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Cultural Proficiency in Education: A Review of the Literature focused on Teachers, School Leaders, and Schools



By Cady Landa, M.P.P
March, 2011



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Cady Landa is a doctoral student at Brandeis University's Florence Heller School for Social Policy and Management and a summer 2010 intern at the Gastón Institute at UMass Boston working with Miren Uriarte. Support for this project was provided by The Barr Foundation.

The Mauricio Gastón Institute for Latino Community Development and Public Policy was established in 1989 at the University of Massachusetts-Boston by the Massachusetts State Legislature at the behest of Latino community leaders and scholars in response to a need for improved understanding of the Latino experience in the Commonwealth. The mission of the Institute is to inform policy makers about issues vital to the state's growing Latino community and to provide this community with information and analysis necessary for effective participation in public policy development.

This report was edited by Jim O'Brien
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TABLE OF CONTENTS

Preface the Gastón Institute	4
Introduction by Sociedad Latina	6
Summary of Findings	8
Cultural Proficiency in Education: A Review of the Literature Focused on Teachers, School Leaders, and Schools	12
I. Definition of Cultural Competency and Proficiency in the Field of Education	12
II. Effects of Cultural Competence and Proficiency in Schools	16
A. Studies Examining the Effects of Cultural Matching Strategies	
B. Individual Studies on Cultural Mismatch and Matching	
C. Studies on Supporting Positive Inter-Group Relations among Children and Youth from Different Cultural Groups	
III. Skills, Knowledge, and Attitudes Contributing to the Cultural Competence of School Staff	22
A. Teachers' Skills	
B. Required Knowledge for Teachers	
C. Attitudes or Dispositions Associated with the Cultural Competence of Teachers	
D. Skills and Areas of Knowledge Required by Leaders of Culturally Competent Schools	
IV. Professional Development Emphasizing Cultural Proficiency	28
A. Examples of Professional Development Programs Emphasizing Cultural Proficiency	
B. Evaluations of Professional Development Programs Emphasizing Cultural Proficiency	
V. International Exemplars of Cultural Competence in Schools	33
VI. Areas of Debate	34
Annotated Bibliography	36
References	51

Preface

*"The very climate of schools needs to undergo a critical transformation to make it clear that students of diverse backgrounds are expected and encouraged to learn." – Sonia Nieto, *The Light in Their Eyes* (New York: Teachers College Press, 1999), p. 128*

This literature review complements numerous studies conducted by the Gastón Institute in the last twenty years showing the significance of cultural differences for the educational outcomes of Latino and other cultural- and linguistical-minority children. The Gastón Institute and Sociedad Latina partnered to produce this review with the goal of deepening the understanding of policy makers and administrators of the benefits of culturally proficient schools for all students.

The author, Cady Landa, presents a wealth of information on the characteristics of cultural proficiency and the qualities that it calls for in teachers, students, and administrators. She has drawn from dozens of studies in highlighting the state of current scholarly knowledge of cultural proficiency in schools. A lengthy annotated bibliography describes in detail the studies on which the main body of the review is based.

In the Preface we would like to underline briefly the implications of this literature review for public policy. In recent efforts for school reform, state regulatory approaches have rarely included mechanisms for promoting cultural proficiency. To our knowledge, the Massachusetts Department of Elementary and Secondary Education (ESE), for example, lacks a framework or standards for integrating promising cultural-proficiency strategies into day-to-day school practices. In the absence of a statewide regulatory approach, most schools continue to value one set of cultural knowledge and skills over others. Individual parents, teachers, principals, and others who seek to increase children's access to high-quality, culturally proficient K-12 education are too often left to work on their own in isolated, "siloed" efforts.

Given the educational disparities experienced by Latino and other cultural- and linguistic-minority children in Massachusetts, it is time for a comprehensive public policy intervention aimed at creating a supportive environment for bidirectional learning. Rather than expecting students and their families to accommodate to the schools' cultural structures and norms, school leaders and teachers should welcome cultural and language differences, and be prepared to integrate the students' funds of cultural knowledge into the academic activities for all children. By creating institutional mechanisms for accountability, regulatory approaches can ensure equal access to quality education, foster a more diverse pool of teachers, and incentivize schools to make progress.

Transforming school policies and practices to integrate the cultural capital of Latino and other minority children into the curriculum and teaching methods is perhaps today's most promising approach for a school system to communicate a commitment to address the persistent disparities in Latino educational outcomes. An effective public policy approach to provide an equal education opportunity to all children must (1) establish a set of standards for the development of a culturally

proficient K-12 education curriculum; (2) include a funding allocation for the Department of Elementary and Secondary Education to develop appropriate partnerships (with academic institutions that train teachers and other education practitioners are being trained and with community organizations like Sociedad Latina that support the educational aspirations of children and their families); and (3) mandate the utilization of performance measurements to assess progress toward cultural proficiency of entire school systems and their individual components. It is time for Massachusetts to use public policy intervention to increase cultural proficiency in public schools.

Maria Idalí Torres, PhD, Director, Gastón Institute
Melissa Colón, Associate Director, Gastón Institute

Introduction



For the past three years, Sociedad Latina's Youth Community Organizers (YCOs) have challenged Boston Public School officials, lawmakers, teachers, and business leaders to do right by Boston students. As those most affected by our city's persistent achievement gap and inequity in education, these youth are in the best position to develop and implement innovative solutions. Our education reform initiative has addressed school budget shortfalls, college access, guidance counselor shortages, and teacher quality. And in June 2010, in response to a critical need identified by the youth and families in our community, we launched a targeted campaign to build cultural proficiency in Boston Public Schools (BPS).

Eighty-seven percent of BPS students are people of color, while only 46% of teachers are people of color. BPS students represent more than 40 different nationalities, and cultural backgrounds are even more numerous. English is not the first language of nearly 40% of BPS students and 20% are English Language Learners (ELLs). In 2009, following a federal investigation into the matter, we learned that 42% of these ELL students were not receiving the educational services they were legally entitled to.

Our research links Boston's persistent achievement gap to a lack of cultural proficiency throughout the BPS system. Each student brings a unique cultural background to school every day and many struggle to navigate between two conflicting cultures of home and school. Too often teachers, administrators, and other school staff approach their students with cultural blindness, constructing cultural differences as impediments rather than as assets. As a result, many students of color are disengaged in their educational experience, report feeling uncomfortable in school, and have higher stress levels. This has dire consequences on student success, which we see reflected in Boston's dropout crisis, low graduation rates, and overall low achievement among students of color.

"We are working to break the stereotypes and represent all of our cultures in the education system," said Jhoannette Arias, a Youth Community Organizer leading Sociedad Latina's Initiative to Build Cultural Proficiency in Boston Public Schools.

Strong cultural identities are linked to youth resiliency factors such as optimism, self efficacy, interpersonal sensitivity, and emotional control. These factors empower youth to overcome high-risk family, community, and school environments, achieving long-term success. Many youth report negative interactions with their teachers whom they believe have limited knowledge of different cultural backgrounds. Students wish their teachers had a broader understanding of culture that goes beyond food, music, or language. To better serve Boston students, teachers and administrators need to know how to facilitate the learning of cultures as well as work with the diverse student population. The research presented in this literature review supports the education reform efforts that Sociedad Latina is leading within Boston Public Schools.

"Cultural proficiency is important to help us develop into not just adults, but global citizens who are successful," said Vickie Miranda, a Youth Community Organizer. Through this initiative on cultural proficiency, we believe BPS as a whole can function better and create an overall healthier educational experience for all students.

Alexandra Oliver-Davila, Executive Director

Melissa Luna, Director of Community Organizing
Samantha Calero, Community Organizer

Youth Community Organizers

Jhoannette Arias
Rickie Alarcón
Sadie Bell Ramsey
Amanda Colón
Milagros Feliciano
Merismar Isabel
Jonathan Jiménez
Vickie Miranda
Gilberlyn Perea
Arkeem Samuel
Nathalie Soto

Summary of Findings

1. Definition of Cultural Competence and Proficiency in the Field of Education

- Generally, the terms cultural competency and proficiency refer to the ability of educators to successfully serve children and youth of all cultural backgrounds represented within school populations, particularly those from racially/ethnically, linguistically, or economically marginalized groups. However, these terms, in the education literature, do refer at times to the abilities of students, as well.
- Abilities of Educators
 - Educators should be able to recognize cultural differences, understand how they play out in the educational process, and adapt school policies and practices so that they are meaningful and productive educationally for children of all cultural groups within the school. This pluralistic perspective represents a break with more traditional assimilationist perspectives. It is also relevant to concern about educational equity and achievement gaps among sub-groups of students.
 - Theorists posit that the culture of the school privileges some and not others and that disparities in performance can be addressed by identifying obstacles to student achievement embedded in school culture, policies, and practices.
 - Many theorists and researchers in this area address the concern that while recognizing the powerful influence of culture on how children learn, it is important not to stereotype students, and to acknowledge the great heterogeneity within cultural sub-groups and the importance of seeing students as individuals.
 - Respect is also an important idea raised by several researchers. Schools must recognize and act on the relationship between the dignity of the individual and the dignity of the cultural group with which the individual identifies.
 - Also important is for schools to actively work at identifying and bridging cultural discontinuities and barriers that reduce the connection of parents of children of non-dominant sub-groups with their children's schools.
- Abilities of Students
 - In the context of a globalizing economy in which migration figures prominently, schools need to focus on having students acquire inter-cultural skills and comfort with difference.

2. Effects of Cultural Competence and Proficiency in Schools

- Empirical research has focused on components of cultural competence rather than on the outcome of systems that are more or less culturally competent. There is research in three related areas: (1) matching instructional strategies to the cultural experiences of children and youth and their families, (2) supporting positive inter-group relations among children and youth from different cultural groups, and (3) the effect of negative stereotypes on students' academic achievement.
- Studies examining the effects of cultural matching strategies have been pursued with various non-dominant cultural sub-groups to investigate whether academic engagement and achievement are increased when there is a match between the home and community culture of the student and school in communication, interpersonal, learning styles, participation structures, and content.

- Studies on positive inter-group relations initiatives within schools fall into three categories: (1) the effects of interethnic and interracial cooperative learning groups, (2) curriculum interventions such as antiracist teaching and role-playing, and (3) two-way bilingual programs.
 - Studies on the effects of interethnic and interracial cooperative learning groups conclude that when teachers ensure that there is equal status among participants, these groups increase the tendency of children to develop strong and long-lasting interethnic and interracial friendships, the academic achievement of students of color, and for all students, motivation, self-esteem, and empathy.
 - A survey of children participating in the Amigo two-way bilingual Spanish and English elementary school program in Cambridge, MA showed that the students developed new and close friendships within their own and the other linguistic group and had a clear preference for having friends in both groups.
 - There are studies that show that explicit interventions designed to reduce racism and negative ethnic stereotypes can reduce prejudice and have positive effects on students' attitudes about ethnic groups.
- Claude Steele's studies demonstrate that negative stereotypes about ability can have a significant negative impact on the intellectual performance of students in areas in which they feel strongly identified.

3. Skills, Knowledge, and Attitudes Contributing to the Cultural Competence of School Staff

Teachers' Skills

- The literature includes recommendations that culturally competent teachers need special skills in the areas of pedagogy, managing students' inter-group relations, home-school relationships, and standardized testing.
 - In the area of pedagogy, the literature names skills pertaining to teachers' abilities to adapt to the cultural backgrounds of students in the areas of classroom management and organization, instructional practices, classroom communication patterns, content, and assessment.
 - In the area of managing inter-group relationships among students, the literature recommends that teachers have skills in fostering positive intergroup relations, promoting respect for differences among students in the classroom, and administering effective cooperative learning groups.
 - In the area of home-school relations, teachers need skills allowing them to effectively communicate with the parents of children of non-dominant cultures.
 - In the area of standardized testing, the literature suggests skills to improve the performance of students from non-dominant cultures and interpret their scores.

Teachers' Knowledge

- The literature suggests that culturally competent teachers need knowledge in the following areas:
 - One's own culture and an awareness of how it affects one's behavior, values, perceptions, and interactions with students
 - The ways in which cultures differ
 - The experience of being a child of a non-dominant culture
 - The social construction of race, prejudice, and discrimination in historical and contemporary societal and school contexts
 - The role that culture plays in education
 - What can go wrong in cross-cultural communication and how to set it right

- The cultures and group historical experiences of the students they work with, including culture-specific communication, instructional styles, and classroom management strategies
- The local community's culture, including the knowledge and skills of students' families and immediate community
- Understanding of bilingualism, second language development, nature of language proficiency, and the role of the first language in learning
- Inter-group relations theory and research
- Information relevant to the standardized testing of students from non-dominant cultures

Teachers' Attitudes and Dispositions

- The literature describes the attitudes of the culturally competent teacher:
 - High expectations of culturally non-dominant students
 - Acceptance of difference, if not valuing it for its richness
 - Experimental stance toward teaching
 - Belief in the importance of student self-esteem and in the quality of relationships among students and between students and teachers
 - Commitment to combating racism and achieving equity for all students
 - Willingness to adapt to culture(s) of students

School Administrators/Leaders

- Although the skills, knowledge, and attitudes of administrators are key to the achievement of cultural competence, there is more attention in the literature to those of teachers.
- Necessary skills cited in the literature include the ability to operate schools on the edge of change, integrate knowledge of the cultures of new populations into the system, serve the needs of all members of their community, and identify culturally related mismatches underlying the underperformance of student groups.
- The knowledge requirements of administrators cited in the literature include a detailed knowledge of the community, including the histories, languages, lifestyles, and worldviews of people new to the district and extensive knowledge of the teaching and learning process.

4. Professional Development Emphasizing Cultural Proficiency

- Knight and Wiseman (2005) find that current trends in professional development programs for teachers of diverse K-12 students favor inquiry and collaborative models of professional development that involve learning communities in inquiry into practice. Applying rigorous empirical research standards to evaluations of professional development programs, they find that the studies provide little guidance, little evidence on the relative effectiveness of different models and strategies, and almost no insight into how they ultimately affect students.
- An evaluation of the Dade County ESOL In-Service Project indicates that teachers were reluctant to participate because of the top-down mandate that they do so and that the program needs to be differentiated for the heterogeneous needs of teachers. The majority of teachers found the program useful but not specific enough, and reported that they developed new skills and changed their expectations for English language-learning students.
- An evaluation of a professional development program that used Bennett's developmental model of intercultural sensitivity (DMIS) found an increase in the cultural competence of teachers as measured by an intercultural competence index. The DMIS was used to gauge faculty needs at each school within a district. Each school then developed its own professional development programs to respond to those needs. (The study does not indicate

whether teachers were involved in designing the resulting professional development programs.)

