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TRANSGRESSIONS - CULTURAL STUDIES AND EDUCATION

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# Diversity, Equity, and Inclusive Education

*A Voice from the Margins*

C.P. Gause



*SensePublishers*

# TRANSGRESSIONS: CULTURAL STUDIES AND EDUCATION

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## TRANSGRESSIONS: CULTURAL STUDIES AND EDUCATION

Cultural studies provides an analytical toolbox for both making sense of educational practice and extending the insights of educational professionals into their labors. In this context *Transgressions: Cultural Studies and Education* provides a collection of books in the domain that specify this assertion. Crafted for an audience of teachers, teacher educators, scholars and students of cultural studies and others interested in cultural studies and pedagogy, the series documents both the possibilities of and the controversies surrounding the intersection of cultural studies and education. The editors and the authors of this series do not assume that the interaction of cultural studies and education devalues other types of knowledge and analytical forms. Rather the intersection of these knowledge disciplines offers a rejuvenating, optimistic, and positive perspective on education and educational institutions. Some might describe its contribution as democratic, emancipatory, and transformative. The editors and authors maintain that cultural studies helps free educators from sterile, monolithic analyses that have for too long undermined efforts to think of educational practices by providing other words, new languages, and fresh metaphors. Operating in an interdisciplinary cosmos, *Transgressions: Cultural Studies and Education* is dedicated to exploring the ways cultural studies enhances the study and practice of education. With this in mind the series focuses in a non-exclusive way on popular culture as well as other dimensions of cultural studies including social theory, social justice and positionality, cultural dimensions of technological innovation, new media and media literacy, new forms of oppression emerging in an electronic hyperreality, and postcolonial global concerns. With these concerns in mind cultural studies scholars often argue that the realm of popular culture is the most powerful educational force in contemporary culture. Indeed, in the twenty-first century this pedagogical dynamic is sweeping through the entire world. Educators, they believe, must understand these emerging realities in order to gain an important voice in the pedagogical conversation.

Without an understanding of cultural pedagogy's (education that takes place outside of formal schooling) role in the shaping of individual identity—youth identity in particular—the role educators play in the lives of their students will continue to fade. Why do so many of our students feel that life is incomprehensible and devoid of meaning? What does it mean, teachers wonder, when young people are unable to describe their moods, their affective affiliation to the society around them. Meanings provided young people by mainstream institutions often do little to help them deal with their affective complexity, their difficulty negotiating the rift between meaning and affect. School knowledge and educational expectations seem as anachronistic as a ditto machine, not that learning ways of rational thought and making sense of the world are unimportant.

But school knowledge and educational expectations often have little to offer students about making sense of the way they feel, the way their affective lives are shaped. In no way do we argue that analysis of the production of youth in an electronic mediated world demands some “touchy-feely” educational superficiality. What is needed in this context is a rigorous analysis of the interrelationship between pedagogy, popular culture, meaning making, and youth subjectivity. In an era marked by youth depression, violence, and suicide such insights become extremely important, even life saving. Pessimism about the future is the common sense of many contemporary youth with its concomitant feeling that no one can make a difference.

If affective production can be shaped to reflect these perspectives, then it can be reshaped to lay the groundwork for optimism, passionate commitment, and transformative educational and political activity. In these ways cultural studies adds a dimension to the work of education unfilled by any other sub-discipline. This is what *Transgressions: Cultural Studies and Education* seeks to produce—literature on these issues that makes a difference. It seeks to publish studies that help those who work with young people, those individuals involved in the disciplines that study children and youth, and young people themselves improve their lives in these bizarre times.

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*A Voice from the Margins*

C.P. Gause

*University of North Carolina at Greensboro*



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## DEDICATION

I dedicate this book to my partner and confidant, T. L. H. Your commitment and unwavering support continues to inspire me to engage this work. I love you. Thank you for being a source of strength and inspiration. To our “kids” Bach (Standard Poodle) and Chanel (Miniature Pinscher), thank you so much for the licks, barks, and wagging tails. The both of you continue to remind us of our hope for humanity.

I dedicate this book to the memory of my mother, Ernestine Laverne Lewis-Gause. It has now been 30 years since our God called you home. Not a day has gone by that I have not felt your presence in my life. Your last words continue to inspire me to strive to make a difference on this earth. Thank you for giving me the gift of life.



## TABLE OF CONTENTS

Preface.....	ix
Acknowledgements .....	xi
1. Introduction .....	1
2. Movements, People, and Events: Creating a New World.....	11
3. Technology, Diversity, and Popular Culture: Living in a Stockpile of Fear.....	27
4. Collaborative Activism: Collectively Creating Change.....	41
5. Theorizing Identities: Educators of Color–How Do We Feel.....	55
6. Resources and References .....	61
References.....	127
About the Author .....	131



## PREFACE

In today's society, particularly within the United States, we find ourselves bombarded on a 24-hour daily basis with mediated imagery and sounds that shape our values, belief systems, and moral structures. All social institutions and organizations of our society are impacted by this continuous "streaming cloud." Even those institutions engrossed in their own "traditions"—legal, religious, and political communities—are "infected." The constant bombardment of popular culture on our daily existence informs our identities whether we desire it or not. Due to technological advances, popular culture, broadly defined, encompasses print, digital, virtual, and enhanced mediated imagery that is delivered via "tech" devices (e.g., Blackberry, iPods, Digital phones, HDTV, and hand-held computers) on a 24-hour basis. It consists of chat rooms, virtual text, scripted and unscripted reality TV, music videos, websites, blogs, tweeting, facebooking, and non-stop virtual interaction. Throughout all of this, public education continues to lag behind students' use of technology and popular culture as forms of knowledge production and knowledge consumption. Humanity is connected globally: The best evidence of this fact was the near collapse of world economies generated by the "financial manipulative devices" that I like to call FMDs that were developed by Wall Street firms and other global financial institutions. Fragmented educational institutions, including public schooling and state universities, are often slow in keeping up with what is popular. The lack of a seamless PreK-20 educational system, particularly in the United States, further exacerbates this problem. My key question for this volume is: How has the terrain within the public educational arena evolved from the "sea of possibility" to become the resistant "background noise" of popular culture? We know the meaning and purpose of schooling is being redefined. The relationship between teachers and students, particularly at the secondary level in high schools around the country, has entered into a critical stage of renegotiating what and whose knowledge is of greater value because of a mediated culture (popular culture). Couple this with the corporatization and privatization of public education; no wonder there is a crisis in how knowledge is constructed and produced within this country.

Publicity turns consumption into a substitute for democracy. The choice of what one eats (or wears or drives) takes the place of significant political choice. Publicity helps to mask and compensate for all that is undemocratic within society. And it also masks what is happening in the rest of the world. (Berger, 1977, p. 149)

To teach, learn, and lead democratically requires the individual to engage in problem posing and in critiquing taken-for-granted narratives of power and privilege. Critical change occurs with significant self-sacrifice, potential alienation/rejection, and costly consequences. Educators must do justice to the larger social, public, and institutional responsibility of our positions, and we must exercise courage in creating opportunities for change.



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## CHAPTER 1

# INTRODUCTION

When I decided to approach this project, the thing most apparent to me was fear. Fear is a crippling state of being. It operates from the individual's perspective of wanting no surprises and the desire to be aware of every move, position, and thought. I developed an acrostic for the word FEAR: Forever Entrapped And Robbed. The United States is more ideologically, philosophically, culturally, linguistically, racially, and ethnically diverse than she has been in any given point in her history; however, many of her citizens are currently living in a state of fear. I do understand the reasons: the terrorist attacks of September 11, 2001; our government's response to Hurricane Katrina on August 29, 2005; the global economic crisis of 2008–2009; the election of our nations' first African American president; the Gulf Oil Spill; and Arizona immigration legislation of 2010. Many of these events would create such fear; however, all of them have one thing in common: the power and speed with which those events were communicated, broadcast, and streamed across digital airwaves all over the world. What stands out the most is how we allow this fear to take over our lives in multiple ways. We fear our neighbors; therefore, we do not engage them. We fear young people and the way they look; therefore, we do not have conversations with them. We fear the possibility of terrorists' attacks; therefore, we utilize eavesdropping and surveillance devices on our citizens. There are some of us who fear the lost of gun rights; therefore, we stockpile weapons. We fear anything that is different from who we are and what we believe. This nation has, at many points within our history, become more united because of our fear; however, as our borders, physical and virtual, become less protective and the opportunities to connect more via the digital world expand, we must educate our citizenry to not live in fear but in hope.

