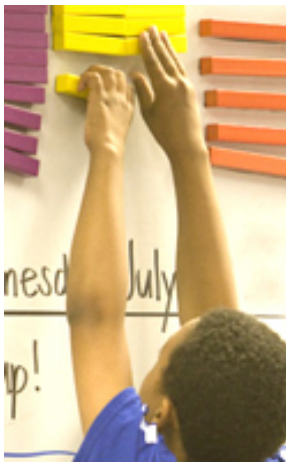




working papers



Designing Lessons and Lesson Sequences with a Focus on Ethnic Studies or Culturally Responsive Curriculum

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Designing Lessons and Lesson Sequences with a Focus on Ethnic Studies or Culturally Responsive Curriculum

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Abstract:

Culturally responsive curriculum matters to the nation's diverse students. This essay begins by detailing cultural biases in textbooks, and what research says about the impact on students of Eurocentric versus ethnic studies curriculum. After differentiating between additive and transformative approaches to culturally responsive curriculum, Sleeter describes a curriculum planning framework she developed that substantially improves lessons and lesson sequences teachers develop, illustrating its use with a case study of a new teacher. The essay concludes with four implications for teacher education.

DESIGNING LESSONS AND LESSON SEQUENCES WITH A FOCUS ON ETHNIC STUDIES OR CULTURALLY RESPONSIVE CURRICULUM

Culturally responsive curriculum matters to students (Epstein, 2009; Harris & Reynolds, 2014). But students' access to it, especially culturally responsive curriculum that is well-taught, depends at least partially on their teachers. As a teacher educator, I struggled for years to figure out how to help prospective and beginning teachers design lessons and units that were culturally responsive to their students. I found myself frequently distressed by lessons in which they simply added content they thought was appropriate because it was familiar to them, but that too often was superficial, sometimes stereotypic, and sometimes just plain inaccurate. For example, a teacher added a lesson about Chinese New Year as a way of incorporating Chinese Americans into her curriculum, without considering more substantive matters such as rampant discrimination against Chinese immigrants in the nation's history.

With persistence, I worked out a curriculum planning framework that offers a constructive way forward. After detailing why culturally responsive curriculum matters, and differentiating between additive and transformative approaches to it, I will describe this curriculum planning framework. I will then illustrate its use with a case study of a new teacher. I will conclude with four implications for teacher education.

CULTURAL AND POLITICAL LIMITS OF READILY-AVAILABLE CURRICULUM MATERIALS

Let us begin with a critical look at the curriculum materials teachers have access to, particularly textbooks. Experienced teachers generally use a wide variety of materials that include textbooks, but they often do not depend on them. But materials that are readily available to new teachers, particularly textbooks, shape their own learning and their teaching (Grossman & Thompson, 2008; Kaufmann, Johnson, & Kardos, 2002), and probably shaped the contours of the content knowledge they acquired in their prior schooling.

Textbooks (and to a lesser degree, state curriculum content standards) have been analyzed for decades using various methods to determine who they include, whose perspectives predominate, and how groups appear. When schools were desegregated in the late 1960s and 1970s, it became readily apparent that the all-white curriculum in schools also needed to be integrated. Many Black parents, community members, and teachers denounced the all-white, middle-class, sexist textbooks, demanding that publishers remove stereotypes and provide more inclusive representation of the history and contributions of the diverse groups that live in the United States. Faced with the loss of major sales, textbook publishers grudgingly began to make some changes. In that context, systems for analyzing textbooks were developed.

An easy method is to count people in pictures, people named for study, or main characters in stories, by race and sex (Grant & Sleeter, 2009, pp. 128-134; see Appendix A). A more complex method is to compare the treatment of ideas, events, or people in textbooks with those in ethnic studies, women's studies, or other group-specific literature. What do recent textbook analyses find?

Compared with other racial/ethnic groups, White people continue to receive the most attention, appearing in the widest variety of roles and dominating story lines and lists of accomplishments. Whites are also by far the main authors and illustrators of children's reading series (Buescher, Lightner, & Kelly, 2016). While treatment of people of color has improved over time, parity is still a long way off. African Americans appear in a more limited range of roles than Whites, and appear episodically rather than within a larger narrative of African American experiences (Alridge, 2006; Brown & Brown, 2010; Pelligrino, Mann & Russell, 2013). In one estimate, only 3% of social studies texts' sentences dealt with Latinos; Puerto Ricans and Cubans were underrepresented compared with Mexican Americans. (Noboa, 2005). Literature texts now include Latino literature, but feature the same few authors and still draw on stereotypes (Rojas, 2010). Native Americans continue to be greatly underrepresented, oversimplified, located in the past, and placed in a passive role (Sanchez, 2007; Stanton, 2014). Asian Americans and

Arab Americans make only limited and often stereotyped appearances (Romanowski, 2000). Texts say very little about contemporary racism, usually sanitizing greatly what they mention.

