked if you might be able to help me with this little matter."

"It's not a little matter. I'm sorry, but these racial categories should be illegal."

"What are you talking about?"

"I am of so many so-called races. What am I supposed to put down?"

"*Other*. Right here…." She pointed to a little box which read: 'Other race (Print race),' at the bottom of the page.

"What is that supposed to mean? Am I supposed to just make one up? And why is it at the bottom? Look. White is at the top. Doesn't that say anything to you? I'm sorry. Have a good day."

(Visit #3, the following week)

"You again," I said.

"I'm so sorry." Her eyes swelled with tears. "My boss is really upset."

"Well, I'm sorry too. But you know my answer. Human beings are a lot more complex and interesting than just some color-coded boxes. If I put down my race, I would need extra paper. Either that or put down *human*. Can I put down *human* in the 'Other' box?"

Her mouth broke into a little smile. "No."

"Then please, tell your boss if he wants to talk to me, he can come here…"

She turned to leave, pressed the form against the door frame, and checked the "Other" box….She wrote "*Hispanic*" in the adjacent box…closed the gate, avoided my eyes, then hastened to the other side of the street.

"Hey, you can't do that!" I yelled.

"I'm sorry, just doing my job," she said, shrugging her shoulders.

(Arboleda, 1998, pp. 211–212)

1. The teacher understands the importance of identity development in students.

A culturally competent teacher recognizes that students need to develop and maintain their own identities based on their personal experiences and values. Successful identity development is often more challenging for students from nondominant groups because they are constantly faced with decisions about how to behave in a social environment different from that of their home (Trueba, 2002). Some students manage to negotiate a bicultural or multicultural identity; others move back and forth between two or more sets of expectations with some difficulty; some do not adjust well at all (Cooper, Jackson, Azmitia, & Lopez, 1998), as described below.

> **The Complexity of Identity**
>
> Many people have mixed ancestry, allowing them to identify with two or more national origins. They may identify with one ethnic group more than others, or they may view their ethnicity as just American. The racial and pan-ethnic classifications used for the census and by many schools do not make allowances for persons of mixed racial heritage, such as black and white, or Japanese and Hawaiian, or black and Vietnamese….A growing number of students are refusing to classify themselves on forms that request this information often because they belong to more than one of the groups or because they resist the racial categories forced on them. At the same time, teachers and others with whom students interact may continue to respond to them primarily on the basis of their identifiable race or ethnicity.
>
> (Gollnick & Chinn, 2002, pp. 98–99)

Research shows that healthy identity development is associated with a sense of belonging and willingness to participate in learning activities in the school (Osterman, 2000). A caring school community, where students feel supported by the adults and accepted by their peers, is essential to developing a sense of belonging (Connell & Wellborn, 1991; Goodenow, 1993). Belongingness, in turn, is associated with engagement and academic performance (Solomon et al., 1996). Likewise, rejection or lack of a feeling of acceptance is

associated with behavioral problems, lower achievement, and dropout tendencies (Osterman, 2000). When students feel that they belong in the classroom and school, they become more engaged, and when they become more engaged, they are likely to perform better.

From the Research…

The research tells us a number of things. The first is that the experience of belongingness is associated with important psychological processes. Children who experience a sense of relatedness have a stronger supply of inner resources. They perceive themselves to be more competent and autonomous and have higher levels of intrinsic motivation. They have a stronger sense of identity but are also willing to conform to and adopt established norms and values. These inner resources in turn predict engagement and performance. (Osterman, 2000, p. 343)

Students facing an unknown language and culture experience more stress than students who are learning in their native language, surrounded by cultural phenomena that are familiar and comfortable (Valenzuela, 1999). It is a challenge to develop a sense of belonging in an environment that is not responsive to students' needs and does not value their languages and cultures. Studies on Latino and African American students have shown a negative correlation between school belonging and engagement in learning when schools do not foster a sense of belongingness (Goodenow & Grady, 1993; Gordon, 1996). Research on Navajo students has shown that those who are able to maintain connections to their home communities and develop a strong identity as Navajos do much better in school (Deyhle, 1995).

2. The teacher recognizes students' internal strengths, respects their identities, and supports identity development through his or her attitudes and actions.

The culturally competent teacher facilitates students' healthy identity development through classroom practices that foster a sense of belonging and provide opportunities for student input to shape curriculum. Members of the dominant culture may not be aware of the conflict or even anxiety that students can experience when their cultural identity is not respected in the larger society or within the classroom (García & Willis, 2001). Multicultural education often has as a primary goal "to construct an inclusive multiracial and multiethnic definition of American identity" (Mehan, Lintz, Okamoto, & Wills, 1995, pp. 140–141). In addition, many people are of mixed race and do not want to be categorized as being one race or another (Wallace, 2001). Developing a positive cultural, racial, or ethnic identity is a complicated process for students from nondominant communities, especially given the actions and attitudes of dominant-culture adults

cultural capital: *knowledge associated with those in power. According to Bourdieu (1986), it can exist in three forms: disposition of the mind and body; cultural goods such as pictures, books, and other material objects; and educational qualifications.*

Immigrant Students' Cultural Capital

…[I]mmigrants must possess a unique skill and flexibility to acquire and manage different identities so they can co-exist and function without conflicts in different contexts simultaneously. Latino immigrants, especially, used to be conceived as "handicapped" because of their experience of oppression and their low economic status….The mastery of different languages, the ability to cross racial and ethnic boundaries, and a general resiliency associated with the ability to endure hardships and overcome obstacles will clearly be recognized as a new cultural capital that will be crucial for success in a modern diversified society, not a handicap. (Trueba, 2002, p. 7)

and peers. Students from nondominant groups face a great challenge in negotiating multiple cultures; however, it is also true that such students show remarkable flexibility and skill in meeting this challenge (Trueba, 2002). This powerful skill and students' unique cultural knowledge can be described as "cultural capital," which can serve as an asset in their schooling when teachers tap it.

Recognizing Students' Identities

Sometimes teachers are afraid to delve into the domains of race and ethnicity, but students from nondominant groups may be highly interested in researching and writing about concerns that have to do with their group identity. Dr. Rosa Hernandez Sheets showed how a group of racially and ethnically mixed low-functioning ninth graders could be turned into an honors class when given support to explore social questions meaningful to them. Dr. Sheets also allowed students to establish their own small groups to carry out research projects of their choosing. She wasn't disturbed when the groups fell along racial and ethnic lines; it seemed natural and a reasonable way to go about pursuing common interests.

The questions students of color investigated were:

Student Perception of Interracial Relationships: Can Love Cross Colors?

The Impact of Peer Pressure on Sex Life, Drug Use, and Conformity to Social Group Standards

None of Ya Business: African American Student Perception of Gossip

The European American group investigated *Student Perception of High School Truancy*.

(Sheets, 1999b)

One way to show respect for students' identities is to support their exploration of critical social issues meaningful to them and their communities (Sheets, 1999b). Phinney (1993), who has worked with many adolescents from diverse ethnic backgrounds, believes that exploration of one's ethnicity and its importance in one's life

is essential to healthy development and adjustment in adolescence. Muñoz, who has studied successful education of students in Puerto Rico, says,

> I found out that there are many things that young people love to work on….[T]he kinds of things they loved to work on had very much to do with ethnicity, gender, class, and sexuality…I think of ethnicity as very much connected to class and sexuality and gender, and that these have to be studied as interlocking spheres. (Muñoz, 1997, p. 172)

Whereas providing opportunities for interactions among students across racial, ethnic, and cultural lines may build knowledge and understanding, allowing students to work in groups of similar background is also important (Sheets, 1999b; Tatum, 1997). If they are to explore their identity comfortably and meaningfully, they need to be able to talk and work together.

Allowing Students' Identities to Enter the Classroom

Without a doubt, ethnic pride and self-esteem are essential for healthy human development. These processes develop more fully when fortified by rigorous academic instruction, which in turn is accompanied by a dynamic system of social supports. If students' language, culture, and knowledge are blocked from entering the classroom, students resist this cultural exclusion. Student resistance operates every bit as much against teachers from the same racial-ethnic background as it does against teachers from the so-called majority or dominant groups. (Mehan et al., 1995, p. 141)

3. The teacher respects students' home languages and dialects and understands their role in identity development.

Because of policies that promote acquisition of English at the expense of maintenance and development of Spanish, many young people are stranded between two cultures rather than successfully integrated into both. In a study of a Texas high school, Valenzuela (1999) showed how Mexican American adolescents can become alienated from their Mexican cultural heritage. As a result, they do not speak Spanish any

more and communication with family members suffers; their peers, who have more recently immigrated from Mexico and still speak Spanish, may regard them as *agringados* (gringoized/whitened).

Puerto Rican Americans experience similar alienation. For example, young people who have lived their whole lives in New York and who do not speak Spanish may be regarded disparagingly as "neo-Ricans" (or "Nuyoricans") and not "real" Puerto Ricans by Puerto Ricans living in Puerto Rico (Zentella, 1997). These same people may fully identify as Puerto Rican ethnically. Culturally competent teachers may not be able to use students' home languages, but teachers can communicate that they value those languages and support students in developing and using them (see Part III).

Language as a Component of Identity

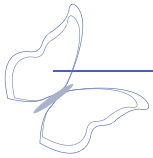
Language is one of the most powerful human resources needed to maintain a sense of self-identity and self-fulfillment. Without a full command of one's own language, ethnic identity, the sharing of fundamental cultural values and norms, the social context of interpersonal communication that guides interactional understandings and the feeling of belonging within a group are not possible. (Trueba, 1993, p. 259)

Among the languages—and hence cultures—that are endangered are those of American Indian and Alaska Native tribes (Nettle & Romaine, 2000). Even Navajo, which has the largest number of speakers (more than 100,000) of any American Indian tribe, is in danger of extinction because fewer and fewer children learn it (McCarty, 2002). According to Rough Rock, Arizona Navajo elder Dorothy Secody, "If a child learns only *bilágaana* [English/the Anglo American way of life],…you have lost your child" (McCarty, 2002, p. 181). Without their language, Navajo children will be disconnected from the values, ways of knowing, and morality—the worlds—of their ancestors (McCarty, 2002).

In Short…

The culturally competent teacher

- ❒ Understands the importance of students' identity development and its complexity in students from nondominant cultural backgrounds
- ❒ Supports identity development through classroom practices that foster a sense of belonging and provide opportunities for students to shape curriculum
- ❒ Values students' home languages and dialects and encourages their continued development



GENERAL COMPETENCY III:

RECOGNIZING AND PREVENTING INSTITUTIONAL RACISM WITHIN THE SCHOOL

Recognizing and preventing institutional racism is the responsibility of the whole school and district. Knowledgeable teachers can positively support the development of policies and practices that promote equity. When school staff are able to work together as a community, they have the best chance of promoting equity in treatment of staff, students, and families. Because of the history of cultural dominance of whites, power issues have to be recognized from the outset (Fine, Weis, & Powell, 1997; Lareau & Horvat, 1999; Smrekar & Cohen-Vogel, 2001; Stanton-Salazar, 1997). Power imbalance may take the form of white teachers and administrators dominating decisions about students from nondominant cultural groups. Below the surface, it may take the form of unconscious assumptions about who can achieve, reasons for the numbers of students of color in high-level courses, why students make particular choices about course and extracurricular participation, and why students from certain groups get referred more often than others for behavior problems. When assumptions are based in low expectations and assignment of deficits to students and families, they perpetuate the power differential to the next generation—the students. Antiracist education attacks this problem.

Antiracist Education: A Start

What constitutes an antiracist education? Not only do children need to learn about other people and their cultures, they also need to learn to live and work with them. A real beginning would be to remove some of the disparities they see at school: grouping practices and tracking practices where children are divided, often by race, for quite differential instructional treatment. (Wong-Fillmore, 1997, p. 129)

1. The teacher works with others to establish a policy of zero tolerance for institutional racism.

Culturally competent teachers actively intervene with practices that systematically disenfranchise students of certain racial and ethnic backgrounds from important educational opportunities. Teachers are alert to patterns of exclusion and inclusion and collaborate with each other and with administrators to counter inequities. Frequent communication and use of data to evaluate students' access to educational and extracurricular opportunities are necessary to maintaining a zero tolerance policy (see Competency III, subcompetency 2).

2. The teacher advocates a policy of disaggregating student data by race and ethnicity.

In order to identify patterns of course participation, completion, and performance, data must be collected in ways that allow it to be disaggregated. For instance, schools need to determine how many Latino girls in high school have completed the requirements for college admission. They need to use reliable data to examine patterns of placement in special education to determine, for example, whether African American boys are being referred disproportionately for evaluation or discipline (Gordon, Della Piana, & Keleher, 2000; McCadden, 1998). They also need to examine patterns of participation in advanced courses (Oakes, 1985; Oakes, Quartz, et al., 2000; Tatum, 1997) as well as extracurricular activities.

Historically, African American students and others from nondominant groups have been overrepresented in remedial and special education programs (Grant, 1992; Peterz, 1999) and underrepresented in advanced courses (Lee, 2002). Detection of inequitable opportunity depends upon collection and use of data on eligibility, participation, and completion of courses and programs.

Although data collection and use are largely the province of the school and district, teachers can play a central role in ensuring that the process is adequate and appropriate by asking questions, observing what happens with their own students, and being informed about how data is used.

3. The teacher challenges school and district policies that reflect or perpetuate low expectations of particular students.

Policies such as tracking lower performing students into low-level classes or long-term segregation of ELLs reflect and perpetuate low expectations of students—often identifiable disproportionately as from nondominant cultural and racial groups. Education research suggests that tracking is an inherently divisive and inequitable practice (Oakes, 1985; Glass, 2002). Use of data on student course enrollment and completion is useful for identifying patterns of inequity (see Competency III, subcompetency 2). Teachers can support a policy of student choice and provide counseling to students and families early on in the process of choosing courses. Other research has shown that English as a second language (ESL) classes can serve as a stigmatized track from which ELLs may never emerge (Valdés, 1998). However, when ELLs have access to high-level curriculum through dual language immersion programs or one-way developmental bilingual education,[1] they can over time outperform their peers who have been educated in English-only programs (Center for Research on Education, Diversity, and Excellence [CREDE], 2003). The excerpt below discusses the effects of tracking.

> **The Role of Tracking in Perpetuating Power Differences**
>
> Tracking is the practice of grouping students on the basis of perceived ability to learn. It is not only unfair from the perspective of the ways students are selected for groups, but it establishes a hierarchy of "top groups," "middle groups," and "low groups" that students tend to remain in as they progress through the grades. An African American male sophomore who had been in the low track in a desegregated high school remarks, "You live in the basement, you die in the basement. You know what I mean?" (p. 269). Other damage is done as well, by such tracking. As Oakes (in O'Neil, 1992) remarks, "[O]ften in the culture of the schools, the "top group" quickly becomes the "top kids," in a very value-laden way. So the students take their place in the hierarchy and the values associated with it" (p. 18).

[1] Dual language immersion programs are those in which ELLs are mixed with native English speakers (NESs) and both groups of students learn each other's language. One-way developmental bilingual programs provide instruction only to ELLs, partly in their home language and partly in English. In contrast to transitional bilingual programs, one-way developmental bilingual programs retain students for five to six years, until English is well established.

It is no secret that the "low" track is disproportionately made up of students from nondominant racial, ethnic, and cultural backgrounds; so, the practice of tracking perpetuates a system in which those students are in a less-valued position and are less prepared for postsecondary options.

Fine, Weis, and Powell (1997) have recounted the story of a high school where the English teachers rebelled at the tracking system and invented an intellectually demanding multicultural World Literature course for *all* ninth graders. The course is integrated across all racial, ethnic, class, gender, and academic history lines. Students, teachers, and parents enthusiastically support the course, though some community members have been highly critical of it.

Reflecting on the course, a White female junior remarked, "It is valuable to have it not tracked. First it gives all of us a common background experience. And if we all learn the same things, we become a group, a class, not just separate little groups of our own."

(Fine, Weis, & Powell, 1997, p. 269)

4. The teacher supports equitable policies for identifying, accepting, and supporting students from nondominant cultural groups in advanced placement and gifted programs.

Teachers can play an important role in school- and district-based decisions about establishment and implementation of policies related to student placement in high-level courses and programs. For instance, they can help others understand how cultural and linguistic differences interact with standardized tests, making them inadequate tools for defining giftedness (Tonemah, 1991), as shown in the following excerpt. Teachers may act as advocates for individual students (Trumbull, Rothstein-Fisch, & Hernandez, 2003), by helping them and their families understand and meet the requirements to progress through the coursework necessary for college eligibility.

The Meaning of "Giftedness" in Keresan Pueblo Communities

According to the Keresan Pueblo people, giftedness is a quality possessed by all individuals and manifested by one's contribution to the well-being of one's community. There is not a single word for "gifted" but rather specific words for talents and abilities that can be clustered into four interrelated domains—all of which are connected to the cultural values and activities of Keresan Pueblo society.

Domain One (Affective): *A'dzii ayama' guunu* – giving from the heart
Domain Two (Linguistic): *Weeka' dza* – using special linguistic abilities in service of the oral tradition
Domain Three (Knowledge): *Dzii guutuni* – having abundant cultural knowledge and using it appropriately
Domain Four (Creativity): *Kaam 'asruni* – being able to create with the hands

Although people's gifts are recognized, they are not emphasized or rewarded in order to build individual self-esteem but recognized because they contribute to the perpetuation and preservation of the community's way of life. This orientation has been called "collectivistic" or "interdependent" in contrast to the dominant culture's "individualistic" or "independent" orientation (Greenfield, 1994).

(Based on Romero, 1994)

Note: Keresan is the family of languages spoken by the Pueblos of Acoma, Cochiti, Laguna, San Felipe, Santa Ana, Santo Domingo, and Zia.

5. The teacher supports student access to opportunities to advance to college and other postsecondary schooling.

Despite some increases in recent years, students from nondominant cultural groups still attend college in much smaller proportions than their dominant-culture peers. The numbers of White students going to college increased by 12% between 1976 and 1997, but only by 6% for Blacks and less than 1% for Hispanics (Education Commission of the States, 2001; terminology used). Principal reasons are lack of access to excellent education, exclusion from high-level courses

(particularly in mathematics and science), tests that are not culture-fair, and lack of economic support (Hadderman, 2002; Oakes, Quartz, et al., 2000; Popham, 2001). Many students who are from low-income families will need financial aid and counseling but may not have received enough information to make informed decisions or take appropriate actions.

