

Guess Who's Coming to Dinner

The Importance of Multiculturalism in the Aftermath of Hurricane Katrina

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Same Story; Different Date

The importance of multiculturalism in the aftermath of Hurricane Katrina can be illustrated through a comparative view of the 1967 controversial, seminal, and Academy Award winning film, *Guess Who's Coming to Dinner*. In the film, a multicultural cast starred in a groundbreaking tale of interracial marriage—then still illegal in some United States states—bigotry, and eventual, qualified tolerance. The film's plot concerned the turmoil that resulted from the definite answer to the question of whom was actually coming to dinner—a young White woman and her new fiancé who was a Black man. The dinner was hosted at the home of the young woman's bemused parents who, though well-intentioned liberals, were trying to make sense not only of the pronouncement of a seemingly impetuous interracial love and impending marriage, but of their own race-bound preconceptions. During the story, the young woman's parents gradually soften their narrow-minded views, come to terms with their own biases, and abandoned their strong opposition to the young couple's interracial union. In the conclusion, they go on to behave in a racially tolerant manner; however, despite their apparent newfound enlightenment in the face of the imposed culturally diverse circumstances, the backdrop of cultural and racial intolerance had already been ostensibly sanctioned. This film revealed that the concept of multiculturalism was needed to provide a framework for effective inclusive and interpersonal interactions that would draw on their similarities and their differences to break down stereotypes and prejudices.

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A film exploring this subject during the racially volatile decade of the 1960s, was courageous. Yet, its central premise—that navigating culturally diverse relationships and interactions can be complicated—resonates in the present day and is not only timely, but relevant to school efforts to meet the needs of students who are culturally, ethnically, racially, and linguistically diverse. At this point, let us fast forward from 1967 to 2005. In August 2005, Hurricane Katrina ripped through the Gulf Coast causing devastation that impacted cities in Mississippi, Alabama, and most notably Louisiana. As the costliest and deadliest U.S. hurricane since 1928, Katrina and the subsequent floods associated with it were responsible for the displacement of hundreds of thousands of citizens, many of whom were children (FEMA, 2006). Specifically, statistics from the U.S. Department of Education (2005) estimated that 372,000 children from Mississippi and Louisiana were displaced. At that time, because these elementary and secondary school children (Congressional Research Service Report for Congress, 2005) were still in need of an education, there was a good chance that neighboring schools and states would receive large numbers of them.

Now guess who was coming to a symbolic dinner (and a literal breakfast, lunch, classroom, and school). The answer: 372,000 displaced children. Only in this modern version of *Guess Who's Coming to Dinner*, the imposed culturally diverse circumstances included children as guests and teachers, counselors, support staff, and campus and district administrators as the dinner hosts. As in the film, there was an uncertainty about the new guests: What support would they need academically, socially, emotionally, and physically? How many students would be coming? How would teachers re-

spond to these culturally, linguistically, and racially diverse students? Unlike the film, there was no indication as to when they would arrive, how long the diverse guests would stay, or whether they would become permanent residents. Ultimately, what was certain was that the lives of these displaced children had been dreadfully interrupted and the need for stability and support was vital.

The United States Fund for UNICEF, (United States Fund, 2005) shared these sentiments in a press release: "UNICEF shares people's concern about the physical and emotional welfare of children affected by Hurricane Katrina. Thousands of children have literally seen their lives washed away—they have lost homes, schools, communities, and with that, their sense of security, normalcy and well-being. Many children have witnessed a breakdown of the very structures that are designed to protect and sustain them and have been witnesses to unprecedented scenes of destruction." In short, these children needed stability.

And in response, the Department of Education (2005) encouraged parents to enroll their children in schools wherever they were at that time, citing school as a sign of "stability and reassurance" in the wake of tragedy. Accordingly, schools and school districts were offered additional funding to reimburse the unexpected cost of educating the new children and to procure resources needed to provide them with appropriate educational experiences. Conversely, one essential resource needed to provide the displaced students with support could not be purchased with the allotted funds: the concept of multiculturalism.

This article will examine the role of multiculturalism, schools, and teachers in using our similarities and our differences to create an inclusive, supportive and safe

environment that is culturally responsive. Additionally, the article issues a continued call to action to teachers who are educating all students who are culturally, linguistically, racially, and ethnically diverse, particularly those upon whom Hurricane Katrina has wreaked havoc.

Multiculturalism as a School Resource

Schools that enrolled displaced children in the aftermath of Hurricane Katrina were faced with the challenge of creating safe, compassionate, and culturally responsive spaces. In order to ensure they would meet the children's needs, schools had many variables to consider and questions to ask. Are there enough desks? Is there enough space? What will they need? How will we meet those needs? And most importantly, who are these children?