### ONE NATION, ONE WORLD: THE RISE OF A GLOBAL COMMUNITY

Over the past forty years, scholars have engaged the question of how best to educate the nations' citizenry regarding diversity, equity, and inclusion. Banks (1973, 1996, 1997, 2001), Banks-McGhee (1995, 2001), Gay (2000), and Ladson-Billings (1997, 2001, 2005) have researched practices for teachers and educators to better engage in multicultural education and culturally responsive teaching. Teachers and scholars Freire (1970), Kincheloe (1991), and Steinberg (2009) have furthered the discourse through (re)framing how best to educate our students through the framework of critical pedagogy and diversity. Scholars Villaverde and Rodriguez (2000) have interrogated "whiteness" and "white-privilege" as a means of moving educators to critique their own identities. Collaborative activist and scholar Gause (2009) has critiqued Black masculinity and popular culture in order to provide educators and

teachers with tools and frameworks for utilizing hip hop and popular culture as mechanisms for creating innovative curriculum.

Individuals and collective communities are influenced by immigration as well as digital migration. The public launch of Google, YouTube, Facebook, and other social networking websites has created opportunities for individuals to engage in 24-hour global sharing, engagement, and interaction via the Internet. The World Wide Web has forever changed the way in which human beings interact with one another and our environment. This has become the essence of globalization. Globalization is the growing expansion and acceleration of the breadth and depth of impact on trans-continental flows and patterns of social interaction across the globe. This process involves the transformation of human organizations by linking communities one to the other without consideration of geographical location.

Although globalization and internationalization are often used interchangeably, they are different. Internationalization is the outcome of economic, social, cultural, and educational globalization. One very visible outcome of this phenomenon is “free trade.” Goods that were produced from raw material in one country, manufactured in another country, and transported to another country for citizen consumption are increasingly available. The movement of production and capital, the standardization of consumer tastes, and the legitimization of global capitalism have forever linked all world economies and markets, one outcome of which we witnessed with the great economic world crises of 2008 and 2009. Travelling over the past 25 years, working in educational and non-traditional learning communities across the United States and abroad, has provided me with first-hand opportunities to witness the effects and impact of transnational corporations and globalization. These experiences continue to shape my leadership and teaching philosophy extensively, particularly within the realm of diversity, equity, and inclusive education. On many of those journeys, I have listened to a variety of educators debate the “purpose and process of schooling, within a pluralistic society.” Although America is a young nation in comparison with others across the globe, we continue to attract many individuals from foreign lands who seek better lives, political asylum, fame, fortune, and/or to fulfill their dreams. These members of our global humanity bring their distinctive cultures and values, uniquely shaping our 50-state nation. Freire (1970, 1998), Giroux (1995), Carlson (1998), Steinberg & Kincheloe (1991), as cited in Gause (2001), assert

Culture refers to a system of symbols; more specifically, it is “an historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which [humans] communicate, perpetuate and develop their knowledge about and attitudes towards life” ...Ritual is a key facet of cultural production...Rituals are ‘forms of enacted meaning’ which enable “social actors to frame, negotiate, and articulate their...existence as social, cultural, and moral beings” ...Rituals, in other words, are components of ideology, helping shape our perceptions of daily life and how we live it. (p. 48)

Culture is socially constructed and lived experiences translated from the meaning making of individuals; that is, how individuals view themselves daily as participants

in the world around them and how they make sense of those daily interactions. Culture is not always observable. Culture may be understood through indirect experiences and interactions with self and others, which often require interpretation. Culture consists of transmitted systems of symbols and patterns embodied with meaning. I believe this is our greatest strength; however, at times, it can be our Achilles heel.

#### EDUCATION: THE UN-KEPT PROMISE

Over the past four decades, education has become the un-kept promise of our society (Carlson and Gause, 2007). Children of color and in poverty continue to be the victims of failing schools and inadequately prepared teachers, and the recipients of inequitable learning conditions (Kozol, 1992). Given the present structure of the nations' public schools, the majority of ethnic/linguistic minorities will never realize their dreams—life, liberty, and the pursuit of happiness. Don't get me wrong—gains have been made and many minorities have benefited from programs and initiatives instituted by local, state, and federal legislation. However, as the population of the United States increases ethnically and racially, separation by class and race is more evident in our public schools, which will continue to leave children of color and children in poverty behind.

This book is a collection of thoughts, ideas, experiences, perspectives, theoretical frameworks, strategies, and resources for creating engaging, inviting and affirming learning communities for the 21st century. As a former public school teacher and administrator and a current professor in higher education working with PreK-20 leadership development, I believe it is important for education to be re-conceptualized as a “Birth to Elder” lifelong learning experience. This can only happen if a “seamless” educational experience is provided in this nation. I have witnessed the fragmentation of our educational institutions. Barriers exist between levels, grades, and content. Elementary, middle, high school, and college personnel do not interact or “see” how their work impacts and informs the other. The nature of the educational process disconnects students from the “essence of learning.” When viewed from the macro-level, each institution/school within the PreK-20 educational journey operates as its own mechanistic automaton. The curriculum is disconnected from real-life experiences and outcomes and, without this foundation, students are unable to become producers of their own knowledge.

Teaching is by far one of the most difficult professions. Educators are called upon to solve all of societal ills through the educational process. We are expected to teach students from very different and sometimes difficult backgrounds. Currently, teachers are expected to close not only the achievement gaps between demographic groups within the United States, but also the one that exists (on average) between U.S. students and students in some European and Asian countries. In many cities across America, there are far more students to teach and very little or adequate resources to teach them. Regardless of ethnicity, social class, race, or language, exceptional teachers provide opportunities for students to achieve and excel (Banks, 1996; Ladson-Billings, 1997; Gay, 2000). Given the budgetary cuts due to the recent global economic crisis, for the first time in many generations, educators are losing their

## CHAPTER 1

jobs during one of the greatest teacher-shortages in the profession's history. Schools are closing across this nation at alarming rates. The lives of middle class America are disappearing right before our very eyes, and the number of children and families who are experiencing home foreclosures, unemployment, and increased poverty has grown exponentially (Gause, 2010). As dire as these conditions may be, we must utilize them to impact the future of our nation and world. This can only be done if we embrace diversity matters. Diversity matters require us to constantly seek opportunities to bridge differences by integrating our cultures, values, and beliefs with our daily practices. One of our practices as citizens of this democracy should be the act of critically reflecting on our individual as well as collective identities with the hope of promoting the common good for—all.

### PERSONAL REFLECTION

In thinking about diversity work and writing this text, I must share my own personal reflection. I am a tenured faculty member of color who holds a doctoral and other advanced degrees from Tier 1 research institutions. Highly distinguished educational scholars from diverse ethnic and gendered identities mentored me. I have ample experience in leading, teaching, researching, and evaluating K-12 schools situated in a range of political, geographical, and cultural contexts. The additional elements of my identities are African American, male, same-affection-loving, Prophetic Christian, northerner, southerner, and Midwesterner. My praxis is rooted in collaborative activism, social justice, political struggle, and resistance. I did not come from a privileged background. I have two other siblings and, while growing up, my father worked in another state and my mother worked in various industries. She became ill and spent many of my elementary years in the hospital. I experienced poverty and under-employment in my home. My mother died when I was in the ninth grade. It took courage to get through those years. I was a fat kid who wore glasses and braces. One thing I do remember vividly is that I had caring teachers with multiple identities throughout my K-12 experience. They had courage for me when I did not have enough for myself.

Parker Palmer, in his work *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*, explores this notion of courage. He asserts:

The courage to teach is the courage to keep one's heart open in those very moments when the heart is asked to hold more than it is able so that teacher and students and subject can be woven into the fabric of community that learning, and living, require. (p. 11)

The terms “diversity,” “equity,” and “inclusion” are not just buzz words for my educational lexicon. I live those terms daily in multiple ways. I am a teacher, an African American male teacher and, above all else, this narrative is a part of who I am. This narrative is developed and re-developed through the process of education. The common good of our humanity lies within the learning process—learning of self and others. Education is that common good and serves as the foundation of our democracy.