5. International Exemplars of Cultural Competence in Schools

- Program for International Student Assessment (PISA) data indicates that Finland may be a top performer at integrating immigrants into its education system.
- Sussmuth (2007) points to the European-Schulen schools in Germany as model schools for helping native youth adapt to a changing student body through understanding and overcoming difference. They are bilingual schools.
- Sussmuth (2007), along with Suarez-Orozco and Sattin (2007), holds up the Tensta Gymnasium, a high school in a suburb of Stockholm, as a model school for a diverse student body with many low-income immigrant students. It is singled out for its student-centered philosophy and program, use of technology, interdisciplinary quality, use of student collaboration, and student-developed essential questions that link learning to students' concerns and experience.

6. Areas of Debate

- Debates center on:
 - The degree to which schools should adapt to students' cultures or expect them to assimilate
 - The role and place of immigrant languages in schools
 - The degree to which cultural learning and behavioral characteristics should be generalized for groups of children
 - Whether cultural competence requires that non-dominant students be encouraged to look critically at their society and become involved in advancing social justice
 - The impact and potential of No Child Left Behind standardized testing on and for children and youth of non-dominant groups.

CULTURAL PROFICIENCY IN EDUCATION: A REVIEW OF THE LITERATURE FOCUSED ON TEACHERS, SCHOOL LEADERS, AND SCHOOLS

by Cady Landa, M.P.P

I. Definition of Cultural Competency and Proficiency in the Field of Education

Generally, within the field of education, the terms *cultural competency* and *cultural proficiency* refer broadly to the ability of educators to successfully serve children and youth from all of the cultural backgrounds represented within the school population, and in particular, those students who are growing up in non-dominant cultural contexts. Lindsey, Robins, and Terrell (2003) define three conditions of cultural competence: (1) “recognizing the differences among students and families from different cultural groups,” (2) “responding to those differences positively,” and (3) “being able to interact effectively in a range of cultural environments.” In this view, shared by Lindsey, Roberts, and CampbellJones (2005), cultural proficiency represents a more advanced state of cultural competence in which educators are not only able to effectively work with diverse populations, but believe that diversity adds positive value to the educational enterprise.

Lindsey, Roberts, and CampbellJones credit Terry Cross with the development of the idea of cultural competence in the work she coauthored “Toward a Culturally Competent System of Care” in 1989 in the context of child welfare services. Hanley, working in the field of juvenile justice, built on this work, defining cultural competence as “the ability to work effectively across cultures in a way that acknowledges and respects the culture of the person ... being served.” Hanley (1999) differentiates between visible, easily identifiable cultural attributes and those cultural attributes that are hidden from view and require effort to understand. Cultural competence is based on a deep self-reflection concerning one’s own culture and a deep knowledge of the cultures of the people served. It “acknowledges and validates biculturality.” It goes beyond cultural sensitivity or awareness because it requires the institution of positive changes in behavior in response to the recognition of difference.

James Mason, also building on the work of Terry Cross, developed a progressive five-step cultural competence continuum against which individuals or organizations could measure themselves. This continuum helps to delineate what is meant by cultural competence. The most negative end of the continuum is **cultural destructiveness**, which consists of attitudes, policies, and practices that are destructive to cultures and the individuals within them – for example, the Tuskegee experiment, and misuse of psychometric instruments on populations not included in the standardization process. The next step, **cultural incapacity**, is characterized not by an urge to destroy, but by a lack of capacity to help minority clients or communities, such as not providing bilingual personnel when needed, drawing accurate but inappropriate educational conclusions, or failing to understand what mistreatment based on cultural background is. **Cultural blindness**, at the midpoint of the continuum, consists of intent to be unbiased and a belief that color or culture makes no difference. It is characterized by equal treatment. **Cultural precompetence** is characterized by efforts to recognize and respond positively to cultural difference, but the efforts are largely superficial and correspond to the easily visible aspects of culture, such as food, music, art, and employing people who resemble the population being served. Finally, organizations and individuals show **cultural competence** when they:

accept and respect cultural differences, continue self-assessment of cultural awareness, pay careful attention to the dynamics of cultural differences, continually expand their cultural knowledge and resources, and adopt culturally relevant service models in order to better

meet the needs of minority populations. Examples include developing a cultural resources library, diversifying the professional staff, involving the community in the development of services and in planning and decision-making activities, and bringing in representatives from the community served to conduct workshops for the professionals who will serve them. (Mason, as cited in Hanley, 1999)

This continuum, with some changes, is used in an education context by Lindsey, Roberts, and CampbellJones (2005). Most notably, they add a sixth step for cultural proficiency. (This continuum, or one very close to it, is used by EDCO for self-assessment in its professional development program on cultural competence for school personnel (EDCO).) **Cultural destructiveness** includes negating, disparaging, or purging cultures distinct from one's own. **Cultural incapacity** includes celebrating the superiority of one's own culture and suppressing cultures that are different from one's own. **Cultural blindness** entails acting as if differences among cultures do not exist and refusing to recognize differences. **Cultural precompetence** includes recognizing that lack of knowledge, experience, and understanding of other cultures limits the ability to effectively interact with them. The **culturally competent** educational leader interacts with other cultural groups in ways that recognize and value their differences, and is motivated by differences to assess one's own skills and expand one's knowledge and resources, and ultimately, to adapt one's behavior. The **culturally proficient** educational leader honors differences among cultures, views diversity as a benefit, and interacts knowledgeably and respectfully among a variety of cultural groups.

There are a variety of important ideas filling out the idea of culturally competent/proficient schools and school personnel in Lindsey, Roberts, and CampbellJones (2005). Although individuals are unique and may be a part of several distinct cultural groups, culture¹ is influential and powerfully affects human perception, behavior, and the learning process. Students from non-dominant cultures can be unintentionally disadvantaged in their education experience if adaptations are not made for them. The culture of the school will privilege some, but not others. The dignity of individuals is not guaranteed unless the dignity of the cultural groups with which they identify is also preserved. In a culturally competent/proficient school each student can see him or herself as a "unique competent and valued member of a diverse cultural community." In the culturally competent or proficient school, school personnel are engaged in a process of on-going self-assessment, research, and adaptation as they seek to understand and serve a constantly changing culturally diverse student body. The school has a responsibility to learn about the cultures represented in its student body. When there is uneven performance across student sub-groups, self-assessment consists of efforts to identify obstacles to student achievement that are embedded in school culture, policies, and practices. Going beyond tolerance, the culturally competent school and school personnel seek to understand and adapt to the non-dominant cultures represented among their student body so that students from all cultural subgroups will thrive. Culturally competent/proficient schools adapt to meet the needs of culturally divergent students and expectations for students of all cultures are rigorous and high. The culturally competent/proficient school also involves parents of all cultural groups in school decision-making and as partners in decisions affecting their children. The school communicates in the languages of the parents and provides interpreters, child care, food, and transportation, and makes any other adaptations, including alternative meeting times and locations, that may be necessary for their inclusion. The agendas of meetings include their issues and concerns.

The idea of **multicultural education** is very closely allied with the idea of cultural competence/proficiency. The major goal of multicultural education is to "reform schools ... so that

¹ Lindsey et al. define culture as "the mix of beliefs and behaviors of any group that distinguish them as a group and make them who they are" (Lindsey, Roberts, & CampbellJones., 2005, p. 22).

students from diverse racial, ethnic, and social-class groups will experience educational equity” (Banks, 2004). As noted by Banks, some students, because of their backgrounds, have a better-than-average chance to succeed in school as it is currently structured, while others are disadvantaged. Implementation of multicultural education requires attention to curriculum; teaching materials; teaching and learning styles; the attitudes, perceptions, and behaviors of teachers and administrators; and the goals, norms, and culture of the school. It has five dimensions: (1) **content integration**, or the extent to which educators use examples, data, and information from a variety of cultures and groups; (2) **knowledge construction**, or the way in which schools can help students understand that implicit assumptions stemming from social position and background influence the creation of knowledge; (3) **prejudice reduction among students**; (4) **equity pedagogy**, or actual teaching techniques and methods that facilitate the academic achievement of students from diverse racial, ethnic, and social-class groups; and (5) **school culture and organization**, or the degree to which aspects such as grouping, labeling, expectations, and social climate affect the educational equality and cultural empowerment experienced by students.

Ladson-Billings (1995, 2001) uses the term *cultural competence* in describing “culturally relevant pedagogy.” Culturally relevant pedagogy meets three criteria: students experience academic success, develop or maintain “cultural competence,” and develop a critical consciousness through which they challenge the status quo of society. For Ladson-Billings (1995) this type of cultural competence allows students of non-dominant cultures to maintain their cultural integrity and excel academically. She has also written (2001) that cultural competence is present in the classroom where the teacher understands culture and its role in education, takes responsibility for learning about students’ culture and community, uses students’ culture as the basis for learning, and promotes a flexible use of students’ local and global culture. Examples include bringing parents into the classroom as artists or craftspeople in residence to demonstrate skills on which the teacher can build, using rap to teach poetry, and allowing students to express themselves in a language in which they are knowledgeable and comfortable and then having them translate it into standard form (Ladson-Billings, 1995).

García’s idea of *responsive pedagogy* also significantly overlaps with the idea of cultural competence/proficiency in education. Synonymous terms are pedagogy of empowerment, cultural learning, or a cultural view of providing instructional assistance and guidance. The idea of responsive pedagogy is embedded in the constructivist approach to education... It acknowledges that children come to school with some constructed knowledge about many things and that children’s development and learning are best understood as the interaction of past and present linguistic, sociocultural, and cognitive constructions. Learning is enhanced when it occurs in contexts that are socioculturally, linguistically, and cognitively meaningful for the learner. These meaningful contexts bridge previous and present constructions.” For García, responsive pedagogy

envisions the classroom as a community of learners in which speakers, readers, and writers come together to define and redefine the meaning of the academic experience. [It envisions] respect and integration of the students’ values, beliefs, histories and experiences and recognizes the active role that students must play in their own learning... [It sees] students’ present knowledge and experiences [as] the foundation for appropriating new knowledge. For language minority students, this means using instructional strategies that incorporate the student’s native language or bilingual abilities.” (García, 1999, p. 115)

García, as well as several anthropologists participating in the dialogue on cultural competence in education, also warns against a notion of culture that is static and also one that attributes traits to individuals as members of groups. González prefers the term “funds of knowledge”, as the historically accumulated body of knowledge and skills of a group of people and urges educators to

build on the funds of knowledge of diverse populations in designing instruction (González, Andrade, Civil, & Moll, 2001).

Carola Suarez-Orozco uses the term “cultural competence” with relation to students themselves. She and Marcelo Suarez-Orozco stress that all of today’s students need to develop a cultural competence that will allow them to thrive in a multicultural globalized world. “Those who are at ease in multiple social and cultural contexts will be most successful and able to achieve higher levels of maturity and functioning in the global economy” (C. Suarez-Orozco, 2008). Similarly, Sussmuth delineates the cognitive, social, emotional, and digital skills that youth need to develop in this multicultural, global context. She speaks of the importance of schools in this regard: “Schools are the most important institutions in which these intercultural skills can be taught and learned” and they need to adapt to this newly emerged demand. She adds, “Global political, economic, technological, and cultural developments are currently rendering older educational paradigms inadequate.... Schools must help students “go beyond the local context ... and think globally.” Sussmuth states that school student bodies should be integrated and should utilize multiple teaching methods to meet the needs of diverse students. She also explains that schools need to develop a process of evaluation for immigrant children that fosters their development. They need strategies to incorporate the abilities immigrants bring with them and to build on the knowledge they have already acquired. Classroom environments must be sensitized to cultural, linguistic, and ethnic diversity and harness the “great capacity that young people have to learn from each other.” Schools should teach cross-cultural communication, how to show openness to people who are different, how to confront difference non-violently, and how to problem-solve outside of one’s cultural context. Schools also need to help students with identity development in the context of a multicultural society (Sussmuth, 2007).

Carola Suarez-Orozco writes of the different but related identity tasks of immigrant and non-immigrant students. All children growing up in diverse spaces require a “cosmopolitan identity” that “embraces a sense of belonging to a global culture of inclusion. For those in the host society, the challenge is to broaden the cultural horizon to incorporate the changing perspectives, habits, and potentials of its diverse newcomers” (C. Suarez-Orozco, 2008). “For the children of immigrants, the task is to braid together into a flexible sense of self elements of the parent culture, the new culture they are navigating, and an emerging globalized youth culture” (C. Suarez-Orozco, 2004). Sussmuth (2007) explains that schools should be playing an important role in identity building in both cases. “Our youth must learn that people with values, religions, cultural backgrounds, and ethnicities different from their own don’t pose a threat to their identities.” Schools can use curricula to teach the skills youth need to overcome the challenges they face in forging positive identities in a multicultural environment. They can address identity and emphasize the benefits of individual behavior that may contradict peer expectations; explore ethnic and social stereotypes and the problems these pose for youth and their identities; and offer career-oriented training for young people not familiar with life models beyond their ethnic communities.

II. Effects of Cultural Competence and Proficiency in Schools

Several scholars have emphasized the limitations of research on the effects of cultural competence in schools. For example:

Research findings that verify the conceptual claims about the effects of multicultural education are rather sparse. This relative lack of research is due largely to the nature and relative youth of the field.... The fact that multicultural education is a very heavily affective endeavor means that it does not lend itself easily to traditional empirical research methods and paradigms. Furthermore, since the field is still emerging defining itself, and charting its directions, much of the scholarly activities deal with various segments or components of the field rather than the field as an entity. ()

Comparative research on the outcome of systems more or less open to diversity has been limited. But it would in any case, also be extremely complex. 'All things being equal' is almost an impossible goal in such circumstances. What one might attribute to ... specific practices in matters of cultural recognition (or non-recognition) might well be actually linked to numerous other variables.... We do not know with ... certainty what difference a culturally and socially relevant curriculum makes in the educational performance and mobility of immigrant students. (McAndrew, 2007)

Researchers should further evaluate the effect that teachers' cultural competency may have on student outcomes and quality of instruction.... These practices are promising and may enhance outcomes for Hispanic students. (Guiberson, 2009)

However, because the idea of the culturally competent/proficient school is complex and multi-dimensional, there are several potential areas in which to look for studies of the effects of the lack or presence of proficiency in this area. Some studies do exist in the areas of matching instructional strategies to the cultural experiences of children and youth and their families, supporting positive inter-group relations among children and youth from different cultural groups, and the effect of negative stereotypes on students' academic achievement.

A. Studies Examining the Effects of Cultural Matching Strategies

This may be one of the strongest areas of academic empirical scholarship investigating the effects of culturally competent teaching on student participation and achievement. What is examined here is whether developing strategies at school that match the home and community cultures of students is helpful to them, and conversely whether ways of communicating and organizing interactions in the classroom that are highly dissimilar from home and community contexts discourage or inhibit participation and learning. This is closely related to the concepts of scaffolding and additive vs. subtractive learning. García (2002) describes scaffolding as "providing a set of supports that utilize the child's home language, discourse style, participation orientation, and so on, thereby enabling the child to move through relevant experiences from the home toward the demands of the school as representative of the society." In a three-year ethnographic study of academic achievement and schooling orientations among immigrant Mexican and Mexican American students at a Houston, Texas high school, Valenzuela (1999) finds that for the majority of non-college-bound students, "schooling is a subtractive process that divests them of important social and cultural resources [leaving] them progressively vulnerable to academic failure." After summarizing other formal and informal reviews of this literature, some of the individual studies will be described.