The latter question was particularly significant because the largest number of students enrolling in schools were from New Orleans, a city in which the racial demographics of its pre-Katrina population had been nearly two-thirds Black, and many of its public officials were Black. The likelihood that the students who enrolled were "of a different race, class, or culture than the children they were joining was great. Thus, the challenge of inclusiveness—a significant one for schools even in the best of times—became greater" (Gewertz, 2005).

So, how would host schools adequately welcome the new children? Researchers contend (Banks, 1999; Gay, 2000; Howard, 1999, Irvine, 1992) that through content integration, equity pedagogy, and caring learning communities, inclusiveness can be reasonably addressed through the concept of multiculturalism, which is an important resource for supporting students who are culturally different.

At its best, multiculturalism is a concept that encourages schools to provide appropriate and equal opportunities for all students to learn regardless of their race, ethnicity, socioeconomic status, or gender. Although there is not one fixed definition of multiculturalism, most definitions embrace its basic tenets, which involve the diversification of the content, contexts, and techniques used to facilitate learning so that instructional strategies better reflect the ethnic, cultural, and social diversity of society. For example, Gold's definition asserts that "multiculturalism equates with the respect shown to the varied cultures and ethnic groups which have built the

United States and which continue today to contribute to its richness and diversity" (Gold, Grant & Rivlin, 1977, p. 18).

Another definition presented by Richeson and Nussbaum (2004) defines multiculturalism as "an approach to the reduction of interracial conflict and stratification and that proposes that group differences and memberships be acknowledged, considered, and celebrated" (p. 417). A central precept of these viewpoints is that "ignoring ethnic group differences undermines the cultural heritage of non-white individuals, and, as a result, is detrimental to the well being of ethnic minorities" (Sleeter, 1991, in Richeson and Nussbaum, 2004, p. 417).

These definitions of multiculturalism provide a framework to inform and reform culturally ineffective systems of education by replacing them with transformative pedagogical approaches that are culturally responsive. Yet it is up to educators to assess and reflect on their classroom practices and monitor and adjust to meet their students' needs. For instance, Ysseldyke, Algozzine, and Thurlow, (2000) suggested that culturally responsive educators successfully address the following questions:

- ◆ Am I tailoring my curriculum so that it is relevant to my students' interests and ambitions as well as their cultural identity?
- ◆ Am I aware of my students' various learning styles, and do my teaching strategies reflect this awareness?
- ◆ Are the books and other materials I use reflective of diversity: ethnicity, culture, race, class, gender, age, and academic disability?
- ◆ Are the images on the walls, bulletin boards, etc., reflective of diversity?

These questions serve as groundwork for implementing multicultural practices in schools and classrooms, but a true standard of multiculturalism in schools is the implementation of transformative pedagogical approaches that are culturally responsive.

Multiculturalism as Transformative Pedagogy

Given that districts serving as hosts for homeless and culturally different students displaced by Hurricane Katrina were confronted with accommodating children who may have experienced life-threatening situations and traumas, they also were

faced with the task of providing support to their school personnel. A large amount of this support should have come in the form of staff development that provided strategies and procedures essential to creating a culturally competent school environment (Klotz, 2006). Some strategies and procedures that are helpful include:

- ◆ Ensuring that all professional development opportunities are culturally sensitive and inclusive (Klotz, 2006).
- ◆ Recruiting qualified school personnel who represent the cultural and ethnic makeup of the communities being served (Klotz, 2006).
- ◆ Providing opportunities for school personnel to honestly examine and reflect on their personal biases, attitudes, and prejudices about race, class, and imposed school transformations.
- ◆ Sharing empathic stories of the traumatic ordeals, homelessness, and instability that some students and their families may have encountered.
- ◆ Encouraging school personnel to function not only as caring educators, but also as advocates for the displaced children and their families.

Howard (1999) found that for White educators "the healing responses of honesty, empathy and advocacy can become particularly powerful when combined with social action" (p. 78). Fittingly, he promoted the idea of questioning assumptions about race through a deep, candid examination of the nature of dominance and the role of educators as advocates in multicultural settings—a role in which actions that "interrupt the ongoing flow of racism" (p. 80) are powerful, uplifting and transformational. Further, he wrote that "transformative action is the highest goal of multicultural education" (Howard, 1999, p. 78). For that reason, multiculturalism lends itself to two complementary, transformational pedagogical approaches that are wedded to its tenets of cultural inclusivity. These approaches, borne of multiculturalism, are *multicultural education* and *culturally responsive pedagogy*.