Relatively few studies have examined social class, mainly in social studies texts (Clawson, 2002; Shedd, 2007). In general, texts suggest the United States is not stratified by class, almost everyone is middle class, people have not struggled over distribution of wealth, and class location is inevitable (Saltmarsh, 2007). Further, texts often link poverty with people of color, particularly in illustrations.

Gender bias still characterizes texts (Brugar, Halvorsen, & Hernandez, 2014; Olivio, 2012; White, Rumsey, & Stevens, 2016), with females of color underrepresented and stereotyped in comparison with White females (Schocker & Woysner, 2013). Males generally appear more than females, even in basal readers. Topics, particularly in social studies texts, derive from male more than female experiences, and sexism as an issue is virtually ignored. Gay and lesbian people, usually ignored in textbook analyses, are virtually invisible in most texts (Smolkin & Young 2011). Disability is addressed in only a few textbook analyses that find people with disabilities underrepresented and often stereotyped (Palaestra, 2007; Taub & Fanflik, 2000).

In addition to textbooks, state content standards can also be analyzed. For example, Heilig, Brown and Brown (2012) analyzed the 2010 eleventh grade social studies Texas Essential Knowledge and Skills standards. They found that individuals or groups of color, mainly African Americans, appeared in about one-third of the standards. Of named historical figures to study, 79% were White, 13% were African American, and 8% were Latino. Standards writers constructed history mainly around European immigrants and their descendants, using an east to west storyline. This structure is problematic; for example, Indigenous people, who appear on the East Coast in the standards, gradually disappear as the story line moves westward. While the standards frame the U.S. as diverse, they obscure race and racism. Further, by using the term “such as” (as in the suggestion that teachers consider “social issues such as immigration” [Heilig, Brown, & Brown, p. 412], they allow teachers to skip uncomfortable issues in favor of something more comfortable.

These kinds of curriculum patterns impact students. Several studies have found that many students of color, particularly as they get older, are turned off by a curriculum in which people like themselves are marginalized or invisible. Students learn to distrust school when what it teaches clashes with what they learn at home and in their communities (Epstein, 2009). Many simply experience school as boring or alienating (Harris & Reynolds, 2014; Ochoa, 2007; Wiggan, 2007), or tire of mainly studying white people (Ford & Harris, 2000). In addition, curriculum that gives little or no attention to racism, social class and poverty, and other forms of injustice normalizes these realities, implying that they are either non-existent or natural, and that people cannot change them.

CURRICULUM WITH AN IMPACT

By culturally responsive curriculum, I mean one that builds on the cultural and community-based knowledge and frames of reference students bring, and that situates academic concepts at least partially within the intellectual knowledge produced by racial and ethnic communities of which students are members. The ethnic studies research shows consistently that a culturally responsive curriculum, particularly when taught with high expectations and through culturally responsive pedagogy, makes a positive impact on students (Sleeter, 2011).

Culturally responsive curriculum engages students academically and provides space for them to bring into the classroom and use what they know from their homes and communities (e.g., Copenhaver, 2001). Curriculum that directly addresses social issues and social change processes fosters students’ sense of personal empowerment (e.g., Halagao, 2010). Further, a culturally responsive curriculum, taught to high expectations and through trusting teacher-student relationships, improves the academic achievement of students of color, in some cases markedly (Cabrera, et al., 2014; Dee & Penner, 2017; Duncan, 2012; Kisker, 2012).

The research also finds curriculum that speaks to students’ questions and stereotypes about diverse groups, including groups that may be scapegoated (such as

Muslims or refugees); or that analyzes discrimination – how it originated, how it works, and how people can address it – can make a positive impact on students' racial attitudes (Klepper, 2014; Turner & Brown, 2008). In fact, surprisingly perhaps, the racial attitudes of White elementary grade students have been found less biased after being taught historical information about discrimination against African Americans than after not receiving such information (Hughes, Bigler & Levy, 2007). It is likely that curriculum squarely addressing racism helps students understand aspects of their world that they already see and wonder about.

CHALLENGES OF MOVING BEYOND SUPERFICIAL ADD-ONS

Within the literature, one can find a plethora of models, frameworks, recommendations, and examples of curriculum that includes ethnic studies content. For example, decades ago, Geneva Gay and James Banks proposed models that form a continuum. At one end is Gay's (1979) "integrative multicultural basic skills model," which begins with routine core curriculum, then moves outward toward activities that engage students, then to multiethnic resources that can support students' learning. At the other end is Banks' (1991) approach to teaching ethnic studies, which begins with core concepts and experiences shared by multiple historically marginalized ethnic groups, and then moves outward to the development of those concepts through specific groups, and in relationship to academic knowledge. Carl Grant and I (Grant & Sleeter, 2009) developed five approaches to transforming curriculum and pedagogy that range from business as usual to transformation and social action, with illustrations of what each looks like, and critiques of each.