I have been the only African American male faculty member in a university in the southeastern part of the United States who has struggled with recruiting and retaining

faculty of color. As I journeyed toward promotion and tenure, I realized over time that there were very few faculty of color on my campus. I engaged in various questions and conversations regarding this with many of my colleagues from diverse backgrounds and, slowly, strides were made to make our campus more diverse as measured by ethnic and racial identifiers. Serving as one of the co-chairs on the Committee on Equity, Diversity, and Inclusion and continuing to do leadership work locally, nationally, and internationally in the area of inclusiveness, my experiences and the experiences of others brought about a realization: It is difficult to do diversity work and create inclusive communities systemically. Creating such communities is not just a matter of putting into place some cultural programming or creating more committees or student groups with visible physical difference, but eliminating policies, practices, and procedures that could be perceived as barriers or discriminatory.

Theorizing about creating inclusive communities is much different than actually putting theory into practice, and it can be painful in multiple ways for anyone who shares this vision or mission. It requires a collective effort by members who represent as many communities as possible within the learning community. It is the essence of collaborative activism. Conducting informal equity audits is a part of doing diversity and inclusive education (Skrla, Mckenzie, and Scheurich, 2009). Utilizing these audits is very engaging. I have conducted these audits in several educational communities for professional development, not only because of my research interests in the areas of equity, diversity, educational leadership, and gender studies, but also because many leaders of learning communities find these exercises valuable. I have learned to not give the perception that I am pushing my “own” agenda. Power is continually at work within institutions regardless of membership. Creating inclusive learning communities is inherent in how individuals approach diversity, social justice, racism, and their own biases. The majority of individuals I have encountered while conducting professional development sessions are usually operating out of a psychological view of racism. They believe if they could change what was in the heads of White people, particularly the top leadership of their institutions—who are all White and male, this would bring about a more inclusive and anti-oppressive environment. Educators often take this theoretical approach to dealing with racism. When utilizing this theoretical framework, resistance will always occur. I offer a structural analysis view of racism and diversity.

Racism is a structural construct or arrangement, if you will, among members of racial/ethnic groups. Racist institutions are controlled by the dominant culture, which develops, implements, and sustains practices, policies, and procedures that restrict the access of non-Whites to power and privilege. The evidence is clear in all institutions of the United States. We see this currently regarding health care, immigration reform, and access to higher education for children of undocumented workers. The debate within this country is growing exponentially.

#### DIVERSITY WORK IN HIGHER EDUCATION

Over the past two years, I have had the privilege of working with the Chancellor’s Advisory Committee on Diversity, Equity, and Inclusion at a southeastern university. This group has conducted focus interviews of the following communities on their

campus: students with disabilities, the housekeeping staff, adult students, new faculty members, Gay, Lesbian, Bisexual, Transgender, Intersecting, Queer, Questioning, and Ally Students (GLBTIQQA), staff members, minority faculty members, minority students, international degree-seeking students, male students, and African American male students. (The work of this committee is presented in Chapter 4).

This has not come without many challenges. During my time with this group, I have witnessed workplace bullying and decisions that were made that were not equitable, and have had conversations with individuals who have been personally attacked via email by their colleagues and students both White and Black. Stanley (2006) provides an analysis of the literature on faculty of color at PWIs, noting that the paucity (there is a little) of empirical research mirrors the low numbers of this population at such institutions. In comparatively analyzing qualitative studies of faculty of color at PWIs, Stanley concludes that they are almost universally excluded, expected to only speak about diversity issues, expected to be a minority figurehead but not to engage in service directed at assisting minorities in some way, and expected, as scholars, to divorce their colored identity from their professional identity. The effects of affirmative action programs on hiring practices at PWIs in research is minimal; however, the literature does emphasize the fact that faculty of color, once hired, experience “cultural taxation”—additional work expectations that do not boost their chances of earning tenure and/or promotion. Roseboro & Gause (2009) argue that faculty of color face the unenviable burden of being perceived as “tokens” (e.g., unqualified for the job), being typecast (expected to only work at certain jobs), and of conducting illegitimate research when studying issues related to diversity (the “Brown on Brown” dilemma). Some faculty on this committee have discussed that they are serving in departments that claim to be about “social justice.” One in particular has discussed the mere facilitation of his move to another department created the “appearance of insensitivities” by some in leadership roles within his college. He believe the lack of courtesy and privilege of being a tenured associate professor who has worked tirelessly on behalf of diversity, equity, and inclusion has gone unnoticed and is a form of retaliation. Is it racism? Is it a lack of cultural sensitivity? Is it White privilege? Is it the continued marginalization and disenfranchisement of the “other?” I call these experiences contractual benevolence. You are welcome to come to dinner at my house and sit at my table; but you better behave while at the table. There could be numerous reasons for many of my experiences and the experiences of others who are not members of the dominant culture; however, the root of it all goes back to power and hegemony.

What is so profound is that students and adults in both secondary and post-secondary learning communities across our nation and globe are having these same experiences. Wake County in North Carolina was celebrated for its public school diversity policy voted in a new school board with members running on a platform of dismantling the policy and enacting a neighborhood-based school attendance zone policy. Members from the community, NAACP, and media crammed in several school board hearings to protest this action, but to no avail; the new policy will have passed at the time of this book’s publication. For these reasons, I provide you this text. All of this has been done in the name of stemming the cost of immigration or,

better yet, to keep the “Mexicans” and “Blacks” from attending schools in neighborhoods where the home values are \$575,000 to \$1 million. This is not just occurring in North Carolina. The state of Arizona has passed legislation that allows law enforcement officers to stop anyone and request proof of U.S. citizenship. The governor of Arizona, Janet Napolitano, states this was done to prevent the increasing number of “illegal immigrants” from crossing the U.S.-Mexican border. All of this has been done in the name of “border control” and National Security. Governor Napolitano states that President Barack Obama and his administration are not doing their jobs when it comes to border security.

The political disturbances and re-articulation of what it means to be a member of the White establishment in today’s America is evidenced by the multiple media outlets, “talking heads,” and “political pundits” who utilize the airwaves to garner support for the days of old—no Black president, no illegal immigrants, no taxes on the wealthiest Americans, no racially balanced and/or mixed public schools, no Muslims or mosques at “ground zero,” and, above all, no one getting ahead of the wealthy White power elite. As I re-think American democracy and the role of education in shaping this nation, diversity, equity, and inclusion/exclusion are all central to our history. Democracy is an enacted daily practice through which people interact and relate through personal, social, and professional routines with a primary focus on continuing the betterment of our humanity. Democracy does not seek to embrace hegemonic practices that maintain the status quo. It does not silence individuals and, at its core foundation, is the representation of difference in society. Putnam (1991) as cited in Gause (2008) stated “democracy is not just a form of social life among other workable forms of social life; it is the precondition for the full application of intelligence to the solution of social problems” (p. 145). It is valued collaboration from all walks of life that will improve a democracy truly based on unity. We must as a society and member of this global community move away from the dichotomies that exist when we think of diversity, equity, and inclusiveness. Through this work, I seek to focus not on Black or White, gay or straight, male or female paradigms; it is within the continuum of class, ethnicities, sexual identities, languages, gender, and the complexities of the intersections of the negotiations of our identities we as a country will gain our strength. The interconnectedness of our humanity depends on the understanding of our oneness. We all have the same color brain matter. The difference is not within our differences, but in how we connect our differences to forces of good or to forces of evil.

This book is written for everyone. This primer in its intent serves as a guide for those new and experienced with regard to diversity, equity, and inclusive education. It is not designed to be exhaustive, but to provide snapshots and synopses of people, events, and movements that have informed and/or impacted education locally and globally. This text also will provide educators seeking to transform learning communities into centers of inquiry and affirmation regardless of ability, ideology, and/or positionality tools, techniques, strategies, and resources. It is my hope this work is utilized in all arenas public and private, by undergraduate and graduate students, PreK-12 teachers and school administrators, educational leaders and policy makers, as well as higher education professionals and the business community.