Reviews of Studies of Cultural Matching

In a 1992 review, Gay writes about the Kamehameha Early Education Program (KEEP) in which researchers, including Gallimore, Weisner, Jordan, Au, Mason, and Tharp created and documented, over several years, the effects of a language arts program for young native Hawaiian children that sought to match instruction to the cultural knowledge of the children. Gay states that their studies together showed that when the communication, interpersonal, and learning styles of native Hawaiian students were used in the classroom, their social and academic skills, including time on task, attention span, quality and quantity of participation, school attendance, reading ability, and language arts skills improved significantly. (Two of these studies are described below.) Gay points as well to the research of Boykin, 1982 and Hale, 1982, who produced similar results with African American students showing that engagement in instructional activities and academic achievement improves when features of their communication styles are incorporated into the teaching process, African American content is part of the curriculum, and the instructional materials and activities have high interest appeal. (A study by Boykin is described below.) Gay also references several studies of Native American children demonstrating that participation increases when classroom instructional interactional styles more closely approximate those of the students.

In *Improving Schooling for Language-Minority Children*, August and Hakuta (1997) write that “attention to social and motivational determinants of school success for language minority children has focused on the mismatch between the social rules these children bring from home and those that obtain in the classroom” They summarize studies of mismatches in cultural patterns of verbal interaction between home and school, including one by Philips (1983), who used an ethnographic approach to study the language use among Native American students, finding that the children’s verbal participation was much greater in classrooms whose participant structures were like those used regularly in their homes and communities. They also cite the Au and Mason (1981) study that that is described below.

In an article published in 2001, Gallimore (a key KEEP researcher) and Goldenberg state:

Although there remains only limited evidence that reducing home-school discontinuities increases student achievement in the aggregate, there are compelling demonstrations of their effects on learning environments. Numerous studies indicate that cultural patterns [of behavior or language use] that are markedly different from school norms and expectations can interfere with the creation of optimal learning environments for some children.”
(Gallimore & Goldenberg, 2001)

They cite as examples both the Au and Mason study described below and a 1996 study by Valdes, *Conrespeto: Bridging the Distances Between Culturally Diverse Families and Schools*.

García (2002) states with relation to this literature:

The claim that culture plays a role in educational underachievement is supported by a wealth of research suggesting that the educational failure of diverse student populations is related to a culture clash between home and school. Evidence for this claim comes from Boykin (1986) for African American students; from Heath (1983) for poor white students; from Wiesner, Gallimore, and Jordan (1988) for Hawaiian students; from Vogt, Jordan, and Tharp (1987) for Navaho students; from Garcia (1988) for Mexican American students; and from Rodriguez (1989) for Puerto Rican Students.

In an article about ethnographic studies of multicultural education in U.S. classrooms and schools in the 2004 edition of *the Handbook of Research on Multicultural Education*, Wills, Lintz, and Mehan (2004) also describe the literature on discontinuity between discourse patterns at home and at school. They cite studies by Erickson and Mohatt (1982) of Athabaskan Indian children, and Heath (1982) on low-income children, in addition to Philips. They also point to a 1973 study by Piestrup that documents positive benefits for African American students of using home and community speech patterns in first-grade classrooms.

Wills, Lintz, and Mehan (2004) emphasize research on cultural matching of content. They report on the work of Moll, Velez-Ibanez, and Greenberg (1989), who worked with teachers using ethnographic techniques to learn about the demographic and economic patterns, the social networks, and the social knowledge of households in the local school community (a *barrio*). The teachers incorporated the findings of their research on the students' community into instruction. Researchers then analyzed the writing of sixth-grade students who wrote on one of the topics developed through this project in which expert community members had been invited into speak with the students. Analysis of the writing showed that the students used new vocabulary, wrote eloquently, and had validated their parents' "funds of knowledge," although their parents were not formally educated. Wills, Lintz, and Mehan also describe a study by McCarthy, Wallace, Lynch, and Benally (1991) that showed that an inquiry-based social studies curriculum for Navajo students was effective because it encouraged students to draw upon their prior knowledge and experience to solve new problems.

In *Leading with Diversity: Cultural Competencies for Teacher Preparation and Professional Development*, Trumbull and Pacheco cite Ladson-Billings's 1995 research with teachers of African American students as evidence for concluding that incorporating the home culture or language into educational settings produces a higher degree of success among students excluded from mainstream settings.

In a 2008 review, Goldenberg states that while studies on culturally accommodated instruction show evidence of increasing the academic engagement of language minority students, there is "little basis at the moment for the proposition that modifying instruction to suit students' cultural characteristics has an impact on achievement" (Goldenberg, 2008). Another article appearing in 2008 proposed a quantitative method for measuring cultural discontinuity as a prelude to research on its effect on the academic achievement of students (Tyler et al., 2008).

B. Individual Studies on Cultural Mismatch and Matching

Au and Mason (1981) attempted to address the "competence/incompetence paradox" in which minority "children who appear perfectly capable of dealing with a wide range of problems in the world outside appear inept and slow to learn in school." They hypothesized that minority children express their competence when the social organization of learning situations (patterns of teacher-pupil interaction) at school are like those at home. They analyzed four videotaped reading lessons given by two teachers to the same group of 7 year-old Hawaiian students. One teacher used a participation structure in which the students had to wait to be called on and had to speak one at a time. The other teacher used a participation structure that followed the interactional rules of a talk story, a common non-classroom speech event for Hawaiian children, in which the children shared turns in joint performance. When the teacher used the familiar participation structure with the children, the children displayed higher level of achievement. Similarly Philips, in 1983 (as cited in August & Hakuta, 1997), used an ethnographic approach with Native American students and found that their verbal participation in classrooms was much greater when participant structures similar to those routinely used in their homes and communities were used.

Boykin (1982) expressed concern about theories locating reasons for African American students' reduced academic achievement in themselves and their home environments and spoke of the importance of examining the impact of the "context of performance" or the school environment. He theorized that many working-class African American children have had to adapt to a culture with high noise levels, high population density, and highly varying levels of activities in their home environments and, as a result, have a harder time maintaining attention in monotonous situations than white, middle-class children who come from calmer home environments. To explore this quantitatively, he used a sample of 64 third-graders, half black and coming from an East Harlem housing project for low-income families and half white children living in Staten Island in a middle- to upper-class area, with equal numbers of boys and girls in each group. He administered the same tasks to both groups of children varying the format from high to low variability. Using a quantitative scale, he found that the homes of the black children had higher stimulation levels than the homes of the white children; and that while the black children's performance was significantly better on tasks when they were given a highly variable format than when they had a less variable format, the performance of the white children did not vary with format.

A 1987 journal article (Vogt, Jordan, & Roland, 1987) confronted the concern that the modifications they made for Hawaiian students that boosted their achievement scores did so because they represented good teaching strategies and not because they were aligned with the culture of the Hawaiian children per se. Researchers associated with KEEP had begun in the 1960s to undertake home and school ethnographic studies in order to identify sources of cultural incompatibilities that might have been responsible for the lower academic performance of native Hawaiian children in Hawaii. Over five years, researchers painstakingly developed, on a trial and error basis, a K-3 reading instruction program that dovetailed with the children's cultural experiences as elucidated by ethnographic studies; finally they were able to raise the previously depressed standardized achievement scores of the children to at or above grade-level norms. Comparison groups continued to score below average. Innovations based on cultural studies included a shift in emphasis from phonics to comprehension, from independent seatwork at individual desks to teacher-independent centers with heterogeneous groups, and a change in the way the teachers delivered praise. When researchers attempted to implement the KEEP program at the Rough Rock Demonstration School in a Navajo reservation, they, through observing process, found that it was not effective and that the motivational management, classroom organization, and instructional practices that had promoted success in KEEP had to be substantially amended in order to fit the culture of the Navajo children. This experiment led researchers to conclude that the specific cultural compatibility of KEEP did contribute to its educational effectiveness, that cultural compatibility, or the lack of it, is a credible explanation for school success or failure.

In a 1988 journal article, Wiesner and Gallimore (Weisner, Gallimore, & Jordan, 1988) qualify their cultural compatibility theory out of concern that cultural traits can be applied as stereotypes that do not account for the variability of individual students and families. They investigate a previous assumption that the use of teacher-independent centers for heterogeneous groups worked for native Hawaiian children because of sibling care practices in native Hawaiian culture. Using observations and interviews, they found that although sibling care was a common phenomenon, there was substantial variation among families with regard to the use of and comfort with sibling care arrangements. With further study they found other, more variant natal cultural patterns to account for the children's comfort with working in teacher independent heterogeneous groups. To strengthen and increase the flexibility of their model they advocate careful empirical ethnographic work that moves between data on individuals and summaries of shared patterns, iteratively shaping instructional strategies based on observations of student interest and performance, and acknowledging that the natal culture a child brings to school is also a foundation that can support the learning of new skills and behaviors. They write:

It is not our aim to discount the role of culture ... in the analysis of differential minority achievement. Cultural analysis at this general level is necessary, but not sufficient when the goal is creation of more effective and sensitive educational programs that are accommodated to the natal experiences of minority children. To achieve this goal, we need an understanding of how culture is variably instantiated in children's activity settings. (p. 347)

Lee tested the effect of using signifying, an African American form of discourse, as a scaffold for teaching literary interpretation skills at the high school level. She used a quasi-experimental design without randomization for a quantitative analysis of performance on a test as well as a qualitative analysis of the instructional discourse. The performance of the experimental group was higher than the comparison group. (Lee, 1995)

Lipka tested the effects of using a culturally based curriculum on building a fish rack to teach perimeter and area to sixth-grade Yup'ik students. The study used a quasi-experimental design with random assignment and pre- and post-test score differences in an urban district and four rural school districts. All treatment groups outperformed control groups (Lipka & Adams, 2004).

C. Studies on Supporting Positive Inter-Group Relations among Children and Youth from Different Cultural Groups

August and Hakuta (1997) and Gay (1994) summarize the research that examines ways in which schools can support positive inter-group relations among children and youth of different cultures. Gay's summary incorporates two reviews by Banks. This research falls into three categories: the effects of cooperative learning groups, curriculum interventions such as antiracist teaching and role-playing, and two-way bilingual programs.

Many of the studies on the effects of cooperative learning groups have been based on Gordon Allport's contact hypothesis that prejudice can be reduced through equal status contact between members of different groups working together in pursuit of common goals if they have a chance to get to know one another and particularly when supported by institutions. These studies find that if Allport's conditions of equal status and common goals are met, cooperative learning groups in school can lead to positive effects on cross-group friendships, attitudes, and behavior. The findings of these studies include the following (August & Hakuta, 1997; Gay, 1994):

- Students of color and white students, and students in different ethnic groups, have a greater tendency to make cross-racial, cross-ethnic friendships after they have participated in interracial or interethnic cooperative learning groups. This effect is strong and long lasting.
- The academic achievement of students of color increases in these contexts, while the achievement of white students remains the same.
- Cooperative learning methods increase student motivation and self-esteem and help students develop empathy.
- Equal status between groups in interracial and interethnic situations must be constructed by teachers rather than assumed. Cohen and Roper write that if students from diverse racial, ethnic, and language groups are mixed without structured intervention creating equal status conditions, racial and ethnic categorization is likely to increase (as cited in August & Hakuta, 1997). If difference in status causes some students not to participate, the learning outcome for these students will be reduced.

August and Hakuta note that there is some disagreement on the criteria for achieving equal status in the cooperative learning group context.

A dissertation published in 2002 by Arellano (as cited in Cohen & Lotan, 2004) examined the impact of a specific model of small-group instruction, “complex instruction” for a sixth-grade bilingual social studies class. The study documents the processes through which students through small group interactions mastered the social studies content and developed academic language. The study examined both test results and students’ final unit essays and found significant gains on test scores for social studies content and growth in ability to use academic language in essays.

A survey of children participating in the Amigos two-way bilingual Spanish and English elementary school program in Cambridge, MA showed that the students developed new and close friendships within their own and the other linguistic group and had a clear preference for having friends in both groups (Lambert & Cazabon, 1994).

August and Hakuta summarize Stephan’s (1985) and Banks’ (1993, 1995) reviews of studies of curriculum interventions on inter-group relationships among students and Gay includes her own review (Gay, 1994). These interventions include the effects of representations of different ethnic, racial, and language groups in materials, textbooks, activities, and teaching strategies. They summarize findings as showing that interventions such as plays, folk dances, music, and role playing can have positive effects on attitudes of students towards racial and ethnic groups. “Effects vary with the nature, structure, and direction of the intervention and the characteristics of students, teachers, school environment, and local community” (Gay, 1994). A meta-analysis of 26 studies concluded that role-playing and antiracist teaching significantly reduce racial prejudice (McGregor, 1993)

D. Studies on the Effects of Negative Stereotyping on Students

Claude Steele’s series of studies demonstrate that negative stereotypes about ability can have a significant negative impact on the intellectual performance of students in areas in which they feel strongly identified “so that faltering and its stereotype-confirming implication would threaten something they care about, their belongingness and acceptance in a domain they identify with.” Steele compared the test scores of black and white Stanford University students on the most difficult GRE verbal test items. In a first experiment, he varied whether the test was presented as diagnostic or non-diagnostic. When the test was presented as non-diagnostic there was not a significant difference between the black and white students. However, when students were told that the test was diagnostic, the scores of black students were significantly lower than those of white students. This was also the case in a second experiment in which students were told the test was non-diagnostic, but were required to indicate their race on the test sheet before taking the test. This indicates that negative stereotypes have an effect on the performance of ability-stereotyped groups when an important identity is threatened by a stereotype (Steele, 2004).

III. Skills, Knowledge, and Attitudes Contributing to the Cultural Competence of School Staff

This review did not find studies that empirically identify or test specific skills necessary for cultural competence of school staff. However, authors included in this section state that they base their observations on empirical evidence. García uses research focusing on teachers of culturally and linguistically diverse students who were consistently identified as effective. Wills, Lintz, and Mehan compile information from ethnographic studies. Authors discuss not only the skills, but also areas of knowledge and attitudes that are necessary for all school staff, and those that are particular to teachers and to school leaders.² (Of course, some of the responsibilities and competencies that some of the authors attribute to teachers may be beyond the control of the teacher and in the hands of their administrators, school committee members, or state and federal policy and administrative personnel.)

A. Teachers' Skills

The majority of the literature names the teacher skills that are necessary for cultural competence in the areas of pedagogy, students' relationships with one another, home-school relationships, and standardized testing of students.