Teachers can encourage students to get on a college-bound trajectory. One option is to participate in programs like AVID (Advancement Via Individual Determination), described below. AVID works intensively with students who may not get the necessary support through their usual program (Mehan, Hubbard, & Villanueva, 1994). High school coursework appears to be the biggest key to college success, more so than grades, class rank, or test scores (Education Commission of the States, 2001)—hence the importance of ensuring access to a strong curriculum. To be eligible for the best courses, students need the support to start preparing well ahead of high school.

The AVID Program

Since 1990, AVID has provided more than 30,000 middle and high school students from predominantly low-income, high-minority schools with the extra support that they need. AVID targets average students, places them in the most demanding classes, and provides them with an elective class, one period a day, in which for they learn critical-thinking and study skills. They have access to a rigorous curriculum as well as enrichment activities. These students get help from peers and college tutors and participate in motivational activities that help them realize they can succeed in college.

Research shows that AVID students do better on local and state tests, complete courses, and go on to college at higher rates than their peers (Watt, Powell, & Mendiola, 2004). According to the AVID Web site, 95% of AVID students report enrolling in college—77% of them in four-year schools, compared to a national average of 35% (www.avidonline.org).

6. The teacher supports policies to adjust district allocation of resources based on equity, not equality.

One maxim of equity in education is that allocation of the same (meaning, equal) resources to different schools is not the same as equitable allocation of resources. Schools in poor neighborhoods need more money than those in wealthy areas, for instance (Hadderman, 2002). Schools with students from many cultural and linguistic backgrounds will need additional resources in order to provide an education that is as strong as the education available to schools with mostly dominant-culture, NES students. Culturally competent teachers recognize this fact and lobby for the necessary resources, whether they are specialized readers or specially trained staff. Some policymakers have introduced the term *educational adequacy* to capture a distinction between equity as fairness and equity as measured by outcomes.

A New Approach to School Funding

[T]he most promising development [in fiscal policy] is the shift from equity to educational adequacy, which is the attainment of sufficient funding levels, in absolute terms, to produce the likelihood that students will achieve at acceptable, specified levels. Instead of focusing solely on monetary inputs, policymakers are stressing attainment of high minimum outputs as a primary goal in school finance (Clune, 1994). (Hadderman, 2002, p. 2)

7. The teacher ensures that families know students' rights with regard to student evaluation and special services and that services are provided when needed.

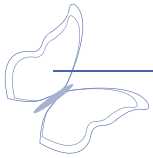
Parents or guardians from nondominant groups may not be entirely familiar with the rights of students who are not progressing adequately to receive a full and formal evaluation. Such parents tend to have less knowledge about parental rights and the school placement process, and may be less likely to challenge the decisions of educators (Oakes, Muir, & Joseph, 2000, cited in Velasco, Maples, Mickelson, & Green, 2002, p. 3). Teachers of students in the early grades often have

personal knowledge about students' families and can serve as intermediaries between families and school. A teacher, more than the school psychologist or other evaluator, has direct knowledge of the student. Culturally competent teachers work with families to ascertain what they need to know and how they feel about an evaluation process, and teachers help interpret results of testing so that families can make appropriate decisions about their own children (Peterz, 1999).

In Short…

The culturally competent teacher

- ❒ Maintains a zero-tolerance policy regarding instances of institutional racism and works with colleagues and students to enforce it
- ❒ Advocates disaggregation of data and use of data to identify patterns of inclusion in and exclusion from high-level courses and special programs
- ❒ Opposes tracking practices that result in inequities
- ❒ Supports equitable policies for identifying, accepting, and supporting all students in AP and gifted programs
- ❒ Supports all possible opportunities for students to advance to college and other postsecondary schooling
- ❒ Advocates for resources based on equity, not equality
- ❒ Acts as a liaison between school and home to make sure that families are informed about their children's rights and that children receive support and services from the school



GENERAL COMPETENCY IV:

RECOGNIZING AND PREVENTING CULTURAL RACISM WITHIN THE SCHOOL

This topic has been addressed at length, though without specific reference to cultural racism, in Parts II and III. Many of the competencies included in those sections overlap with competencies in avoiding cultural racism. We include the topic here to emphasize its importance as part of the whole picture of racism and in order to offer some additional salient examples of positive teacher practices.

1. The teacher works with families to design projects that engage all students.

Parents are an indispensable part of students' schooling. Some parents may offer direct suggestions about curriculum content or perspectives that they would like to see included. Some may be interested in coming to the classroom and sharing their skills and knowledge. Others may contribute less directly by offering information about their family's experiences, their children's interests, and their communities' values and concerns (Trumbull, Rothstein-Fisch, Greenfield, & Quiroz, 2001). Schools and districts have state and local standards to address, but often they also have latitude in the curriculum content. Designing curriculum that connects to students' lives can engage students and help them meet standards (Tharp et al., 2000), as shown in the following example.

A Third-Grade Recycling Unit

Sometimes a seemingly well-conceived curricular unit can be more complicated than anticipated. In her book *Crossing Over to Canaan*, researcher/educator Gloria Ladson-Billings describes how a novice teacher, Kyla, retooled an interdisciplinary unit on recycling in order to make it appropriate for all her students. Most students were interested in building the compost heap, reading and writing about environmental topics, and calculating how much waste their own classroom was producing. All but two seemed engaged in collecting aluminum cans, which would be cashed in for a charity that the class would decide on. One of these was Winston.

"In one of the class discussions, Winston informed the class that his father collected cans to earn money. Quickly Kyla realized that her 'class project' had the potential to eat into the family income of one of the children in the class. Instead of scrapping the unit, Kyla telephoned the father to discuss what the class was doing" (p. 63). He agreed to come in and talk with the class and explain the ins and outs of finding and gathering cans—showing that it was an activity that required skill and hard work in order to be even minimally profitable.

(From Ladson-Billings, 2001)

2. The teacher ensures that instructional and assessment practices are appropriate for all students and take into account students' ways of knowing and using language.

Differential instruction, which takes into account different students' learning styles and language skills, is a key component of student access to a high-level curriculum (see Part II, Competency II). In contrast, a single approach to instruction excludes some students from the process. Culturally competent teachers engage all students through instructional and assessment practices that connect to students' interests and make explicit links to students' experiences. For example, teachers can structure alternate ways of grouping students during instruction.

Meeting the Needs of Immigrant Southeast Asian Students

Because of their limited English proficiency, [immigrant] Southeast Asian students cannot fully understand what is taught in English. Language is not the only obstacle in their study. They also lack the life experiences that give meaning to many concepts in the content areas. The teaching style of American teachers, which is predominantly auditory, also contributes to their learning difficulties. Southeast Asian students are more visual-graphic oriented. Therefore, a multisensory teaching approach would help them learn better. (Te, 1995, p. 116)

Below, we outline some important features of a fourth-grade classroom of high-achieving African American students as observed by Ladson-Billings (1992). Many of these features are similar to ones described in Part II and in the literature on school improvement.

Features of a Successful Classroom for African American Students

- ❒ The teacher drew upon African American heritage as frame for all learning.
- ❒ The teacher did not avoid issues of race and culture.
- ❒ Students were appreciated as members of a specific culture.
- ❒ There was constant physical contact between teacher and students.
- ❒ Students' home language was valued.
- ❒ There was much student talk in the classroom.
- ❒ The classroom was like a community, with a familial atmosphere.
- ❒ Students' learning together was valued.
- ❒ Failure was not an option; students were expected to achieve academically; and teacher's standards exceeded state and district mandates.

- ❒ Students were supported to be themselves.
- ❒ The teacher shared power with students, including them in critical examination of the curriculum.
- ❒ Students made links between what they learned in the classroom and their personal experiences.

(Based on Ladson-Billings,1992, summarized in Quiocho & Rios, 2000, pp. 511–512)

This list of features includes many that have been recommended for all students (e.g., curricular and student links to personal knowledge and cultures, high level of student talk, high expectations, classroom as community, a group focus, students learning together) (Tharp et al., 2000). It also includes some features that may be more appropriate for African American students than others (e.g., physical contact between teacher and students, familial atmosphere in the classroom). A non-African American teacher might have some difficulty promoting these two features: He or she might not intuitively know the acceptable means and boundaries for physical contact or how to create a family feeling that seems genuine to students. It is well known that cultures differ in terms of what is intuitively felt to be an appropriate physical distance between people engaged in different activities (Lustig & Koester, 1999).

Another concern is that when teachers from nondominant communities use their intuitive knowledge along with their pedagogical knowledge to create culturally harmonious classrooms, they are often silenced by dominant culture colleagues or judged inferior by evaluators who have been schooled in the standard pedagogy (Foster, 1994; Nelson-Barber & Mitchell, 1992; Quiocho & Rios, 2000). They may also be subjected to an unusual degree of scrutiny by parents from dominant groups who question the teachers' ability on the basis of their racial or ethnic identity (Delpit, 1995).

With regard to student assessment, both informal assessment—such as asking questions in the context of a discussion or observing

students' completing their work—and formal assessment (end-of-unit tests, standardized tests, etc.) can be sources of misjudgments about students because of differences in the ways that students show what they know. See Part II, Competency V, for a discussion of equity in assessment.

3. The teacher works with colleagues to take inventory of library and other resources to ensure that they are unbiased, representative, and relevant to students.

Teachers and students should have access to curriculum and library materials that relate to the school and its population as well as the wider world. For example, school and classroom libraries should have literature on and by people from all backgrounds (Derman-Sparks & Phillips, 1997; Banks, 2004; Banks et al., 2001). Teachers can and should take part in the selection process, identifying sources of bias and prejudice in existing and potential materials and eliminating those that do not meet standards of equity. Below we list some examples.

Types of Bias in Textbooks

1. by omission: selecting information that reflects credit on only one group
2. by defamation: calling attention to the faults and ignoring the virtues of an individual or group
3. by disparagement: denying or belittling the contributions of an identifiable group
4. by cumulative implication: constantly creating the impression that only one group is responsible for positive societal development
5. by lack of validity: failing to ensure that information about issues is always accurate and unambiguous
6. by inertia: perpetuation of myths and half-truths by failure to keep abreast of historical scholarship
7. by obliteration: ignoring significant aspects of the history of a cultural or minority group

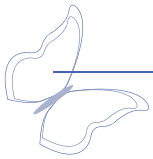
8. by disembodiment: referring in a casual and depersonalized way to the historical role of identifiable cultural and minority groups
9. by overgeneralizing: dealing with a cultural group in platitudes and generalizations rather than being factual, objective, and realistic
10. lack of comprehensiveness: failing to mention all relevant facts that may help the student make an informed opinion

(Adapted from Manitoba Education and Training, Native Education Directorate and Instructional Resources Unit, 2000)

In Short…

The culturally competent teacher

- ❒ Works with families to ensure an inclusive curriculum
- ❒ Engages in differentiated instructional practices and appropriate informal and formal assessment practices that reach all students
- ❒ Participates in the selection process for resources



GENERAL COMPETENCY V:
RECOGNIZING AND PREVENTING INDIVIDUAL RACISM

With regard to individual racism, culturally competent teachers do not allow racial or ethnic slurs or hurtful comments to occur among students in the classroom. Teachers help students understand the destructive nature of such language and offer constructive opportunities to discuss cultural differences. They serve as models of equity by showing all students that they will not look the other way when racial or ethnic conflict arises (Tatum, 1997). A central element in cross-ethnic and cross-racial understanding is the opportunity for cooperation in the pursuit of common goals (Cohen & Lotan, 1995; Katz, 1992), and classrooms can be structured to provide such an opportunity. In addition, explicit education about the meaning and impact of individual racist acts is important.

1. The teacher deals immediately and constructively with ethnic and racial slurs or other acts of individual racism and prejudice.

Students' sense of safety, belonging, and worth can be affected by the way a teacher responds to ethnic and racial insults or other racist or prejudicial behaviors. In all cases, it is important for a teacher to respond directly to the behavior and challenge it. Part of antiracist or antibias education is teachers' taking a proactive role to counteract any racist actions that they observe.

Teachers can educate students about the consequences of name-calling, stereotyping, and other racist or prejudicial behaviors. Professionals who help schools eliminate racism suggest that ignoring racial or ethnic conflict does not resolve it and only communicates discomfort or acceptance—neither of which educators consciously seek to communicate (Derman-Sparks & Phillips, 1997; Henze, Katz, Norte & Sather, 2001). Younger students, in particular, may not realize the emotional impact of such acts and need to be educated about why they are unacceptable and hurtful. The following example describes one teacher's effective approach.

Seizing the Moment

Fifth-grade teacher Giancarlo Mercado teaches in Venice, California, a community with great cultural, ethnic, and racial diversity. His students are a mix of immigrant Latinos from Mexico and Central America (many of them from indigenous American groups), Latinos whose families have lived in the Los Angeles area for more than a decade, African Americans, and a small number of European American students—often immigrants themselves. He reports that his students sometimes use ethnic slurs without understanding their meaning or emotional content. They are parroting terms that they have heard on the playground or elsewhere.

Mr. Mercado never ignores these insults: Rather, he uses them as an opportunity to facilitate discussions about where they came from, what they imply, and why they are upsetting and inappropriate. He writes the offending terms on the board and then makes connections to what students are learning about through their curriculum. For instance, because the class studies California history, he links current racial inequities to the treatment of Indians and Mexicans who became U.S. residents when a portion of Mexico was appropriated by the United States. He helps students develop the language to talk about their own experiences and feelings related to prejudice and racism.

(Based on field notes, Nov. 22, 1999, Bridging Cultures project; see Trumbull, Rothstein-Fisch, Greenfield, & Quiroz, 2001)

2. The teacher works with educators, families, and community members to identify and implement a conflict-resolution approach that is culturally appropriate.

Because not all cultural groups resolve conflicts in the same way or even assign the same definition to the term *resolution*, teachers and administrators need to work closely with community members to determine an appropriate approach to conflict (Rothstein-Fisch & Trumbull, in preparation). Some cultures stress consensus more than others (Suina & Smolkin, 1994); some emphasize the need for all parties in a conflict to "save face" (Lustig & Koester, 1999). What is considered an appropriate show of anger is by no means culturally universal (Lustig & Koester, 1999). For these reasons, schools and

teachers should be cautious in adopting a ready-made conflict resolution program without exploring its fit with their population.

Culturally Different Approaches to Conflict Resolution

Research on cross-cultural variations in conflict resolution strategies has shown that people of different cultures use significantly different conflict resolution strategies and that when they do use the same strategies, they serve different goals. In a study of Asian and Australian college students studying in Melbourne, researchers found that Asians preferred avoidance and compromise as strategies for resolving conflict, whereas Australians preferred compromise and collaboration. Although compromise was favored by both groups, in the case of the Asian students, compromise was used to maintain interpersonal relationships (a person orientation); in the case of the Australian students, compromise was seen as a means to solving the immediate problem (a task orientation). (Based on Fletcher, Olekalns, & De Cieri, n.d.)

Ideally, approaches to conflict resolution move beyond the immediate conflict to policies and strategies for what has been called "peace building" (Bickmore, 2004). Peace building entails "comprehensive and inclusive programs of conflict management and antibias education, embracing conflict and diversity as natural learning opportunities" (Bickmore, 2004, p. 74).

3. The teacher collaborates with colleagues to determine how students from different backgrounds experience the school environment.

Many districts and states advocate periodic climate surveys to find out whether students feel safe and comfortable in their schools, sometimes in association with conflict resolution programs (Jones & Kmitta, 2002). Young students can be given simple surveys, orally if necessary. Sometimes districts engage outside consultants to take a "diversity audit" in order to get a sense of how well schools are responding to the needs of students and families. Most important is

to take whatever steps work within a particular environment to assess the schooling experience from students' perspectives. In cases where students are greatly alienated from school, a survey or series of focus groups (designed according to age group) can be useful in communicating that teachers and administrators care and in gaining needed information for addressing a problem.

4. The teacher uses instructional strategies that support students' getting to know, understand, and appreciate each other.

According to Katz (1992), conditions for positive interethnic contact and prejudice reduction are "equal status between members of different groups; inter-group cooperation in the pursuit of common goals; inter-group contact actively supported by school authorities; and inter-group contact of an intimate rather than a casual nature" (p. 262). Cooperative learning—a strategy that engages students in collaborative problem solving (see Part II)—can meet all of these conditions and has been shown to be a successful approach to enhancing both social and academic development in multicultural classrooms (Cohen & Lotan, 1995; Sharan & Shachar, 1988; Katz, 1992; Solomon et al., 1996). One aspect of prejudice reduction is for students to see each other's strengths. Teachers can use a method called "complex instruction" (Cohen & Lotan, 1995) in which they use strategies to ensure that all students' strengths are used and recognized by each other in the context of a cooperative activity.

Fine, Weis, and Powell (1997) point out that although these conditions tend to promote initial positive results, barriers to equal status reassert themselves over time. They suggest that three political and social conditions must also be present: "a sense of community; a commitment to creative analysis of difference, power, and privilege; and an enduring democratic practice with youth" (p. 249). They speak of moral communities in which people are not in camps of "us" and "them" and share an ideology about schooling, an identity as part of the same community, and a vision about the future. Tracking, discussed earlier, is antithetical to the formation of a true community in which people are not implicitly valued according to (often wrongly) perceived ability. Despite the beliefs and preferences

of many families and educators, tracking does not have a positive effect on achievement as measured by standardized tests, but it does have negative outcomes, particularly for those in lower tracks (Oakes, 1985; Glass, 2002).

In Short…

The culturally competent teacher

- ❒ Does not tolerate ethnic and racial slurs or other acts of individual racism or prejudice and deals with them immediately and constructively
- ❒ Educates students about the consequences of name-calling, stereotyping, and other acts of racism or prejudice
- ❒ Works with colleagues and the community to define a culturally appropriate approach to conflict resolution
- ❒ Cooperates with colleagues to learn how students experience the school climate
- ❒ Uses instructional strategies that support students' getting to know, understand, and appreciate each other



GENERAL COMPETENCY VI:

RECOGNIZING AND ADDRESSING UNEQUAL POWER RELATIONSHIPS IN THE SCHOOL COMMUNITY

Parent involvement has become an accepted, and in some cases mandated, component of school improvement processes. Yet as discussed in Part II, programs to involve parents from nondominant groups often fall short of their goals. One reason is failure to consider parent involvement within the larger social and cultural context.

The histories of families from nondominant cultural groups are shaped by differences in social and political power compared with the dominant culture. Addressing the power differential between schools and families from nondominant cultural groups requires specific strategies. Teachers can contribute to a process of equalizing power in circumstances where families are from nondominant ethnic, racial, and cultural groups (Freire, 1970, 1995; Valdés, 1996).