In the first approach, Banks (1995) asserts that multicultural education is an educational reform movement that seeks to transform schools in ways that will offer all students equal opportunities to learn. "It describes teaching activities that empower all students and gives them voice. It also maintains that all students

should be able to learn regardless of the racial, ethnic, social-class, or gender group to which they belong and describes ways in which some students are denied equal educational opportunities because of their racial, ethnic, social class, or gender characteristics" (Lee, Slaughter & Defoe, 1995; Nieto, 1995) (p. 391).

The second, complementary approach is culturally responsive pedagogy (Gay, 2000; Ladson-Billings, 1994). A product of multicultural education, culturally responsive pedagogy, is founded on the notion that students' experiences, cultural connections, learning styles, and backgrounds are strengths rather than deficits and can be used to shore up academic achievement, school and classroom community, and students' sense of worth. It also focuses on the importance of teachers caring about "students' human value, intellectual capacity, and performance responsibilities" (Gay, 2000, p. 45).

In other words, culturally responsive pedagogy facilitates and supports the achievement of all students and in culturally responsive classrooms, effective teaching and learning occur in a caring, "culturally supported, learner-centered context, whereby the strengths students bring to school are identified, nurtured, and utilized to promote student achievement" (Richards, Brown & Forde, 2004; p. 3). Teachers, regardless of their race, who are able to comfortably use these aforementioned strengths to teach diverse students effectively are considered culturally competent while those who reject them as irrelevant and ineffectual and who fail to successfully teach, value and communicate well with diverse students are regarded as culturally incompetent (Banks, 2004; Gay, 2000; Howard, 1999; Nieto, 2003).

The Impact of Cultural Competence

Absorbing displaced children into classrooms effectively requires that teachers use many strategies that are culturally responsive and provide teachers with opportunities to "recognize each student's needs and respond swiftly and appropriately," said Robert E. Slavin, the principal research scientist at Johns Hopkins University's Center for the Social Organization of Schools (Gewertz, 2005). For that reason, teachers need to be culturally competent.

Cultural competence, also known as multicultural competence, is a term that is recognized in health care, business and

educational systems. It is formally defined as a series of clearly established behaviors, information, viewpoints, and guiding principles that direct the actions of employees in a business, agency, organization, or among professionals as individuals. As a result of these directed actions, employees experience successful interactions with clients and the achievement of their work goals in cross-cultural situations (i.e., possessing the skills and the abilities to support, include and work with and across cultures) (Cross, Bazron, Dennis & Isaacs, 1989).

The use of culturally competent practices aligns with the tenets of multiculturalism by acknowledging, considering, celebrating and respecting people with diverse backgrounds. Its foundation is based upon the premise that the differences in people are to be valued and viewed as strengths. As it relates to educational endeavors, in 2005 Andrea Young, then vice president of the Washington-based National Black Child Development Institute, spoke of the importance cultural incompetence. In a September 21, 2005, *Education Week* article about the displaced children of Hurricane Katrina, she was quoted as saying that "teachers face 'a real issue of cultural competence' in blending the new students into their classes. "They need to think about how they can be more culturally sensitive. Are there any materials in their classrooms that reflect something of the background of these new kids? Are there images in the classroom that might be familiar to them? These things would be a start" (Gewertz, 2005).

The article also quoted James P. Comer, a professor of child psychiatry at Yale University's Child Study Center. He said, "It's important for teachers to build caring relationships with the new children, and facilitate support from their new classmates. Teachers need to recognize that Hurricane Katrina survivors might act angry, withdrawn, or apathetic. They [teachers] should be understanding, while not condoning misbehavior" (Gewertz, 2005). They must be culturally competent and responsive.

While many of the ideas regarding cultural competence and responsiveness espoused by Young and Comer may seem simplistic and inherent to teachers' repertoires for effective instruction, the variables of hegemony and teacher expectation and bias are not considered. In fact, research shows that these variables are powerful predictors of student success, and that teachers' expectations (Jussim and Harber, 2005; Rosenthal & Jacobson, 1968),

coupled with conflicting racial stereotypes and systems of cultural domination (Cummins, 1986) have a profound, cyclical, and negative impact on student behavior and achievement.