Pedagogical Skills

There is a cluster of skills that pertain to teachers' abilities to adapt to the cultural backgrounds of students in the areas of classroom management and organization, instructional practices, classroom communication or discourse patterns, content, and assessment. In *Educating Teachers for Cultural Diversity*, Zeichner (as quoted in Knight & Wiseman, 2005) explains that in general, teachers need skill in being able to scaffold between the academic curriculum and the cultural resources students bring to school. Teachers need to be able to identify the classroom culture and ensure that it is not disadvantaging culturally non-dominant students (Guiberson, 2009). In order to respond to the cultural diversity of their classrooms, teachers require skill in using different classroom management strategies (DeJaeghere & Zhang, 2008). Teachers need to be able to use a range of classroom organizational and participant structures (Trumbull & Pacheco, 2005). They require skill in using different communication and instructional styles (DeJaeghere & Zhang, 2008). They may need to be able to use "culturally familiar ways of instruction" (Green, 2010) or "culturally relevant instructional practices" (Trumbull & Pacheco, 2005). García (2002) states that one characteristic of teachers who have been successful with culturally and linguistically diverse students is that they have organized instruction in such a way that their students are able to focus first on what is meaningful to them. Trumbull and Pacheco (2005) also speak to the importance of teachers incorporating student choice.

Several authors speak of the skills that culturally competent teachers need in the content area. DeJaeghere and Zhang (2008) speak of the ability to adapt curriculum content to reflect the cultures of their students. Green speaks of the importance of knowing how to connect culturally diverse students with content and materials – an area of instructional strategy (which may be of even more importance in an era in which teachers ability to select content is constrained.) She also cites Irvine in "Educating Teachers for a Diverse Society: Seeing with the Cultural Eye" who speaks to the importance of teachers having the ability to incorporate daily experiences and prior knowledge of students when teaching new concepts and connecting students' personal knowledge to the

² Instead of attitudes, García (2002) uses the terms "disposition" and "affect." **This sentence needs to be completed, or else dropped.**

objectives that students must master (Green, 2010). Trumbull and Pacheco (2005) cite the ability of the teacher to connect students' interests and background knowledge to the content standards of instruction. Wills, Lintz, and Mehan (2004) add that students need to have their cultural knowledge treated with respect and used as a resource in classroom instruction.

The ability to respond to linguistic diversity needs to be a part of a culturally competent teacher's skill repertoire. García's effective teachers use language switching between native and English for clarity (García, 2002). Trumbull and Pacheco (2005) include as a necessary competency the ability to provide opportunities for students to use nonlinguistic forms of intelligence. Wills, Lintz, and Mehan (2004) observe that students need to be able to express their knowledge in a variety of modalities.

Assessment is also an area in which teachers need to hone their skills when they work with students from non-dominant cultures. Trumbull and Pacheco point out that teachers may need to disentangle language-learning issues when they are assessing their English language-learning students for non-linguistic areas of skill or knowledge. This could include simplifying the language of tests. Teachers need to know and address situations in which students and their parents are unaware of the purpose or consequence of tests that have an impact on educational decisions concerning the student.³ Students who belong to groups with negative-ability stereotypes may need special support from their teachers. Teachers may need to use multiple methods of assessment or multiple samples of performance to make educational decisions about students from non-dominant cultures. An assessment of the knowledge and skills of such a student might be strengthened by allowing the student to participate in choices about its form or when it will be given. It may be more meaningful to give the assessment on an un-timed basis. In addition, teachers may need to explore with the student the reasoning a student used in responding to an assessment prompt (Trumbull & Pacheco, 2005).

An important theme that emerges in the literature on cultural competence is the need for teachers to be able to teach at an intellectually rich and challenging level when students need to develop basic English language and literacy skills. The idea is to “focus on comprehension and sense making rather than decoding and decontextualized skills drills.” Skills should be taught in a stimulating, compelling context with the teacher providing social support (Wills, Lintz, & Mehan, 2004). Teachers must be able to present intellectually challenging and grade-appropriate content in such a way that students experience academic success. “If they assume their students only need to acquire basic skills through routine drill, they will deprive these students of grade-appropriate content and the chance to move up the educational ladder.... They [also] run the risk of losing many of the students who cannot understand the textbooks and are not proficient in English” (Cohen & Lotan, 2004).

Many of the characteristics that García attributes to effective teachers of culturally and linguistically diverse students are, in addition, consistent with the needs of all students. These skill areas include the use of learning activities or active learning strategies, personalized reading, writing for real audiences, communicating high expectations, awareness of the outcomes sought and of what students must do to achieve them, explicitly stating learning objectives to students, appropriate pacing, the use of formative assessment to monitor student progress, and providing timely and appropriate feedback. (García, 2002)

Will, Lintz, and Mehan (2004) write of the importance of teachers being able to understand and adapt their teaching to local circumstances. “Good teaching is a complex process of combining information from a number of different sources to produce practice well-adapted to the population

³ In practice, this may be a responsibility that school administrators should assume.

and setting at hand. Pedagogic practices must be artfully fitted to local circumstances.” Wills, Lintz, and Mehan recommend that teachers develop skills in the area of ethnography or in working collaboratively with ethnographers in a teacher as researcher model providing information necessary for the effectiveness of their teaching. González et al. also advocate that teachers develop ethnographic skills (participant observation, interviewing, elicitation of narrative, and reflection on field notes) so that they can take local funds of knowledge into account in designing instruction, enabling students to connect meaningfully with pedagogy and build upon a foundation of what they already know. The “fund of knowledge” is a “historically accumulated body of knowledge and skills essential for household functioning and well-being” (González, Andrade, Civil, & Moll, 2001).

Several authors also note the importance of the culturally competent teacher being able to individualize and not impose cultural stereotypes on their students. This is so even for the well-meaning teacher who seeks to be culturally relevant. Several authors point to the danger of reifying culture and becoming insensitive to heterogeneity in the effort to understand and respond to the cultural patterns of students’ homes and communities. García (2002) warns of this danger and advocates analysis of “individual uniqueness within a cultural context.” Wills, Lintz, and Mehan (2004) also refer to this danger: “Teachers are mistaken if they try to match a particular pedagogic practice with a particular cultural group. Doing so limits educational opportunities and reduces cultural groups to hollow, one-dimensional stereotypes.” In part, Wills, Lintz, and Mehan recommend that teachers pursue or work collaboratively with ethnographers in order to overcome stereotyping of cultural groups and instead come to know the particular realities of their students’ communities and homes. “Instead of trying to learn the generalities of ethnic groups in the abstract, the studies reviewed here recommend that teachers learn about the details of their students’ lives in particular. What the teacher learns about students one year may not apply to students the next year.” (However, even within this framework, individualizing students within their cultural contexts seems still to be an important skill for teachers to have.)

Skills in Managing and Promoting Positive Inter-Group Relationships Among Students

Teachers working in culturally heterogeneous classrooms require skill in fostering positive intergroup relations and promoting respect for differences among students in the classroom (Cohen & Lotan, 2004; Green, 2010) As the foregoing section described, research has shown that engaging students in cooperative learning groups can be one very effective strategy for creating long-lasting friendships among students identified with different groups. However, this is a form of teaching that requires a great deal of skill in and of itself; even if competently executed, cooperative learning groups will not enable students to overcome the stereotypes and prejudices that create barriers between them, unless the teacher has skills in constituting and working with the groups in particular ways. The generic skills involved in effectively using cooperative group learning include being able to shift from direct supervision to delegating authority to students; how to hold students accountable for their own and their group members’ engagement and learning; how to coach students on the norms for cooperative behavior and to avoid negative and insensitive behavior; how to build teams; how to give feedback on cooperative behavior; and how to assess learning to make sure that individual students are making solid academic gains. In order to help students make friendships across estranged groups, teachers need skill in establishing and maintaining equal status interactions among students working together in groups (Cohen & Lotan, 2004).

García (2002) states that teachers who are identified as effective with culturally and linguistically diverse students use collaborative and cooperative interactions among students and believe that cross-cultural interaction is most likely to take place when students have to work together to complete a task. Trumbull and Pacheco (2005) and Zeichner (1993) also include the ability to facilitate cooperative group learning as a competency required of teachers working with students of

diverse cultural groups. Trumbull and Pacheco state that in addition to being an effective tool for building cross-group friendships, cooperative group learning has been shown to be academically beneficial to students from many backgrounds; has been successful in bilingual settings; and is consistent with the cultural experience of some groups, as for example, Mexican-American and Hmong-American students, because of a history of valuing cooperation or collectivism in the country of origin.

Skills in Developing and Sustaining Home-School Relationships

Trumbull and Pacheco (2005) include the ability of teachers to effectively collaborate with parents and families on behalf of their students as an important aspect of cultural competence. This would include learning from parents about the families' histories, parents' educational experience, goals for the student, preferred ways of interacting with the school, and best ways for home-school communication in respectful and non-judgmental ways. Teachers should assume that parents are interested in their children's schooling and offer them flexibility in ways they can participate. Teachers need to find out how parents would like to be involved and what they need in order to do so. The teacher should mediate between home and school to advocate for the needs of students and their families and support family members in acquiring the skills they desire.

Skills Related to Standardized Testing

Teachers need several skills to address the standardized testing of students from non-dominant cultures. They need to ensure that students understand what they are being asked to do on standardized tests, and they need to know how to interpret and use standardized achievement test data for students from non-dominant cultures (Trumbull & Pacheco, 2005).

B. Required Knowledge for Teachers

Several authors speak of a broad contextual knowledge that the teachers of children of non-dominant cultures need. Several state that fundamental to being able to work well with students from a cultural background different from one's own is having a knowledge of one's own culture and an awareness of how it affects one's behavior, values, and perceptions, as well as one's interaction with one's students (DeJaeghere & Zhang, 2008; Diller & Moule, 2005; Trumbull & Pacheco, 2005; Villegas & Lucas, 2002; Zeichner, 1993). Closely allied, is a necessary knowledge about the ways in which cultures differ. (DeJaeghere & Zhang, 2008; Diller & Moule, 2005; Green, 2010). In addition, teachers need an understanding of the experience of being a child of a non-dominant culture – how “forms of racism and cultural biases affect students” (Green, 2010) and the “demands that mainstream education places on culturally diverse students” (Clair & Adger, 1999). DeJaeghere and Zhang (2008) emphasize that teachers benefit from a knowledge of the social construction of race, prejudice, and discrimination in historical and contemporary societal and school contexts. Zeichner (as quoted in Knight & Wiseman, 2005) adds the desirability of and understanding of relevant political issues outside the classroom.

Teachers need knowledge of the role that culture plays in education. Gay writes that “Effective teaching is anchored in ... 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” (Gay, 2000, p. 54). Diller and Moule (2005) add that teachers also need knowledge of what they call the “dynamics of difference” – what can go wrong in cross-cultural communication and how to set it right. There is broad agreement among those who write of teachers working with students from cultures unlike their own that their teachers need a knowledge of the cultures of the students they work with in order to be effective with them (DeJaeghere & Zhang, 2008; Diller & Moule, 2005; Ladson-Billings, 2001; Lindsey et al., 2005; Trumbull & Pacheco, 2005). Wills, Lintz,

and Mehan (2004), as well as Ladson-Billings (2001), add that teachers need a more localized knowledge of their students' communities within this cultural framework. González, Andrade, Civil, and Moll (2010) would like teachers to be cognizant of the knowledge and skills of their students' families and communities. Fearing the effect of stereotyping, García (2002) urges that teachers have knowledge of the fact that what makes a difference is not just culture, but individual uniqueness within a cultural context.

More specific areas of knowledge would support the development of skills discussed in the earlier section. Teachers working with children of cultures differing from their own require, in the case of working with English language learners, an understanding of bilingualism, second language development, the nature of language proficiency, and the role of the first language and culture in learning (Clair & Adger, 1999). They require, for instance, knowledge of different or culture-specific communication, instructional styles, and classroom management strategies (DeJaeghere & Zhang, 2008; Green, 2010); inter-group relations theory and research (Green, 2010); and information relevant to the standardized testing of students from non-dominant cultures (Trumbull & Pacheco, 2005).

C. Attitudes or Dispositions Associated with the Cultural Competence of Teachers

Authors also cite attitudes or dispositions that are critical to the cultural competence of teachers. These include high expectations of culturally non-dominant students (Clair & Adger, 1999; Zeichner, 1993) and acceptance of differences (DeJaeghere & Zhang, 2008). Diller and Moule (2005) point out that there is a continuum of acceptance that ranges from tolerance to being highly valued for the richness they offer. García (2002) states that teachers considered to be successful with culturally diverse students have an experimental stance towards their teaching, and place great importance on student self-esteem and on relationships among students and between students and teachers. McAllister and Irvine (2002) describe the cross-culturally competent teacher as being open and as being committed to the fundamental unity of all humans as well as to combating racism. Zeichner (as quoted in Knight & Wiseman, 2005) includes commitment to the equity for all students. Trumbull and Pacheco (2005) see the culturally competent teacher as one who is ready to adapt school culture to the needs of students.

D. Skills and Areas of Knowledge Required by Leaders of Culturally Competent Schools

Several authors (Dukes & Ming, 2007; Lindsey, Roberts, & CampbellJones, 2005; Murtadha-Watts & Stoughton) write of the skills and areas of knowledge required by leaders of culturally competent schools, but it appears that far more attention has been directed at the needs of teachers. School leaders, according to Lindsey et al.:

- need to be skillful in operating their schools “on the edge ... of change” and integrating knowledge of the cultures of new populations into the system, “provoking significant changes to policies, procedures, and practices.”
- must be able to serve the needs of all members of their community.
- need to be skilled in their ability to identify the culturally related mismatches underlying the underperformance of student groups.
- require a detailed knowledge of the community, including the histories, languages, lifestyles, and worldviews of people new to the school district. (Lindsey, Roberts, & CampbellJones, 2005)

Dukes and Ming state that school administrators themselves require “deep knowledge of the teaching and learning process” in order to help teachers become proficient in cross-cultural teaching.

IV. Professional Development Emphasizing Cultural Proficiency

There is literature that discusses what professional development on cultural proficiency for in-service teachers should look like. Claire and Adger (1999) believe that the impetus for professional development for teachers in this area should come from teachers themselves, that it should be self-directed, correspond to perceived need, and be designed with teacher input. Duke, an administrator, writes that it should reflect the collaboration of teachers and administrators (Duke, 2007). A different view on the design of professional development for cultural proficiency is put forth by McAllister and Irvine (2000), who write that any one of three process-oriented models of cross-cultural development – Helms’s Racial Identity Theory, Banks’ Typology of Ethnicity, or Bennett’s Racial Identity Theory – can be used to design the content of the training. All three of these models envision cultural competence as the product of a progressive learning process with stages. At each stage, a different kind of discussion or training is relevant to bringing the participant to a stage further along in the continuum. Each model can be used to assess the status of a participant and to select the developmentally appropriate training content and strategy to correspond to that status.(McAllister & Irvine, 2000)

Both Clair and Adger (1999) and Duke (2007) write that the professional development should provide opportunity for immediate application of new skills in the classroom, and should foster critical reflection. Clair and Adger say that it should foster meaning collaboration and be rigorous, with teachers participating as knowledge creators and not mere receivers. Clair and Adger and Duke, as well as Trumbull and Pacheco (2005) envision highly interactive sections with much discussion. Duke adds that it should incorporate skill-building as well. Green (2010), Lindsey, Robins, and Terrell (2003), and Trumbull and Pacheco all state that as a first step, it is important for teachers to identify and reflect on their own culture, identity, and history and understand the values and biases they bring to teaching. Guiberson (2009) states that although there is need for additional research to demonstrate effectiveness, teachers who attend professional development workshops on linguistically diverse learners have reported that workshops that include hands-on practice with a coach or mentor in their classroom are most helpful.