The Need for Sound Knowledge About Families

…[L]ike many of the family intervention programs that came before it, parent involvement is an attempt to find small solutions to what are extremely complex problems. I am concerned that this "new" movement—because it is not based on sound knowledge about the characteristics of the families with which it is concerned—will fail to take into account the impact of such programs on the families themselves. (Valdés, 1996, p. 31)

The terms *agency* and *empowerment* have been used to refer respectively to the active use of one's resources to accomplish goals and the process of supporting people to meet their goals. School personnel work better with families when they recognize the agency of cultural groups who have survived long periods of social oppression (Morris, 2004). Finding out what families need in order to participate in schooling and helping them attain it empowers them and is an important step in promoting more engagement with schools (Trumbull et al., 2001; Valdés, 1996).

1. The teacher identifies and supports the ways in which parents and families prefer to interact with schools.

Rather than approaching families from a set of assumptions about how they should be involved with the school (i.e., the roles that they should take and the activities in which they should engage), culturally competent teachers elicit key information from families about how they want to be involved (Caspe, 2003; Goldenberg & Gallimore, 1995; Morris, 2004). Teachers can make suggestions or describe how other families have been involved. In addition to school-wide events, teachers can use open houses, parent conferences, and informal encounters with families to elicit family input. Parents who have limited education can help with art activities or learn along with their children; some may be available to volunteer on a regular basis. Those who cannot come to the school on a regular basis can be invited to contribute from their life experiences, professional and cultural expertise, and "funds of knowledge" (Moll, Amanti, Neff, & Gonzalez, 1992). Non-English speakers may find it easier to participate if bilingual peers or interpreters are provided. Other innovations, such as small-group conferences rather than individual conferences, may make participation in school activities more comfortable for some parents (Trumbull et al., 2001).

Parents from some backgrounds are much more likely to seek school-based involvement than others. For instance, African American parents tend to go into the school to ensure that their children get

Connecting With Parents

[Successful teachers at Fairmont and Lincoln, two predominantly African American schools] did not wait for parents to initiate parental participation; they reached out and welcomed these parents into the school….School personnel at Fairmont made special efforts to accommodate parents' unique situations. As one teacher noted, "There have been instances in which a parent expressed that she could not read, and I allowed the parent to monitor the students instead of reading to them." (Morris, 2004, p. 88)

the education they need, whereas Chinese American parents tend to be very active in home-based involvement (Diamond, Wang, & Gomez, 2004). Diamond et al. (2004) call the former approach "front stage/activist" and the latter approach "back stage/ behind the scene" (p. 3). Both groups of parents rely on forms of "social capital"—or culturally specific knowledge and resources—available in their communities to support their involvement in their children's schooling. African American parents can often rely on a communal child-rearing tradition in which community members outside the family reinforce parental expectations. Chinese American parents often send their children to Chinese heritage schools where family members from all generations can take classes (Diamond et al., 2004).

2. The teacher learns directly about students' communities.

To learn about students and their families, it is important to visit the communities where students live. Teachers can participate in local activities (e.g., going to church, attending festivals, visiting recreation centers, shopping in local markets)—activities that can give them a real feel for their students' lives. In this way, teachers take the role of learners, not experts, and that is not only educational for them but also communicates their dedication to the families (Cross, 1995; Trumbull et al., 2001). This kind of engagement is a form of ethnography—learning directly from people about their cultures in their own community settings. Ethnography is based on the belief that to be understood people must be viewed "not in isolation, but as part of an intricate web of social relationships" (Zaharlick, 1992, p. 117). Community-based organizations, particularly when staffed by community members, can be a source of learning about the needs of families and children and culturally appropriate ways of approaching them. Interactions with these organizations can also provide an opportunity to see parents in a different light. For example, community development organizations often emphasize parent participation and leadership rather than involvement that is organized by staff, as schools do (Jehl, Blank, & McCloud, 2001a).

Sharing Resources Across Schools and Communities

School staff can be so immersed in, and sometimes overwhelmed by, the growing demands of accountability that they don't always recognize the help community members have to offer. They can begin by finding out where students and their families live, work, and play. What issues are people talking about? What community assets can help the school? How can school resources be useful to community groups? (Jehl, Blank, & McCloud, 2001b, p. 4)

3. The teacher works closely with families to ensure that they understand course options and how to support students' best choices.

Lareau and Horvat (1999) speak of "moments of inclusion and moments of exclusion" to characterize how various forces come together to provide advantage or disadvantage to students (p. 48). They cite placement in advanced courses or enriched programs, encouragement and preparation for applying to college, and enrollment in an excellent school as moments of inclusion. Moments of exclusion are placement in a low reading group, retention in grade, placement in remedial courses, and failure to complete college preparation requirements. Parents who are new to U.S. schools, who have not had the advantage of advanced formal education, or who belong to groups that have experienced discrimination can mentor their children more successfully when school personnel actively support them in learning about how schools work (Lareau & Horvat, 1999; Trumbull, Rothstein-Fisch, & Hernandez, 2003). Culturally competent teachers move beyond a *compliance* approach to a true *inclusion* approach.

4. The teacher works with others to provide a safe environment for students to address unequal and destructive power relationships and conflicts within the school.

The power structures in classrooms tend to mirror those of the society at large, but teachers can take steps to counter that tendency (Cummins, 2001b). School practices and policies need to engender trust, especially among nondominant culture groups whose histories of discrimination have built up a lack of trust in establishments such as schools (Cummins, 2001a, 2001b; Reyhner, 1992). Students need to feel secure in approaching teachers, administrators, counselors, or other students in order to resolve inequities or conflicts based on group membership.

Values Are Communicated to Students

In social conditions of unequal power relations between groups, classroom interactions are never neutral with respect to the messages communicated to students about the value of their language, culture, intellect, and imagination. (Cummins, 2001b, p. 650)

By creating classrooms where students' ways of knowing, being, and talking are respected, teachers can engender the belief that all students belong as well as the trust that all will be treated fairly. In this way, teachers can model for all students a stance of equity. The school and district need to support these conditions.

One example of inequity pertains to African American boys who believe that they are unjustly accused, unfairly silenced, and unnecessarily punished (Sheets & Gay, 1996, p. 89). In fact, African American boys are far more likely than whites to be suspended (Gordon, Della Piana, & Keleher, 2000). Part of solving this problem is combining high expectations and a focus on students' strengths with teaching of social skills and self-control strategies (Schwartz, 2001).

In addition, teachers need to learn about families' behavioral expectations and management strategies for their children. When there are significant differences between home and school approaches, it is

important to make the different approaches explicit to students and provide clear guidelines about what is expected in each environment. "For example, in class, many African American students speak out loudly and interrupt as a way of showing their interest, or even argue as they press their point; their intention is to participate, not misbehave, although some teachers may consider them disrespectful" (Schwartz, 2001, p. 3). Cultural knowledge is necessary for a correct interpretation of the meaning of the behavior. With cultural sensitivity, teachers can introduce new norms that are more appropriate for the classroom. Only when issues like these have been openly addressed is the school environment likely to make students feel safe in bringing up concerns about inequities.

Unequal power relationships can and often do extend to the adults involved—parents, teachers, administrators, paraprofessionals, and other school staff. Understanding people's histories relative to the dominant culture and their different communication styles is important. "For individual parents and teachers to develop trust, the ground has to shift from power struggles to reciprocal relationships that encourage empathy and understanding of each other's perspectives (Kelman, 1997)" (Jervis, 1999).

In Short…

The culturally competent teacher

- ❒ Elicits input on how parents and families want to interact with schools
- ❒ Works with parents collaboratively and provides a variety of ways for parents to participate in the school community
- ❒ Learns from community groups and community-based organizations with which families are involved
- ❒ Works with others to help students feel safe and comfortable in addressing conflicts and issues that arise in school

See References for all material cited in Parts I – IV.

RESOURCES

Publications

Arboleda, T. (1998). *In the shadow of race*. Mahwah, NJ: Lawrence Erlbaum.

Banks, J. A. (1994). *Multiethnic education: Theory and practice*. Needham Heights, MA: Allyn & Bacon.

Banks, J. A., & Banks, C. A. M. (Eds.). (2004). *Handbook of research on multicultural education*. San Francisco: Jossey-Bass.

Boykin, A.W., & Bailey, C. T. (2000). *The role of cultural factors in school relevant cognitive functioning* (Report No. 43). Baltimore, MD: Center for Research on the Education of Students Placed at Risk (CRESPAR). Retrieved April 4, 2005, from www.csos.jhu.edu

Delpit, L. (1995). *Other people's children*. New York: The New Press.

Delpit, L., & Dowdy, J. K. (Eds.) (2003). *The skin that we speak*. New York: W.W. Norton & Company.

Derman-Sparks, L., & Phillips, C. B. (1997). T*eaching/learning anti-racism: A developmental approach*. New York: Teachers College Press.

Henze, R., Katz, A., Norte, E., & Sather, S. (2001). *Leading for diversity: How school leaders can improve interethnic relations* (CREDE Educational Practice Report 7). Santa Cruz: Center for Research on Education, Diversity, and Excellence. Retrieved May 25, 2005, from http://www.cal.org/crede/pubs/edpractice/EPR7.htm

Hollins, E. R., King, J. E., & Hayman, W. G. (1994). *Teaching diverse populations: Formulating a knowledge base*. Albany, NY: State University of New York Press.

Ladson-Billings, G. (1994). *The dreamkeepers*. San Francisco: Jossey-Bass.

Ladson-Billings, G. (2001). *Crossing over to Canaan*. San Francisco: Jossey-Bass.

Lindsey, R. B., Roberts, L. M., & CampbellJones, F. (2005). *The culturally proficient school: An implementation guide for school leaders*. Thousand Oaks, CA: Corwin Press.

Sheets, R. H. (1999a). Human development and ethnic identity. In R. H. Sheets & E. R. Hollins (Eds.), *Racial and ethnic identity in school practices: Aspects of human development* (pp. 91–105). Mahwah, NJ: Lawrence Erlbaum.

Sheets, R. H. (1999b). Relating competence in an urban classroom to ethnic identity development. In R. H. Sheets & E. R. Hollins (Eds.), *Racial and ethnic identity in school practices: Aspects of human development* (pp. 157–178). Mahwah, NJ: Lawrence Erlbaum.

Takaki, R. (1993). *A different mirror: A history of multicultural America*. Boston: Little, Brown & Co.

Tharp, R. G., Estrada, P., Dalton, S. S., & Yamauchi, L. A. (2000). *Teaching transformed: Achieving excellence, fairness, inclusion, and harmony*. Boulder, CO: Westview Press.

Web Sites

Center for Research on the Education of Students Placed at Risk (CRESPAR)
http://crespar.law.howard.edu/

The Knowledge Loom
http://www.knowledgeloom.org/crt/index.jsp

Teaching Diverse Learners
http://www.lab.brown.edu/tdl/

U.S. Department of Justice, Civil Rights Division, Educational Opportunities Section http://www.usdoj.gov/crt/edo/faq.htm

PACIFIC RESOURCES FOR EDUCATION AND LEARNING (PREL)

Board of Directors

Chief State School Officers

Juan Flores
Patricia Hamamoto
Rita Hocog Inos
Mario Katosang
Wilfred I. Kendall
Henry Robert
Casiano Shoniber
Rosa Tacheliol
Lui Tuitele
Kangichy Welle

Constituent Representatives

James P. Croghan, S.J.
Randy Hitz
John Mangefel
Nena Nena
Zita Pangelinan
Malua T. Peter
Kiorong Sam
Laurence Vogel
Lynne Waihe'e
Surangel Whipps, Jr.

The Education Alliance at Brown University
Northeast and Islands Regional Educational Laboratory (LAB)

LAB Directors and Board

Adeline Becker
Executive Director, The Education Alliance

Mary-Beth Fafard
Executive Director, The LAB at Brown University

Peter McWalters
Chair, LAB Board of Governors

Aminda Gentile
Vice Chair, LAB Board of Governors

Board Members

Rafael Aragunde Torres
Alice Carlan
Richard H. Cate
Charles F. Desmond
Edward J. Doherty
David Driscoll
Michele Forman
Susan A. Gendron
Noreen Michael
Richard P. Mills
Elizabeth Neale
Peter J. Negroni
Basan N. Nembirkow
C. Patrick Proctor, Sr.
Robin D. Rapaport
Betty J. Sternberg
Lyonel B. Tracy



222 Richmond Street
Suite 300
Providence, RI 02906
www.alliance.brown.edu



Pacific Resources for Education and Learning
900 Fort Street Mall, Suite 1300
Honolulu, HI 96813-3718
www.prel.org

Complete references for all material cited in Parts I – IV

Leading With Diversity:

CULTURAL COMPETENCIES FOR TEACHER PREPARATION AND PROFESSIONAL DEVELOPMENT

References



Elise Trumbull
Maria Pacheco

Leading With Diversity:

CULTURAL COMPETENCIES FOR TEACHER PREPARATION AND PROFESSIONAL DEVELOPMENT

References



Elise Trumbull
Maria Pacheco

The Education Alliance at Brown University

Since 1975, The Education Alliance, a department at Brown University, has helped the education community improve schooling for our children. We conduct applied research and evaluation, and provide technical assistance and informational resources to connect research and practice, build knowledge and skills, and meet critical needs in the field.

With offices in Rhode Island, New York, Puerto Rico, and the Virgin Islands, and a dedicated team of over 100 skilled professionals, we provide services and resources to K–16 institutions across the country and beyond. As we work with educators, we customize our programs to the specific needs of our clients.

Northeast and Islands Regional Educational Laboratory (LAB)

The Education Alliance at Brown University is home to the Northeast and Islands Regional Educational Laboratory (LAB), one of ten educational laboratories funded by the U.S. Department of Education's Institute of Education Sciences. Our goals are to improve teaching and learning, advance school improvement, build capacity for reform, and develop strategic alliances with key members of the region's education and policymaking community.

The LAB develops educational products and services for school administrators, policymakers, teachers, and parents in New England, New York, Puerto Rico, and the Virgin Islands. Central to our efforts is a commitment to equity and excellence. Information about all Alliance programs and services is available by contacting:

The Education Alliance at Brown University
222 Richmond Street, Suite 300
Providence, RI 02903-4226

Phone: 800.521.9550
Fax: 401.421.7650
E-mail: info@alliance.brown.edu
Web: www.alliance.brown.edu

PACIFIC RESOURCES FOR EDUCATION AND LEARNING (PREL)

Pacific Resources for Education and Learning (PREL) serves the educational community in the U.S.-affiliated Pacific islands, the continental United States, and countries throughout the world. PREL partners with schools and school systems to provide services that range from curriculum development to assessment and evaluation. Our programs bridge the gap between research, theory, and practice, to provide resources and products that promote educational excellence for children, youth, and adults, particularly in multicultural and multilingual environments.

PREL's main office is located in Honolulu, Hawai'i, with service centers in American Samoa, the Commonwealth of the Northern Mariana Islands, the Federated States of Micronesia (Chuuk, Kosrae, Pohnpei, and Yap), Guam, the Republic of the Marshall Islands, and the Republic of Palau. The Honolulu office serves as the gathering place where Pacific Islanders of all nations collaborate to achieve common educational interests. PREL's offices throughout the region ensure that the important connection between education and culture is always appreciated.

Through our mission, Building Capacity Through Education, PREL envisions a world where all children and communities are literate and healthy—global participants, grounded in and enriched by their cultures. PREL's focus will remain firmly imbedded in the principles established in our vision. They are our sources of inspiration, commitment, and direction.

Pacific Resources for Education and Learning
900 Fort Street Mall, Suite 1300
Honolulu, HI 96813-3718

Phone: 808.441.1300 (Toll-free) 800.377.4773
Fax: 808.441.1385 (Toll-free) 888.512.7599
E-mail: askprel@prel.org
Web: www.prel.org

About the Authors

Dr. Elise Trumbull is an applied psycholinguist whose research addresses the relationships among language, culture, and schooling. She directed the Bridging Cultures project at WestEd from 1996–2004, where she also collaborated on assessment research on English language learners. She is the author of five books, including *Bridging Cultures Between Home and School*, *Assessment Alternatives for Diverse Classrooms*, and *Language and Learning: What Teachers Need to Know*.

Dr. Maria Pacheco is the director of the Equity and Diversity programs at The Education Alliance. She has 28 years of experience addressing issues of cultural diversity in urban schools and higher education. As a researcher, teacher, and program director, she has worked extensively in the areas of equity pedagogy, curriculum development, English language learners, literacy, and minority parent and community involvement. She is the co-author of *Claiming Opportunities: A Handbook for Improving Education Through Comprehensive School Reform* and *Approaches to Writing Instruction for Late-Adolescent English Language Learners*.

Acknowledgements

The development of this product has been a true collaborative effort between the LAB and PREL. We would like to thank PREL's staff Thomas Barlow and Karen Ehrhorn for their support. We wish to acknowledge Jennifer Borman, Fran Collignon, Tom Crochunis, Mary-Beth Fafard, Eileen Ferrance, Chad Fogleman, Margaret Harrington, Carolyn Panofsky, Janet Santos, Sara Smith, Adam Urbanski, and Cynthia Way for their thoughtful review, contributions, and guidance during the preparation of this resource.

Authors: Elise Trumbull and Maria Pacheco
Editor: Cynthia Way
Designer: Patricia McGee

Copyright © 2005 Brown University and Pacific Resources for Education and Learning

This publication is based on work supported by the Institute of Education Sciences (IES), U.S. Department of Education, under contract numbers ED-01-CO-0010 and ED 01-CO-0014. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the authors and do not necessarily reflect the views of IES, the U.S. Department of Education, or any other agency of the U.S. Government.

REFERENCES

Abedi, J. (2002). Assessment and accommodations of English language learners: Issues, concerns, and recommendations. *Journal of School Improvement, 3*(1), 1–8. Retrieved May 24, 2005, from http://www.ncacasi.org/jsi/2002v3i1/assessment

Abedi, J., Lord, C., Hofstetter, C., & Baker, E. (2000). Impact of accommodation strategies on English language learners' test performance. *Educational Measurement: Issues and Practice, 19*(3), 16–26.

Abedi, J., Lord, C., & Plummer, J. R. (1997). *Final report of language background as a variable in NAEP mathematics performance* (CSE Technical Report No. 429). Los Angeles: Center for the Study of Evaluation.

Adger, C. T. (1997). *Issues and implications of English dialects for teaching English as a second language* (TESOL Professional Paper No. 3). Alexandria, VA: Teachers of English to Speakers of Other Languages.