Numerous examples and resources show what can be done in various subject areas, including science (e.g., Atwater, 2010; Smith & Cardenas, 2012) and math (e.g., Gutstein & Peterson, 2013; Leonard, et al., 2010). In response to states developing content standards across the disciplines, one can also find examples of curricula aligned with standards that incorporate ethnic studies content (e.g., Benally, Rossell & Rossell, 2005).

But teachers do not automatically figure out how to create and teach a culturally responsive curriculum. Commonly, teachers' attempts to do so are what James Banks (1999) refers to as add-ons: a contributions approach adds ethnic content largely limited to holidays and heroes, and an additive approach adds concepts and themes to otherwise traditional lessons, units, and courses of study. Classroom teachers, particularly those who are White (the great majority), commonly understand a multicultural curriculum as one that adds in cultural contributions (Schoorman & Bogotch, 2010).

Chan (2007) offers examples of additive curriculum in her analysis of a diverse middle school's attempts to incorporate ethnic diversity. In a "family studies lesson," for instance, the teacher asked a diverse group of students what they eat at home in order to link familiar foods with cooking terms. Several students readily shared that they eat pizza, French fries, and spaghetti. But others refused to participate, probably fearing subjecting their home foods to peer ridicule. In this example, the teacher assumed students would share culturally diverse home menus, not having considered the power of the dominant culture to normalize White cultural preferences and stigmatize others.

Textbooks also commonly follow additive approaches that teachers may regard as culturally responsive when it is not. For example, Berchini (2016) examined how a standards-aligned literature textbook frames a short story by a Chinese American author. She argued that the story has an important counter-narrative with "the potential to inspire complex discussions about race, oppression, and racialized microaggressions" (p. 61). But the text guides readers away from that counter-narrative, simplifying how students are to analyze the story and completely missing the cultural critique of the author. In this example, diversity is represented but not really "heard."

The problem with add-ons such as these is that they maintain dominant (White) ways of seeing and understanding, while giving the illusion of inclusivity. For teachers who fear opening up discussions of power, discrimination, and other "messy" issues, additive curricula seem safe.

Ethnic studies counters additive approaches. Ethnic studies reconstructs curriculum across the disciplines through the intellectual work of marginalized ethnic or racial groups, centering on “their objective of systematically examining and dismantling institutional racism” (Hu-DeHart, 2004, p. 874). Ethnic studies reorganizes knowledge around questions that are central to the well-being of communities of color (Rangel, 2007). Building from an ethnic studies knowledge base, Banks’ (1999) transformative approach changes “the canon, paradigms, and basic assumptions of the curriculum and enables students to view concepts, issues, themes, and problems from different perspectives and points of view” (p. 31). His social action approach connects transformative knowledge to community action, engaging students in projects that address issues in their communities.

But teachers who have not taken ethnic studies coursework (i.e., most teachers), are often unaware of how much they do not know, and as a result, mistake add-ons for curriculum transformation. Typically, teacher preparation programs do not require ethnic studies. In California, for example, social studies teacher candidates must complete prescribed social science coursework and pass the California Subject Examination for Teachers. Ethnic studies is not a domain in this exam nor a state-level course requirement, and an analysis of the exam found only limited references to the history of US-based racial and ethnic minorities (Perez Huber et al. 2006). Ethnic Studies majors would do poorly on the exam; and an ethnic studies major is not a pathway into teacher certification. So, while ethnic studies would give teachers the content background to work substantively with their curriculum, it is usually marginal to the preparation and certification of teachers.

For a long time, as I worked with teacher candidates and teachers, I could rarely move them past the additive or contributions approaches to curriculum. Then, while working with university faculty members on incorporating ethnic and women’s studies content into their syllabi, it hit me: I had been using too broad of a brushstroke with teacher candidates and novice teachers. I had been asking university faculty members to start with a concept in their syllabus, then research that concept through the scholarship of one historically marginalized group. In contrast, I had been asking teachers to transform too much all at once.

DESIGNING LESSONS AND LESSON SEQUENCES

While teaching a course Multicultural Curriculum Design in a graduate course for certified teachers, I worked out a framework that resulted in much better incorporation of ethnic studies content into relatively short units of study (Sleeter & Flores Carmona, 2016). I will describe the framework, then offer an example of the work (and learning) of a second-year elementary teacher.

Framework for Planning Curriculum

A central problem is that many teachers see ethnic studies content as requiring extra lessons about groups, rather than as a way to select and organize content. So, I embed cultural relevance within a framework for planning lessons and units. The framework is illustrated in Figure 1. Although I describe the process in linear fashion, working with it is interactive in that realizations in one element of the framework often have implications for other elements.