The following chapters cover a plethora of paradigms, constructs, and ideologies. The affirmation of difference from my vantage point requires a more intricate look into the relationships between class, privilege, sexual identity, race/ethnicity, positionality, gender, ability, spirituality/faith/religion, culture, and, above all, power and education. It is my intent to open the discourses surrounding multiculturalism and pluralism, particularly as they relate to developing engaging, affirming, and transformational professional learning communities that move beyond tokenism and hegemony. In Chapter 2, while journeying through the evolution of multiculturalism and multicultural education, I (re)position the constructs of diversity, equity, and inclusion against the backdrop of critical pedagogy, critical theory, and cultural studies. I also present those individuals, movements, and events that were significant to creating an activist nation with global impact. Throughout American history, individuals who sought equality and equity committed acts of resistance. These acts led to new Federal and state legislation, judicial cases, and laws that would forever change our nation. Scholars and educators in the 1970s began to utilize the terms multiculturalism and multicultural education. Artists and writers began utilizing the terms in the 1980s. In the 1990s, multiculturalism and multicultural education evolved into diversity, equity, and inclusion and were the foundational forces for transforming popular culture.

Chapter 3 explores how technology, particularly the evolution of the Internet, Smartphone technology, and social networking, has informed the way individuals make sense of their lived experiences. I present a case study to capture many of these elements. Chapter 4 presents perspectives regarding collaborative activism. I discuss the efforts of higher education institutions to become more inclusive and the struggles public schools within urban and rural environments are encountering with their change in demographics.

Chapter 5 is a journey into the thoughts and perspectives of educators of color with regard to diversity, equity, and inclusive education. Chronicling the personal and professional lives of educators through their narratives provides a scope for understanding the difficulties in achieving integration. By providing parts of my own narrative, I offer pedagogy of hope.

Most importantly, I conclude with a plethora of resources for further discovery and inspiration. This section includes websites, references, journals, timelines, legal information, and a bibliography for the reader to continue to engage, question, and critique policies and best practices for creating and sustaining professional learning communities that are engaging, affirming, and transformative.

## GLOSSARY

***Collaborative activism:*** Different groups collectively working together systemically without regard to difference, values, and beliefs to transform their communities. These individuals view this work as counter-hegemonic and anti-oppressive. They seek to eliminate barriers and biases.

***Contractual benevolence:*** Members of the White dominant culture extending an invitation to a person of color to participate in various settings to include employment, however, with limitations. They must adhere to all “codes” and not question or

critique inequities. For example, they are invited to dinner, but they must behave at the dinner table; however, they have no idea what is inappropriate behavior.

**Critical pedagogy:** Teaching approach or practice that encourages students to deconstruct, critique, and question taken-for-granted assumptions, values, norms, and beliefs. The focus is on questioning power and domination in institutional practices. Relationships exist between teaching and learning, which requires a continuous process of unlearning, learning, and relearning.

**Critical theory:** A social theory developed out of the Frankfurt School that focuses on the critique and examination of society and culture. It moves beyond the role of traditional theory—understanding and explaining to derive solutions to change society.

**Cultural sensitivity:** Being aware that cultural similarities and differences exist and impact behavior, learning, and values.

**Cultural studies:** The academic field or discipline grounded in critical theory. It is concerned with the messages and medium of popular culture and how they relate to constructs of social class, ethnicity, nationality, ideology, gender, and sexuality.

**Culture:** a) socially constructed and lived experiences translated from the meaning making of individuals; that is, how individuals view themselves daily as participants in the world around them and how they make sense of those daily interactions; b) transmitted systems of symbols and patterns embodied with meaning.

**Democracy:** An enacted daily practice through which people interact and relate through personal, social, and professional routines with a primary focus on continuing the betterment of our humanity.

**Digital migration:** The interfacing and transfer of information digitally across multiple mediums to include servers, satellites, cable, and fiber optics.

**Disenfranchisement:** Revoking the right to vote of an individual or group of individuals or rendering that vote ineffective or less effective. Disenfranchisement may occur implicitly through intimidation or explicitly by institutional systems or structures to include laws and policies.

**Diversity:** Representations of real or perceived identity constructs based on religion, ideology, political belief, sex, creed, color, national origin, age, socioeconomic status, gender identity/expression, physical characteristics, sexual orientation/identity, able-ness, parental status, (dis)ability, weight, cultural capital, height, and/or race.

**Equity:** Distribution of resources based upon what the individual and/or the collective needs without regard to demographics or differences.

**Equity audit:** Systematic approach to assessing the degree of equity or inequity within institutions, organizations, and/or schools.

**Globalization:** Process by which regional societies, cultures, and economies have become integrated through a global network of communication, transportation, and commerce.

**Hegemony:** The cultural, political, ideological, and economic power exerted over a group or groups of individuals by a dominant group regardless of consent.

**Inclusion:** A 1990s educational movement whereby students with special education needs spent time with non-disabled students. Students with special needs were “main-streamed” into “regular” classrooms and other educational settings.

**Inclusive education:** A radical democratic social-justice-oriented approach to creating, developing, and sustaining inquiry-based, bias-free learning communities; the development of engaging, affirming, and dynamic learning communities that empower all members regardless of identity difference to achieve and excel by eliminating all barriers to include policies and practices.

**Integration:** The process of levelling barriers by ending systematic segregation and creating equal and equitable opportunities regardless of race, social class, sexuality, disability, value, morals, beliefs, religion, or ideology. A social construct that draws on diverse traditions and cultures, rather than bringing a minority into the majority.

**Internationalization:** A process of increasing movement of commerce into global markets; the outcome of economic, social, cultural, and educational globalization.

**Marginalization:** Placed into a position that is neither outside of the dominant culture nor accepted by most people.

**Other:** Individuals who have been excluded or subordinated by society because they are perceived to not fit the cultural values or norms of that society; a result of the processes of exclusion by the dominant culture.

**Positionality:** The way in which one is situated within the intersections of their identities and the power and politics of race/ethnicity, language, class, culture, gender, sexuality, ability, and other socio-cultural-political-environmental forces.

**Power:** The measurement of an entity’s ability to control self and others.

**Same-affection-loving:** Spiritual attraction for individuals without considering their biological sex or gender. The affection of soul connection speaks to the desire for another human being without body consideration; physical appearance, cognitive abilities, and social/cultural capital are not considered during initial meeting.

**Social justice:** A philosophy and movement that investigates, critiques, and poses solutions for issues that reproduce and generate social inequities.

**Tokenism:** Policies, behaviors, and practices of limited inclusion of members who are not the majority, creating a false appearance of inclusive practices and a diversity community. Examples: Purposely including a Black character in an all-White cast, including women in a traditional male environment, allowing space for limited use of a language other than English, purposely including one person from another ethnic background or ability group within the majority context.

**White establishment:** The understood status quo of being a White, Protestant, male heterosexual with the power-base to rule, dominate, and control all economic, social, political, and cultural resources.

**White privilege:** A conceptualization of racial inequities based on critical race theory that speak to the advantages White people accrue from society based on their “Whiteness” juxtaposed with the disadvantages that people of color experience.

## MOVEMENTS, PEOPLE, AND EVENTS

### *Creating a New World*

*What the elites of today want is for the people not to think.*

Paulo Freire

While the new millennium arrived with great economic prosperity, citizens of the United States currently face a weaker economy, a depressed housing market, costly wars in Iraq and Afghanistan, and all the old problems of the late 20th century—power, race, identity, violence, and ethical breaches. Current challenges for educators include: 1) accountability; 2) high-stakes testing; 3) increases in immigrant populations; 4) youth violence; 5) inadequate funding; 6) the search for meaning; and 7) the re-segregation of public schools along class/racial lines. I believe these challenges have broad implications for public schooling, and I utilize them to platform my inquiry into democratic education and social justice.

The American public educational system has fostered and continues to foster the inadequate preparation of students of color and those in poverty. This inadequate preparation is often fostered in highly impacted schools with high poverty and high need. The teachers and school administrators are often in need of additional resources. Many of the schools are in the same district and often no more than two miles from schools with affluence and privilege. High-need schools across America are watching their resources go into schools which often do not need the additional support. Teacher education programs and learning communities in general often focus on privileged perceptions of the dominant culture. This is evident in many of the curriculum programs that stress “tech-prep,” “groupings,” and “tracking.” Having spent the past 30 years in public schools in various parts of the United States in varying positions, it is my personal perception that a privileged White middle-class work force continues to enter multiethnic public schools with their own worldview of educating the masses with little regard for the masses’ own worldview.