Adger, C. T. (2005). Language varieties in the school curriculum: Where do they belong and how will they get there? In J. D. Ramirez, R. G. Wiley, G. de Klerk, E. Lee, & W. E. Wright (Eds.), *Ebonics: The urban education debate* (2nd ed., pp. 96–108). Clevedon, UK: Multilingual Matters.

Adger, C. T., Christian, D., & Taylor, O. (1999). *Making the connection: Language and academic achievement among African American students*. Washington, DC: Center for Applied Linguistics and McHenry, IL: Delta Systems Co, Inc.

Aikenhead, G. S. (1997). Toward a First Nation's cross-cultural science and technology curriculum. *Science Education, 81*, 217–238.

Allexsaht-Snider, M. (1992, April). Bilingual parents' perspectives on home-school linkages. Paper presented at the Annual Meeting of the American Educational Research Association, San Francisco, CA.

American Educational Research Association. (1999). *Standards for educational and psychological testing*. Washington, DC: Author.

American Educational Research Association. (2004). Closing the gap: High achievement for students of color. *Research Points, 2*(3), 1–4.

American Educational Research Association, American Psychological Association, & National Council on Measurement in Education. (1999). *Standards for educational and psychological testing*. Washington, DC: American Educational Research Association.

Anderson, R. C., & Pearson, P. D. (1984). A schema-theoretic view of basic processes in reading. In P. D. Pearson (Ed.), *Handbook of reading research*. New York: Longman.

Anderson, V., & Roit, M. (1996). Linking reading comprehension instruction to language development for language-minority students. *The Elementary School Journal, 96*(3), 295–309.

Anstrom, K. (1997). *Academic achievement for secondary language minority students: Standards, measures, and promising practices*. Washington, DC: National Clearinghouse for Bilingual Education.

Apple, M. W., & Weis, L. (1986). Seeing education relationally: The stratification of culture and people in the sociology of school knowledge. *Journal of Education, 168*, 7–34.

Arboleda, T. (1998). *In the shadow of race*. Mahwah, NJ: Lawrence Erlbaum.

Arriaza, G. (2004). Welcome to the front seat: Racial identity and Mesoamerican immigrants. *Journal of Latinos and Education, 3*(4), 251–265.

Au, K. H. (1980). Participation structures in a reading lesson with Hawaiian children: Analysis of a culturally appropriate instructional event. *Anthropology and Education Quarterly, 11*(2), 91–115.

Au, K. H., & Kawakami, A. J. (1994). Cultural congruence in instruction. In E. R. Hollins, J. E. King, & W. C. Hayman (Eds.), *Teaching diverse populations* (pp. 5–24). Albany: State University of New York Press.

August, D., & Hakuta, K. (Eds.). (1997). *Improving schooling for language minority students: A research agenda*. Washington, DC: National Academy Press.

Azmitia, M., & Cooper, C. R. (2002). *Navigating and negotiating home, school, and peer linkages in adolescence* (Final Report: Project 3.3). Santa Cruz, CA: Center for Research on Education, Diversity and Excellence. Retrieved August 19, 2004, from http://www.crede.ucsc.edu/researcjsfc3.3_final.html

Bailey, A. L., Butler, F. A., LaFramenta, C., & Ong, C. (2004). *Towards the characterization of academic language in upper elementary science classrooms* (CSE Technical Report, No. 621). Los Angeles: University of California.

Baker, J. (2002). Trilingualism. In L. Delpit & J. K. Dowdy (Eds.), *The skin that we speak* (pp. 49–61). New York: W.W. Norton & Company.

Ballenger, C. (2001). The logic of everyday languages. *Hands On!, 24*(2), 16–19.

Bamburg, J. D. (2000). *Raising expectations to improve student learning*. Naperville, IL: NCREL, Pathways. Retrieved April 12, 2005, from http://www.ncrel.org/sdrs/areas/issues/educatrs/leadrshp/le0bam.htm

Banks, J. A. (1993). The canon debate, knowledge construction, and multicultural education. *Educational Researcher, 22*(5), 4–14.

Banks, J. A. (1994). *Multiethnic education: Theory and practice*. Needham Heights, MA: Allyn & Bacon.

Banks, J. A. (1995). Multicultural education: Historical development, dimensions, and practice. In J. A. Banks & C. A. M. Banks (Eds.), *Handbook of research on multicultural education* (pp. 3–24). New York: Macmillan.

Banks, J. A. (2004). Multicultural education: Characteristics and goals. In J. A. Banks & C. A. Banks (Eds.), *Multicultural education: Issues and perspective* (5th ed., pp. 3–30). New York: Wiley/Jossey-Bass.

Banks, J. A., Cookson, P., Gay, G., Hawley, W. D., Irvine, J. J., Nieto, S., Schofield, J. W., & Stephan, W. G. (2001). Diversity within unity: Essential principles for teaching and learning in a multicultural society. *Phi Delta Kappan, 83*(3), 196–203.

Bartolomé, L. I. (1994). Beyond the methods fetish: Towards a humanizing pedagogy. *Harvard Educational Review, 64*(2), 173–194.

Bartolomé, L. I. (1995). Beyond the methods fetish: Towards a humanizing pedagogy. In G. Noya, K. Geismar, & G. Nicoleau (Eds.), *Shifting histories: Transforming education for social change* (pp. 39–59). Cambridge, MA: Harvard Educational Review.

Bartolomé, L. I., & Macedo, D. P. (1997). Dancing with bigotry: The poisoning of racial and ethnic identities. *Harvard Educational Review, 67*, 222–246.

Barton, A. C., Drake, C., Pérez, J. G., St. Louis, K., & George, M. (2004). Ecologies of parental engagement in urban education. *Educational Researcher, 33*(4), 3–12.

Baugh, J. (1994). New and prevailing misconceptions of African American English for logic and mathematics. In E. Hollins, J. King, & W. Hayman (Eds), *Teaching diverse populations* (pp. 191–205). Albany, NY: SUNY Press.

Beaumont, C., de Valenzuela, J., & Trumbull, E. (2002). Alternative assessment for transitional readers. *Bilingual Research Journal, 26*(2), 241–268.

Beck, I. L., & McKeown, M. G. (1986). Instructional research in reading: A retrospective. In J. Orasanu (Ed.), *Reading comprehension: From research to practice* (pp. 113–134). Hillsdale, NJ: Lawrence Erlbaum.

Benard, B. (2004). *Resiliency: What we have learned*. San Francisco: WestEd.

Berman, P., Chambers, J., Gándara, P., McLaughlin, B., Minicucci, C., Nelson, B., Olsen, L., & Parrish, T. (1992). *Meeting the challenge of language diversity: An evaluation of programs for pupils with limited proficiency in English*. Berkeley, CA: BW Associates.

Bernhard, V. (1998). *Data analysis for comprehensive schoolwide improvement*. Larchmont, NY: Eye on Education.

Bialystok, E. (1988). Levels of bilingualism and levels of linguistic awareness. *Developmental Psychology, 24*, 560–567.

Bialystok, E. (1991). Metalinguistic dimensions of bilingual language proficiency. In E. Bialystok (Ed.), *Language processing in bilingual children* (pp. 113–140). Cambridge, UK: Cambridge University Press.

Bialystok, E. (1997). Effects of bilingualism and biliteracy on children's emerging concepts of print. *Developmental Psychology, 33*(3), 429–440.

Bialystok, E. (2001). *Bilingualism in development*. New York: Cambridge University Press.

Bickmore, K. (2004). Discipline for democracy? School districts' management of conflict and social exclusion. *Theory and Research in Social Education, 32*(1), 74–96.

Biemiller, A. (2001). Teaching vocabulary: Early, direct, and sequential. *American Educator, 25*(1), 24–28, 47.

Blachowitz, C. Z., & Fisher, P. (2004). Vocabulary lessons. *Educational Leadership, 61*(6), 60–69.

Bloome, D., Champion, T., Katz, L., Morton, M., & Muldrow, R. (2000). Spoken and written narrative development: African American preschoolers as storytellers and storymakers. In J. E. Harris, A. G. Kamhi, & K. E. Pollock (Eds.), *Literacy in African American communities* (pp. 45–75). Mahwah, NJ: Lawrence Erlbaum.

Boas, F. (1940). The limitations of the comparative method in anthropology. In *Race, language, and culture* (pp. 270–280). Chicago: University of Chicago Press. (Original work published 1896)

Bourdieu, P. (1986[1979]). The forms of capital. In J. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241–258). New York: Greenwood Press.

Boykin, A. W., & Bailey, C. T. (2000). *The role of cultural factors in school relevant cognitive functioning* (Report No. 43). Baltimore, MD: Center for Research on the Education of Students Placed at Risk (CRESPAR). Retrieved April 4, 2005, from www.csos.jhu.edu

Branch, C. (1999). Racial identity and human development. In R. H. Sheets & E. R. Hollins (Eds.), *Racial and ethnic identity in school practices: Aspects of human development* (pp. 7–28). Mahwah, NJ: Lawrence Erlbaum.

Brisk, M. E. (1998). *Bilingual education: From compensatory to quality schooling*. Mahwah, NJ: Lawrence Erlbaum.

Brisk, M. E., & Harrington, M. M. (2000). *Literacy and bilingualism: A handbook for all teachers*. Mahwah, NJ: Lawrence Erlbaum.

Bronfenbrenner, U. (1979). *The ecology of human development*. Cambridge, MA: Harvard University Press.

Bruck, M., & Genesee, F. (1995). Phonological awareness in young second language learners. *Child Language, 22*, 307–324.

Bruner, J. (1996). *The culture of education*. Cambridge, MA: Harvard University Press.

Calderón, M. E., Hertz-Lazarowitz, R., & Slavin, R. (1998). Effects of bilingual cooperative integrated reading and composition on students making the transition from Spanish to English reading. *Elementary School Journal, 99*(2), 153–164.

Calderón, M. E., & Minaya-Rowe, L. (2003). *Designing and implementing two-way bilingual programs. A step-by-step guide for administrators, teachers, and parents*. Thousand Oaks, CA: Corwin Press.

California Commission on Teacher Credentialing. (2003). *Standards of quality and effectiveness for teacher preparation programs for preliminary multiple and single subject teaching credentials*. Sacramento, CA:

Author. Retrieved April 14, 2005, from www.ctc.ca.gov/educator-prep/standards/AdoptedPreparationStandards.pdf

Carlo, M. S., August, D., McLaughlin, B., Snow, C. E., Dressler, C., Lippman, D. N., Lively, T. J., & White, C. E. (2004). Closing the gap: Addressing the vocabulary needs of English language learners in bilingual and mainstream classrooms. *Reading Research Quarterly, 39*(2), 188–215.

Casanova, U. (1996). Parent involvement: A call for prudence. *Educational Researcher, 25*(8), 30–32, 46.

Caspe, M. (2003). *Family literacy: A review of programs and critical perspectives*. Harvard Family Research Project. Retrieved July, 31, 2003, from www.gse.harvard.edu/hfrp/projects/fine/resources/research/literacy.html

Center for Applied Linguistics. (2000). *Directory of secondary newcomer programs in the United States, Revised*. Washington, DC: Author. Retrieved May 25, 2005, from http://www.cal.org/crede/newcsummary.htm

Center for the Improvement of Early Reading Achievement (CIERA). (2001). *Put reading first: The research building blocks for teaching children to read*. Washington, DC: The Partnership for Reading—National Institute for Literacy, National Institute of Child Health and Human Development, and U.S. Department of Education. Retrieved August 30, 2005, from http://www.nifl.gov/partnershipforreading/publications/reading_first1.html

Center for Research on Education, Diversity, and Excellence (CREDE). (2002). *The five standards for effective pedagogy*. Santa Cruz, CA: Author. Retrieved Sept. 30, 2005, from http://www.crede.org/standards/standards.html

Center for Research on Education, Diversity, and Excellence (CREDE). (2003). *A national study of school effectiveness for language minority students' long-term academic achievement* (Research Brief No. 10). Santa Cruz, CA: Author.

Chamot, A. U., & O'Malley, J. M. (1994). *The CALLA handbook: Implementing the cognitive academic language learning approach.* Reading, MA: Addison-Wesley.

Chavers, D., & Locke, P. (1989). *The effects of testing on Native Americans.* Paper commissioned by the National Commission on Testing and Public Policy.

Chavkin, N. F., & Williams, D. L. (1993). *Families and schools in a pluralistic society*. New York: State University of New York Press.

Cheng, L. R. L. (1995). *Integrating language and learning for inclusion: An Asian-Pacific focus*. San Diego, CA: Singular Publishing Group.

Christian, D. (1997). *Vernacular dialects in U.S. schools* (CAL Digest, EDO-FL-97-09). Washington, DC: Center for Applied Linguistics. Retrieved May 25, 2005, from http://www.cal.org/resources/digest/christ01.html

Clair, N., & Adger, C. T. (1999). *Professional development for teachers in culturally diverse schools* (ERIC Digest, ED435185). Washington, DC: Clearinghouse on Languages and Linguistics.

Clark, E. R., & Flores, B. B. (1997). Instructional snapshot (IS) in Mexico: Pre-service bilingual teachers take pictures of classroom practices. *Bilingual Research Journal, 21*(2&3), 103–113.

Cloud, N., Genesee, F., & Hamayan, E. (2000). *Dual language instruction: A handbook for enriched education.* Boston: Heinle & Heinle.

Clune, W. H. (1994). The shift from equity to adequacy in school finance. *Educational Policy, 8*(4), 376–394.

Coady, J., & Huckin, T. (Eds.). (1997). *Second language vocabulary acquisition*. Cambridge, UK: Cambridge University Press.

Coady, M., Hamann, E. T., Harrington, M., Pacheco, M., Pho, S., & Yedlin, J. (2003). *Claiming opportunities: A handbook for improving education for English language learners through comprehensive school reform.* Providence, RI: The Educational Alliance at Brown University.

Cochran-Smith, M. (2000). Blind vision: Unlearning racism in teacher education. *Harvard Educational Review, 70*(2), 157–190.

Cohen, E. G., & Lotan, R. A. (1995). Producing equal-status interaction in the heterogeneous classroom. *American Educational Research Journal, 32*(1), 99–120.

Connell, J. P. M., & Wellborn, J. G. (1991). Competence, autonomy, and relatedness: A motivational analysis of self-system processes. In M. R. Gunnar & L. A. Sroufe (Eds.), *Self processes and development* (Vol. 23, pp. 43–77). Hillsdale, NJ: Lawrence Erlbaum.

Connors, L. J., & Epstein, J. L. (1995). Parent and school partnerships. In M. H. Bornstein (Ed.), *Handbook of parenting, Vol. 4: Applied and practical parenting* (pp. 477–458). Mahwah, NJ: Lawrence Erlbaum.

Cooper, C. R., Jackson, J. F., Azmitia, M., & Lopez, E. M. (1998). Multiple selves, multiple worlds: Ethnically sensitive research on identity, relationships, and opportunity structures in adolescence. In V. McLoyd & L. Steinberg (Eds.), *Conceptual and methodological issues in the study of minority adolescents and their families* (pp. 111–126). Hillsdale, NJ: Lawrence Erlbaum.

Cooper, C. R., Jackson, J. F., Azmitia, M., Lopez, E. M., & Dunbar, N. (1995). Bridging students' multiple worlds: African American and Latino youth in academic outreach programs. In R. F. Macias & R. G. García Ramos (Eds.), *Changing schools for changing students: An anthology of research on language minorities* (pp. 211–234). Santa Barbara: University of California Linguistic Minority Research Institute.

Council of Chief State School Officers (CCSSO). (1992). *Model standards for beginning teacher licensing, assessment and development: A resource for state dialogue*. Retrieved April 20, 2005, from www.ccsso.org/content/pdfs/corestrd.pdf

Council of Chief State School Officers (CCSSO). (2002). *Key state education policies on preK–12 education: 2002*. Washington, DC: Author. Retrieved May 6, 2005, from www.ccsso.org/content/pdfs/KeyState2002.pdf

Council of Chief State School Officers (CCSSO). (2005). Interstate New Teacher Assessment and Support Consortium (INTASC) Web site. Retrieved April 20, 2005, from http://www.ccsso.org/projects/Interstate_New_Teacher_Assessment_and_Support_Consortium

Crandall, J. (1998). Collaborate and cooperate: Teacher education for integrating language and content instruction. *Forum, 36*(1), 2–9. Retrieved August 31, 2005, from http://exchanges.state.gov/forum/vols/vol36/no1/p2.htm

Cross, T. (1995). Developing a knowledge base to support cultural competence. FRCA Report: Culture and Family Centered Practice, 14(3/4), 2–7.

Cross, T. (1996). *Developing a knowledge base to support cultural competence* (The Prevention Report, No. 1, 2–5). Iowa City, IA: University of Iowa, National Resource Center for Family-Centered Practice. Retrieved Sept. 30, 2005, from http://www.uiowa.edu/~nrcfcp/publications/documents/sum96.pdf

Cross, W. E., Jr., Strauss, L., & Fhagen-Smith, P. (1999). African American identity development across the life span: Educational implications. In R. H. Sheets & E. R. Hollins (Eds.), *Racial and ethnic identity in school practices: Aspects of human development* (pp. 108–123). Mahwah, NJ: Lawrence Erlbaum.

Crystal, D. (1997). *English as a global language*. New York: Cambridge University Press.

Cummins, J. (1981). The role of primary language development in promoting educational success for language minority students. In California State Department of Education (Ed.), *Schooling and language minority students: A theoretical framework* (pp. 3–49). Los Angeles: Evaluation, Dissemination, and Assessment Center, California State University.

Cummins, J. (2001a). Empowering minority students: A framework for intervention. HER Classic. Author's Introduction—Framing the universe of discourse: Are the constructs of power and identity relevant to school failure? *Harvard Educational Review, 71*(4), 649–655.

Cummins, J. (2001b). *Negotiating identities: Education for empowerment in a diverse society* (2nd ed.). Los Angeles: California Association for Bilingual Education.

Cummins, J. (2003). Assessment and intervention with culturally and linguistically diverse learners. In S. R. Hurley & J. V. Tinajero (Eds.), *Literacy assessment of second language learners* (pp. 115–129). Boston: Allyn & Bacon.

Curran, M. E. (2003). Linguistic diversity and classroom management. *Theory Into Practice, 42*(4), 334–340.

D'Angiulli, A., Siegel, L. S., & Serra, E. (2001). The development of reading in English and Italian of bilingual children. *Applied Psycholinguistics, 22,* 479–507.

Dana, R. (1984). Intelligence testing of American Indian children: Sidesteps in quest of ethical practice. *White Cloud Journal, 3*(3), 35–43.