Fig 1. Framework for Multicultural Curriculum Design

When I work with teachers, we use a curriculum planning guide that is mapped to the framework in Figure 1 (see Appendix B). Teachers begin by identifying central “enduring understandings” they plan to teach, using the concept of “backward design” (Wiggins & McTighe 2005). This is a very useful beginning. It forces teachers to analyze their curriculum – their standards, their textbooks, their scope and sequence – to figure out exactly what they intend students to gain from instruction. Backward design moves teachers from thinking about what content to cover, to considering student learning. (For many teachers, especially beginners, making this shift in thinking takes time and work). In the process of curriculum analysis, teachers usually are able to carve out space they did not know they had. One teacher described the process to me as “chunking” the standards – combining similar standards to address core concepts and skills more deeply. With an eye on student learning rather than content coverage, we can now ask what content and experiences will best engage their students in learning. For teacher education programs already using Wiggins and McTighe’s backward planning process, putting that process to the service of creating culturally responsive curriculum is not a huge stretch.

Having identified a central concept, “big idea,” or “enduring understanding” to teach, teachers then work with that concept in relationship to several elements.

Classroom-based, democratized assessment gives both teachers and students feedback on learning, and allows students to show what they know and can do. Wiggins and McTighe ask teachers to visualize what it “looks like” when students have learned a concept. Creating a rubric is useful for clarifying what a teacher is looking for, what differentiates degrees of quality learning, how to communicate expectations to students, and how to guide performances that “need more work.” Assessment is culturally responsive when it uses tasks, test items and/or evaluation criteria that relate to the experiences, point of view, and language of the students whose learning is being assessed (Hood 1998).

Transformative intellectual knowledge refers to the “concepts, paradigms and themes” that emerged through burgeoning critical traditions of scholarship in ethnic studies, women’s studies (Banks 1993, p. 9), disability studies, and Queer studies. (I use the powerpoint “Subjugated Knowledge” to elaborate a bit on the difference between mainstream knowledge and textbook knowledge, and the knowledge produced within marginalized communities.) Teachers investigate ethnic studies knowledge that relates directly to the central concept of the lesson(s) they are planning. I ask them to read intellectual knowledge produced by one historically marginalized group in relationship to that concept. I specify that they read work by scholars rather than children’s books or information they may find on the Internet. They usually need guidance identifying what to read since most preservice teachers have not previously sought ethnic studies material. For example, preservice teachers have told me they did not know journals focusing on African American history or American Indian

Studies exist. Sometimes I invite a university librarian to show students how to access such material in our university library. We also consider Banks's (1998) typology of researchers that differentiates among writing as an indigenous or member of a group or as external to the group, and writing from an insider or an outsider perspective. My goal is that teachers will think critically about what they read and use, given the existence of viewpoints they may not have considered before.

They complete a short paper that not only outlines content they can include, but also examines the perspective in the literature about the core concept itself (see Appendix C). For example, a kindergarten teacher who began designing a series of reading lessons around the concept of grandparents reframed the concept as "elders" after reading Mexican American literature about the family. In class, she explained that ethnic studies literature about the family had prompted her to wonder why communities of color seem to value the wisdom of older people while white communities tend to devalue what older people know, a differential valuation reflected in the terms "elder" versus "elderly."

Teachers investigate the knowledge their students bring to school from home and community, then organize their lessons in such a way that students will be able to activate and use that knowledge. Teachers can learn more about what their students know through a variety of processes. When working with preservice teachers, I have them work in grassroots community organizations over the semester and complete various guided activities for learning more about the context of students' lives. Full-time teachers who may lack the time for community-based learning can interview a small number of their students, asking what they already know, or believe they know, about the main idea the teacher plans to teach. Usually such interviews reveal a combination of inaccurate assumptions, questions students would like to explore, and prior knowledge the teacher can build on.

Academic challenge refers to the extent to which the lesson or unit challenges students intellectually. Given the pervasive under-teaching of students of color and students from low-income communities, I engage teachers in interrogating their own expectations of their students, and use Bloom's Taxonomy as a tool to analyze curriculum in schools where they work. Lessons they develop are expected to build in enabling strategies such as modeling and scaffolding, aiming as though preparing their students for university.

Example of a Novice Teacher

Elsewhere, I report a case study of Ann, a second-year teacher in my Multicultural Curriculum Design course (Sleeter, 2009). On the first day of the course, I asked teachers to write their definition of curriculum. Ann wrote, "Curriculum is what the teacher is required to teach to the students" (September 8, 2003). About 3 weeks later, I had them write about the extent to which their curriculum is determined by authorities such as the state and about any concerns that they might have about what they are expected to teach. Ann wrote,

I have concerns with teaching the history textbook content. As a public school teacher, though, you really can't go outside of your prescribed literature and academic standards. So, I believe at this moment that it is my job as a teacher to try and guide the students to question and look at the text differently than what they read in the chapter. . . . So, the dilemma is how to tactfully incorporate other multicultural views in a school-adopted textbook and be able to cover all the standards the state and government expects of you at the same time (September 30, 2003).

Her response is common to how teacher candidates and novice teachers view curriculum, particularly in a high-stakes testing environment. As Ann's written response demonstrated, she viewed the textbook as the curriculum. At that point, had I asked her to integrate ethnic studies content or even community-relevant content, she would have been at a loss as to what to do.