Both Clair and Adger and Trumbull and Pacheco write that this professional development effort should be sustained over a long-term. Trumbull and Pacheco add that the content should vary with the population of students being served and with the nature of the teacher population. They write that the curriculum, instruction, and assessment needs will vary with student populations although broad educational standards remain the same. They also explain that interpersonal norms and thus effective formats will vary across teacher groups. They also caution that because of the inequality of cultural groups, issues of power may need to be addressed, and that the trust necessary to discuss race, ethnicity, and culture must be fostered by sensitive facilitation and will need to be built over time. Clair and Adger suggest university-school partnerships, teacher networks and collaboratives, and teacher study groups as possible structures. They also suggest bringing content, ESL, and bilingual teachers together to share complementary knowledge and perspectives. Both Clair and Adger and Trumbull and Pacheco state that professional development for cultural competency should grow out of and be nested in a larger school-based plan that is part of a district- or school-wide vision for student success to which teachers and administrators are committed. Duke suggests that in addition to the professional development process, administrators should assign specialists who are expert in multicultural education to assist teachers in designing instruction.

A. Examples of Professional Development Programs Emphasizing Cultural Proficiency

ESOL Inservice Project for Dade County Public Schools

This program was implemented in the early 1990s as one of the items in a consent degree developed when Multicultural Education Training and Advocacy informed the Florida state education department of its intent to sue on behalf of language-minority students receiving inadequate educational services. During the 1990s, this professional development program was required of all teachers serving English language learners. Teachers were required to acquire a certain number of points, which they would earn by taking specified courses, within a specified time frame. The courses, including Methods of Teaching ESOL, Cross-Cultural Communication and Understanding, and Testing and Evaluation of ESOL, were offered throughout the year. Teachers could also attain a master's degree in urban education with a concentration in ESOL offered in collaboration with Florida International University (August & Hakuta, 1997).

International High School at LaGuardia Community College

Also developed in the 1990s, this program is cited as an example of best practices by Clair and Adger in their article "Professional Development for Teachers in Culturally Diverse Schools." They explain that this school's professional development program was built into the governance and instructional organization of the school with the goal of providing all staff with the tools to support students in meeting rigorous graduation requirements in heterogeneous, student-centered classrooms incorporating first and second language use. Interdisciplinary teacher teams collaborated to develop and revise curricula, discuss student learning, and share successful practice. They also engaged in peer coaching, peer evaluation, and teacher portfolio presentations (Clair & Adger, 1999).

California Tomorrow and Allisal High School

Another 1990s program cited by Clair and Adger as exemplary, this program featured a group of teachers who formed a Working Group on Race, Language, and Culture to look at the ways in which language and language development affected their students' academic performance. Together, they examined research, analyzed data on student progress and achievement, and created a plan to improve students' literacy. They engaged in peer coaching, and they reported their findings to the greater school faculty (Clair & Adger, 1999).

The Northeast and Islands Regional Educational Laboratory and the Lowell, MA Public Schools

Implemented in the 1990s and cited as exemplary by Clair and Adger, this program featured a collaboration of researchers from the Regional Laboratory at Brown University and ESL, bilingual, and content teachers to focus on implementing state education standards in classes with English language learners. Together, they analyzed the standards, student work, and professional literature on standards and education reform, second language development, and effective educational practices for English language learners. They engaged in peer visitation. A goal was for the teachers to sustain the group when the researchers withdrew (Clair & Adger, 1999).

The Bridging Cultures Project

This participatory research professional development project is the product of a collaboration of researchers from West Ed, the University of California, Los Angeles, California State University, Northridge, and seven experienced bilingual elementary education teachers from the greater Los Angeles area. Based on theory that non-dominant cultures in the U.S. tend to be collectivist, and the dominant school culture individualistic, as well as the desirability of building on the strengths of students' home cultures, the project featured workshops, on-going meetings, and training in ethnographic research to strengthen teachers' work with children of non-dominant cultures (especially Latino immigrants). The project included extensive qualitative documentation of processes and impacts (Trumbull, Diaz-Meza, Hasan, & Rothstein-Fisch).

Professional Development Based on Bennett's Developmental Model of Intercultural Sensitivity

This is a model professional development program to increase cultural competence that was implemented in a suburban Midwestern school district for elementary, middle school, and high school teachers and teachers' aides and evaluated by DeJaeghere and Zhang. It is based on Bennett's Developmental Model of Intercultural Sensitivity (DMIS) that consists of six developmental stages leading to intercultural competence: denial of difference, defense toward difference, minimization of difference, acceptance of difference, adaptation to difference, and finally, integration of bicultural or multicultural worldview. The idea behind the program is that training for intercultural competence has to be developmentally appropriate for trainees to be meaningful to them.

Teachers and teacher aides in each of the schools in the participating district took a test, the Intercultural Development Inventory (IDI), to place their school on the DMIS continuum. They attended a training that explained the DMIS and described the attitudes, knowledge, and skills present at each of its stages. The training also presented on various forms of difference (ethnicity, national identity, language, gender, cultural identity, religion), and issues present in educational settings related to difference (including isolation, power, and identity). It also provided theory on intercultural development and the practice of teachers. Each school in the district received a school-wide profile derived from the IDI, and individuals could access their individual profiles if desired. Each school within the district used its profile to devise and deliver a unique professional development plan tailored to its staff's developmental status. (DeJaeghere & Zhang, 2008)

Empowering Multicultural Initiatives

This is a local professional development program administered by the Education Collaborative for Greater Boston, Inc. (EDCO). EDCO is a voluntary collaborative of 21 school districts in the Greater Boston Metropolitan area (Acton, Acton-Boxborough, Arlington, Bedford, Belmont, Boston Archdiocesan, Boxborough, Brookline, Carlisle, Concord, Concord-Carlisle, Lexington, Lincoln, Lincoln-Sudbury, Manchester Essex, Newton, Sudbury, Waltham, Watertown, Wellesley, Weston, Winchester). The mission of Empowering Multicultural Initiatives is "to improve the academic achievement of students of color while nurturing the growth and development of all students, and to promote systemic anti-racist practices and culturally relevant teaching through staff training and leadership development." EMI offers graduate level courses for in-service teachers and administrators for which one or two credits can be received from Framingham State College (EDCO). Courses range from Difficult Conversations: Talking about Race and Racism to Empowering Parents and Parent Liaisons.

Primary Source

Primary Source is a non-profit agency in Watertown, MA that provides professional development services to K-12 teachers in the areas of building global knowledge and cross-cultural skills. It currently offers educators support with teaching about China, Japan, Latin American, West Africa, the Middle East, the U.S. (especially African American history), South Asia, and Korea in seminars, workshops, and study tours. It models effective and challenging pedagogical strategies such as student use of primary sources, and offers teachers ideas for improving their practice through the use of technology, interdisciplinary instruction, and a focus on 21st-century skills. Recently, for Randolph's public school district, home to many Haitian-Americans, it provided workshops for teachers on Haitian history and the factors that have influenced Haitian immigration to the US and the Boston area. A panel of community members spoke about the experiences of Haitian-American families and the expectations they have for students at home and in school. Primary Source currently contracts with the Boston Public School Humanities Program (Primary Source, 2009).

Facing History and Ourselves

Facing History and Ourselves is a non-profit agency based in Brookline, MA that provides professional development to middle and high school teachers aimed at helping students understand

and work through issues of identity, stereotypes, prejudice, discrimination, and the importance of being a rescuer/not a bystander with the use of rich and intellectually stimulating materials and historical perspectives. This agency currently has an international reach (Facing History and Ourselves).

B. Evaluations of Professional Development Programs Emphasizing Cultural Proficiency

In 2005, Knight and Wiseman published an article about their attempt to synthesize the findings of evaluations, published from 1986 through 2003, of professional development programs for in-service teachers of “diverse” K-12 students. They define “diverse students” as “ethnic, language, geographic, and socioeconomic populations placed at risk of academic failure due to environmental conditions.” Thus, although there is some overlap, not all of the studies they review have to do with cultural competence per se. Out of a pool of 301 studies reviewed, they found that only 18 met all the following criteria: containing enough description to qualify as one or more of Feuer, Towne, and Shavelson’s (2002) inquiry-driven methods (description, cause, and process); having a research question that could be investigated empirically; identifying a conceptual or theoretical basis of study; describing design and methodology; describing participants, sample, or population; describing data collection, analyses, and results; and connecting the findings to a question or a theoretical framework. Based on their review, they developed four “tentative themes.” Three that are potentially relevant to cultural competence are directly quoted and listed below.

1. Studies about professional development for teachers of diverse students provide little guidance for transforming the effectiveness of in-service teachers of these populations.
2. Current research on professional development for diversity provides little evidence for relative effectiveness of different professional development models and strategies.
3. Current trends in professional development for teachers of diverse students favor inquiry and collaborative models of professional development that involve learning communities in inquiry into practice, but little is known about their impact on students. (Knight & Wiseman, 2005)

Evaluation of Dade County ESOL Inservice Project

August and Hakuta summarize a descriptive review and evaluation report of this program. The 1995 descriptive review completed by Leighton, Hightower, and Wrigley, “Model Strategies in Bilingual Education: Professional Development,” indicates that (1) teachers were reluctant to participate because doing so was a top-down mandate, and (2) classes should be differentiated to meet the needs of heterogeneous teachers with wide ranges of experience and need. A 1995 evaluation by Harper that surveyed a sample of teacher participants found that 82% of the teachers found the program useful but not specific enough to their needs. Still, 70% reported developing new skills as a result of their participation with some saying that they developed materials to better fit student learning styles, and some explaining that they had begun to incorporate students’ home culture into the curriculum. Sixty eight percent reported that their expectations for English language learning students had changed, with many reporting changes of expectation regarding their students’ language development (as quoted in August & Hakuta, 1997).

Evaluation of Professional Development Program Using Bennett’s Developmental Model of Intercultural Sensitivity

DeJaeghere’s evaluation of this professional development program is solely quantitative, using a pre- and post- test design and ANOVA and regression analyses. The dependent

variable is the teacher's perceived intercultural competence as measured by the Intercultural Development Inventory (IDI).⁴ Independent variables include participating in the group IDI profile, learning about one's individual profile, participating in the professional development session about the Development Model of Intercultural Sensitivity (DMIS), participating in the follow-up professional development that was selected, and years of work in the district as a certified teacher. All independent variables except the work experience variable were significantly positively correlated with the measure of intercultural competence, with participating in the follow-up professional development having the largest effect size.

⁴ Items on this scale include: I have become aware of my own culture; I have become more aware of culture differences in my classroom or school; I have thought about how my own intercultural development impacts my classroom teaching and learning; I have made changes to my curriculum planning (objectives, lessons, activities, assessment) to address cultural differences in my classroom; I have made changes in how I teach in the classroom; I feel more effective in teaching students who are from a different cultural background than mine; in my classroom, I use materials that have content related to the cultural backgrounds of the students; in my classroom, I promote intercultural understanding among students; In my classroom, I use teaching techniques that are adapted to the learning styles of my students from cultural backgrounds different from my own; I utilize classroom management techniques (e.g., collaborative learning, discipline, homework) that are supportive of the different cultural backgrounds of my students; when interacting with parents, I use communication styles that are appropriate to their cultural perspective.

V. International Exemplars of Cultural Competence in Schools

This review did not yield many instances in which schools or policies in other multicultural countries are held up as exemplary in the area of cultural competence. In particular, it found no articles on in-service programs to help educators with cross-cultural teaching. This was surprising in view of the worldwide phenomenon of increased migration and rapidly increasing cultural and linguistic diversity among school-age children. Marcelo Suarez-Orozco and Carolyn Sattin (2007) characterize schools as particularly conservative social institutions and say that “in many countries of immigration [schools] have been slow to respond to the challenge of managing the transition of immigrant youth.”

Sussmuth (2007) does point to some European models. She points out that according to PISA test data, Finland is a top performer at integrating immigrants into its education system. She also talks about European-Schulen in Germany as model schools for helping native youth adapt to a changing student body through understanding and overcoming difference. These schools are bilingual, giving equal status to two European languages. Sussmuth also explains that in Germany the field of education has been influenced by the business sector in developing a new focus in German universities on including training in the area of intercultural skills to pre-service preschool and elementary teachers. As a consequence, she states, these teachers have begun to include intercultural themes in curricula, but do not yet have a theoretical framework for teaching intercultural skills to students. Finally, both Sussmuth and Suarez-Orozco and Sattin (2007) hold up the Tensta Gymnasium in Stockholm as a model high school program for immigrant and other students.

The Tensta Gymnasium, located in a suburb of Stockholm, was a failing school surrounded by low-income housing dominated by immigrant and refugee families. Eighty percent of its students are immigrants from diverse national origins (as compared with the Stockholm-wide average of 40%). The principal of the school worked with the Ross School, a private school in East Hampton, NY, and with the collaboration of staff and community adapted the Ross School’s model of integrated curriculum, interdisciplinary thinking, emphasis on global understanding and cultural history, and use of state-of-the-art information technologies. The Tensta school is described as having a student-centered philosophy with teaching methods and curriculum constructed around the skills each student needs to achieve his or her later goals. Teachers are seen as mentors. The school gives each student a state-of-the-art laptop and access to wireless internet. Each semester, through exchanging ideas and discussing concepts that the students need to learn, teams of eight to ten teachers create integrated multidisciplinary learning blocks. Students work collaboratively, but each is required to formulate essential questions related to the work so that each student can put his or her learning in a personal context and build on prior knowledge and experience. The work calls for deep engagement with complex materials. Of note, as well, is the school cafeteria, providing students with foods of their national origins or ethnic backgrounds. In contrast to its past, when the school’s enrollment was plummeting and the school itself was stigmatized, native students now request to be enrolled in the school (M. M. Suarez-Orozco & Sattin, 2007; Sussmuth, 2007).

VI. Areas of Debate

This review has found five areas of debate that surround multicultural education in the U.S., having to do with assimilation, language, stereotyping, the socio-political nature of multiculturalism, and the high-stakes testing of No Child Left Behind (NCLB).