Darder, A. (1991). *Culture and power in the classroom: A critical foundation for bicultural education*. New York: Bergin & Garvey.

Darling-Hammond, L. (1997). *The right to learn: A blueprint for creating schools*. San Francisco: Jossey-Bass.

Darling-Hammond, L. (2000). Teacher quality and student achievement: A review of state policy evidence. *Education Policy Analysis Archives, 8*(1). [Online]. Retrieved Sept. 15, 2005, from http://epaa.asu.edu/epaa/v8n1

Darling-Hammond, L., & Falk, B. (1997). Supporting teaching and learning for all students: Policies for authentic assessment systems. In A. L. Goodwin (Ed.), *Assessment for equity and inclusion: Embracing all our children* (pp. 51–75). New York: Routledge.

Darling-Hammond, L., & Sykes, G. (Eds.). (1999). *Teaching as the learning profession: Handbook of policy and practice*. San Francisco: Jossey-Bass.

Delgado-Gaitan, C. (1992). School matters in the Mexican American home: Socializing children to education. *American Educational Research Journal, 29*(3), 495–513.

Delgado-Gaitan, C. (1994). Socializing young children in Mexican-American families: An intergenerational perspective. In P. M. Greenfield & R. R. Cocking (Eds.), *Cross-cultural roots of minority child development* (pp. 55–86). Hillsdale, NJ: Lawrence Erlbaum.

Delgado-Gaitan, C., & Trueba, H. (1991). *Crossing cultural borders: Education for immigrant families in America*. London: The Falmer Press.

Delpit, L. (1995). *Other people's children*. New York: The New Press.

Delpit, L. (2002). No kinda sense. In L. Delpit & J. K. Dowdy (Eds.), *The skin that we speak* (pp. 31–48). New York: W.W. Norton & Company.

Derman-Sparks, L., & Phillips, C. B. (1997). *Teaching/learning anti-racism: A developmental approach*. New York: Teachers College Press.

DeTemple, J., & Snow, C. E. (2003). Learning words from books. In A. van Kleeck, S. A. Stahl, & E. B. Bauer (Eds.), *On reading books to children: Teachers and parents*. Mahwah, NJ: Lawrence Erlbaum.

Deyhle, D. (1987). Learning failure: Tests as gatekeepers and the culturally different child. In H. Trueba (Ed.), *Success or failure* (pp. 85–108). Rowley, MA: Newbury House.

Deyhle, D. (1995). Navajo youth and Anglo racism: Cultural integrity and resistance. *Harvard Educational Review, 65*(3), 403–444.

Diamond, J. B., Wang, L., Gomez, K. W. (2004). *African-American and Chinese-American parent involvement: The importance of race, class, and culture*. Research Digest. FINE Network. Retrieved August 31, 2005, from http://www.gse.harvard.edu/hfrp/projects/fine/resources/digest/race.html

Díaz, R. (2000). Latina parent educational participation: A pro-active approach. Unpublished dissertation, University of California, Los Angeles.

Díaz, S., Moll, L., & Mehan, H. (1986). Sociocultural resources in instruction: A context-specific approach. In California State Department of Education (Ed.), *Beyond language: Social and cultural factors in schooling language minority students* (pp. 187–230). Los Angeles, CA: Evaluation, Dissemination, and Assessment Center, California State University.

Dickinson, D. K., & Tabors, P. O. (Eds.). (2001). *Young children learning at home and school: Beginning literacy with language*. Baltimore: Brookes.

Durán, R. P. (1985). Influences of language skills on bilinguals' problem solving. In S. F. Chipman, J. W. Segal, & R. Glaser (Eds.), *Thinking and learning skills* (pp. 187–207). Hillsdale, NJ: Lawrence Erlbaum.

Dutro, S., & Moran, C. (2003). Rethinking English language instruction: An architectural approach. In G. G. García (Ed.), *English learners: Reaching the highest level of English literacy* (pp. 227–258). Newark, DE: International Reading Association.

Eberhard, D. (1989). American Indian education: A study of dropouts, 1980–1987. *Journal of American Indian Education, 29*(1), 32–40.

Eccles, J., & Gootman, J. A. (Eds.). (2002). *Community programs to promote youth development*. Washington, DC: National Academy Press.

Echevarria, J., & Goldenberg, C. (1999). *Teaching secondary language minority students* (Research Brief No. 4). Santa Cruz, CA: Center for Research on Education, Diversity, and Excellence (CREDE).

Echevarria, J., Vogt, M. E., & Short, D., (2000). *Making content comprehensible for English language learners*. Needham Heights, MA: Allyn & Bacon.

The Education Alliance at Brown University. (In press). *Report on states' requirements for cultural competence*. Providence, RI: Author.

Education Commission of the States. (2001). Challenging courses lay the groundwork for success in college and the workplace. *The Progress of Education Reform*, *3*(1), 1–5. Retrieved Oct. 11, 2005, from http://www.ecs.org/clearinghouse/29/86/2986.htm

Educational Testing Service. (2005). *Praxis II: Principles of learning and teaching – Test at a glance.* Princeton, NJ: Author. Retrieved April 22, 2005 from www.ets.org/praxis/prxtest.html#prxiiplt

Eisenhart, M. (2001). Educational ethnography past, present, and future: Ideas to think with. *Educational Researcher, 30*, 16–27.

Eisenhart, M., Finkel, E., & Marion, S. F. (1996). Creating the conditions for scientific literacy: A re-examination. *American Educational Research Journal, 33*(2), 261–295.

Epstein, J. L. (1996). Perspectives and previews on research and policy for school, family, and community partnerships. In A. Booth & J. F. Dunn (Eds.), *Family-school links: How do they affect educational outcomes?* (pp. 209–246). Mahwah, NJ: Lawrence Erlbaum.

Erickson, F., & Mohatt, G. (1982). Participant structures in two communities. In G. D. Spindler (Ed.), *Doing the ethnography of schooling* (pp. 133–174). New York: Holt, Rinehart, & Winston.

Erikson, E. (1968). *Identity: Youth and crisis*. New York: W.W. Norton.

Escamilla, K. (1993). Promoting biliteracy: Issues in promoting English literacy in students acquiring English. In J. V. Tinajero & A. F. Ada (Eds.), *The power of two languages: Literacy and biliteracy for Spanish-speaking students* (pp. 220–233). New York: Macmillan/McGraw-Hill.

Escamilla, K. (1999). Teaching literacy in Spanish. In J. Tinajero & R. DeVillar (Eds.), *The power of two languages* (Rev. ed., pp. 126–141). New York: MacMillan/McGraw Hill.

Escamilla, K., Mahon, E., Riley-Bernal, H., & Rutledge, D. (2003). High-stakes testing, Latinos, and English language learners: Lessons from Colorado. *Bilingual Research Journal, 27*(1), 25–49.

Espinoza-Herold, M. (2003). *Issues in Latino education: Race, school culture, and the politics of academic success*. Boston, MA: Allyn & Bacon.

Estrin, E. T., & Nelson-Barber, S. (1995). Issues in cross cultural assessment: American Indian and Alaska native students. Knowledge Brief. San Francisco: WestEd.

Fashola, O. S., Drum, P. A., Mayer, R. E., & Kang, S. (1996). A cognitive theory of orthographic transitions: Predictable errors in how Spanish-speaking children spell English words. *American Educational Research Journal, 33*, 825–844.

Fetterman, D. M. (1989). *Ethnography step by step* (Applied Social Research Methods Series, Vol. 17). Newbury Park, CA: Sage Publications.

Finders, M., & Lewis, C. (1994). Why some parents don't come to school. *Educational Leadership, 51*(8), 50–54.

Fine, M., Weis, L., & Powell, L. C. (1997). Communities of difference: A critical look at desegregated spaces created for and by youth. *Harvard Educational Review, 67*(2), 247–284.

Fine, M., Weis, L., Powell, L. C., & Wong, L. M. (Eds.). (1997). *Off white: Readings on race, power, and society*. Florence, KY: Taylor & Francis/Routledge.

Fishman, J. (1988). *Language and ethnicity in minority sociolinguistic perspective*. Cleveland, England: Multilingual Matters, Ltd.

Fitzgerald, J. (1995). English-as-a-second-language learners' cognitive reading processes: A review of research in the United States. *Review of Educational Research, 65*, 145–190.

Fitzsimmons, S. (2003). *Building partnerships with Latino immigrant parents* (CREDE Practitioner Brief No. 6). Santa Cruz, CA: Center for Research on Education, Diversity and Excellence (CREDE).

Fletcher, L., Olekalns, M., & De Cieri, H. (n.d.). *Cultural differences in conflict resolution: Individualism and collectivism in the Asia-Pacific region* (Department of Management Working Paper in Organizational Studies, No. 2). Melbourne: University of Melbourne.

Fordham, S. (1988). Racelessness as a factor in black students' school success: Pragmatic strategy or pyrrhic victory? *Harvard Educational Review, 58,* 54–84.

Foster, M. (1989). "It's cookin' now": A performance analysis of the speech events in an urban community college. *Language in Society, 18*, 1–29.

Foster, M. (1994). Effective black teachers: A literature review. In E. R. Hollins, J. E. King, & W. C. Hayman (Eds.), *Teaching diverse populations: Formulating a knowledge base* (pp. 225–242). Albany: State University of New York Press.

Fox, J. (2004). Reframing Mexican migration as a multi-ethnic process. Paper presented at the Agrarian Studies Colloquium, Yale University, New Haven, CT.

Freedman, S. W., Simons, E. R., Kalnin, J. S., Casareno, A., & The M-Class Teams. (1999). *Inside city schools: Investigating literacy in multicultural classrooms*. New York: Teachers College Press and Urbana, IL: National Council of Teachers of English.

Freire, P. (1970). *Pedagogy of the oppressed*. New York: Seabury Press.

Freire, P. (1995). *Pedagogy of hope*. New York: Continuum.

Gallego, M. A., Rueda, R., & Moll, L. C. (2003). Mediating language and literacy: Lessons from an after-school setting. In G. G. García (Ed.), *English Learners: Reaching the highest level of English literacy* (pp. 387–407). Newark, DE: International Reading Association.

Gallimore, R., & Goldenberg, C. (2001). Analyzing cultural models and settings to connect minority achievement and school improvement research. *Educational Psychologist, 36*, 45–56.

García, E. (2002). *Student cultural diversity: Understanding and meeting the challenge* (3rd ed.). Boston, MA: Houghton Mifflin.

García, G. E. (2000). Bilingual children's reading. In M. L. Kamil, P. B. Mosenthal, P.D. Pearson, & R. Barr (Eds.), *Handbook of reading research* (Vol. 3, pp. 813–834). Mahwah, NJ: Lawrence Erlbaum.

García, G. G., & Beltrán, D. (2003). Revisioning the blueprint: Building for the academic success of English learners. In G. G. García (Ed.), *English learners: Reaching the highest level of English literacy* (pp. 197–226). Newark, DE: International Reading Association.

García, G. E., & Nagy, W. (1993). Latino students' concept of cognates. In D. J. Leu & C. K. Kinzer (Eds.), Examining central issues in literacy research, theory, and practice. *Forty-second yearbook of the National Reading Conference* (pp. 367–373). Chicago: National Reading Conference.

García, G. E., & Willis, A. I. (2001). Frameworks for understanding multicultural literacies. In P. R. Schmidt & P. B. Mosenthal (Eds.), *Reconceptualizing literacy in the new age of multiculturalism and pluralism* (pp. 3–31). Greenwich, CT: Information Age Publishing.

Gay, G. (1999). Improving the achievement of marginalized students of color. In McREL (Ed.), *Including at-risk students in standards-based reform: A report on McREL's Diversity Roundtable II*. Aurora, CO: Mid-continent Research for Education and Learning (McREL).

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. New York: Teachers College Press.

Genesee, F., & Hamayan, E. V. (1994). Classroom-based assessment. In F. Genesee (Ed.), *Educating second language children* (pp. 212–239). Cambridge, UK: Cambridge University Press.

Genesee, F., Lindholm-Leary, K., Saunders, W. M., & Christian, D. (2002). *Language learning and academic achievement: Synthesis team executive summary*. Santa Cruz, CA: Center for Research on Educational, Diversity, and Excellence (CREDE). Retrieved June 2, 2004, from http://crede.ucsc.edu/synthesis/llaa/llaa_exsum.html

George, M., Raphael, T. E., & Florio-Ruane, S. (2003). Connecting children, culture, curriculum, and text. In G. G. García (Ed.), *English learners: Reaching the highest level of English literacy* (pp. 308–332). Newark, DE: International Reading Association.

Giroux, H. A., & Purpel, D. E. (1983). *The hidden curriculum and moral education: Deception or discovery?* Berkeley, CA: McCutchan.

Glass, G. V. (2002). *School reform proposals: The research evidence. 5: Grouping students for instruction.* Tempe, AZ: EPSL/Education Policy Studies Laboratory. Retrieved August 31, 2005, from http://www.asu.edu/educ/epsl/EPRU/documents/EPRU%202002-101/epru-2002-101.htm

Goddard, R. D., Hoy, W. K., & Woolfolk Hoy, A. (2000). Collective teacher efficacy: Its meaning, measure, and effect on student achievement. *American Education Research Journal, 37*, 479–507.

Goddard, R. D., Hoy, W. K., & Woolfolk Hoy, A. (2004). Collective efficacy: Theoretical developments, empirical evidence, and future directions. *Educational Researcher, 33*(3), 3–13.

Goldenberg, C. (1991). *Instructional conversations and their classroom application* (Educational Practice Report No. 2). Santa Cruz, CA: National Center for Research on Cultural Diversity and Second Language Learning.

Goldenberg, C., & Gallimore, R. (1995). Immigrant Latino immigrants parents' values and beliefs about their children's education: Continuities and discontinuities across cultures and generations. In P. Pintrich & M. Maehr (Eds.), *Advances in achievement motivation* (Vol. 9, pp. 183–228). Greenwich, CT: JAI Press.

Goldenberg, C., Gallimore, R., & Reese, L. (2003). Using mixed methods to explore Latino children's literacy development. In T. Weisner (Ed.), *Discovering successful pathways in children's development: New methods in the study of childhood and family life*. Chicago: University of Chicago Press.

Goldenberg, C., Gallimore, R., Reese, L., & Garnier, H. (2001). Cause or effect? A longitudinal study of immigrant Latino parents' aspirations and expectations, and their children's school performance. *American Educational Research Journal, 38*(3), 547–582.

Gollnick, D. M., & Chinn, P. C. (2002). *Multicultural education in a pluralistic society* (6th ed). Upper Saddle River, NJ: Merrill Prentice Hall.

Gonzalez, N., Andrade, R., Civil, M., & Moll, L. (2001). Bridging funds of distributed knowledge: Creating zones of practices in mathematics. *Journal of Education for Students Placed at Risk (JESPAR), 6*(1), 115–132.

Goodenow, C. (1993). Classroom belonging among early adolescent students: Relationships to motivation and achievement. *Journal of Early Adolescence, 13*(1), 21–43.

Goodenow, C., & Grady, K. E. (1993). The relationship of school belonging and friends' values to academic motivation among adolescent students. *Journal of Experimental Education, 62*(1), 60–71.

Goodwin, B. (2000). *Raising the achievement of low-performing students*. Aurora, CO: Mid-continent Research for Education and Learning (McREL).

Gordon, K. A. (1996). Resilient Hispanic youths' self-concept and motivational patterns. *Hispanic Journal of Behavioral Sciences, 18*, 63–73.

Gordon, R., Della Piana, L., & Keleher, T. (2000). *Facing the consequences: An examination of racial discrimination in U.S. public schools*. Oakland, CA: Applied Research Center.

Gould, S. J. (1981). *The mismeasure of man*. New York: W.W. Norton.

Grant, P. (1992). Using special education to destroy black boys. *The Negro Educational Review, 63*, 31–36.

Graves, M. F., & Fitzgerald, J. (2003). Scaffolding reading experiences for multilingual classrooms. In G. G. García (Ed.), *English learners: Reaching the highest levels of English literacy* (pp. 96–124). Newark, DE: International Reading Association.

Greene, J. (1998). *A meta-analysis of the effectiveness of bilingual education*. Claremont, CA: Tomas Rivera Policy Institute, in collaboration with University of Texas at Austin and Harvard University.

Greene, M. (1993). The passions of pluralism: Multiculturalism and the expanding community. *Educational Researcher, 22*(1), 13–18.

Greene, S. (2003). *The psychological development of girls and women: Rethinking change in time*. New York: Routledge.

Greenfield, P. M. (1994). Independence and interdependence as developmental scripts: Implications for theory, research, and practice. In P. M. Greenfield & R. R. Cocking, (Eds.). *Cross-cultural roots of minority child development* (pp. 1–37). Mahwah, NJ: Lawrence Erlbaum.

Greenfield, P. M. (2000). Culture and universals: Integrating social and cognitive development. In L. P. Nucci, G. B. Saxe, & E. Turiel (Eds.), *Culture, thought, and development* (pp. 231–277). Mahwah, NJ: Lawrence Erlbaum.

Greenfield, P. M., & Cocking, R. R. (Eds.) (1994). *Cross-cultural roots of minority child development.* Mahwah, NJ: Lawrence Erlbaum.

Greenfield, P. M., Quiroz, B., & Raeff, C. (2000). Cross-cultural conflict and harmony in the social construction of the child. In S. Harkness, C. Raeff, & C. M. Super (Eds.), *New directions for child and adolescent development* (Vol. 87, pp. 93–108). San Francisco: Jossey-Bass.

Griego-Jones, T. (2003). Contribution of Hispanic parents' perspectives to teacher preparation. *School Community Journal, 13*(2), 73–97.

Gutiérrez, K. D. (2002). Studying cultural practices in urban learning communities. *Human Development, 45*, 312–321.

Gutiérrez, K. D., & Rogoff, B. (2003). Cultural ways of learning: Individual traits or repertoires of practice. *Educational Researcher, 32*(5), 19–25.

Hadderman, M. (2002). *Trends and issues: School choice*. Eugene, OR: ERIC Clearinghouse on Educational Management, University of Oregon.

Hakuta, K. (2001). The education of language minority students (Testimony to the United States Commission on Civil Rights, April 13, 2001). *Multilingual News, 24*(6), 1, 10–14.

Hakuta, K., & Beatty, A. (Eds.) (2000). *Testing English language learners in U.S. schools: Report and workshop summary*. Washington, DC: National Academy Press.

Hakuta, K., Butler, Y., & Witt, D. (2000). *How long does it take English learners to attain proficiency?* Santa Barbara, CA: University of California Linguistic Minority Research Institute.