Early in the semester, I guided teachers in analyzing epistemological assumptions in various curriculum documents, such as curriculum standards and school reform proposals; I also had them analyze one of the textbooks from their classrooms, using the Grant and Sleeter (2009)

textbook analysis instrument. Ann elected to analyze her social studies textbook. As she explained later, this analysis caused her to realize that,

History is told overwhelmingly in the white European male perspective. . . . The history text teaches the story of American history as "We the People" as a succession. All the chapters . . . are never rethought after colonization. . . . The broader ideology that is being supported in the text is that it is natural for Europeans to succeed prior races without accepting or studying their culture. (December 8, 2003)

At about the same time, drawing on Wiggins & McTighe's work, I had the teachers identify a concept they could teach. Then we worked through 1-4 on the Curriculum Planning Guide, identifying rich "big ideas" that can be explored in depth, and distinguishing among what is worth being familiar with but not essential, what is important to know, and "enduring understandings" that form the heart of a lesson or unit (see "Backward Planning" powerpoint). Ann identified the Thirteen Colonies as a unit she would be teaching in a couple of months, although that is too broad to be a core concept. She brainstormed what she might want them to gain or be able to do as a result of studying the Thirteen Colonies, but found that she wasn't sure. Having become aware that her textbook virtually ignored indigenous people and the impact of colonization on them, however, she decided to pursue colonization from indigenous perspectives. At that point, she wasn't sure what she might teach her students, but asked me: "What are Native American perspectives on colonization?" I advised that she narrow her question to a specific period, place, and tribe or nation. She could ask the same question after narrowing down whose perspectives (and experiences) she was asking about.

At first, she had no idea what to read, and sought my advice. I suggested that she start with Rethinking Columbus (Bigelow & Peterson, 1998). She did, then elected to read Lies My Teacher Told Me (Loewen, 1995), All our Relations (LaDuke, 1999) and Struggle for the Land (Churchill, 2002). As she read, she gradually narrowed her focus to the Haudenosaunee (Iroquois), Wampanoag, and Pequot in Massachusetts during the late 17th century. She came to see that books by indigenous scholars present an opposing perspective from that in the school's history text, which for a time left her feeling a bit panicked about a core concept for the sequence of three lessons.

Ann's school served a low-income community; the student population was highly diverse, although to my knowledge none of her students were American Indian. Ann had framed her project less as making history culturally responsive to her students, than as making it more accurate and interesting. When interviewing a few students, she asked what they knew about American Indians and the history of colonization. Later she told me she was surprised to discover that they thought there are no American Indians left, and also that they "knew very little about the colonization period of the United States. Looking at my student perspectives paper, the pieces of information that they did know were mostly filled [with] myth and false facts" (December 15, 2003). Along with her textbook analysis, the student interviews helped Ann to see that history, told from a perspective that excludes American Indians, implicitly taught that American Indians no longer exist. With this realization, Ann began to question her earlier assumption that a teacher's job is simply to teach what the state demands.

A pedagogical problem Ann was grappling with was how to involve her students in active learning without losing control of the class. In a written reflection, she wrote about her experiences using small-group activities:

The students did not respond to my group activities as well as when practiced in my student teaching. W/hen given manipulatives in math, they were thrown sometimes. In language arts we worked in writing workshop groups, and more times than not there were disagreements and fights. The science experiments resulted in many referrals and suspensions. (November 3, 2003)

Her new teacher mentor told her she was giving the students too much freedom, "that this kind of population needs seatwork and a definite routine every day. . . . As a result, I backed off on these activities and have a whole class teaching method instead of learning centers." But she realized

that she gave up too easily, and was bothered by a pedagogy that silences culturally diverse students:

My theory on this is that students tend to talk out and voice expressions when interested in a certain subject matter. . . . I feel that some cultures need to be heard, literally, more than others. . . .Is this the type of teaching that I've adopted from my mentor, just silencing students that probably need to speak out? My dilemma here is how to have a classroom where students speak out, learn in different ways and in group settings, without having troublesome discipline problems. (November 3, 2003)

Ann resolved her confusion about how to frame a core concept, given the clash between American Indian and textbook perspectives about history by using a teacher's suggestion to organize the lessons around a trial that juxtaposed how the Wampanoag nation and the colonists used natural resources. The trial not only made use of opposing perspectives, it also offered a structure for active learning.

Once she figured out a focus, Ann realized that she needed to learn a good deal more. She decided to base the trial on the Haudenosaunee Great Law of Peace and Good Mind. But it was not enough to know that the Haudenosaunee had a well-developed democratic governmental and legal system; she also had to know something about its context and use. She commented on the amount of time it took her to research background material:

Just when I was planning this lesson, I went and spent another few hours finding those words and finding all the Native American names. . . . I spent time on Native American websites. And researching this is something I'm kind of interested in. I mean, I've looked up some different Native American beliefs and traditions just for my own personal knowledge. (interview, January 28, 2004)

I visited Ann's classroom while she was teaching the second and third lessons, and there saw her struggle with classroom control. The second lesson began with a highly unstructured activity in which Ann lost control of the class. She followed that activity with a highly controlled recitation session (her default teaching strategy, I realized) in which her concentration was clearly on managing behavior rather than on learning. The students seemed bored; the more bored they became, the more their behavior deteriorated, and the more "dumbed down" Ann's questions to them became. But next day, the third lesson involved students role-playing the trial, and writing about what they believed would be the most fair resolution and why. Gone was the poor behavior. When Ann and I debriefed, she did not immediately connect students' behavior with the extent to which she was challenging students academically as well as involving them in a carefully planned activity; through discussion, she gradually made that connection.