This cycle begins when teachers hold biases and lower expectations for students who look or behave differently, resulting in a self-fulfilling prophecy (Brophy & Good, 1973; Merton, 1948). A self-fulfilling prophecy occurs when a false definition of a situation elicits a new behavior making the originally false notion come true. It functions as a catalyst in which the lower expectations of teachers of diverse students (based on false conceptions) serve to diminish students' sense of self (new behavior), which negatively impacts successful school achievement (false notion comes true). Simply stated, the subsequent reduction in successful achievement sets in motion the belief by students and teachers that these students are not capable of producing quality work products, and in turn, they do not. The unsatisfactory work products function as flawed evidence for teachers that students are not capable of completing more difficult work (Farkas et al., 1990; Rist, 1973). As a result, teacher behaviors that would show high expectations (more positive feedback, better student grades, and more affirming attitudes) are diminished.

In similar fashion, teachers who are not aware of their own biases may operate from a culturally disinterested perspective in which they view their educational practices as one size fits all and erroneously believe that treating all students the same, without giving value or respect to inherent differences, is unbiased. Their unwavering mantra may be "I see children, I don't see race!" Though well-intended, this viewpoint results from a lack of knowledge with reference to cultural competence, and while these attitudes and actions may seem quite equitable to some, they are a pedestal for institutionalized racism that continues to exist in schools and emanate from systems of cultural dominance that must continue to be examined.

A Landscape Unchanged: Teacher Racial Identity and Characteristics in the United States

While connected to understanding, respecting, and acknowledging those who are culturally diverse, cultural competence is also tightly connected to self-awareness about one's own culture, racial identity, mo-

tives, beliefs, biases, and values (Howard, 1999; Weinstein, Tomlinson-Clarke & Curran, 2004). Yet this is an obscure concept to many Whites who do not accept that they have a culture and view white culture as nonexistent (Roediger, 1991). In the same way, most White preservice teachers are at a loss when asked how they have been affected by their White identity. Banks (1994; 2002) attributes this racial perspective of unawareness to what he called “cultural encapsulation” or the pervasiveness of Whiteness.

When preservice teachers are culturally encapsulated, they do not recognize themselves as White because, for them, their Whiteness is the norm in the same way that we become oblivious to the air we breathe because it is consistently present. Because they consider their own cultural norms to be standard, they also “accept the White, middleclass structures, programs, and discourse of schools as normal and right” (Weinstein (et al., 2004, p. 29). Further, as Katz and Ivey (1977) observed, “White people do not see themselves as being White” (p. 486). And as Helms (1990) noted, “If one is a White person in the United States, it is still possible to exist without ever having to acknowledge that

reality” (cited in Howard, 1999, p. 85). With these racial perspectives in mind, it is important to consider the contributing variables for preservice and practicing teachers’ racial identities and their correlations with teacher characteristics.

Characteristics of Preservice/Prospective Teachers

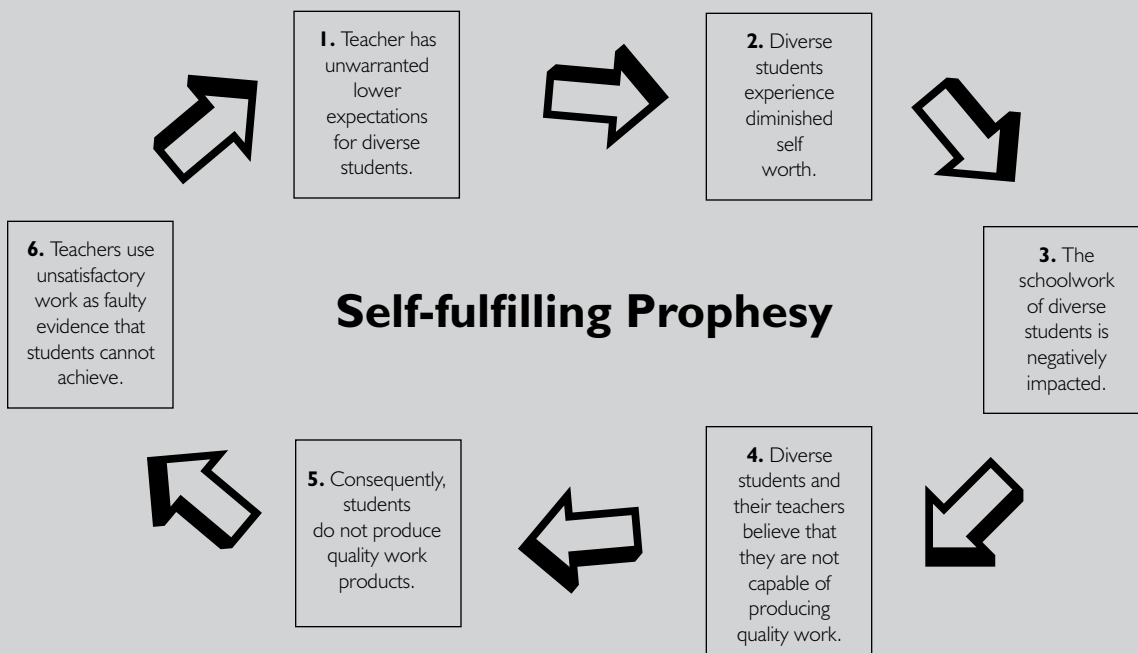
The majority of preservice teachers are White, female, middle class, and from the suburbs or small towns. The “long-standing lament” of teacher preparation programs concerns the corps of prospective teachers prepared to enter the profession with little or no understanding of the importance of multiculturalism as an integral resource for teaching diverse children. Additionally, Sleeter (2001) reviewed the literature on the preparation of this population of teachers and concluded that White preservice teachers come to teacher preparation programs with neither a great deal of experience in culturally, linguistically, and racially diverse contexts, nor understanding of structural inequality and institutional racism. However, she found that they do come with serious cultural and racial biases (Murrell, 2000).