I have worked in settings where the perception was White teachers are “all-knowing,” African American teachers have “limited knowledge,” and Black kids are “under-achievers, but the gifted ones are exceptions.” Many educators across this country are calling for more culturally responsive teaching as a means of providing a quality education for the children of this nation. There are some scholars and policy-makers who believe, by engaging this practice, educators will begin to critique the fundamental issues of power, better understand the “lived” experiences of their students and how the relationship between these experiences and the greater societal forces impact learning which ultimately affects schools. According to Gay (2000)

## CHAPTER 2

Teachers practice culturally responsive teaching when an equity pedagogy is implemented. They use instructional materials and practices that incorporate important aspects of the family and community culture of their students. Culturally responsive teachers also use the “cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them.” (p. 29)

Culturally responsive teaching asks how and why knowledge gets constructed the way that it does and how affirming the cultures of students increases their learning potential. Not doing so legitimizes enculturation, which marginalizes those students who are not members of the dominant culture. We see this to be very evident in educating “people of color” and/or “others” who are not a part of the privileged class. For example, when educating Black children, often the culture of this group as a potential force for political, economic, and social development is given very little attention during the “schooling” process. Many times, students are perceived to be passive recipients of knowledge transmitted from the teacher. In this construct, teachers make deposits of information that the students are to receive and store for later retrieval and the more students work at storing these deposits and not reflect critically upon them or develop “critical consciousness,” the more they are not able to intervene in the world as transformers of that world.

Entering the last year of the first decade of the 21st century provided a moment of hope and optimism. Reflecting back now on *Time Magazine*’s declaration of the 2000s as the worst decade ever recorded in history may now be oxymoronic. Yes, the 2000s were filled with Ponzi schemes, economic meltdowns, natural disasters of catastrophic proportions, the attack on the World Trade Center, and the power of the United States Government to utilize fear to pass the Patriot Act and utilize this landmark legislation to violate the rights of everyday citizens. Under the guise of terrorism, Americans born and/or naturalized were policed at alarming rates.

Those who appeared to be Latino based upon racial profiling found themselves and their citizenship being called into question. Local, state, and national law enforcement utilized these opportunities to create a culture of fear while politicians debated our nation’s policies regarding immigration. What I found most troubling is that the United States of America is a land of immigrants. According to the 2006 U. S. Census Bureau, approximately 1% of the U.S. population identified as Native American while 98% of the U.S. population identified as White, African American, Hispanic, and Asian American. What is striking is that, in the early 1600s, the Native American population range was 10–90 million before the Europeans arrived on the American continent. A critique of U.S. history reveals that, at present, 98% of the U.S. population is made up of descendants of immigrants. Multiculturalism is the affirmation of multiple ethnic cultures, religious beliefs, and group identities without specifically promoting the values of one group over the other. It is in direct contrast to social integration, where people often give up their own identities and assimilate into another culture.

Multicultural education gained popularity in the field of education in the late 1970s and early 1980s, offering a different point of view on educational practices

and policies with regard to acculturation. The population of the United States was growing rapidly and a noted shift in population demographics occurred, due largely to the increase in the number of immigrants after the passage of the Immigration Act of 1965 and successive immigration laws. This legislation reopened the doors to the United States to immigrants again for the first time since the Immigration Act of 1924 closed them. The percentage of immigrants arriving to the U.S. in 1924 had been cut close to zero. The percentage of foreign-born residents in 1910 was 15% and had dropped steadily to 4.7% in 1970.

In 2007, the total population of the United States was 301.6 million, which included 38.1 million foreign born, representing 12.6% of the total population. Approximately 15% of the total population reported a Hispanic origin. The term “melting pot” was utilized to describe the United States as a place comprised of individuals who immigrated here and adopted all things American. This included learning American English and forgetting one’s native language, accepting and espousing American values and belief systems, and taking on American cultures and rituals to include “baseball, hotdog, apple pie, and Chevrolet.” Immigrants were encouraged to engage in this process of assimilation to gain access to the rights, resources, and privileges that come with being an American. Those who engaged in this acculturation forgot their native language or languages, disengaged from their own religious customs and practices, and disavowed themselves from their native cultural rituals or beliefs. Presently, the term “salad bowl” is in vogue. This term espouses the idea that all individuals and groups retain their various cultural practices, rituals, beliefs, values, and customs. Doing so enhances the tenets of the founding of this nation—freedom and democracy. Each distinctive group in this nation along with their multiple identities and values shape America into one collective identity: *e pluribus unum*—out of many one. This Latin phrase is located on the Great Seal of the United States. The salad bowl metaphor reveals that each ingredient of a salad has its own unique flavor. By bringing together all of the ingredients in a salad, a new and different flavor is created. The greatest strength of our nation is found within our inclusivity.

#### WHAT LAND OF THE FREE, HOME OF THE BRAVE?

Providing synopses of history, people, and movements is ambitious at best but often difficult. Deciding what to highlight and how much is a grueling task; what is not presented, highlighted, or documented is the usually the most intriguing. The availability of so much data and virtual texts through online databases is exciting. This chapter will journey through the evolution of multiculturalism and multicultural education; however, I problematize these constructs against the backdrop of critical pedagogy, critical theory, and cultural studies, which all have foundations within the Frankfurt School. Doing so will challenge educators and those who inform educational policy to create dynamic, engaging, and affirming learning communities where inquiry and knowledge production are central to the educative process. The following chapter provides a context for technology and diversity and the final chapter provides resources and data sources for your further investigation; because of this, I believe a review of the 20th century would be most important. The last

## CHAPTER 2

100 years of American history, particularly in the areas of diversity, equity, and inclusive education, are profound. As you engage this chapter, critically reflect on your own knowledge of events and “lived” experiences. Question your own thoughts, feelings, and memories of lessons learned about the information and allow multiple epiphanies to take place.

The original 13 colonies of the United States declared their independence from Great Britain when the Continental Congress adopted a statement of declaration on July 4, 1776. The second sentence of this document is often hailed as the most profound sweeping statement of individual human rights in the history of humankind:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness.

Marginalized individuals and groups have utilized this passage to protect their rights and freedoms. Abraham Lincoln often espoused the idea the Declaration of Independence is a statement of principles by which the United States Constitution should be interpreted. The United States Constitution is the supreme law of our nation and establishes a framework for governance and the relationship of the federal government to the citizens of this nation, the states, and all individuals located within our borders. The Constitution was adopted on September 17, 1787, by the Constitutional Convention and ratified in each U. S. state. The first ten amendments are known as the Bill of Rights. I have included both the Declaration of Independence and the United States Constitution in Chapter 6 for your review.

When both of these documents were developed and ratified, women and persons of diverse racial/ethnic backgrounds were not signatories or members of the ratifying bodies. Women did not have the right to vote and persons of color were considered property. White heterosexual men were the power block. Women’s suffrage occurred many years after the passage of this document; however, women did have an impact on these times. The 19th Amendment to the United States Constitution giving women the right to vote was introduced in Congress in 1878; however, it was not ratified until 1920. The origins of the modern women’s suffrage movement are attributed to 18th century France. Women’s suffrage has been granted throughout global history many times; however, it was not until 1979, when the United Nations adopted the Convention on the Elimination of All Forms of Discrimination Against Women, that universal suffrage took effect. There are still countries within our global society where women do not have the right to vote, own property, handle their own affairs, and/or have a “voice” in the socio-cultural and political arenas of their land. Currently in America, there are laws protecting the rights of women; however, women still earn less than men and, in many parts of this country, women continue to have inadequate health care and limited legal protections when it comes to domestic violence. The issue here is patriarchy and how men and women are defined in this country.

### DOLLS, JACKS, AND TONKA TRUCKS

Sexual identity, gender expression, and sexual orientation are all under suspicion in the United States, particularly if you are not a White male heterosexual. Based upon

the socio-cultural dynamics of what is defined as male or female in our society, gender has little to do with an individual's actual biological sex or sexual identity/orientation. Sex is chromosomal, while gender incorporates socio-cultural, political, and behavioral performances that are ever evolving. While sex is biological and can be determined by a simple test, gender has more to do with identity and common notions of femininity and masculinity. Gender does not always correspond to biological sex. Gender is fluid and not a static concept. Our human behaviors and their interpretation by those who witness them speak to how gender is constructed, enacted, performed, and contextualized. To be male or female means a pattern of behaviors must be engaged and read for the production of gender. There are men who like to express themselves as women and there are women who like to express themselves as men. This nation continues to be skeptical and abrasive towards non-conforming gender identities. Currently same-sex marriage is only recognized by five of the 50 states, one Federal district and one Native American tribe or nation. They are as follows: Connecticut, Iowa, Massachusetts, New Hampshire, Vermont, Washington, D.C., and the Coquille Indian Tribe in Oregon. Interestingly enough, our democracy and nation is only 234 years old, and many of the following countries have existed much longer legally recognize same-sex marriage: Argentina, Belgium, Canada, Iceland, Netherlands, Norway, Portugal, South African, Spain, and Sweden. Many people believe to allow same-sex marriage would be an assault on masculinity.