IMPLICATIONS FOR TEACHER EDUCATION

This essay suggests four implications for teacher education. First and perhaps most important to this discussion, in order to select and work substantively with culturally responsive and ethnic studies content, teachers need to gain that content themselves. With only a little bit of ethnic studies content knowledge, teachers rarely get past an add-on approach; indeed, their textbooks rarely surpass this approach. With focused guidance on reading for depth related to a concept they can teach, teachers are able to plan much more substantive inclusion of ethnic studies content in their lessons. However, Ann's case study illustrates a shortcoming of most teacher education programs: Not having completed coursework in ethnic studies, teachers may need to spend hours educating themselves, making up for what their prior education lacked. I tell teachers that it is better to work on one small piece of their curriculum at a time and do it well, rather than trying to include everyone's knowledge in everything all at once. But I strongly recommend that teacher preparation programs require teacher candidates to complete at least one ethnic studies course.

Second, teacher education should guide prospective teachers in getting to know the cultural context their students come from, as well as in forming pedagogical relationships with

their students. (The Community Exploration Handbook contains several semi-structured activities I developed to help teachers and teacher candidates explore communities different from their own.) Most teacher candidates will need guidance connecting their curriculum with students' lives. This is particularly important for students in low-income communities and for English learners, whose life experience and interests teachers often do not recognize. The study by Copenhaver (2001) illustrates beautifully what difference it makes to student engagement when the teacher is able to select and use curriculum students can relate to.

Third, and relatedly, teacher education should help prospective teachers to see the relationship between offering students a curriculum that invites their life experience and interest, and students' ability to excel intellectually. Deficit perspectives about students of color and students from low-income communities are so embedded that often educators do not see this relationship. In Tucson, for example, many people discounted the academic achievement of students in the Mexican American Studies program, which led Cabrera and his colleagues (2014) to build into their study every variable they could think of. And despite the consistency of research that links a culturally responsive curriculum with achievement, I would venture to say that most people who worry about the achievement gap do not regard cultural relevance as significant. Yet, when teachers design and teach culturally responsive lessons well, very often their students become more engaged and seem smarter. The lesson for teachers is that the students can be pushed intellectually. But teachers such as Ann often do not automatically make that connection, without assistance.

Fourth, teacher education should help prospective teachers to develop a sense of their own selves as cultural and racialized beings, and a basic comfort level in bringing up or navigating discussions of racialized issues in the classroom. Ethnic studies focuses on racism and colonization, yet, as Berchini's (2016) study illustrated, it is possible to add ethnic studies content in a way that avoids issues embedded in that content (although students may well bring up such issues even if the teacher does not). Rather than trying to shut down such discussions, teachers need help learning to facilitate them. White teachers also need to be able to locate themselves within, rather than outside, a world structured by race and culture. There are many resources available to teachers and teacher educators.

Teacher education programs in which teacher candidates are predominantly white will probably struggle with these recommendations more than programs in which teacher candidates are racially and ethnically diverse. Although it is beyond the scope of this paper to discuss the diversification of who teaches (see Sleeter, Neal, & Kumashiro, 2015), ultimately offering the diverse students in our public schools an education that is culturally responsive will depend partially on how well teacher education brings into the profession cohorts of teachers who reflect their students.

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Appendix A

Textbook Analysis

From: Turning on Learning, Grant & Sleeter, 2003, Wiley

Select one textbook and record the following information:

Title:

Author(s):

Publisher:

Copyright date:

Grade level (if known):

Following are guides for six kinds of analysis. Some may be appropriate to your text, some may not. Select all the analyses that can be done with your text. Go through the text page by page, completing each analysis you select. Take your time and do this carefully. Then compile your findings using the guidelines and charts that follow.

Indicate here the types of analysis you completed:

	Yes	No
1. Picture	_____	_____
2. People to study	_____	_____
3. Anthology	_____	_____
4. Language	_____	_____
5. Storyline	_____	_____

Picture Analysis. Picture analysis is used for texts that picture U.S. American people.