Among scholars writing about the cultural competence of schools, there seems to be consensus that rather than expecting students of non-dominant cultures to assimilate, schools need to adapt in order to meet their learning needs. Among practitioners and the population at large, this consensus may not exist and there may be more ambivalence. McAndrew, does however, bring a related controversy about cultural diversity among scholars to light. One camp assumes knowledge to be objective, neutral, and universal, “making it possible to define a school curriculum whose mastery would generate consensus among groups.” The opposing camp views knowledge as socially constructed and, in a multicultural context, believes that “current Eurocentrism needs to be replaced by a multiplicity of perspectives and voices” (McAndrew, 2007).

The role and place of immigrant languages in schools is also a source of some debate and is related to the issue of assimilation. In addition, subtractive bilingualism holds that learning one language is done at the expense of another. Additive bilingualism holds that abilities in one language are transferred to a second, and if basic concepts and skills are not strengthened in the original language, full mastery of a second language is impeded (McAndrew, 2007). Although August and Hakuta (1997) state unequivocally that research shows the importance of the school recognizing and making use of a child’s first language, McAndrew says the research is inconclusive.

Some advocates of cultural competence are concerned that generalizing about cultural learning and behavioral characteristics, although well-meant, can get in the way of good teaching because it fails to see culture as something that evolves and is characterized by great heterogeneity and can serve to stereotype students who need to be individuated. There are more than just two positions on this. For example, Banks (2004) writes of this debate, “Some researchers believe the best way to understand the learning characteristics of students of color is to observe and describe them in ethnographic studies, rather than classifying them into several brief categories.” He writes that “thick descriptions of the learning and cultural characteristics of students of color need to guide educational practice.” There is a fine line between making generalizations about cultural trends in learning related behavior and seeing the individual student, and this has been a concern of García (2002) and anthropologists who work in the area of multicultural education.

Another area of debate surrounds whether or not multiculturalism and cultural competence needs to take a social justice stance and encourage culturally non-dominant students, who need to affirm their cultural identity, to look critically at their society and become active in trying to improve it. Gloria Ladson-Billings’s influential theory of culturally relevant pedagogy does hold to this. She differentiates between a liberal multiculturalism that ignores issues of power and structural inequity and asserts equal opportunity to compete and a critical multiculturalism that calls for restructuring the social order (Ladson-Billings, 2004). Young (2010) explains that because it is controversial, the critical sociopolitical consciousness aspect of the Ladson-Billings culturally relevant pedagogy model is often glossed over by researchers, and shied away from by practitioners who seek to implement it.

Finally, advocates of cultural competence are divided in their assessment of the impact and potential of No Child Left Behind testing. Lindsey, Roberts, and CampbellJones (2005) see NCLB testing as a plus:

The current accountability movement provides the opportunity to examine disaggregated student achievement data by subgroups. This is revealing ... genuine disparities and inequities ... the accountability movements that are in place in federal and state initiatives expect, that for the first time in our history, that all students, irrespective of their cultural backgrounds will achieve a standards-based education.

This review found three areas of discomfort with NCLB among other proponents of school cultural competence. Many multicultural educators believe that knowledge is socially constructed and believe that a standardized curriculum is antithetical to valuing diverse cultures. There is also concern about the unintended consequence of NCLB which puts tremendous pressure on urban schools to devote inordinate resources to preparing students for standardized tests, to the extent of requiring teachers to read from scripts and taking time away from untested subjects. Young reports her finding in one school intending to implement Ladson-Billings's model of culturally relevant pedagogy, but preparing students for their NCLB test:

Teachers "were at a loss as to how they were expected to teach scripted curriculum in an individualized or culturally relevant manner." (Young, 2010)

An administrator committed to cultural competence writes:

High stakes testing is antithetical to developing cultural competence in schools. (Edgar, Patton, & Day-Vines, 2002)

For Ladson-Billings and Gay, NCLB testing is just one more way of enforcing a racial, ethnic, and socio-economic hierarchy.

[Most of the tests] of children of color, poor children, immigrant children, and limited English speaking children experience inevitably legitimize their deficiency. Current assessment schemes continue to instantiate inequity and validate the privilege of those who have access to cultural capital. (Ladson-Billings, 2004)

[NCLB testing is more about] preserving the advantages of some groups over others, and sorting out those who mainstream society has deemed the 'intellectually fittest' from the socially undeserving, than about providing genuine, high-quality, egalitarian education for all students. (as quoted in Young, 2010)

VI. Annotated Bibliography

Definitions of Cultural Competence

James A. Banks. (2004). Multicultural Education: Historical Development, Dimensions, and Practice. In *Handbook of Research on Multicultural Education*, ed. J. A. Banks. San Francisco: Jossey-Bass.

In this introductory article to the *Handbook of Research on Multicultural Issues*, Banks discusses the goals of multicultural education and requirements for its successful implementation. He enumerates five dimensions of multicultural education, including content integration, knowledge construction, prejudice reduction, equity pedagogy, and an empowering school culture. He summarizes studies and writings on each of these dimensions.

EDCO. "Empowering Multicultural Initiative." Retrieved August 17, 2010, from <http://www.edcollab.org/EMI/EmpoweringMulticultural.html>.

The website of Empowering Multicultural Initiatives, a program of the Education Collaborative for Greater Boston, Inc., details its professional development program and courses for educators (teachers and administrators) in the area of anti-racist education and cultural competence.

Eugene E. García. (2002). *Student Cultural Diversity: Understanding and Meeting the Challenge*. Boston: Houghton Mifflin.

Garcia describes the attributes of effective teachers of culturally and linguistically diverse students and the knowledge base on effective curriculum and instructional strategies for these students. He describes responsive pedagogy and the role of the principal.

Norma González, Rosi Andrade, Marta Civil, and Luis Moll. (2001). "Bridging Funds of Distributed Knowledge: Creating Zones of Practices in Mathematics." *Journal of Education for Students Placed at Risk*, 6(1/2): 115-132.

The work in this article has a basis in a long-term research paradigm investigating the "funds of knowledge" of diverse populations. This conceptualization adopts an anthropological perspective for viewing the households of low-income and minority students as repositories of diverse knowledge bases. In the BRIDGE project, the focus has been on understanding the mathematical potential of households, as well as "mathematizing" household practices. The transformation of mathematical knowledge, however, has been somewhat problematic. Our experience until now indicates that, whereas other classroom knowledge domains (language arts, social studies, etc.) may draw in a rather straightforward fashion from households, mathematical knowledge may not be so easily incorporated. This article describes a theoretical refinement of the concept of funds of knowledge, and will endeavor to conceptualize the distributed nature of mathematical community capital.
[ABSTRACT FROM AUTHOR]

Jerome H. Hanley. (1999). "Beyond the Tip of the Iceberg: Five Stages Toward Cultural Competence." *Reaching Today's Youth*, 3(2): 9-12.

This article describes ways to help educators and practitioners acquire cultural competence. Cultural competence is the ability to work effectively across cultures in a way that acknowledges and respects the culture of the person or organization being served. The most important ingredient in cultural competence is self-knowledge. Next is experience and positive change. Culturally competent agencies and individuals accept and respect cultural differences, continue self-assessment of cultural awareness, pay careful attention to the dynamics of cultural differences, continually expand their cultural knowledge and resources, and adopt culturally relevant service

models in order to better meet the needs of minority populations. Examples include developing a cultural resources library; diversifying the professional staff; involving the community in developing services and in planning and decision-making activities; and bringing representatives of the community served to conduct workshops for the professionals who will serve them. (Abstract written by National Criminal Justice Reference Service, U.S. Department of Justice.)

Gloria Ladson-Billings. (1995). "But That's Just Good Teaching! The Case for Culturally Relevant Pedagogy." *Theory Into Practice*, 34(3): 159.

In this article, Ladson-Billings details "culturally relevant pedagogy" which "creates a social consciousness among students allowing them to challenge the structure of society and view education as a tool for social change." Two other criteria include maintaining students' cultural integrity, and having them experience academic success.

Randall B. Lindsey, Laraine M. Roberts, and Franklin Campbell Jones. (2005). *The Culturally Proficient School*. Thousand Oaks, CA: Corwin Press.

This is a manual for school leaders/administrators on how to provide leadership in adapting school practices and culture to meet the educational needs of all members of the school community to eliminate gaps in achievement among student sub-groups. It details phases of development toward cultural proficiency of the school.

Randall B. Lindsey, Kikanza N. Robins, and Raymond D. Terrell. (2003). *Cultural Proficiency: A Manual for School Leaders*. Thousand Oaks, CA: Corwin Press.

This is a manual for educators to use in their effort to recognize the differences among students and families from different cultural groups, respond to those differences positively, and be able to interact effectively in a range of cultural environments. The first step for educators in developing cultural competencies is recognizing how their own perspectives and knowledge are rooted in a particular cultural, racial, and ethnic identity and history. The manual has a tool for school leaders to use to locate their school among seven levels of cultural competence/proficiency.

Carola Suarez-Orozco. (2008). Transnational Identities in Our Globalized Societies. In *Stories of Identity: Religion, Migration, and Belonging in a Changing World*. Brookline MA: Facing History and Ourselves.

Develops the idea of the "cosmopolitan identity" that all youth need to develop to cope with differences. Educators have a responsibility to place tolerance and even a celebration of difference at the core of the educational agenda. Discusses the "social mirror" in which immigrant youth perceive the negative views others have of them based on disparaging ethnic and racial stereotypes. This negative social mirror is a threat to a coherent sense of self-worth.

Marcelo M. Suarez-Orozco and Desiree B. Qin-Hilliard. (2004). Globalization: Culture and Education in the New Millennium. In *Globalization: Culture and Education in the New Millennium*, ed. M. M. Suarez-Orozco. Berkeley: University of California Press.

In this introduction, Suarez-Orozco and Qin-Hilliard state that in a context of globalization, youth in multicultural countries must develop skills for managing and negotiating the differences they will find in their educational, personal, and work contexts. They insist that this must be a part of today's educational agenda. Some of these skills include the ability to consider multiple perspectives, articulate multiple hypotheses from a common set of facts and freely, fully, and respectfully argue within a framework of difference

Rita Sussmuth. (2007). On the Need for Teaching Intercultural Skills. In *Learning in the Global Era*, ed. M. M. Suarez-Orozco. Berkeley: University of California Press.

In this article, Sussmuth urges European Union countries to adapt their educational systems to the challenges of globalization and immigration by helping their students develop

intercultural skills in cognitive, social, emotional, and digital areas. She describes the competencies all (native and immigrant) students need in each of these areas to thrive in a world of difference. She provides a description of the Tensta Gymnasium in Stockholm – a model educational program for a highly diverse student body.

Effects of Cultural Competence

Kathryn H.-P. Au and Jana M. Mason. (1981). “Social Organizational Factors in Learning to Read: The Balance of Rights Hypothesis.” *Reading Research Quarterly*, 17(1): 115-152.

This study provides a preliminary test of the social organizational hypothesis, that poor school achievement by many minority children is related to the nature of teacher-pupil classroom interaction. The specific focus was on the relationships between different patterns of interaction and learning to read. A total of four videotaped reading lessons, given by two teachers to the same group of disadvantaged 7 year-old Hawaiian students, were analyzed. One teacher (LC) had had little contact with Hawaiian children, while the other (HC) had worked successfully with Hawaiian students for five years. Consistent with their backgrounds, it was found that the two teachers managed interaction in their lessons very differently. Teacher LC used participation structures which are commonly used with children from the mainstream culture; the major structure requires them to wait to be called on and to speak one at a time. On the other hand, Teacher HC conducted much of her lessons in a different participation structure, one which allowed the children to share turns in joint performance. This structure follows interactional rules much like those in talk story, a common nonclassroom speech event for Hawaiian children. The results supported a social organizational hypothesis. The lessons of Teacher HC displayed much higher levels of achievement-related student behavior than those of Teacher LC. Furthermore, student productivity appeared to vary as a function of specific characteristics of participation structures, within and across the lessons of the two teachers. A new construct, the balance of rights in speaking and turntaking between teacher and students, was formulated to explain the relationship between classroom social structure and student productivity.

Diane August and Kenji Hakuta. (1997). *Improving Schooling for Language-Minority Children: A Research Agenda*. Washington, DC: National Academies Press.

Chapter 4 summarizes studies of mismatches in cultural patterns of verbal interaction between home and school and differential treatment of children. It describes social identity theory and Gordon Allport’s contact hypothesis. It summarizes studies on cooperative learning groups and interracial contact and studies of curriculum interventions. It discusses parent involvement in children’s school learning. It identifies gaps in the research on curriculum intervention, status differences among children’s languages, home-school alignment in instructional practices and academic socialization in language-minority homes. Chapter 8 discusses professional development of teachers serving English language learners.

A. Wade Boykin. (1982). “Task Variability and the Performance of Black and White Schoolchildren: Veristic Explorations.” *Journal of Black Studies*, 12(4): 469-485.

Boykin finds that African American third grade students living in a housing project have higher stimulation levels than do white children living in a middle to upper class suburban area. While African American children’s performed significantly better on tasks with more variable formats, the performance of the white children did not vary with format.

Elizabeth G. Cohen and Rachel A. Lotan. (2004). Equity in Heterogeneous Classrooms. In *Handbook of Research on Multicultural Education*, ed. J. A. Banks. San Francisco, Jossey-Bass.

Describes skills teachers need in the heterogeneous classroom of increasingly segregated schools,

where the children are often from economically struggling families. Teachers must provide intellectually challenging and grade appropriate content in such a way that students will experience academic success and build friendships across groups. Provides techniques for implementing complex instruction in cooperative learning groups for this purpose.

Ronald Gallimore and Claude Goldenberg. (2001). "Analyzing Cultural Models and Settings to Connect Minority Achievement and School Improvement Research." *Educational Psychologist*, 36(1): 45-56.

To improve schooling and achievement in a diverse society requires units of analysis that tap into significant structures, processes, and dynamics of culture as they affect individual students and schools. These units must be sensitive to variability among individuals within seemingly homogenous groups and to similarities between apparently heterogeneous communities. This article presents and illustrates 2 such units of analysis: cultural settings and cultural models. These units can produce details needed to address the linked problems of minority underachievement and school reform. We draw illustrations from 2 parallel lines of research: 1 addressed to underachievement of Spanish-speaking children and the other to improvement of schooling and teaching. [ABSTRACT FROM AUTHOR]

Eugene E. García. (2002). *Student Cultural Diversity: Understanding and Meeting the Challenge*. Boston: Houghton Mifflin.

Garcia describes the attributes of effective teachers of culturally and linguistically diverse students and the knowledge base on effective curriculum and instructional strategies for these students. He describes responsive pedagogy and the role of the principal.

Geneva Gay. (1994). "A Synthesis of Scholarship in Multicultural Education." from <http://www.ncrel.org/sdrs/areas/issues/educatrs/leadrshp/leOgay.htm>.

Reviews the sparse but promising research on effects of multicultural education.