Men in this country historically are continually defined by the following masculinities: physical masculinity, functional masculinity, sexual masculinity, emotional masculinity, intellectual masculinity, and interpersonal masculinity. These definitions and constructs continue to impact the United States in the area of domestic policy, governance, and foreign diplomacy.

#### DISCOURSES ON MULTICULTURALISM AND DIVERSITY

Public discourse in the United States on multiculturalism and diversity in education has reached an all-time backlash. Growing discontent on the implementation of diversity policies is televised across television networks and the World Wide Web. In 2010, Texas adopted new textbooks that eliminated "key" historical information regarding the role of persons of color in this nation. Wake County Schools of Raleigh, North Carolina eliminated their diversity policy, which included bussing students away from their neighborhood schools to reach racial and social class "balance" in many of their schools; and several states across this nation closed schools that were overwhelming minority and high-poverty to save their budgets.

Clearly, conversations regarding diversity, equity, and inclusion, particularly in educational arenas, have been reduced to the bottom line: "what can we do to save our budget and eliminate costs?" Interestingly enough, educators in the late 20th century focused on the "how can we all get along?" and forgot to have conversations regarding the economic, social, political, and cultural forces we as human beings bring to the "table of equality." I opened this book with an introduction that included some of my personal perspectives with regard to my own lived experiences not only as an educator, but a social justice educator/activist. Diversity and multiculturalism have evolved into politically correct terms utilized by people to not appear racist,

sexist, or homophobic. Yes, state and Federal legislation have been enacted to protect the rights of those who are not members of the White dominant culture; however, people of color in the United States continue to not receive equal wages for equal work. They continue to have higher rates of poverty, more inadequate health care, and higher rate of school non-completion than their White counterparts.

Early multiculturalists, political actors, and educators who were involved in the early diversity movement did not call for an examination of White privilege or cultural hegemony. Their main concern was how to get this nation of immigrants to come together and “friend” one another. The development of this nation is filled with the blood, sweat, and tears of the Native Americans who “friended” the newcomers to eventually be forced off of their land and put on reservations. The colonizers brought people of color in chains—taken from their homelands to work the land—while they themselves became robber barons. As we cast our eyes across the 2010 horizon, we can see not much has changed. Everyone has some perspective regarding diversity—herein lies the problem. Diversity, multiculturalism, and multicultural education are empty of their own theoretical underpinnings. There is not one conceptual/theoretical framework, taxonomy/paradigm, or school curriculum/philosophy that serves as the foundation for creating citizens who affirm difference.

The premise of this book is found in critical diversity and multiculturalism. Much of this work evolves from critical theory, critical pedagogy, and cultural studies. Critical theory is a broad tradition based upon the use of the critique as a method of investigation. The primary characteristic of this school of thought, which has its roots in the Frankfurt School, is that social theory, regardless of whether it is reflected towards educational research, philosophy, literature, art, or business, should play a vital role in changing the world and not be heavily concerned with just recording information. The Frankfurt School of “critical theory” was regarded by orthodox Marxists as “revisionist” partly because it criticized economics and crude materialism and partly because of its eclecticism. The most notable theorists connected with the Frankfurt School were Theodor Adorno, Herbert Marcuse, and Max Horkheimer—all committed Marxists—who were associated with the Institute for Social Research, which was founded in Frankfurt in 1923 but shifted in 1933 to New York.

Cultural studies is a transdisciplinary approach to “making sense” of the world. Cultural studies is not bound to or based on disciplines. It is focused on issues regarding the intersections of race/ethnicity, class, gender, sexuality, national identity, colonialism, cultural critical pedagogy, cultural popularism, and textuality. Cultural studies’ foundation is formulated by the political and the ideological. It rejects traditional notions of teaching as technique or sets of skills. Teaching is a cultural practice only to be understood through considerations of history, politics, power, and culture. Cultural studies is not concerned with issues surrounding certification, assessment, and accountability. The emphasis is how knowledge, texts, and cultural products are developed, mass-produced, mediated, and consumed.

#### EVOLUTION OF MULTICULTURAL EDUCATION AND DIVERSITY

Educators and the very institution of education operate from and are constructed from social and historical relations of power. Because of this, privileged narrative

spaces are constructed for some social groups (dominant culture) and a space for inequality and subordination are constructed for the “other;” this was understood by Carter G. Woodson and Jesse E. Moorland. These scholars established the Association for the Study of Negro Life and History. W. E. B. DuBois and Charles C. Wesley also were scholars and pioneers of ethnic studies through their research and books on the history and culture of African Americans. Dr. Carter G. Woodson founded the *Journal of Negro History* and the *Negro History Bulletin* as means to share his research and provide curriculum materials to be integrated into the curricula of segregated schools. He also provided these venues as a means for African American scholars and teachers at historically Black colleges and universities to empower their students with the knowledge of their own history.

During the 1920s, some scholars were writing and training teachers in intercultural education. This movement had an international emphasis. Many textbooks were rewritten to provide an international perspective. Many teachers called for their curriculum to be more relevant to the modern world. Post World War I, the Harlem Renaissance, and the age of industrialization contributed greatly to the intercultural movement. As the United States began to expand its global footprint and become a land of immigrants, the goal of the intercultural movement was to make the dominant population tolerant and accepting of individuals who did not look like them nor share their same cultural rituals. Proponents of the intercultural movement believed educating the citizens of the United States to be more accepting of first- and second-generation immigrants would maintain national unity and social control. As the intercultural movement grew, interculturalists supported the appreciation of difference, but failed to affirm and promote multiple collective identities.

As the United States entered and exited World War II and following the Holocaust, tensions grew and remained high and various organizations were developed to improve intergroup relations. The creation of Jewish organizations, e.g., the Anti-Defamation League and the American Jewish Committee, provided forms of leadership to ease tensions and collaborate with non-Jews. The goal was to reduce the anti-Semitic sentiment that existed during that time. Progressive educational leaders such as Hilda Taba and Lloyd A. Cook promoted inter- and intra-group relations to develop tolerance for new immigrants, African Americans, and members of other racial/ethnic groups.

The 1960s ushered in desegregation due to the 1954 landmark decision of the United States Supreme Court in *Brown v. Board of Education of Topeka*. The decision by the Court declared state laws establishing separate public schools for Black and White students and denying Black students equal educational opportunities were unconstitutional. Also during this time, cultural, racial, and ethnic differences were being described as deficits. Students of color and White impoverished students were considered to be lacking the academic aptitude to succeed. Politicians, policymakers, scholars and some educators believed these students did not possess enough cultural capital to keep up with their White counterparts. The Moynihan Report contributed to this misnomer and programs like Head Start, compensatory education, and special education programs were developed in order to make up for these deficits. President Lyndon Baines Johnson on June 4, 1965 delivered the commencement address at Howard University in Washington, D.C. Howard, considered one of the most

prestigious of the historically black colleges and universities, was the perfect location to utilize data from the Moynihan report to encourage the Black community to do more with regard to the Black family, so President Johnson thought. It became a point of contention and forever changed how African Americans viewed the government. A copy of his speech is presented in chapter 6.

Compensatory and special education programs of today found their beginnings in the Elementary and Secondary Educational Act (ESEA). This statute was enacted by Congress April 11, 1965 as sweeping legislation to fund education within the United States. It is often regarded as the first step to nationalizing public schools in America; however, public schools are the responsibility of each individual state as noted by the Tenth Amendment of the United States Constitution.