1. Using the chart in Figure 4.1, tally the types of people in each picture by race, sex, and disability. The pictures may depict either individuals or groups. You will need to use your judgment on some pictures, but if a picture features one or a few individuals, tally each individual separately; if the picture features a group, tally it in the “group” row. Code each tally according to whether the individual(s) is(are) named or unnamed in a caption or in the surrounding text (N = named, U = unnamed).
2. Make note of any race stereotypes.
3. Make note of any sex stereotypes/sex roles.
4. In group scenes, does any race or sex group consistently occupy the foreground? The background? Provide examples.
5. Can you tell the social-class background or setting of any of the depicted people? If so, make a note of them.

FIGURE 4.1 Picture Tally

	Male	Female	Both Sexes
Arab American			
Asian American			
Black American			
Hispanic American			
American Indian			
White American			
Race Ambiguous			
Mixed Race Group			
Disabled American			

Total number of individuals depicted: _____

Total number of group scenes depicted: _____

“People to Study” Analysis. This type of analysis is used primarily for science and history texts.

In Figure 4.2, tally the race and sex of each person mentioned in the text. Distinguish between “important famous people,” whose contributions are discussed in the main part of the content, and “extra people,” who are added in boxes or supplementary pages at the beginning or end of the chapter.

FIGURE 4.2 People to Study

	Main Part of Text		Supplementary	
	Male	Female	Male	Female
Asian American				
Black American				
Hispanic American				
American Indian				
White American				
Race Unknown				
Disabled American				
<hr/>				
<u>Totals</u>				

Anthology Analysis. This type of analysis is used for elementary readers, literature texts, music books containing works by different composers, and the like.

Across the top of the chart shown, write the name of each story, poem, essay, and song in the text (the figure has space for five titles; photocopy additional copies as needed). Complete all items that you can, using the following codes:

AM	= Asian American male	AF	= Asian American female
AAM	= African American male	AAF	= African American female
LM	= Latino male	LF	= Latina female
AIM	= American Indian male	AIF	= American Indian female
EAM	= European American male	EAF	= European American female
FM	= Foreign male	FF	= Foreign female
?M	= Male, race unknown	?F	= Female, race unknown
DM	= Male with disabilities	DF	= Female with disabilities
GM	= Gay male	LF	= Lesbian female

Titles

1. Race and sex of author
 2. Race, sex, and disability of main character
 3. Race, sex, and disability of supporting characters
 4. Are the characters all of one race? (Yes/No)
 5. Does the theme or storyline reflect the experiences of one particular group? If so, which group?
 6. Does the theme or storyline make one group look better or seem to have done more than another group? If so, which group?
 7. Is the setting rural (R), urban (U), suburban (S), or indeterminable (I)?
 8. Are there race stereotypes? If so, what are they?
 9. Are there sex stereotypes or sex roles? If so, what are they?
 10. Can you identify the social class setting?
 11. Are there social-class stereotypes? If so, what are they?
 12. Are there disability stereotypes? If so, what are they?
-

Language Analysis. This analysis should be recorded on a separate sheet of paper.

1. Does the textbook deliberately use nonsexist language? If not, list the male words that are used to refer to both sexes.
2. Examine the adjectives used to describe people or the contributions of people who are not white European American; list any stereotypic words, along with the group with which these words are linked.
3. Examine the adjectives used to describe males and females; list any that contain sex stereotypes.
4. When the word *women* is used, does it refer primarily to European American middle-class women or to all women? Look carefully, especially if you are analyzing a social studies book. Provide examples.
5. Look for words or phrases that give the actions of some groups (often European American wealthy males) an image of goodness or legitimacy in areas in which their actions might be questionable. Do this especially if you are analyzing a social studies book. Words such as *progress*, *improved*, and *successful* are commonly used in this way.
6. Look for words or phrases that give the actions of some groups (often those that live at or below the poverty level, or those from parts of the world the U.S. has conflicts with) an image of badness or trouble in areas in which there could well be another side that is not being told. Words such as *problems*, *unrest*, and *hostile* are examples.
7. Are dialects or accents portrayed? If so, what image is presented of the speaker(s)?

Storyline Analysis. This type of analysis is used for history texts, long stories in literature books, and novels. Record your answers on a separate sheet of paper.

1. What race/class/gender group receives the most sustained attention from beginning to end in the text?
2. What race/class/gender group resolves most of the problems that develop or accomplishes most of the achievements described? List the major problems and the people who resolve them. List the major accomplishments and the people who achieve them.
3. What other race/class/gender groups appear? How sustained is the attention given to each? What kinds of situations or accomplishments are associated with each?
4. How successfully and how often do the groups in item 3 resolve problems that develop? To what extent are the groups presented as causing problems? Give examples.
5. To what extent is the group in items 1 and 2 presented as a significant problem to someone else? How realistically or completely is this portrayed? Give examples.
6. What group(s) does the author intend the reader to sympathize with or to respect the most?
7. What group's experience does the reader learn most about?

8. Was the author, as nearly as you can tell, a member of the most-featured group? If not, is there anything to suggest the author is qualified to write about that group?

Compiling the Findings. Compile your findings on a separate sheet of paper.

1. Compile all your data depicting the way each of the following groups is portrayed. Include how much space or attention the text devotes to each group (e.g., percentage of pictures) and to the roles and characteristics of the group.