Hall, E. T. (1972). *The silent language*. New York: Doubleday & Co., Inc.

Hardin, V. B. (2001). Transfer and variation in cognitive reading strategies of Latino fourth-grade students in a late-ext bilingual program. *Bilingual Research Journal*, *24*(4), 1–21. Retrieved August 31, 2005, from http://brj.asu.edu/v254/articles/art7.html

Harris-Wright, K. (1999). Enhancing bidialectalism in urban African American students. In C. T. Adger, D. Christian, & O. Taylor (Eds.), *Making the connection: Language and academic achievement among African American students* (pp. 53–80). Washington, DC: Center for Applied Linguistics and McHenry, IL: Delta Systems Co, Inc.

Hart, B., & Risley, T. R. (1995). *Meaningful differences in the everyday experience of young American children*. Baltimore, MD: Paul H. Brookes.

Haskins, R., & Rouse, C. (2005). Closing achievement gaps. Policy Brief. Princeton-Brookings. *The Future of Children, 15*(1). Retrieved March 5, 2005, from http://www.futureofchildren.org/usr_doc./Policy-Brief_SPRING_2005.pdf

Haycock, K. (1998). Good teaching matters a lot. The Education Trust. *Thinking K–16, 3*(2), 3–14.

Haycock, K. (2003). A new core curriculum for all: Aiming high for other people's children. *Thinking K-16, 7*(1), 1–2.

Heath, S. B. (1983). *Ways with words: Language, life, and work in communities and classrooms*. New York: Cambridge University Press.

Heath, S. B. (1986). Sociocultural contexts of language development. In *Beyond language: Social and cultural factors in schooling language minority students* (pp. 143–186). Bilingual Education Office, California State Department of Education, Sacramento. Los Angeles, CA: Evaluation, Dissemination and Assessment Center, California State University, Los Angeles.

Heath, S. B. (1995). Ethnography in communities: Learning the everyday life of America's subordinate youth. In J. A. Banks & C. A. M. Banks (Eds.), *Handbook of research on multicultural education* (pp. 114–128). New York: Macmillan.

Helms, J. E. (1990). *Black and white racial identity: Theory, research, and practice*. Westport, CT: Greenwood.

Henderson, A. T., & Berla, N. (1994). *A new generation of evidence: The family is critical to student achievement*. Washington, DC: National Committee for Citizens in Education.

Henderson, A. T., & Mapp, K. L. (2002). *A new wave of evidence: The impact of school, family, and community connections on student achievement*. Annual Synthesis 2002. Austin, TX: National Center for Family and Community Connections with Schools, Southwest Educational Development Laboratory.

Henze, R., Katz, A., Norte, E., & Sather, S. (2001). *Leading for diversity: How school leaders can improve interethnic relations* (CREDE Educational Practice Report 7). Santa Cruz, CA: Center for Research on Education, Diversity, and Excellence (CREDE). Retrieved May 25, 2005, from http://www.cal.org/crede/pubs/edpractice/EPR7.htm

Henze, R., Katz, A., Norte, E., Sather, S., & Walker, E. (2002). *Leading for diversity: How school leaders promote positive interethnic relations*. Thousand Oaks, CA: Corwin Press.

Herman, J. L., & Abedi, J. (2004). *Issues in assessing English language learners' opportunity to learn mathematics* (CSE Report 633). Center for the Study of Evaluation, National Center for Research on Evaluation, Standards, and Student Testing (CRESST). Los Angeles: University of California.

Herrnstein, R., & Murray, C. (1994). *The bell curve: Intelligence and class structure in American life*. New York: The Free Press.

Heubert, J. P., & Hauser, R. M. (Eds.). (1999). *High stakes testing for tracking, promotion, and graduation*. Committee on Appropriate Test Use, Board on Testing and Assessment, Commission on Behavioral and Social Sciences and Education, National Research Council. Washington, DC: National Academy Press.

Hiebert, E. H., Pearson, P. D., Taylor, B. M., Richardson, V., & Paris, S. G. (1998). *Every child a reader: Applying reading research to the classroom*. Center for the Improvement of Early Reading Achievement. Ann Arbor, MI: University of Michigan School of Education.

Hilberg, R. S., Doherty, R. W., Dalton, S. S., Youpa, D., & Tharp, R. G. (2002). Standards for effective mathematics education for American Indian students. In W. G. Secada, (Series Ed.), J. E. Hankes & G. R. Fast (Eds.), *Changing the faces of mathematics: Perspectives on indigenous people of North America* (pp. 25–35). Reston, VA: National Council of Teachers of Mathematics.

Hollins, E. (1996). *Culture in school learning: Revealing the deep meaning*. Mahwah, NJ: Lawrence Erlbaum.

Hollins, E. R., King, J. E., & Hayman, W. G. (1994). *Teaching diverse populations: Formulating a knowledge base*. Albany, NY: State University of New York Press.

Hood, S. (1998). Culturally responsive performance-based assessment: Conceptual and psychometric considerations. *The Journal of Negro Education, 67*(3), 187–196.

Hoover-Dempsey, K. V., & Sandler, H. M. (1997). Why do parents become involved in their children's education? *Review of Educational Research, 67*(1), 3–42.

Hudelson, S. (1994). Literacy development of second language children. In J. C. Richards (Series Ed.) & F. Genesee (Ed.), *Educating second language children: The whole child, the whole curriculum, the whole community* (pp. 129–158). Cambridge, UK: Cambridge University Press.

Ilutsik, E. A., & Zaslavsky, C. (2002). Yup'ik border patterns in the curriculum. In W.G. Secada (Series Ed.) & J. E. Hankes & G. R. Fast (Eds.), *Changing the faces of mathematics* (pp. 277–283). Reston, VA: National Council of Teachers of Mathematics.

Jehl, J., Blank, M., & McCloud, B. (2001a). *Ensuring a positive future for children and youth: Building the work of educators and community builders*. Washington, DC: Institute for Educational Leadership. Retrieved July 18, 2005, from www.rockfound.org/Documents/444/Martin_Blank_paper.pdf

Jehl, J., Blank, M., & McCloud, B. (2001b). Lessons in collaboration: Bringing together educators and community builders. National Housing Institute. *Shelterforce Online*. Retrieved July 18, 2005, from http://www.nhi.org/online/issues/118/JehlBlankMcCloud.html

Jervis, K. (1999, April). *Multiple entry points for engaging families in school life: An exceptional case*. Paper presented at the Annual Meeting of the American Educational Research Association, Montreal, Canada.

Jiménez, R. T., García, G. E., & Pearson, P. D. (1996). Three children, two languages, and strategic reading: Case studies in bilingual/monolingual reading. *American Education Research Journal, 32*, 67–97.

Johnson, D. D., & Pearson, P. D. (1984). *Teaching reading vocabulary* (2nd ed.). New York: Holt, Rinehart, and Winston.

Johnson, R. S. (2002). *Using data to close the achievement gap: How to measure equity in our schools*. Thousand Oaks, CA: Corwin Press.

Jones, T. S., & Kmitta, D. (2002). *School conflict management: Evaluating your conflict resolution education program. A guide for educators and evaluators*. Columbus, OH: Ohio Department of Education and the Ohio Commission on Dispute Resolution and Conflict Management. Retrieved Sept. 30, 2005, from http://disputeresolution.ohio.gov/pdfs/evaluatingcrep.pdf

Joyce, B., & Showers, B. (1995). *Student achievement through staff development: Fundamentals of school renewal* (2nd ed.). White Plains, NY: Longman.

Juel, C., & Deffes, R. (2004). Making words stick. *Educational Leadership*, *61*(6), 30–34.

Jurich, S., & Estes, S. (2000). *Raising academic achievement for America's youth: A study of 20 successful programs*. Washington, DC: American Youth Policy Forum.

Kagan, S. (1986). Cooperative learning and sociocultural factors in schooling. In California State Department of Education (Ed.), *Beyond language: Social and cultural factors in schooling language minority students* (pp. 231–298). Los Angeles, CA: Evaluation, Dissemination, and Assessment Center, California State University.

Kagan, S. (1994). *Cooperative learning*. San Clemente, CA: Kagan Publishing.

Kalnin, J. S. (with Valenti, E., O'Malley, N., & Davenport, S.). (1999). What teacher researchers say about creating communities of achievement: Empowerment in and beyond the classroom. In S. W. Freedman, E. R. Simons, J. S. Kalnin, A. Casareno, & The M-Class Teams. *Inside city schools: Investigating literacy in multicultural classrooms*. New York: Teachers College Press and Urbana, IL: National Council of Teachers of English.

Kang, H., Kuehn, P., & Herrell, A. (1994). The Hmong literacy project: A study of Hmong classroom behavior. *Bilingual Research Journal, 18* (3&4), 63–83.

Katz, Y. (1992). Educational interventions for prejudice reduction and integration in elementary schools. In J. Lynch, C. Mogdil, & S. Mogdil (Eds.), *Cultural diversity and the schools* (pp. 257–271). London: The Falmer Press.

Kelman, H. (1997). Group processes in the resolution of international conflicts. *American Psychologist, 52*(3), 212–220.

Kiplinger, V. L., Haug, C. A., & Abedi, J. (2000, April). *Measuring math—not reading—on a math assessment: A language accommodations study of English language learners and other special populations*. Paper presented at the Annual Meeting of the American Educational Research Association, New Orleans.

Klingner, J. K., & Vaughn, S. (1996). Reciprocal teaching of reading comprehension strategies for students with learning disabilities who use English as a second language. *Elementary School Journal, 96*(3), 275–293.

Kluckhohn, C. (1949). *Mirror for man*. New York: McGraw-Hill.

Kochman, T. (1990). Force fields in black and white. In D. Carbaugh (Ed.), *Cultural communication and intercultural contact* (pp. 193–194). Hillsdale, NJ: Lawrence Erlbaum.

Koelsch, N. (2003, April 2). Personal communication.

Kordalewski, J. (1999). *Incorporating student voice into teaching practice*. ERIC Digest. Washington, DC: ERIC Clearinghouse on Teaching and Teacher Education. (ERIC Document Reproduction Service No. ED440040)

Kozulin, A. (1998). *Psychological tools: A sociocultural approach to education*. Cambridge, MA: Harvard University Press.

Kucer, S. B., & Silva, C. (1999). The English literacy development of bilingual students within a transition whole-language classroom. *Bilingual Research Journal*, *23*(4), 345–371.

Kumaravadivelu, B. (2003). *Beyond methods: Macrostrategies for language teaching*. New Haven: Yale University Press.

Kumaravadivelu, B. (1999). Theorising practice, practising theory: The role of classroom observation. In H. Trappes-Lomax & I. McGrath (Eds.), *Theory in language teacher education* (pp. 33–45). London: Longman.

Kwachka, P. (1994, May). *Native literacy and language roundtable proceeding* (pp. 8–11). Presentation on Native literacy and language, National Center on Adult Literacy, Denver, Colorado.

Labov, W. (1972). *Language in the inner city: Studies in the black English vernacular*. Philadelphia: University of Pennsylvania Press.

LaCelle-Peterson, M., & Rivera, C. (1994). Is it real for all kids? A framework for equitable assessment policies for English language learners. *Harvard Educational Review, 64*(1), 55–75.

Ladson-Billings, G. (1992). Culturally relevant teaching: The key to making multicultural education work. In C. Grant (Ed.), *Research and multicultural education* (pp. 106–121). London: Falmer Press.

Ladson-Billings, G. (1994). *The dreamkeepers*. San Francisco: Jossey-Bass.

Ladson-Billings, G. (1995a). But that's just good teaching: The case for culturally relevant pedagogy. *Theory Into Practice*, *34*(3), 159-165.

Ladson-Billings, G. (1995b). Multicultural teacher education: Research, practice, and policy. In J. A. Banks & C. A. M. Banks (Eds.), *Handbook of research on multicultural education* (pp. 747–759). New York: Macmillan.

Ladson-Billings, G. (2001). *Crossing over to Canaan*. San Francisco: Jossey-Bass.

Ladson-Billings, G. (2004). Landing on the wrong note: The price we paid for Brown. 2004 DeWitt Wallace-Reader's Digest Distinguished Lecture. *Educational Researcher, 33*(7), 3–13.

Lapp, D., Fisher, D., Flood, J., & Cabello, A. (2001). An integrated approach to the teaching and assessment of language arts. In S. R. Hurley & J. V. Tinajero (Eds.), *Literacy assessment of second language learners* (pp. 1–26). Boston: Allyn & Bacon.

Lareau, A., & Horvat, E. M. (1999). Moments of social inclusion and exclusion: Race, class, and cultural capital in family-school relationships. *Sociology of Education, 72*, 37–53.

Laturnau, J. (2003). Standards-based instruction for English language learners. In G. G. García (Ed.), *English learners: Reaching the highest levels of English literacy* (pp. 286–306). Newark, DE: International Reading Association.

Lee, C. D. (1991). Big picture talkers/words walking without masters: The instructional implications of ethnic voices for an expanded literacy. *Journal of Negro Education*, 60(3), 291–304.

Lee, C. D. (1993). *Signifying as a scaffold for literary interpretation: The pedagogical implications of an African American discourse genre*. Urbana, IL: National Council of Teachers of English.

Lee, C. D. (1995). A culturally based cognitive apprenticeship: Teaching African American high school students skills in literary interpretation. *Reading Research Quarterly, 30*(4), 608–630.

Lee, C. D. (2000, April). Culture as a resource: Scaffolding literacy with low achieving African American adolescents. Paper presented at the Annual Meeting of the American Educational Research Association, New Orleans.

Lee, J. (2002). Racial and ethnic achievement gap trends: Reversing the progress toward equity? *Educational Researcher*, *31*(1), 3–12.

Lee, O., & Fradd, S. H. (1998). Science for all, including students from non-English-language backgrounds. *Educational Researcher, 27*(4), 12–21.

Lee, S. J. (1999). "Are you Chinese or what?" Ethnic identity among Asian Americans. In R. H. Sheets & E. R. Hollins (Eds.), *Racial and ethnic identity in school practices: Aspects of human development* (pp. 107–121). Mahwah, NJ: Lawrence Erlbaum.

Lee, S. J. (2001). More than "model minorities" or "delinquents": A look at Hmong American high school students. *Harvard Educational Review, 71*(3), 505–528.

Lefebvre, C. (1998). *Creole genesis and the acquisition of grammar: The case of Haitian Creole*. Cambridge, UK: Cambridge University Press.

LeMoine, N. (2001). Language variation and literacy acquisition in African American students. In J. L. Harris, A. G. Kamhi, & K. E. Pollock. *Literacy in African American communities* (pp. 169–194). Mahwah, NJ: Lawrence Erlbaum.

Lems, K. (2001). *Using music in the adult ESL classroom*. ERIC Digest. Washington, DC: National Clearinghouse for ESL Literacy in Education. (ERIC Document Reproduction Service No. ED459634)

Lewis, K. C. (2004). Instructional aides: Colleagues or cultural brokers? *The School Community Journal, 14*(1), 91–111.

Lewontin, R., Rose, S., & Kamin, L. J. (1984). *Not in our genes: Biology, ideology and human nature*. New York: Random House.

Li, J. (2002). Learning models in different cultures. In J. Bempechat & J. G. Elliott (Eds.), Learning in culture and context: Approaching the complexities of achievement motivation in student learning. *New Directions for Child and Adolescent Development, 96*, 45–63. San Francisco: Jossey-Bass.

Lindholm-Leary, K. (2001). *Dual language education*. Avon, UK: Multilingual Matters.

Lindholm-Leary, K., & Borsato, G. (2002). *Impact of two-way immersion on students' attitudes toward school and college*. Washington, DC: Center for Applied Linguistics. Retrieved July 18, 2005, from http://www.cal.org/resources/digest/0201lindholm.html

Lindsey, R. B., Robins, K. N., & Terrell, R. D. (2003). *Cultural proficiency: A manual for school leaders* (2nd ed.). Thousand Oaks, CA: Corwin Press.

Linger, D. T. (2001). The identity path of Eduardo Mori. In D. Holland & J. Lave (Eds.), *History in person: Enduring struggles, contentious practice, intimate identities* (pp. 217–244). Santa Fe: School of American Research Press.

Lipka, J., & Adams, E. (2004). *Culturally based math education as a way to improve Alaska Native students' math performance*. Athens, OH: The Appalachian Collaborative Center for Learning, Assessment, and Instruction in Mathematics Series. Retrieved January 20, 2004, from http://acclaim.coe.ohiou.edu/rc/rc_sub/pub/3_wp/list.asp

Lipka, J., Mohatt, G. V., & Ciulistet Group. (1998). *Transforming the culture of schools: Yup'ik Eskimo examples*. Mahwah, NJ: Lawrence Erlbaum.

Literacy Matters. (2005). *Text structure*. Newton, MA: Education Development Center. Retrieved July 11, 2005, from http://www.literacymatters.org/content/text/intro.htm

Lopez, G. R., Scribner, J. D., & Mahitivanichcha, K. (2001). Redefining parental involvement: Lessons from high-performing migrant-impacted schools. *American Educational Research Journal, 38*(2), 253–288.

Louie, V. (2004). *Compelled to excel: Immigration, education, and opportunity among Chinese Americans*. Stanford, CA: Stanford University Press.

Lucas, S. R. (1999). *Tracking inequality: Stratification and mobility in American high schools*. New York: Teachers College Press.

Lucas, T. (2000, November). Facilitating the transitions of secondary English language learners: Priorities for principals. *NASSP Bulletin, 84*(619), 2–16.

Lustig, M. W., & Koester, J. (1999). *Intercultural competence: Interpersonal communication across cultures* (3rd ed.). New York: Longman.

MacGregor, M., & Price, E. (1999). An exploration of aspects of language proficiency and algebra learning. *Journal for Research in Mathematics Education, 30*(4), 449–467.

Macias, J. (1992). The social nature of instruction in a Mexican school: Implications for U.S. classroom practice. *The Journal of Educational Issues of Language Minority Students, 10*(Special issue), 13–26.

Manitoba Education and Training, Native Education Directorate and Instructional Resources Unit. (2000). *Aboriginal peoples: Resources pertaining to First Nations, Inuit and Métis*. Winnipeg, Manitoba: Crown in Right of Manitoba.

Marzano, R. J. (2003). Direct vocabulary instruction: An idea whose time has come. In B. Williams (Ed.), *Closing the achievement gap: A vision for changing beliefs and practices* (2nd ed., pp. 48–66). Alexandria, VA: Association for Supervision and Curriculum Development.

Maslow, A. H. (1987). *Motivation and personality* (3rd ed.). New York: Harper & Row.