The United States entered a tumultuous time period during the 1960s. During this time, President John F. Kennedy, his brother Attorney General Robert F. Kennedy, and the “Drum Major for Justice,” civil rights leader Dr. Martin Luther King, were assassinated. The United States had entered war with Vietnam, the struggle for civil rights and gay rights both reached a crescendo with the assassination of Dr. Martin Luther King and the Stonewall Riots in New York City. With regard to all of the protest and demands for equal rights, participants only demanded what they believed was granted under the United States Constitution. I have included a copy of the Constitution and all amendments in Chapter 6 of this text as a resource for your review.

The riots of the 1960s emerged into self-awareness and “free love” which ushered in the Age of Aquarius in the 1970s. This time period saw a renewed interest in ethnic and cultural studies, intergroup relations, and calls for ending all discriminatory practices. Title IX was passed in 1972, granting equal access to educational programs receiving financial assistance in higher education. Public educational institutions could no longer discriminate on the basis of race or gender. This legislation covered course offerings, scholarships, financial aid, athletics, recruitment, admissions, and any other activity.

Shirley Chisholm, the first Black woman elected to Congress, in 1964, became the major-party candidate for president of the United States. She received 152 first-ballot votes at the 1972 Democratic National Convention. In 1973, the United States Supreme Court issued its decision in *Roe v. Wade*, which upheld a woman’s constitutional right to privacy extended to her decision to have a safe and legal abortion in the first trimester of pregnancy. It also upheld this decision had to be balanced with the state’s position of protecting prenatal life and the health of the mother. This is one of the most significant decisions historically by the United States Supreme Court and remains one of the most controversial 37 years later.

The 1980s were indeed a time of great censorship, fear, and political conservatism. After the presidency of Jimmy Carter and the Iran-Hostage situation, Ronald Wilson Reagan, an actor and former governor of California, became the 40th President of the United States. AIDS became front and center in global health and would forever change how domestic health policy is debated in this country. During the 1980s, growing disparities between the wealthy and those in poverty grew immensely. A surge in the underground economy, including drug trafficking, grew exponentially.

Inner-city neighborhoods were filled with violence, death, and destruction. Draconian drug laws were passed to end the flow of illegal drugs into the United States; however, the outcome of these laws was that a disproportionate number of Black and Latino men were placed into the penal system. This decade also ushered in the information age. Computers and their use were became more common in educational arenas and commerce.

The 1990s saw the continuation of Reaganomics as George H.W. Bush became the 41st President of the United States. President Bush, during his term, signed legislation giving the government power to collect data on hate crimes. He also declared war on Iraq and the Persian Gulf. A Democrat was elected to the nation's highest office by the mid-decade. President Clinton was considered the "first Black President," although he was White and wealthy. On March 31, 1994, President Clinton signed into law The Goals 2000: Educate America Act. This law provided resources to states to and communities to ensure that all students reach their full potential and was based on principles of outcome-based education. The goals were as follows:

- By the year 2000...
- All children in America will start school ready to learn.
- The high school graduation rate will increase to at least 90%.
- All students will leave grades 4, 8, and 12 having demonstrated competency over challenging subject matter including English, mathematics, science, foreign languages, civics and government, economics, the arts, history, and geography, and every school in America will ensure that all students learn to use their minds well, so they may be prepared for responsible citizenship, further learning, and productive employment in our nation's modern economy.
- United States students will be first in the world in mathematics and science achievement.
- Every adult American will be literate and will possess the knowledge and skills necessary to compete in a global economy and exercise the rights and responsibilities of citizenship.
- Every school in the United States will be free of drugs, violence, and the unauthorized presence of firearms and alcohol and will offer a disciplined environment conducive to learning.
- The nation's teaching force will have access to programs for their continued improvement of their professional skills and the opportunity to acquire the knowledge and skills needed to instruct and prepare all American students for the next century.
- Every school will promote partnerships that will increase parental involvement and participation in promoting the social, emotional, and academic growth of children.

<http://www.ncrel.org/sdrs/areas/issues/envrnmnt/stw/sw0goals.htm>

Goals 2000 is considered the precursor to No Child Left Behind, which was signed into law by President George W. Bush on January 8, 2002.

No Child Left Behind (NCLB) is considered to be the reincarnation of the Elementary and Secondary Education Act of 1965, which created the Title I Federal aid program aimed at reducing achievement gaps between rich and poor and among the races. NCLB ties Federal dollars to draconian penalties for any school that cannot meet a series of one-size-fits-all standards. These penalties hurt schools that often are the greatest challenges—high need and high poverty. The penalties are based upon a reporting system entitled Adequate Yearly Progress (AYP). Under NCLB, all students in grades 3–8 and in one grade in high school must be tested once a year in reading and mathematics. Students are expected to score at the “proficient” level or above on state-administered tests by 2014.

Subgroups of students, including low-income, Black, Hispanic, special needs students and English language learners, also must meet AYP standards. If they do not, the entire school has failed. In addition to test-score requirements, schools and subgroups must meet attendance or competency determination requirements. Under these rules, 95% of students must take the test; average daily attendance in a K-8 school must be 92%, and 70% of high school students must pass test requirements for graduation. A school that fails to make AYP for two consecutive years is labelled “in need of improvement.” Those that receive Federal Title I funds—funds allocated to schools that serve a requisite number of low-income students—face sanctions that increase over time. After two years, sanctioned schools must give parents the choice of sending their children to another school in the district, with transportation costs paid out of Title I dollars. After five years, a school faces “corrective action.” After seven years, a school must be “restructured” with options including state take-over, conversion to a charter school, management by a private company, or other unspecified “major restructuring.” A Title I school faces sanctions whether the failure to meet AYP is based on aggregate scores or scores from one of the seven subgroups.

Scholar and multiculturalist Dr. James A. Banks published in 1995 *Multicultural Education: Historical Development, Dimensions, and Practice*. In this work, he presented the Five Dimensions of Multicultural Education. These dimensions have been utilized by school districts across the U.S. to develop projects, programs, and courses in multicultural education. The five dimensions are: 1) content integration, 2) knowledge construction process, 3) prejudice reduction, 4) equity pedagogy, and 5) an empowering school culture/social structure. Each dimension is conceptually distinct; in practice, they are interrelated and overlap. Understanding diversity and multiculturalism present multiple unique and different manifestations based upon the contexts in which they are operationalized. Scholars and critical pedagogues Shirley Steinberg and Joseph Kincheloe moved the discourse further along the continuum and analyzed the evolution of multicultural education through the lens of critical pedagogy and offered five frames regarding diversity in public discourse. They realized, until there exist a critique of Whiteness as ethnicity and the development of a unifying critical taxonomy of diversity, we will never move beyond the superficial. In Steinberg (2009), Kincheloe, Steinberg et al. (1998), and Kincheloe

and Steinberg (1997), five frames were found in public discourse regarding multicultural education:

- Conservative diversity practice and multiculturalism or monoculturalism
- Liberal diversity practice and multiculturalism
- Pluralist diversity practice and multiculturalism
- Left-essentialist diversity practice and multiculturalism
- Critical diversity and multiculturalism.

The close of the 20th century brought many triumphs and tragedies. On September 11, 2001, the nation was struck to its core by terrorists with attacks on the Pentagon in Virginia and the World Trade Center in New York and the great courage of passengers who took over a plane held by terrorists and brought it down in Pennsylvania. Many issues regarding religious freedom in the United States and abroad were called into question. This attack has often been attributed to Jihad. The ending of the first decade of the millennium and the election of the nation's first self-identified African American President Barack Hussein Obama, who has a multi-racial genealogy, continue to conjure up issues regarding race, social, class, and identity in America and the world. If we ever need a time for critical consciousness—the time is now.

#### GLOSSARY

**Acculturation:** The exchange of cultural paradigms from the first-hand continuous contact of different cultural groups resulting in the original patterns of either or both groups being altered, while the groups remain distinct.

**Age of Aquarius:** This term in popular culture refers to the hippie and New Age movements of the 1970s. This period was filled with drug experimentation, rock music, and sexual revolution.

**ADA:** The Americans with Disabilities Act was passed by Congress and signed into law on July 26, 1990. A civil rights law that prohibits, under certain conditions, discrimination based on disability.

**AIDS:** Acquired Immune Deficiency Syndrome, a disease of the human immune system that has no cure. It is contracted via direct contact with infected mucous membranes, blood, or semen. There are 33.2 million people living with the disease worldwide. It is considered a pandemic and 2.1 million people, including 330,000 children, have died from the disease. AIDS and its cause, HIV, were first recognized in the United States in 1981 by the Centers for Disease Control in the early 1980s.