Claude Goldenberg. (2008). "Teaching English Language Learners: What the Research Does—and Does Not—Say." *American Educator* (Summer): 8-44.

Summarizes key findings of two major reviews of research on education English language learners completed in 2006 by the National Literacy Panel and by researchers associated with the Center for Research on Education, Diversity, and Excellence.

Mark Guiberson. (2009). "Hispanic Representation in Special Education: Patterns and Implications." *Preventing School Failure*, 53(3): 167-176.

The inaccurate placement of minority students in special education programs can take various forms including overrepresentation, underrepresentation, and misidentification. First, overrepresentation occurs when the percentage of minority students in special education programs is greater than that in the school population as a whole. Second, underrepresentation occurs when students with disabilities are not identified and do not receive appropriate services. Last, misidentification occurs when students with disabilities are identified as having a disability different from the one they actually have (G. Meyer & J. M. Patton, 2001; C. Y. Wilkinson, A. A. Ortiz, P. M. Robertson, & M. I. Kushner, 2006). To answer the question of whether Hispanic children are disproportionately represented in special education, the author conducted a literature review in a systematic manner using computerized databases. In addition, the author provides an integrative review of the literature on Hispanic representation in special education, presents specific issues that complicate the accurate identification of Hispanic or Latino, and identifies implications for practice. [ABSTRACT FROM AUTHOR]

Wallace E. Lambert and Mary T. Cazabon. (1994). *Students' Views of the Amigos Program*. Washington DC.: National Center for Research on Cultural Diversity and Second Language Learning, Center for Applied

Linguistics

This report describes a pilot study of the attitudes and personal estimates of progress of students who have spent 4 or more years in the Amigos two-way bilingual program in Cambridge, Massachusetts. The program currently enrolls about 300 students: 50% native Spanish speakers and 50% native English speakers, approximately half of whom are African American. For half the day Spanish is the medium of instruction and English is used for the other half. A 25-questions survey was administered to Grade 4, 5, and 6 Amigo students designed to sound out their perceptions of the two-way language learning experience and the social world it provides. Results showed that both English- and Spanish-Amigos are aware of their progress in acquiring skills in both Spanish and English; that both groups have confidence in their potential as teachers of these languages; and that both are sensitive to cultural norms governing language use outside of school. Results also showed that the majority of Amigo students are basically satisfied with the program; that they want to continue in it and in their own bilingual/bicultural development; and that they do not believe the program has jeopardized either their academic progress or their command of their first language. The study investigators believe that these perceptions and opinions of students are essential to the evaluation of the program's effectiveness and to the program's amelioration. Appended to the report are the responses displayed in tabular form by grade following each of the 25 questions. A brief second table gives data on average Spanish and English reading scores of the Spanish Amigos.

Carol D. Lee. (1995). "A Culturally Based Cognitive Apprenticeship: Teaching African American High School Students Skills in Literary Interpretation." *Reading Research Quarterly*, 30(4): 608.

Investigates the implications of signifying, a form of social discourse in the African-American community, as a scaffold for teaching skills in literary interpretation. `Signifying' defined; Purposes and structure of cognitive apprenticeship as outlined by Collins, Brown and Holum; Cultural implications of cognitive apprenticeship model as it relates to teaching of literature.

Jerry Lipka and Barbara L. Adams. (2004). *Culturally Based Math Education as a Way to Improve Alaska Native Students' Math Performance*. Athens, OH: Appalachian Collaborative Center for Learning, Ohio University: 52 p.

Culturally based instruction has long been touted as a preferred approach to improving the performance of American Indian and Alaska Native (AI/AN) students' academic performance. However, there has been scant research to support this conjecture, particularly when quantitative data and quasi-experimental designs are included. The results of this study show that the culturally based math curriculum, Building a Fish Rack: Investigations into Proof, Properties, Perimeter, and Area, enabled sixth grade Yup'ik students and their urban counterparts to increase their mathematical understanding of perimeter and area. The study involved one semester's worth of data (258 students in 15 classes). The study was a strong quasi-experimental design with random assignment and the results were based on pre- and post-test score differences. The study involved one urban school district, Fairbanks, and four rural school districts with approximately a 97% Yup'ik population. The study showed that the difference in test results between all treatment groups and all control groups was significant beyond the accepted standard of $p < 0.05$. Although the urban treatment group gained the most from this curriculum, the most important finding is that the rural treatment group outperformed the rural control group at a significant level beyond the accepted standard of $p < 0.05$. The study is encouraging, as it shows that the treatment effect on Yup'ik students narrows the long-standing academic gap when comparing that group's and the Yup'ik control group's relative performance against the urban control group. Further studies are necessary to determine if the results can be replicated, if the results are tied to a specific topic area, and if a study that uses complementary research methods can unpack the factors behind the gain.

Marie McAndrew. (2007). *The Education of Immigrant Students in a Globalized World: Policy Debates in*

Comparative Perspective. In *Learning in the Global Era: International Perspectives on Globalization and Education*, ed. M. M. Suarez-Orozco. Berkeley: University of California Press: 232-256.

Addresses three debates: the role of commons schooling vs. ethnospecific institutions in the integration of newcomers; the place that majority versus immigrant minority languages should have in the curriculum; and the extent to which public schools should

T. L. McCarty, Stephen Wallace, Regina Hadley Lynch, and Ancita Benally. (1991). "Classroom Inquiry and Navajo Learning Styles: A Call for Reassessment." *Anthropology & Education Quarterly*, 22(1): 42-59.

The educational literature continues to characterize Native American children as nonanalytical, nonverbal learners. Applied to educational practice, these generalizations downplay the use of questioning, "speaking up," and analytical or inquiry-based pedagogies. Here we report on the introduction of an experimental Navajo bilingual-bicultural curriculum emphasizing open-ended questioning, inductive/analytical reasoning, and student verbalization in both small- and large-group settings. The critical elements influencing students' and teachers' positive response to this curriculum are examined as they relate to natural learning-teaching interactions outside the classroom, and to an articulated Navajo philosophy of knowledge. These findings challenge conventional characterizations of holistic/analytical and verbal/nonverbal teaching and learning "styles," which, when applied to educational practice, can perpetuate patterns of learned dependence that extend well beyond the classroom to the reproduction of structural relations within the wider society.

Josette McGregor. (1993). "Effectiveness of Role Playing and Antiracist Teaching in Reducing Student Prejudice." *Journal of Educational Research*, 86(4): 215.

Examines effectiveness of role playing and antiracist teaching in reducing racial prejudice of students. Includes descriptive and inferential statistics and discusses limitation of meta-analysis.

Claude M. Steele. (2004). *A Threat in the Air: How Stereotypes Shape Intellectual Identity and Performance*. In *Handbook of Research on Multicultural Education*, ed. J. A. Banks. San Francisco: Jossey-Bass.

Describes the empirical support for the theory of stereotype threat. Discusses the theory of disidentification in which self-esteem is rescued by rendering as self-evaluatively irrelevant the domain in which the stereotype applies.

Elise Trumbull and Maria Pacheco. (2005). *Leading With Diversity: Cultural Competencies for Teacher Preparation and Professional Development*. Honolulu: Brown University and Pacific Resources for Education and Learning.

This is a research-based resource designed for higher education, state and district level educators and professional developers preparing teachers to work with students from diverse cultural and linguistic backgrounds. It covers the areas of culture, language, and race/ethnicity.

Kenneth M. Tyler et al. (2008). "Cultural Discontinuity: Toward a Quantitative Investigation of a Major Hypothesis in Education." *Educational Researcher*, 37(5): 280-297.

Proposes a methodology to quantitatively measure cultural discontinuity.

Angela Valenzuela (1999). *Subtractive Schooling U.S.-Mexican Youth and the Politics of Caring*. Albany: State University of New York Press.

This book reports on a 3-year ethnographic study of academic achievement and schooling orientations among immigrant Mexican and Mexican American students at a Houston (Texas) high school. The study included a survey of the entire student body (2,281 students), participant observation in the school and community from 1992 to 1995, 25 open-ended group interviews with students, and examination of school records and documents. The study site was chosen in part because of Mexican Americans' historical struggle for equal educational opportunity in Houston and

a massive student walkout in 1989 to protest problems stemming from staff indifference, cultural insensitivity, and neglect. Findings indicate that rather than functioning as a conduit for the attainment of the American dream, this large, overcrowded, and underfunded urban school reproduces Mexican youth as a monolingual, English-speaking, ethnic minority, neither identified with Mexico nor equipped to function competently in America's mainstream. For the majority of this school's regular (non-college-bound) students, schooling is a subtractive process that divests them of important social and cultural resources and leaves them progressively vulnerable to academic failure. U.S.-born students achieve at lower levels than immigrant students, reflecting this loss of social capital, resulting alienation and division among student groups, and the absence of caring relationships between teachers and students. An epilogue suggests what additive schooling might look like. (SV)

Lynn A. Vogt, Cathie Jordan, and Roland G. Tharp. (1987). "Explaining School Failure, Producing School Success: Two Cases." *Anthropology & Education Quarterly*, 18(4): 276-286.

Which explanation of the school performance of minority children is most useful and appropriate depends on why one is asking the question. The authors discuss two efforts to produce school success in place of school failure, based on the assumption that specific cultural differences underlie school failure and that producing particular cultural compatibilities in the classroom was a key to school success.

Thomas S. Weisner, Ronald Gallimore, and Cathie Jordan. (1988). "Unpackaging Cultural Effects on Classroom Learning: Native Hawaiian Peer Assistance and Child-Generated Activity." *Anthropology & Education Quarterly*, 19(4): 327-353.

Cultural analysis of differential minority achievement can create stereotypes and restrict expectations of child performance if group-level cultural generalizations are misapplied to individuals. Observational and interview studies of sibling caretaking and peer assistance in Native Hawaiian contexts illustrate the appropriate comparative analysis of natal and school activity settings. Results indicate that Native Hawaiian sibling caretaking varies widely across households and individual child experience. Parents' beliefs about sibcare show a mix of shared acceptance and ambivalence. In natal settings, child-generated activities, carried on without adult intervention, produce most literacy-related behaviors (such as school-like tasks and increased language use). Among the classroom learning activities that are successful with Native Hawaiian children are child-generated interactions, in which children are able to use scripts similar to those observed in natal settings. Other features of natal activity settings (such as personnel, goals and motives, and everyday tasks) are discontinuous with those of the classroom centers. To reduce home/school discontinuities, these data suggest that classrooms need to be accommodated to selected features of natal culture activity settings, rather than be isomorphic in all aspects. Identification of which cultural features these are depends on "unpackaging" cultural effects on individuals by analysis of both natal and school activity settings.

John S. Wills, Angela Lintz, and Hugh Mehan. (2004). *Ethnographic Studies of Multicultural Education in U.S. Classrooms and Schools*. In *Handbook of Research on Multicultural Education*, ed. J. A. Banks. San Francisco: Jossey-Bass.

Provides a review of literature on discontinuities between discourse patterns at home and at school, social participation structures, engaging and relevant content, and modifying curriculum. Discusses importance of rigor with social support, variety, flexibility, adaptation to local circumstances, and particularity in adapting classroom practice for the benefit of many cultural groups. The article also describes new relationships between teachers and researchers engaging together in ethnographic research of school communities to develop knowledge to inform pedagogy and content.

Skills, Knowledge, and Attitudes Required of Culturally Competent School Staff

Elizabeth G. Cohen and Rachel A. Lotan. (2004). Equity in Heterogeneous Classrooms. In *Handbook of Research on Multicultural Education*, ed. J. A. Banks. San Francisco, Jossey-Bass.

Describes skills teachers need in the heterogeneous classroom of increasingly segregated schools, where the children are often from economically struggling families. Teachers must provide intellectually challenging and grade appropriate content in such a way that students will experience academic success and build friendships across groups. Provides techniques for implementing complex instruction in cooperative learning groups for this purpose.

Joan G. DeJaeghere and Yongling Zhang. (2008). "Development of Intercultural Competence among US American Teachers: Professional Development Factors that Enhance Competence." *Intercultural Education*, 19(3): 255-268.

The increasing diversity of the student age population in the USA calls for increased cultural competence on behalf of educators to effectively teach students. This article reports on a study of a suburban school district's initiatives that utilized the Development Model of Intercultural Sensitivity, the Intercultural Development Inventory (IDI) as a baseline measurement tool, and subsequent professional development for teachers, to promote the development of intercultural competence. ANOVA and regression analysis models were used to determine the variables that affect teachers' perceived intercultural competence after their participation in professional development.

Jerry Diller and Jean Moule. (2005). *Cultural Competence: A Primer for Educators*. Belmont, CA: Thomson Wadsworth.

A basic textbook for students of education covering what it means to be culturally competent; racism and prejudice, privilege and racial consciousness among whites; culture and cultural differences; children, parents, and families of color; bias in curriculum and in the classroom; critical issues in working with culturally different students, including Latino, Native American, African American, and Asian American students.

Charles Dukes and Kavin Ming. (2007). "The Administrator's Role in Fostering Cultural Competence in Schools." *ERS Spectrum*, 25(3): 19-27.

Defines cultural competence and its role in the success of schools in educating all students. Casts the achievement of cultural competence as a developmental process requiring collaboration and dialogue. Discusses the role and responsibilities of an administrator developing cultural competence of schools, including general leadership, working with teachers, providing professional development, establishing support networks of specialists for teachers, and incorporating teachers in school decision-making.

Garcia, Eugene E. (2002). *Student Cultural Diversity: Understanding and Meeting the Challenge*. Boston: Houghton Mifflin.

Garcia describes the attributes of effective teachers of culturally and linguistically diverse students and the knowledge base on effective curriculum and instructional strategies for these students. He describes responsive pedagogy and the role of the principal.

Geneva Gay. (2000). *Culturally Responsive Teaching: Theory, Research, and Practice*. New York: Teachers College Press.

Combines multicultural education theory and research with narratives of classroom experience. Student performance improves when teaching is filtered through student cultural experience. Looks at standards, curriculum content, programs and techniques, student-teacher relations, and communication.

Norma González, Rosi Andrade, Marta Civil, and Luis Moll. (2001). "Bridging Funds of Distributed Knowledge: Creating Zones of Practices in Mathematics." *Journal of Education for Students Placed at Risk*, 6(1/2): 115-132.

The work in this article has a basis in a long-term research paradigm investigating the "funds of knowledge" of diverse populations. This conceptualization adopts an anthropological perspective for viewing the households of low-income and minority students as repositories of diverse knowledge bases. In the BRIDGE project, the focus has been on understanding the mathematical potential of households, as well as "mathematizing" household practices. The transformation of mathematical knowledge, however, has been somewhat problematic. Our experience until now indicates that, whereas other classroom knowledge domains (language arts, social studies, etc.) may draw in a rather straightforward fashion from households, mathematical knowledge may not be so easily incorporated. This article describes a theoretical refinement of the concept of funds of knowledge, and will endeavor to conceptualize the distributed nature of mathematical community capital.