Asian Americans, of both sexes

African Americans, of both sexes

Latino Americans, of both sexes

American Indians, of both sexes

White European Americans, of both sexes

Women, of various racial backgrounds

Men, of various racial backgrounds

The upper class

The middle class

People who live at or below the poverty level

People who are gay, lesbian, or bisexual

U.S. Americans with disabilities, of both sexes and various racial backgrounds

2. For each group in item 1, compile data on how the text depicts the concerns or experiences of the group and the group's ability to deal effectively with its concerns.
3. For each group, ask the following questions:
 - a. Does the text give a student who is a member of that group much with which to identify?
 - b. What kinds of roles and characteristics does the text suggest are appropriate for that student to develop or aspire to?

Appendix B

Curriculum Planning Guide

1. Write down a potential concept or skill for a unit you could teach.

2. Brainstorm what you could teach or want students to know, related to that concept or skill.

3. Classify the ideas above according to whether they are

worth being familiar with ("W")
important to know and/or do ("I")
essential to enduring understanding ("E")

4. Write the “enduring” or “essential” idea or skill, based on the work you did on p. 1.

5. What do you anticipate students already know or can do related to this central idea? What would you like to find out about the knowledge, conceptions, or experiences they already have? (If you do the optional assignment investigating what some students think, this is what you'll focus on.)

6. List key ideas, understandings, skills students probably don't have, that they will need to learn in order to fully comprehend what you've identified as enduring. (Many of these might be what you classified as worth being familiar with, or important to know.) Your need to teach these things.

7. List 3-6 things you would like students to be able to do with these understandings or skills, by the end of the unit. Use Bloom's taxonomy to make sure you include higher levels of thinking.

1.
2.
3.
4.
5.
6.

8. For each of the items above, list at least one potential form of evidence of student learning. This forms the basis of your unit assessment plan.

--

Bloom's Taxonomy

Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation
recall of information such as dates, events, places recall of major ideas	explain what information means interpret information translate knowledge into new context order, group, infer causes predict consequences from information	use information, methods, skills, or concepts in new situations to solve problems or answer questions	recognize components and patterns organize parts compare and contrast similarities and differences	use old ideas to create new ones generalize from given facts relate knowledge from several areas combine different ideas or concepts	discriminate between ideas assess value of evidence supporting ideas make choices based on reasoned argument recognize subjectivity
Verbs:	Verbs:	Verbs:	Verbs:	Verbs:	Verbs:
list, define, tell, describe, identify, show, label, examine, tabulate, quote, name, who, when, where	summarize, describe, interpret, contrast, predict, associate, distinguish, estimate, differentiate, discuss, extend	apply, demonstrate, calculate, complete, illustrate, show, solve, modify, relate, change, classify, experiment, discover	analyze, separate, order, explain, connect, classify, arrange, divide, compare, select, explain, infer	combine, integrate, modify, rearrange, substitute, plan, create, design, invent, compose, formulate, prepare, generalize, rewrite	assess, decide, rank, test, measure, recommend, convince, select, judge, evaluate, discriminate, support, conclude, compare, summarize

From: Bloom, B.S. (Ed.) (1956) Taxonomy of educational objectives: The classification of educational goals: Handbook I, cognitive domain. New York: Longmans, Green.

9. What teaching/learning experiences will help students successfully master the learning outcomes above, given what students already bring?

10. What socio-cultural groups' knowledge do you have a good grasp on, related to the Enduring Understandings above?

Which do you not have much of a grasp on?

Using the search tool Google (www.google.com), enter one term from each of the two columns below. This won't necessarily get you the most academic knowledge, but it will help you identify some learning resources.

Go to the CSUMB library (<http://library.csumb.edu>). Using one of the journal or book databases, do the same search as you did with Google.

Your Concept or "Big Idea"	Socio-Cultural Group Descriptor
	Indigenous African American Arab American Asian American Hawaiian Filipino Latino Chicano Puerto Rican Women's Studies Disability Studies Deaf Gay Lesbian Working Class Etc. Etc.

Appendix C

Curriculum Concept Paper

Your name: _____

What is the main idea (“big idea”) you are focusing on?

What is at least one historically marginalized group whose work (at the adult level) you are reading?

Specifically, what you are reading?

Paper Evaluation Criteria:

- The paper has a specific focus, and relates to content you plan to teach.
- You base the paper on substantive intellectual work of at least one historically underrepresented group. By "substantive," I mean that you read quite a bit, and you selected work that fits the description in Culture, Difference and Power of "insider perspectives" and "intellectual work."
- The paper would give direction for you in deciding what to teach. It does not exhaustively present all of the "facts," but rather main ideas and concepts on which to base curriculum.
- You clearly develop a goal and reason why that teaching goal (or goals) is important. You explicate an ideological stance.
- The paper maintains a focus, and is organized.
- The paper is free of distracting mechanical errors, and includes full citations for works you read.