**Ally:** Individuals who work to reduce homophobia and/or transphobia in their communities by educating themselves and others; they support individuals with gender identities in political, social, and cultural arenas.

**Bisexual:** A person who is attracted to people regardless of gender.

**Civil rights:** The rights of personal liberty guaranteed by the 13th and 14th Amendments to the U. S. Constitution and by acts of Congress. A movement calling for the desegregation of schools, bussing companies, restaurants, hotels, and other public venues by African Americans. This movement involved marches, sit-ins, protests, and other forms of resistance.

**Colonizers:** Individuals who migrate, settle, and occupy land bringing their own customs, rituals, beliefs, values, morals, and ideologies and forcing those who are present to accept them. Historically, these individuals have taken possession of the land by force.

**Compensatory education:** Provision of special services to students who have limited educational or economic opportunities with the goal of reducing the educational gap between them and their advantaged peers.

**Content integration:** A technique in which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline.

**Cultural capital:** The possession and or access to endowments or resources that provide an advantage to individuals, groups, and families to succeed in American culture. Wealth, language competence, academic competence, and the ability to navigate institutional structures and systems are considered elements of cultural capital.

**Culturally responsive teaching:** A pedagogy that views and affirms the cultures, values, and experiences of students as strengths and reflects the students' "lived" experiences in the teaching process.

**Diverse:** Exhibiting characteristics that set individuals apart from one another.

**Emotional masculinity:** Unemotional, stoic, and/or refusing to cry.

**Empowering school culture/social structure:** Restructuring the culture and organization of the school so students from diverse racial, ethnic, socioeconomic, and language groups experience equality.

**Equity pedagogy:** A technique in which teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, socioeconomic, and language groups. This includes using a variety of teaching styles and approaches that are consistent with the range of learning styles within various cultural and ethnic groups.

**ESEA:** The Elementary and Secondary Education Act is Federal legislation that provides resources and funds primary and secondary education in the U.S. It is the first broad, sweeping statute regarding education in U.S. history. It has been re-authorized every five years since its inception with new and/or additional changes and is currently known as NCLB, No Child Left Behind.

**Enculturation:** Acquiring the characteristics of a given culture, becoming competent in its rituals, customs, language, "ways of being," learning, and behaving. This process usually begins at birth and is often done for assimilation purposes.

**Equality:** A state of being in which one cultural group is not inferior or superior to another and all groups have access to the same benefits of society regardless of group membership.

**Exclusion:** The act or process of denying an individual membership or the opportunity to participate and or engage with the group.

**Frankfurt School:** A school of neo-Marxist interdisciplinary social theory, associated with the Institute of Social Research at the University of Frankfurt am Main. This school serves as the founding place of critical theory.

**Functional masculinity:** Being the breadwinner and provider for the family.

**Gay:** An individual who is attracted to individuals of the same sex.

**Gay rights:** A movement calling for full acceptance of individuals with non-conforming sexual identities/orientations, gender identities, and queer identities.

**Gender:** A set of complicated socio-cultural political practices whereby human bodies are transformed into “men” and “women.” This term also deems what society believes to be “masculine” or “feminine.”

**GLBTIQQA:** An acronym that stands for “Gay, Lesbian, Bisexual, Transgender, Intersex, Queer, Questioning, and Allied.” The acronym is designed to be inclusive of alternative sexual identities and orientations; however, the categories in the 21st century are appearing to become more disrupted and dissolved by members of this diverse community.

**Hispanic:** A term to denote the people and culture of countries formerly ruled by the Spanish Empire; often utilized by the U.S. Census Bureau.

**Immigrants:** Those individuals who are introduced into a new setting, habitat, or population.

**Immigration:** The process of introducing an individual into a new population and/or setting.

**Inclusivity:** A system of measures designed to quantify and/or qualify the acts and processes of affirming identity difference of individuals and groups by eliminating barriers.

**Intellectual masculinity:** Logical, intellectual, practical, or objective.

**Interpersonal masculinity:** Leader, dominating, independent, free, individualistic, or demanding.

**Intersex:** Formally termed hermaphrodites, individuals born with sex markers that may not be clearly recognized as male or female. These may include the genitals, gonads, chromosomes, and/or hormones.

**Knowledge construction process:** A technique in which teachers utilize activities that help students to understand, investigate, and determine how the implicit cultural assumptions, frames of references, perspectives, and biases of researchers and textbook writers influence the ways in which knowledge is constructed.

**Latino:** An individual of Mexican, Cuban, Puerto Rican, Central or South American descent or other Spanish origin or culture, regardless of race.

**Lesbian:** Romantic and sexual desires between females.

**Masculinity:** A term in American culture that specifically describes men and boys.

**Moynihan Report:** Also known as *The Negro Family: The Case for National Action*; written by sociologist Daniel Patrick Moynihan and released in 1965. Its focus was on the absence of the Black nuclear heterosexist family and how this absence might further impede economic and political equality for Black America. It also contributed to the deficit model thinking most educators have regarding the ability of students of color.

**Multicultural education:** An educational framework addressing cultural diversity and equity in schools by incorporating different cultural group membership emphasizing the interactions of race/ethnicity, gender, social class, and ability in students' lives.

**Multiculturalism:** The affirmation of multiple ethnic cultures, religious beliefs, and group identities without specifically promoting the values of one group over the other.

**Native American:** Indigenous people living within the United States. The term is also equivalent to American Indian; however, it is inclusive of all indigenous people on the North American continent.

**Patriarchy:** A social system where the father or the eldest male is the head of the household giving him control and authority over women and children. An institutionalized system of governance by males, as well as the disproportionate dominance of men in social or cultural systems.

**Physical masculinity:** Virile, athletic, strong, brave.

**Post racial:** A theoretical construct in which the United States is void of discrimination, prejudice, and racial preference. The election of Barack H. Obama as the first African American President of the United States of America has ushered in this theoretical position.

**Prejudice reduction:** A technique in which teachers facilitate activities and exercises through which students develop positive and democratic racial attitudes. It also helps students to understand how ethnic identity is influenced by the context of schooling and the attitudes and beliefs of dominant social groups.

**Queer:** Term reclaimed by the gay, lesbian, bisexual, and transgendered communities to refer to people who do not conform to culturally imposed norms of heterosexuality and traditional gender roles.

**Questioning:** A time or position where one re-assesses his or her sexual identity/orientation and/or gender identity.

**Racial profiling:** Law enforcement's use of an individual's race/ethnicity as a key factor in deciding to engage in enforcement. Term often utilized by scholars, policymakers, and community activists to question the disproportionate number of individuals of color who are under the custody and/or control of the criminal justice system.

**Robber barons:** A pejorative term for businessmen and bankers who dominated and controlled industries in the 19th century to amass huge personal fortunes and wealth, usually by unfair business practices. A resurgence of the term has occurred over the past 10 years.

**Same-sex marriage:** Also known as gay marriage, legally recognized marriage between two persons of the same biological sex or social gender. Same-sex marriage is a political, moral, civil rights, social, and religious issue in many nations.

**Sexual masculinity:** Sexually aggressive, experienced.

**Social integration:** Minority groups, particularly ethnic minorities, giving up their own cultural identities to assimilate into the dominant culture in order to gain access to the rights, privileges, and resources of that culture.

***Special education:*** The education of students with special needs or accommodations by providing for the individual students' differences or needs; educational services designed to meet the challenges of students with physical disabilities, emotional/behavioral disorders, and developmental disorders. May also include services that are provided to students who are deemed academically talented or gifted.

***Stonewall Riots:*** A series of spontaneous events and demonstrations against a police raid on June 28, 1969, at the Stonewall Pub and Bar in the Greenwich Village section of New York City. These events are the first in American history when individuals who identified as GLBT fought back against a system of government-sponsored enforcement that prosecuted non-conforming sexual identities. This is the defining event that marked the gay rights movement in the United States and around the world.

***Straight:*** Term for someone who identifies as heterosexual-attracted to individuals of the opposite sex.

***Transgender:*** Full range of expressions, identifications, and behaviors that challenge the binary gender system in society. The term serves as an umbrella that includes an array of differing identity categories such as transsexual, drag queen, drag king, cross-dresser, transgenderist, bi-gendered and several other identities.

***Women's suffrage:*** The right of women to vote and to run for public office.