[ABSTRACT FROM AUTHOR]

Satasha L. Green. (2010). "Multicultural Education: A Necessary Tool for General and Special Education." *Advances in Special Education*, 20: 107-122.

The article discusses the utilization of multicultural education as a device for general and special education, as well as the conception of equal educational opportunities for culturally and linguistically diverse (CLD) students. It notes the absence of special education research for culturally responsive research-based pre-referral interventions for CLD students with special needs and need to coordinate instruction with multicultural education. It also talks about multicultural special education, the double whammy theory regarding children of color who have disabilities, and triple threat theory pertaining to children with a disability, limited English proficiency, and low socio-economic status.

Mark Guiberson. (2009). "Hispanic Representation in Special Education: Patterns and Implications." *Preventing School Failure*, 53(3): 167-176.

The inaccurate placement of minority students in special education programs can take various forms including overrepresentation, underrepresentation, and misidentification. First, overrepresentation occurs when the percentage of minority students in special education programs is greater than that in the school population as a whole. Second, underrepresentation occurs when students with disabilities are not identified and do not receive appropriate services. Last, misidentification occurs when students with disabilities are identified as having a disability different from the one they actually have (G. Meyer & J. M. Patton, 2001; C. Y. Wilkinson, A. A. Ortiz, P. M. Robertson, & M. I. Kushner, 2006). To answer the question of whether Hispanic children are disproportionately represented in special education, the author conducted a literature review in a systematic manner using computerized databases. In addition, the author provides an integrative review of the literature on Hispanic representation in special education, presents specific issues that complicate the accurate identification of Hispanic or Latino, and identifies implications for practice. [ABSTRACT FROM AUTHOR]

Stephanie L. Knight and Donna L. Wiseman. (2005). "Professional Development for Teachers of Diverse Students: A Summary of the Research." *Journal of Education for Students Placed at Risk*, 10(4): 387-406.

This article summarizes findings from a research review of professional development for teachers of students from traditionally underrepresented populations, including those from diverse cultural, linguistic, and socioeconomic backgrounds. Questions addressed in this review include: (a) What constitutes professional development for teachers of diverse students? (b) How does professional development for teachers of diverse students impact teacher outcomes? and (c) How does professional development for teachers of diverse students impact student outcomes? Manual and database searches of studies conducted in the United States from 1986 to 2003 and published in

peer-reviewed journals yielded 56 qualitative and quantitative studies after synthesis criteria were applied. Of these, 18 met the criteria for rigorous research. In general, findings suggest that little evidence exists for determining the effectiveness of various professional development approaches.
[ABSTRACT FROM AUTHOR]

Gloria Ladson-Billings. (2001). *Crossing over to Canaan: The Journey of New Teachers in Diverse Classrooms*. San Francisco: Jossey-Bass.

Uses autobiography, ethnography, and commentary to address the preparation of teachers for work in urban communities with racially, culturally, and linguistically diverse. Describes her own work as a teacher educator of eight novice teachers in the University of Wisconsin's Teachers for Diversity Program. Novice teachers should be coached to be reflective about their teaching, and teacher educators should listen to the voices of novices to gain insight. Teachers develop culturally relevant teaching in which they are able to help their students experience academic achievement, cultural competence, and sociopolitical consciousness. Cultural competence is student understanding and respect for their own culture.

Randall B. Lindsey, Laraine M. Roberts, and Franklin Campbell Jones. (2005). *The Culturally Proficient School*. Thousand Oaks, CA: Corwin Press.

This is a manual for school leaders/administrators on how to provide leadership in adapting school practices and culture to meet the educational needs of all members of the school community to eliminate gaps in achievement among student sub-groups. It details phases of development toward cultural proficiency of the school.

Gretchen McAllister and Jacqueline Jordan Irvine. (2000). "Cross cultural competency and multicultural teacher education." *Review of Educational Research*, 70(1): 3.

Teachers require support as they face the challenge of effectively teaching diverse students in their classrooms. Teacher-educators have used various methods to foster change in teachers' thinking, attitudes, and behaviors regarding cultural diversity, but these efforts have produced mixed results because they often focused on content rather than the process of cross-cultural learning. The purpose of this review is to examine three process-oriented models that have been used to describe and measure the development of racial identity and cross-cultural competence. These models include Helms's model of racial identity development, Banks' Typology of Ethnicity, and Bennett's Developmental Model of Intercultural Sensitivity. Research using the models revealed insights for multicultural teacher education in assessing readiness to learn, designing effective learning opportunities, and providing appropriate support and challenge for teachers.

Khaula Murtadha-Watts and Edy Stoughton. (2004). "Critical Cultural Knowledge in Special Education: Reshaping the Responsiveness of School Leaders." *Focus on Exceptional Children* 37(2): 1-8.

The article addresses the inadequacy of traditional leadership models to respond to cultural differences, particularly for students who are in need of special education. The article begins with a discussion of the political and ideological dimensions of culture, cultural difference, and labeling. Next, the authors examine the assertion that administrators' beliefs are connected to their instructional behaviors and their leadership in schools. It further suggests that critical cultural mirroring is an important leadership role that is missing from the principal preparation literature. To recognize the importance of parental input, the authors employed social contact theory to provide an understanding of the problems in formal and informal situations when parents and educators from diverse backgrounds interact.

Elise Trumbull and Maria Pacheco. (2005). *Leading With Diversity: Cultural Competencies for Teacher Preparation and Professional Development*. Honolulu: Brown University and Pacific Resources for Education and Learning.

This is a research-based resource designed for higher education, state and district level educators and professional developers preparing teachers to work with students from diverse cultural and linguistic backgrounds. It covers the areas of culture, language, and race/ethnicity.

John S. Wills, Angela Lintz, and Hugh Mehan. (2004). *Ethnographic Studies of Multicultural Education in U.S. Classrooms and Schools*. In *Handbook of Research on Multicultural Education*, ed. J. A. Banks. San Francisco: Jossey-Bass.

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Professional Development for Cultural Competence

Diane August and Kenji Hakuta. (1997). *Improving Schooling for Language-Minority Children: A Research Agenda*. Washington, DC: National Academies Press.

Chapter 4 summarizes studies of mismatches in cultural patterns of verbal interaction between home and school and differential treatment of children. It describes social identity theory and Gordon Allport's contact hypothesis. It summarizes studies on cooperative learning groups and interracial contact and studies of curriculum interventions. It discusses parent involvement in children's school learning. It identifies gaps in the research on curriculum intervention, status differences among children's languages, home-school alignment in instructional practices and academic socialization in language-minority homes. Chapter 8 discusses professional development of teachers serving English language learners.

Nancy Clair and Carolyn Temple Adger. (1999). *Professional Development for Teachers in Culturally Diverse Schools*. CAL Digest.

Describes the knowledge and dispositions required of teachers working with culturally and linguistically diverse students and those of school leaders. Both generically and with reference to professional development for teachers working with students from diverse backgrounds, describes the elements of effective professional development and the structures that can support them. Touches on the roles and responsibilities of school leadership in teacher professional development. Describes three professional development programs for teachers working with culturally and linguistically diverse students administered by the International High School at LaGuardia Community College in New York City, California Tomorrow and Alisal High School, and the Northeast and Islands Regional Education Laboratory and the Lowell Public Schools.

Joan G. DeJaeghere and Yongling Zhang. (2008). "Development of Intercultural Competence among US American Teachers: Professional Development Factors that Enhance Competence." *Intercultural Education*, 19(3): 255-268.

The increasing diversity of the student age population in the USA calls for increased cultural competence on behalf of educators to effectively teach students. This article reports on a study of a suburban school district's initiatives that utilized the Development Model of Intercultural Sensitivity, the Intercultural Development Inventory (IDI) as a baseline measurement tool, and subsequent professional development for teachers, to promote the development of intercultural competence. ANOVA and regression analysis models were used to determine the variables that affect teachers' perceived intercultural competence after their participation in professional development.

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EDCO. "Empowering Multicultural Initiative." Retrieved August 17, 2010, from <http://www.edcollab.org/EMI/EmpoweringMulticultural.html>.

The website of Empowering Multicultural Initiatives, a program of the Education Collaborative for Greater Boston, Inc., details its professional development program and courses for educators (teachers and administrators) in the area of anti-racist education and cultural competence.

Facing History and Ourselves. from www.facinghistory.org.

Website provides information on professional development for K-12 teachers on using historical case study to help students develop understandings of personal identity, stereotyping, prejudice, discrimination, one's universe of obligation, and the importance of being a rescuer/not a bystander. Also contains a rich set of resources for teachers to use towards these ends.

Mark Guiberson. (2009). "Hispanic Representation in Special Education: Patterns and Implications." *Preventing School Failure*, 53(3): 167-176.

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Gretchen McAllister and Jacqueline Jordan Irvine. (2000). "Cross cultural competency and multicultural teacher education." *Review of Educational Research*, 70(1): 3.

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Primary Source. (2009). *Connecting Teachers and Students to the World: Primary Source Annual Report*. Watertown, MA: Primary Source.

Annual report describing professional development programs for K-12 teachers wanting to provide students with global knowledge and cross-cultural skills. Supports teachers in their effort to build knowledge and become more culturally proficient and interdisciplinary in their teaching. Provides example of program for Milton educators on Haitian immigration to the U.S.

Elise Trumbull, Rebeca Diaz-Meza, Aida Hasan, and Carrie Rothstein-Fisch. *The Bridging Cultures Project Five-Year Report, 1996-2000*. WestEd.

International Exemplars

Marcelo M. Suarez-Orozco and Carolyn Sattin. (2007). Learning in the Global Era. In *Learning in the Global Era*, ed. M. M. Suarez-Orozco. Berkeley: University of California Press.

Collection of articles by scholars and researchers providing international perspectives on the role of formal schooling in educating youth in the global era.

Rita Susasmuth. (2007). On the Need for Teaching Intercultural Skills. In *Learning in the Global Era*, ed. M. M. Suarez-Orozco. Berkeley: University of California Press.

In this article, Susasmuth urges European Union countries to adapt their educational systems to the challenges of globalization and immigration by helping their students develop intercultural skills in cognitive, social, emotional, and digital areas. She describes the competencies all (native and immigrant) students need in each of these areas to thrive in a world of difference. She provides a description of the Tensta Gymnasium in Stockholm – a model educational program for a highly diverse student body.

Debates Regarding Cultural Competence

Diane August and Kenji Hakuta. (1997). *Improving Schooling for Language-Minority Children: A Research Agenda*. Washington, DC: National Academies Press.

Chapter 4 summarizes studies of mismatches in cultural patterns of verbal interaction between home and school and differential treatment of children. It describes social identity theory and Gordon Allport's contact hypothesis. It summarizes studies on cooperative learning groups and interracial contact and studies of curriculum interventions. It discusses parent involvement in children's school learning. It identifies gaps in the research on curriculum intervention, status differences among children's languages, home-school alignment in instructional practices and

academic socialization in language-minority homes. Chapter 8 discusses professional development of teachers serving English language learners.

James A. Banks. (2004). *Multicultural Education: Historical Development, Dimensions, and Practice*. In *Handbook of Research on Multicultural Education*, ed. J. A. Banks. San Francisco: Jossey-Bass.

In this introductory article to the *Handbook of Research on Multicultural Issues*, Banks discusses the goals of multicultural education and requirements for its successful implementation. He enumerates five dimensions of multicultural education, including content integration, knowledge construction, prejudice reduction, equity pedagogy, and an empowering school culture. He summarizes studies and writings on each of these dimensions.

Eugene B. Edgar, E., James M. Patton, and Norma Day-Vines. (2002). "Democratic Dispositions and Cultural Competency." *Remedial & Special Education*, 23(4): 231.

The current school reform movement of high-stakes testing is misguided. Rather than add to the deconstruction of standards-based reform, the authors propose two ideas for what should permeate the work in U.S. public schools. They advocate that democratic dispositions and cultural competency be included in the major goals of schooling and also propose that the purpose of schooling should be determined through public deliberation within diverse communities. The authors believe that schools should be responsible for educating good people. [ABSTRACT FROM AUTHOR]

García, Eugene E. (2002). *Student Cultural Diversity: Understanding and Meeting the Challenge*. Boston: Houghton Mifflin.

Garcia describes the attributes of effective teachers of culturally and linguistically diverse students and the knowledge base on effective curriculum and instructional strategies for these students. He describes responsive pedagogy and the role of the principal.

Gloria Ladson-Billings. (2004). *New Directions in Multicultural Education: Complexities, Boundaries, and Critical Race Theory*. In *Handbook of Research on Multicultural Education*, ed. J. A. Banks. San Francisco, Jossey-Bass

This article differentiates between a shallow multiculturalism and a pedagogy of liberation and social justice. The author distinguishes among corporate or conservative multiculturalism with a veneer of and no commitment to social justice or structural change (such as homage to a minority group in a separate section of a text book), liberal multiculturalism that ignores issues of power and structural inequity in its model of competition, left-liberal multiculturalism, and critical multiculturalism that invites students to participate in restructuring society. It also discusses consequences of No Child Left Behind standardized testing.

Randall B. Lindsey, Laraine M. Roberts, and Franklin Campbell Jones. (2005). *The Culturally Proficient School*. Thousand Oaks, CA: Corwin Press.

This is a manual for school leaders/administrators on how to provide leadership in adapting school practices and culture to meet the educational needs of all members of the school community to eliminate gaps in achievement among student sub-groups. It details phases of development toward cultural proficiency of the school.

Marie McAndrew. (2007). *The Education of Immigrant Students in a Globalized World: Policy Debates in Comparative Perspective*. In *Learning in the Global Era: International Perspectives on Globalization and Education*, ed. M. M. Suarez-Orozco. Berkeley: University of California Press: 232-256.

Addresses three debates: the role of common schooling vs. ethnospecific institutions in the integration of newcomers; the place that majority versus immigrant minority languages should have in the curriculum; and the extent to which public schools should adapt their norms and regulations to religious and cultural diversity.

Evelyn Young. (2010). "Challenges to Conceptualizing and Actualizing Culturally Relevant Pedagogy: How Viable Is the Theory in Classroom Practice?" *Journal of Teacher Education* 61(3): 248-260.

Although culturally relevant pedagogy is widely espoused and applied in educational research and practice, it is often not commonly understood as a conceptual framework that advocates the elements of academic success, cultural competence, and sociopolitical consciousness. This study was a grassroots attempt to work collaboratively with a group of administrators and teachers at one urban school to define, implement, and assess culturally relevant pedagogy as a viable pedagogical tool. A qualitative approach that used the combined methods of action research and critical case study was employed for this study. Findings revealed deep structural issues related to teachers' cultural bias, the nature of racism in school settings, and the lack of support to adequately implement theories into practice. The study also recommends further inquiry-based dialogue among scholars and practitioners to more consistently utilize the theory in academic research and in classroom instruction.

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