Maxwell, J. (2004). Causal explanation, qualitative research, and scientific inquiry in education. *Educational Researcher, 33*(2), 3–11.

McAllister, G., & Irvine, J. J. (2000). Cross cultural competency and multicultural teacher education. *Review of Educational Research, 70*, 1, 3–24.

McCadden, B. M. (1998). Why is Michael always getting timed out? Race, class and disciplining other people's children. In R. E. Butchart & B. McEwan (Eds.), *Classroom discipline in American schools: Problems and possibilities for democratic education* (pp. 109–134). Albany, NY: State University of New York Press.

McCaleb, S. P. (1997). *Building communities of learners: A collaboration among teachers, students, families, and community*. Mahwah, NJ: Lawrence Erlbaum.

McCarty, T. L. (2002). *A place to be Navajo*. Mahwah, NJ: Lawrence Erlbaum.

McCollum, P. (1991). Cross-cultural perspectives on classroom discourse and literacy. In E. H. Hiebert, (Ed.), *Literacy for a diverse society: Perspectives, practices, and policies* (pp. 108–121). New York: Teachers College Press.

Mednick, A. (2003). The heart of student learning and leadership: Relationships, respect and responsibility. *Conversations*, *3*(2), 1–10. Retrieved September 12, 2004, from www.turningpts.org/pdf/conversations_sorubg03.pdf

Mehan, H., Hubbard, L., & Villanueva, I. (1994). Forming academic identities: Accommodation without assimilation among involuntary minorities. *Anthropology & Education Quarterly, 25*(2), 91–117.

Mehan, H., Lintz, A., Okamoto, D., & Wills, J. (1995). Ethnographic studies of multicultural education in classrooms and schools. In J. Banks & C. A. M. Banks (Eds.), *Handbook of research on multicultural education* (pp. 129–144). San Francisco: Jossey-Bass.

Meier, T. (1999). The case for Ebonics as part of exemplary teacher preparation. In C. T. Adger, D. Christian, & O. Taylor (Eds.), *Making the connection: Language and academic achievement among African American students* (pp. 97–114). Washington, DC: Center for Applied Linguistics and McHenry, IL: Delta Systems Co, Inc.

Merriam, S. B. (2001). *Qualitative research and case study applications in education*. San Francisco: Jossey-Bass.

Mesa-Bains, A. (1997). Commentary. In B. Farr & E. Trumbull, *Assessment alternatives for diverse classrooms* (pp. 28–33). Norwood, MA: Christopher-Gordon.

Meyer, B. J. F. (1975). *The organization of prose and its effects on memory*. Amsterdam: North-Holland.

Meyer, B. J. F., Brandt, D. M., & Bluth, G. J. (1980). Use of top-level structure in text: Key for reading comprehension of ninth-grade students. *Reading Research Quarterly, 16*, 72–103.

Minnesota Board of Education. Minnesota Rules, Chapter 8710, Standards of Effective Practice for Teachers (8710.2000). MN: Author. Retrieved April 21, 2005, from www.revisor.leg.state.mn.us/arule/8710/2000.html

Moles, O. C. (1993). Collaboration between schools and disadvantaged parents: Obstacles and openings. In N. Chavkin (Ed.), *Families and schools in a pluralistic society* (pp. 21–49). New York: State University of New York Press.

Moll, L. C., Amanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory Into Practice, 31*(2), 132–141.

Monzó, L. D., & Rueda, R. (2001). *Sociocultural factors in social relationships: Examining Latino teachers' and paraeducators' interactions with Latino students* (Research Report 9). Santa Cruz, CA: Center for Research on Education, Diversity, and Excellence (CREDE).

Mora, J. K. (2004). *Organizing for literacy instruction*. Retrieved March 24, 2004, from http://coe.sdsu.edu/people/jmora/LiteracyFramework/

Morris, R. (2004). Cultural diversity and Brown v. Board of Education after 50 years. *Professing Education, 3*(1), 8–14.

Muñiz-Swicegood, M. (1994). The effects of metacognitive reading strategy training on the reading performance of student reading analysis strategies of third grade bilingual students. *Bilingual Research Journal, 18*(1&2), 83–97.

Muñoz, V. (1997). Ethnicity and education forum: What difference does difference make? Panel member. *Harvard Educational Review, 67*(2), 169–187.

Muth, K. D., & Alvermann, D. E. (1999). *Teaching and learning in the middle grades*. Needham Heights, MA: Allyn & Bacon.

Nagy, W. E., & Scott, J. A. (2000). Vocabulary processes. In M. L. Kamil, P. B. Mosenthal, P. D. Pearson, & R. Barr (Eds.), *Handbook of reading research* (Vol. 3, pp. 269–284). Mahwah, NJ: Lawrence Erlbaum.

Nathensen-Mejía, S., & Escamilla, K. (2003). Connecting with Latino children: Bridging cultural gaps with children's literature. *Bilingual Research Journal, 27*(1), 101–116.

National Board for Professional Teaching Standards (NBPTS). (1998). *English as a new language standards*. Arlington, VA: Author. Retrieved Sept. 14, 2005, from http://www.nbpts.org/pdf/ecya_enl.pdf

National Board for Professional Teaching Standards (NBPTS). (2002). *What teachers should know and be able to do*. Arlington, VA: Author. Retrieved Sept. 14, 2005, www.nbpts.org/pdf/coreprops.pdf

National Center for Education Statistics (NCES). (2001). *High school academic curriculum and the persistence path through college*. Washington, DC: Author. Retrieved August 31, 2005, http://nces.ed.gov/pubsearch/pubsinfo.asp?pubid=2001163

National Center for Education Statistics (NCES). (2002). *The nation's report card. State profiles school year 2001–2002*. Washington, DC: U.S. Department of Education.

National Center for Education Statistics (NCES). (2003). *Overview of public elementary and secondary schools and districts: School year 2001–2002*. Retrieved Sept. 15, 2005, from http://nces.ed.gov/pubs2003/overview03/index.

National Clearinghouse for English Language Acquisition. (2003). *The growing numbers of limited English proficient students*, 1990–1991, 2001–2002. Retrieved Sept. 19, 2005, from http://www.ncela.gwu.edu/policy/states/reports/statedata/2002LEP/Growing_LEP0203.pdf

National Council for Accreditation of Teacher Education. (2002). *Professional standards for the accreditation of schools, colleges, and departments of education*. Washington, DC: Author. Retrieved May 27, 2005, from www.ncate.org/documents/unit_stnds_2002.pdf

National Council of Teachers of Mathematics. (2003). *Principles and standards for school mathematics*. Author.

Navarro, M. (2003, November 9). Going beyond black and white, Hispanics in census pick "Other." *The New York Times*, pp. 1, 21.

National Reading Panel. (2000). *Teaching children to read*. Washington, DC: National Institute of Child Health and Human Development.

Nelson-Barber, S., LaFrance, J., Trumbull, E., & Aburto, S. (in press). Culturally-responsive program evaluation. In S. Hood, R. Hopson, & H. Frierson (Eds.). *The role of culture and cultural context in evaluation: A mandate for inclusion, the discovery of truth and understanding*. Greenwich, CT: Information Age Publishing.

Nelson-Barber, S., & Mitchell, J. (1992). Restructuring for diversity: Five regional portraits. In M. Dilworth (Ed.), *Diversity in teacher education: New expectations* (pp. 229–262). San Francisco: Jossey-Bass.

Nelson-Barber, S., Trumbull, E., & Wenn, R. (2000). *The coconut wireless project: Sharing culturally responsive pedagogy through the world wide web*. Honolulu: Pacific Resources for Education and Learning.

Nelson-LeGall, S., & Resnick, L. (1998). Help seeking, achievement motivation, and the social practice of intelligence in school. In S. A. Karabenick (Ed.), *Strategic help seeking: Implications for learning and teaching* (pp. 39–60). Mahwah, NJ: Lawrence Erlbaum.

Nettle, D., & Romaine, S. (2000). *Vanishing voices: The extinction of the world's languages*. New York: Oxford University Press.

Nieto, S. (2002). *Language, culture, and teaching: Critical perspectives for a new century*. Mahwah, NJ: Lawrence Erlbaum.

No Child Left Behind Act. Pub. L. No. 107-110, 115 Stat. 1425 (2002).

Oakes, J. (1985). *Keeping track: How schools structure inequality*. New Haven: Yale University Press.

Oakes, J., Muir, K., & Joseph, R. (2000, May). *Course taking and achievement: Inequalities that endure and change*. Paper presented at the National Institute for Science Education Annual Meeting, Southfield, MI.

Oakes, J., Quartz, K., Ryan, S., & Lipton, M. (2000). *Becoming good American schools*. San Francisco: Jossey-Bass.

O'Connor, M. C. (1989). Aspects of differential performance by minorities on standardized tests: Linguistic and sociocultural factors. In B. R. Gifford (Ed.), *Test policy and performance: Education, language, and culture* (pp. 129–181). Boston: Kluwer Academic Publishers.

Ogbu, J. U. (1995). Origins of human competence: A cultural-ecological perspective. In N. R. Goldberger & J. B. Veroff (Eds.), *The culture and psychology reader* (pp. 245-275). New York: New York University Press.

Oka, H. (2003). A non-native approach to ELT: Universal or Asian? *Asian EFL Journal*, 1–8.

Olmedo, E. L. (1981). Testing linguistic minorities. *American Psychologist, 36*(10), 1078–1085.

O'Neil, J. (October, 1992). On tracking and individual differences: A conversation with Jeannie Oakes. *Educational Leadership, 50*(2), 18–21.

Onikama, D. L., Hammond, O. W., & Koki, S. (1998). *Family involvement in education: A synthesis of research for Pacific educators*. Honolulu: Pacific Resources for Education and Learning.

Orfield, G., Losen, D., Wald, J., & Swanson. (2004). *Losing our future: How minority youth are being left behind by the graduation rate crisis*. Cambridge, MA: The Civil Rights Project at Harvard University.

Osterman, K. F. (2000). Students' need for belonging in the school community. *Review of Educational Research, 70*(3), 323–367.

Ovando, C. J., & Collier, V. P. (1998). Bilingual and ESL classrooms: Teaching in multicultural contexts (2nd ed.). Boston: McGraw Hill.

Oxley, D. (2005). *Small learning communities: A review of the research*. Philadelphia: The Mid-Atlantic Regional Educational Laboratory at Temple University, Center for Research in Human Development and Education.

Padrón, Y. N. (1992). The effect of strategy instruction on bilingual students' cognitive strategy use in reading. *Bilingual Research Journal, 16*(3&4), 35–51.

Palincsar, A. S., & Brown, A. L. (1986). Interactive teaching to promote independent learning from text. *The Reading Teacher, 39*, 771–777.

Palincsar, A. S., & David, Y. M. (1991). Promoting literacy through classroom dialogue. In E. H. Hiebert (Ed.), *Literacy for a diverse society: Perspectives, practices, and policies* (pp. 122–140). New York: Teachers College Press.

Panofsky, C. P. (1994). Developing the representational functions of language: The role of parent-child book-reading activity. In V. John-Steiner, C. P. Panofsky, & L.W. Smith (Eds.), *Sociocultural approaches to language and literacy: An interactionist perspective*. New York: Cambridge University Press.

Parkerson, A. H. (2004). Time for a change: Rethinking the development of women and girls. *Educational Researcher, 33*(6), 29–34.

Pearson, P. D. (2003). *Facilitating comprehension*. Retrieved July 29, 2003, from http://www.ciera.org/library/presos/2002/2002csi/2002csipearson/02csidpf.pdf

Peregoy, S., & Boyle, O. (2001). *Reading, writing, & learning in ESL*. New York: Addison Wesley Longman.

Perry, P. (2002). *Shades of white: White kids and racial identity in high school*. Durham, NC: Duke University Press.

Perry, T. (2003). Freedom for literacy and literacy for freedom: The African-American philosophy of education. In T. Perry, C. Steele, & A. Hilliard III (Eds.), *Young, gifted, and black* (pp. 11–51). Boston: Beacon Press.

Peterz, K. S. (1999). The overrepresentation of black students in special education classrooms. *In Motion Magazine*. Retrieved February 22, 2001, from http://www.inmotionmagazine.com/peterz1.html

Pérez, B. (2004). Writing across writing systems. In B. Pérez (Ed.), *Sociocultural contexts of language and literacy* (pp. 57–75). Mahwah, NJ: Lawrence Erlbaum.

Philips, S. U. (1983). *The invisible culture: Communication in classroom and community on the Warm Springs Indian Reservation*. New York: Longman.

Phinney, J. S. (1993). A three-stage model of ethnic identity development in adolescence. In M. E. Bernal & G. P. Knight (Eds.), *Ethnic identity: Formation and transmission among Hispanics and other minorities* (pp. 61–79). Albany: State University of New York Press.

Phinney, J. S., & Devich-Navarro, M. (1997). Variations in bicultural identification among African American and Mexican American adolescents. *Journal of Research on Adolescence, 7*(1), 3–32.

Pinker, S. (1994). *The language instinct*. New York: HarperCollins.

Pollock, M. (2001). How the question we ask most about race in education is the very question we most suppress. *Educational Researcher, 30*(9), 2–12.

Popham, W. J. (2001). *The truth about testing: An educator's call to action*. Alexandria, VA: Association for Supervision and Curriculum Development.

Powell, R. R. (1996). The music is why I teach: Intuitive strategies of successful teachers in culturally diverse learning environments. *Teaching and Teacher Education, 12*(1), 49–61.

Powers, J. M. (2004). High-stakes accountability and equity: Using evidence from California's public schools accountability act to address issues in *Williams v. State of California*. *American Educational Research Journal, 41*(4), 763–795.

Pressley, M. (1999). Self-regulated comprehension processing and its development through instruction. In L. B. Gambrell, L. M. Morrow, S. B. Neuman, & M. Pressley, *Best practices in literacy instruction* (pp. 90–97). New York: Guilford Press.

Pressley, M. (2002). Metacognition and self-regulated comprehension. In A. E. Farstrup, & S. Samuels (Eds.), *What research has to say about reading instruction* (pp. 291–309). Newark, DE: International Reading Association.

Pressley, M., Wood, E., Woloshyn, V. E., Martin, V., King, A., & Menke, D. (1992). Encouraging mindful use of prior knowledge: Attempting to construct explanatory answers facilitates learning. *Educational Psychologist, 27*, 91–110.

Quiocho, A., & Rios, F. (2000). The power of their presence: Minority group teachers and schooling. *Review of Educational Research, 70*(4), 485–528.

Raeff, C., Greenfield, P. M., & Quiroz, B. (2000). Conceptualizing interpersonal relationships in the cultural contexts of individualism and collectivism. In S. Harkness, C. Raeff, & C. Super (Eds.), *New directions in child and adolescent development, Variability in the social construction of the child, No. 87.* (pp. 59–74). San Francisco: Jossey-Bass.

Ramírez, J. D., Yuen, S. J., Ramey, D. R., Pasta, D. J., & Billings, D. K. (1991). *Final report: Longitudinal study of structured immersion strategy, early-exit, and late-exit transitional programs for language-minority children. Executive summary.* San Mateo, CA: Aguirre International.

Reder, S. (1994). Practice-engagement theory: A sociocultural approach to literacy across languages and cultures. In B. M. Ferdman, R. M. Weber, & A. G. Ramírez (Eds.), *Literacy across languages and cultures* (pp. 33–74). New York: State University of New York Press.

Reder, S., & Green, K. (1983). Contrasting patterns of literacy in an Alaska fishing village. *International Journal of the Sociology of Language, 42*, 9–39.

Reese, L. (2002). Parental strategies in contrasting cultural settings: Families in Mexico and El Norte. *Anthropology & Education Quarterly, 33*, 30–59.

Reese, L., Balzano, S., Gallimore, R., & Goldenberg, C. (1995). The concept of *educación*: Latino family values and American schooling. *International Journal of Educational Research, 23*(1), 57–81.

Reyhner, J. (Ed.). (1992). *Teaching American Indian students*. Norman, OK: University of Oklahoma Press.

Rickford, J. R. (1999). Language diversity and academic achievement in the education of African American students—An overview of the issues. In C. T. Adger, D. Christian, & O. Taylor (Eds.), *Making the connection: Language and academic achievement among African American students* (pp. 1–29). Washington, DC: Center for Applied Linguistics and McHenry, IL: Delta Systems Co, Inc.

Rivera, C., & Collum, E. (2004, January). *An analysis of state assessment policies addressing the accommodation of English language learners*. Paper presented at the National Assessment Governing Board Conference, Washington, DC. Retrieved May 24, 2005, from http://www.nagb.org/pubs/conferences/rivera.pdf

Rivera, C., Vincent, C., Hafner, A., & LaCelle-Peterson, M. (1997). *Statewide assessment programs: Policies and practices for the inclusion of limited English proficient students*. Washington, DC: Department of Education. (ERIC/AE Digest Series EDO-TM-97-02)

Rogoff, B. (2003). *The cultural nature of human development*. Oxford, UK: Oxford University Press.

Romero, M. (1994). Identifying giftedness among Keresan Pueblo Indians: The Keres study. *Journal of American Indian Education, 34*(1), 35–58.

Root, M. P. P. (1999). The biracial baby boom: Understanding ecological constructions of racial identity in the 21st century. In R. H. Sheets & E. R. Hollins (Eds.), *Racial and ethnic identity in school practices: Aspects of human development* (pp. 67–89). Mahwah, NJ: Lawrence Erlbaum.

Roscigno, V. J. (1998). Race and the reproduction of educational disadvantage. *Social Forces, 76*, 1033–1060.

Rothstein-Fisch, C., & Trumbull, E. (in preparation). Classroom organization and management: Accounting for culture.

Rothstein-Fisch, C., Trumbull, E., Isaac, A., Daley, C., & Pérez, A. (2003). When "helping someone else" is the right answer: Teachers bridge cultures in assessment. *Journal of Latinos and Education, 2*(3), 123–140.

Salzmann, Z. (1993). *Language, culture, and society: An introduction to linguistic anthropology*. Boulder, CO: Westview Press.

Sanchez, G. I. (1934). Bilingualism and mental measures: A word of caution. *Journal of Applied Psychology, 18,* 765–772.

Saunders, W. M., & Goldenberg, C. (1999). The effects of instructional conversations and literature logs on limited- and fluent-English-proficient students' story comprehension and thematic understanding. *The Elementary School Journal,* 99(4), 277–301.

Schieffelin, B. B., & Ochs, E. (Eds.). (1986). *Language socialization across cultures*. Cambridge, UK: Cambridge University Press.

Schofield, J. W. (1995). Improving intergroup relations. In J. A. Banks & C. A. M. Banks (Eds.), *Handbook of research on multicultural education* (pp. 635–646). New York: Macmillan.

Schwartz, W. (2001). *School practices for equitable discipline of African American students*. New York: ERIC Clearinghouse on Urban Education (ERIC Digest Number 166, Document Reproduction Service No. ED455343 2001-09-00.) Retrieved Sept. 30, 2005, from http://www.ericdigests.org/2002-1/discipline.html>http://www.ericdigests.org/2002-1/discipline.html

Secada, W. (1992). Race, ethnicity, social class, language, and achievement in mathematics. In D. A. Grouws (Ed.), *Handbook of research on mathematics teaching and learning* (pp. 623–660). New York: MacMillan.

Sharan, S., & Shachar, H. (1988). *Language and learning in the cooperative classroom*. New York: Springer-Verlag.

Shavelson, R. J., & Towne, L. (Eds.). (2002). *Scientific research in education*. Washington, DC: National Academy Press.

Shaw, J. (1997). "The test was explein with secretly words": Reflections on performance assessment of English language learners. In B. Farr & E. Trumbull, *Assessment alternatives for diverse learners* (pp. 334–342). Norwood, MA: Christopher-Gordon.

Sheets, R. H. (1995). From remedial to gifted: Effects of culturally centered pedagogy. *Theory Into Practice, 34*(3), 186–193.

Sheets, R. H. (1999a). Human development and ethnic identity. In R. H. Sheets & E. R. Hollins (Eds.), *Racial and ethnic identity in school practices: Aspects of human development* (pp. 91–105). Mahwah, NJ: Lawrence Erlbaum.

Sheets, R. H. (1999b). Relating competence in an urban classroom to ethnic identity development. In R. H. Sheets & E. R. Hollins (Eds.), *Racial and ethnic identity in school practices: Aspects of human development* (pp. 157–178). Mahwah, NJ: Lawrence Erlbaum.

Sheets, R. H. (2005). *Diversity pedagogy: Examining the role of culture in the teaching-learning process*. Boston, MA: Pearson Education.

Sheets, R. H., & Gay, G. (1996). Student perceptions of disciplinary conflict in ethnically diverse classrooms. *NASSP Bulletin, 80*(580), 84–94.

Sheets, R. H., & Hollins, E. R. (Eds.), *Racial and ethnic identity in school practices: Aspects of human development* (pp. 107–121). Mahwah, NJ: Lawrence Erlbaum.

Short, D. J., Crandall, J., & Christian, D. (1989). *How to integrate language and content instruction: A training manual*. Washington, DC: Center for Applied Linguistics.

Singleton, G., & Linton, C. (in press). *Courageous conversations about race: A field guide for achieving equity in schools*. Thousand Oaks, CA: Corwin Press.

Simons, E. R. (with Daniels, K., Yearwood, J., & Walker, D.). (1999). Diversifying curriculum in multicultural classrooms: "You can't be what you can't see." In S. W. Freedman, E. R. Simons, J. S. Kalnin, A. Casareno, & The M-Class Teams, (Eds.), *Inside city schools: Investigating literacy in multicultural classrooms*. New York: Teachers College Press and Urbana, IL: National Council of Teachers of English.

Slavin, R., & Cheung, A. (2003). *Effective reading programs for English language learners: A best-evidence synthesis* (Report No. 66). Center for Research on the Education of Students Placed at Risk (CRESPAR). Baltimore, MD: Johns Hopkins University.

Smrekar, C., & Cohen-Vogel, L. (2001). The voices of parents: Rethinking the intersection of family and school. *Peabody Journal of Education, 76*(2), 75–101.

Smrekar, C., Guthrie, J. W., Owens, D. E., & Sims, G. (2001). *March toward excellence: School success and minority student achievement in Department of Defense Schools. A report to the National Education Goals panel.* Washington, DC: National Education Goals Panel.

Snow, C. E. (1990). Rationales for native language instruction in the education of language minority children: Evidence from research. In A. Padilla, H. Fairchild, & C. Valadez (Eds.), *Bilingual education: Issues and strategies* (pp. 60–74). Newbury Park, CA: Sage.

Snow, C. E., Burns, M. S., & Griffin, P. (Eds.). (1998). *Preventing reading difficulties in young children*. Committee on the Prevention of Reading Difficulties in Young Children, Commission on Behavioral and Social Sciences and Education, National Research Council. Washington, DC: National Academy Press.

Solano-Flores, G., & Trumbull, E. (2003). Examining language in context: The need for new research and practice paradigms in the testing of English language learners. *Educational Researcher, 32*(2), 3–13.

Solano-Flores, G., Trumbull, E., & Nelson-Barber, S. (2002). Concurrent development of dual language assessments: An alternative to translating tests for linguistic minorities. *International Journal of Testing, 2*(2), 107–129.

Solomon, J., & Rhodes, N. R. (1995). *Conceptualizing academic language* (Research Report 15). National Center for Research on Cultural Diversity and Second Language Learning. Retrieved August 27, 2004, from http://www.ncela.gwu.edu/pubs/ncrcds11/rr15.htm

Solomon, D., Watson, M., Battistich, V., Schaps, E., & Delucchi, K. (1996). Creating classrooms that students experience as communities. *American Journal of Community Psychology, 24*(6), 719–748.

Söter, A. (1988). The second language learner and cultural transfer in narration. In A. C. Purves (Ed.), *Writing across languages and cultures: Issues in contrastive rhetoric. Written communication annual: An international survey of research and theory* (Vol. 2., pp. 177–205). San Francisco: Sage.

Sparks, D. (2002). Conversations about race need to be fearless: An interview with Glenn Singleton. *Journal of Staff Development, 23*(4), 60–64.

Spindler, G. (1982). General introduction. In G. Spindler (Ed.), *Doing the ethnography of schooling* (pp. 1–13). Prospect Heights, IL: Waveland Press.

Spindler, G., & Spindler, L. (1992). Cultural process and ethnography: An anthropological perspective. In M. D. LeCompte, W. L. Millroy, & J. Preisle (Eds.), *The handbook of qualitative research in education* (pp. 53–92). San Diego, CA: Academic Press.

Stanton-Salazar, R. D. (1997). A social capital framework for understanding the socialization of racial minority children and youths. *Harvard Educational Review, 67*(1), 1–39.

Steele, C. M., & Aronson J. (1995). Stereotype threat and the intellectual test performance of African Americans. *Journal of Personality and Social Psychology, 69*, 797–811.

Steele, C. M., & Aronson, J. (1998). Stereotype threat and the test performance of academically successful African Americans. In C. Jencks & M. Phillips, (Eds.), *The black-white test score gap* (pp. 401–430). Washington, DC: Brookings Institution Press.

Stringfield, S., Datnow, A., Ross, S., & Snively, F. (1998). Scaling up school restructuring in multicultural, multilingual contexts: Early observations from Sunland County. *Education and Urban Society, 30*, 326–357.

Suarez-Orozco, C., & Suarez-Orozco, M. (1995). *Transformations: Migration, family life, and achievement motivation among Latino and white adolescents*. Stanford, CA: Stanford University Press.

Suina, J. H., & Smolkin, L. B. (1994). From natal culture to school culture to dominant society culture: Supporting transitions for Pueblo Indian students. In P. M. Greenfield & R. Cocking (Eds.), *Cross-cultural roots of minority child development* (pp. 115–130). Hillsdale, NJ: Lawrence Erlbaum.

Super, C. M., & Harkness, S. (2002). Culture structures the environment for development. *Human Development, 45*(2), 270–274.

Swisher, K., & Deyhle, D. (1992). Adapting instruction to culture. In J. Reyhner (Ed.), *Teaching American Indian students* (pp. 81–95). Norman, OK: University of Oklahoma Press.

Tabors, P. O. (1997). *One child, two languages*. Baltimore, MD: Brookes.

Tabors, P. O., & Snow, C. E. (2001). Young bilingual children and early literacy development. In S. B. Neuman & D. K. Dickinson (Eds.), *Handbook of early literacy research* (pp. 159–178). New York: The Guilford Press.

Takaki, R. (1993). *A different mirror: A history of multicultural America*. Boston: Little, Brown & Co.

Tatum, B. D. (1992). Talking about race, learning about racism: The application of racial identity development theory in the classroom. *Harvard Educational Review, 62*(1), 1–24.

Tatum, B. D. (1997). *Why are all the black kids sitting together in the cafeteria? And other conversations about race*. New York: Basic Books.

Tatum, B. D. (2002). Choosing to be Black: The ultimate White privilege? In B. Singley (Ed.), *When race becomes real: Black and White writers confront their personal histories* (pp. 215–224). Chicago: Lawrence Hill Books.

Te, H. D. (1995). Understanding southeast Asian students. In L. R. L. Cheng (Ed.), *Integrating language and learning for inclusion: An Asian-Pacific focus*. San Diego, CA: Singular Publishing Group.

Teacher Education Accreditation Council. (2004). *Accreditation goals and principles. Multicultural perspectives and understanding.* Retrieved September 30, 2005, from http://www.teac.org/accreditation/goals/multicultural.asp

Tharp, R. G., Estrada, P., Dalton, S. S., & Yamauchi, L. A. (2000). *Teaching transformed: Achieving excellence, fairness, inclusion, and harmony*. Boulder, CO: Westview Press.

Thomas, W. P., & Collier, V. P. (2002). *A national study of school effectiveness for language minority students' long-term academic achievement. Final report executive summary.* Santa Cruz, CA: Center for Research on Educational, Diversity, and Excellence (CREDE). Retrieved July 8, 2004, from http://crede.ucsc.edu/research/llaa/1.1_es.html

Tiedt, P. L., & Tiedt, I. M. (1990). *Multicultural teaching: A handbook of activities, information and resources* (3rd ed.). Boston: Allyn & Bacon.

Tinajero, J. V., & Hurley, S. R. (Eds.). (2001). *Literacy assessment of second language learners*. Boston: Allyn & Bacon.

Tonemah, S. (1991). Philosophical perspectives of gifted and talented American Indian education. *Journal of American Indian Education, 31*(1), 3–9.

Trueba, H. T. (1993). The relevance of theory on language and culture with pedagogical practices. In B. J. Merino, H. T. Trueba, & F. A. Samaniego (Eds.), *Language and culture in learning: Teaching Spanish to native speakers of Spanish.* Washington, DC: The Falmer Press.

Trueba, H. T. (2002). Multiple ethnic, racial, and cultural identities in action: From marginality to a new cultural capital in modern society. *Journal of Latinos and Education, 1*(1), 7–28.

Trumbull, E., Diaz-Meza, R., & Hasan, A. (in press). Using cultural knowledge to inform literacy practices: Teacher innovations from the Bridging Cultures project. In P. M. Greenfield, A. Isaac, E. Trumbull, C. Rothstein-Fisch, & B. Quiroz (Eds.), *Bridging cultures in U.S. classrooms*. New York: Sage Foundation.

Trumbull E., & Farr, B. (2005). *Language and learning: What teachers need to know*. Norwood, MA: Christopher-Gordon.

Trumbull, E., Rothstein-Fisch, C., Greenfield, P. M., & Quiroz, B. (2001). *Bridging cultures between home and school: A guide for teachers*. Mahwah, NJ: Lawrence Erlbaum.

Trumbull, E., Rothstein-Fisch, C., & Hernandez, E. (2003). Parent involvement—according to whose values? *School Community Journal, 13*(2), 45–72.

Tschannen-Moran, M., Woolfolk Hoy, A., & Hoy, W. K. (1998). Teacher efficacy: Its meaning and measure. *Review of Educational Research, 68*, 202–248.

Turner, S. E. (2000). A comment on "poor school funding, child poverty, and mathematics achievement." *Educational Researcher, 29*(5), 15–18.

U.S. Department of Education, Office of Educational Research and Improvement (OERI). (1999). *Answers in the toolbox*. Washington, DC: Author. Retrieved Sept. 13, 2005, from http://www.ed.gov/pubs/Toolbox/index.html

U.S. Department of Education, Office of the Undersecretary. (2002). *No child left behind: A desktop reference*. Washington, DC: Author.

Valdés, G. (1996). *Con respeto*. New York: Teachers College Press.

Valdés, G. (1998). The world outside and inside schools: Language and immigrant children. *Educational Researcher, 27*(6), 4–18.

Valdés, G., & Figueroa, R. (1994). *Bilingualism and testing: A special case of bias*. Norwood, NJ: Ablex.

Valenzuela, A. (1999). *Subtractive schooling: U.S.-Mexican youth and the politics of caring*. Albany: State University of New York Press.

van Broekhuizen, L. D., & Dougherty, B. (1999). *Teacher diversity: Implications for professional development*. Honolulu: Pacific Resources for Education and Learning.

Velasco, A. E., Maples, S., Mickelson, R. A., & Greene, A. (2002, April). *How race and class shape parental involvement in the high school course selection process*. Paper presented at the Annual Meeting of the American Educational Research Association, New Orleans, LA.

Villegas, A. M. (1991). *Culturally responsive pedagogy for the 1990s and beyond*. Washington, DC: ERIC Clearinghouse on Teacher Education. (ERIC Document No. ED339698)

Villegas, A. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education, 53*(1), 20–32.

Villegas, A., & Lucas, T. (2002). *Educating culturally responsive teachers: A coherent approach*. Albany, NY: SUNY Press.

Vygotsky, L. S. (1962). *Thought and language* (E. Hanfmann & G. Vakar, Trans.). Cambridge, MA: MIT Press.

Vygotsky, L. S. (1978). *Mind in society* (A. R. Luria, Trans.). Cambridge, MA: Harvard University Press.

Wallace, K. R. (2001). *Relative/outsider: The art and politics of identity among mixed heritage students*. Westport, CT: Ablex.

Wallace, K. R. (2004). Situating multiethnic identity: Contributions of discourse theory to the study of mixed heritage students. *Journal of Language, Identity, and Education, 3*(3), 195–213.

Walqui, A. (2000). *Access and engagement: Program design and instructional approaches for immigrant students in secondary school*. McHenry, IL: Delta Systems Inc.

Watt, K. M., Powell, C. A., & Mendiola, A. D. (2004). Implications of one comprehensive school reform model for secondary school students underrepresented in higher education. *Journal of Education for Students Placed at Risk (JESPAR), 9*(3), 241–259.

Webb, N. W., Farivar, S. H., & Mastergeorge, A. M. (2001). *Productive helping in cooperative groups* (CSE Technical Report No. 555). Los Angeles: Center for the Study of Evaluation, National Center for Research on Evaluation, Standards, and Student Testing.

Weis, L., & Fine, M. (Eds.). (1993). *Beyond silenced voices: Class, race, and gender in United States schools* (Suny Series, Frontiers in Education). Albany, NY: State University of New York Press.

Weisner, T. S. (2002). Ecocultural understanding of children's developmental pathways. *Human Development, 45*, 275–281.

Weissglass, J. (2001). Racism and the achievement gap: Moving beyond the celebration of diversity to create healing communities. *Education Week, 49*, 72.

Wiggins, G. (1993). *Assessing student performance: Exploring the purpose and limits of testing*. San Francisco: Jossey-Bass.

Wilcox, K. (1982). Ethnography as a methodology and its application to the study of schooling: A review. In G. Spindler (Ed.), *Doing the ethnography of schooling* (pp. 456–488). New York: CBS Publishing.

Winter, P.C. (with Study Group on Using Multiple Measures of Student Achievement, P. La Marca, Chair). (2001). *Combining information from multiple measures of student achievement for school-level decision making: An overview of issues and approaches*. Washington, DC: Council of Chief State School Officers.

Wolfram, W., Adger, C. T., & Christian, D. (1999). *Dialects in schools and communities*. Mahwah, NJ: Lawrence Erlbaum.

Wong-Fillmore, L. (1991). When learning a second language means losing the first. *Early Childhood Research Quarterly, 6*, 323–346.

Wong-Fillmore, L. (1997). Equity and education in the age of new racism: Issues for educators. *Social Justice, 24*(2), 119–132.

Wong-Fillmore, L., & Snow, C. E. (2000). *What teachers need to know about language*. Washington, DC: U.S. Department of Education, Office of Educational Research and Improvement.

Wood, D. J., Bruner, J. S., & Ross, G. (1976). The role of tutoring in problem solving. *Journal of Child Psychology and Psychiatry, 17*(2), 89–100.

Young, M. D. (1999). Multifocal educational policy research: Toward a method for enhancing traditional educational policy studies. *American Educational Research Journal, 36*(4), 677–714.

Zaharlick, A. (1992). Ethnography in anthropology and its value for education. *Theory Into Practice, 31*(2), 116–125.

Zentella, A. C. (1997). *Growing up bilingual: Puerto Rican children in New York*. Oxford: Blackwell.

PACIFIC RESOURCES FOR EDUCATION AND LEARNING (PREL)

Board of Directors

Chief State School Officers

Juan Flores
Patricia Hamamoto
Rita Hocog Inos
Mario Katosang
Wilfred I. Kendall
Henry Robert
Casiano Shoniber
Rosa Tacheliol
Lui Tuitele
Kangichy Welle

Constituent Representatives

James P. Croghan, S.J.
Randy Hitz
John Mangefel
Nena Nena
Zita Pangelinan
Malua T. Peter
Kiorong Sam
Laurence Vogel
Lynne Waihe'e
Surangel Whipps, Jr.

The Education Alliance at Brown University
Northeast and Islands Regional Educational Laboratory (LAB)

LAB Directors and Board

Adeline Becker
Executive Director, The Education Alliance

Mary-Beth Fafard
Executive Director, The LAB at Brown University

Peter McWalters
Chair, LAB Board of Governors

Aminda Gentile
Vice Chair, LAB Board of Governors

Board Members

Rafael Aragunde Torres
Alice Carlan
Richard H. Cate
Charles F. Desmond
Edward J. Doherty
David Driscoll
Michele Forman
Susan A. Gendron
Noreen Michael
Richard P. Mills
Elizabeth Neale
Peter J. Negroni
Basan N. Nembirkow
C. Patrick Proctor, Sr.
Robin D. Rapaport
Betty J. Sternberg
Lyonel B. Tracy



222 Richmond Street
Suite 300
Providence, RI 02906
www.alliance.brown.edu



Pacific Resources for Education and Learning
900 Fort Street Mall, Suite 1300
Honolulu, HI 96813-3718
www.prel.org



222 Richmond Street
Suite 300
Providence, RI 02906
www.alliance.brown.edu



Pacific Resources for Education and Learning
900 Fort Street Mall, Suite 1300
Honolulu, HI 96813-3718
www.prel.org