Characteristics of Practicing Teachers and Their Students

Based on the National Center for Education Statistics (NCES, 2001), 90 % of public school teachers are White, with 6% Black, and fewer than 5% of other races. Conversely, according to the National Center for Education Statistics (NCES, 2003), in the 2001-02 school year, racial and ethnic data were reported for 47.4 million students enrolled in public elementary and secondary schools in the 50 states and the District of Columbia. Data presented showed that 60% of public school students were White, 17% Black, 17% Hispanic, 4% Asian/Pacific Islander, and 1% American Indian/Alaska Native. These data illustrate an inevitable disproportion in characteristics between prospective teachers, practicing teachers, and their students.

To compound the problem of disproportionality, most of the “practicing and preservice teachers come from White, middle class neighborhoods and attend predominantly White colleges of teacher education, where they are taught by White teacher educators” (Howard, 1999, p. 2). In contrast, “Many students of diverse cultures come from families in poverty who do not speak English well, have parents who are

Figure 1: Self-Fulfilling Prophecy



not well-educated, and move and change schools frequently” (National Association of State Boards of Education, 2002) In fact, 39% of children in the United States live at or near the poverty level (Klotz, 2006).

In light of the data, many researchers (Gay, 2000; Howard, 1999; Ladson-Billings, 1994; Nieto, 1996; Sleeter, 2001) contend that the need for culturally responsive teacher preparation is crystal clear. The contributing variables of the (a) absence of experiences in culturally, linguistically, and racially diverse contexts, and (b) absence of interactions with culturally diverse people coupled with the unchanging landscape of teacher characteristics in the United States make it imperative. Moreover, without training in multiculturalism (encompassing culturally responsive teaching and multicultural education), the disparity between cultures of teachers and students serves to set the stage for cultural conflict and highlights the critical role of white teachers in challenging racial bias in curriculum, in school culture, and within themselves (Howard, 1999).

With the knowledge that our attitudes, cultural beliefs and values guide our behaviors and thus our teaching practices, it is essential that all teachers self-reflect on their practices and how the dominant White culture, which determines how culturally different students are treated in schools (Ogbu, 1988), impacts those practices. In fact, Weiner (2005) cited Gay’s (2004) contention that “Self-reflective power should be marshaled in courses that address cultural diversity to help candidates: recognize otherwise implicit and unexamined cultural biases; become knowledgeable about students’ cultural backgrounds; be able and willing to use culturally appropriate classroom teaching strategies; and make a commitment to build caring and respectful classroom communities” (p. 7).

Conclusion

This article is an open call to action for educators to begin to understand the impact of multiculturalism as a school resource and not just an abstract concept. Multiculturalism can be operationalized through multicultural education and culturally responsive pedagogy and should be emphasized in teacher preparation programs and in schools. The call also appeals to teacher educators to explore and examine culturally encapsulated perspectives. “This is the inner work of culturally responsive teaching—the missing piece

in the preparation of White teachers” (Howard, 1999 in Weinstein, Tomlinson & Clarke, 2004, p. 29).

It also calls for teachers as individuals to become culturally competent and to self-examine and reflect on their personal biases, values, attitudes and cultural beliefs. However, it is understood that this is not an overnight process and that “drive by” workshops, book clubs and seminars, though good places to begin, are not magic wands of cultural understanding and culturally competent behaviors. In order to begin the journey toward cultural responsiveness, school personnel must adopt a shared vision of inclusivity and a mission of aspiration for meeting the needs of all students.

Schools can begin by providing opportunities for dialogue with students, their parents, and other stakeholders. Schools can find out their hopes and dreams for cultural responsiveness. In many cases, the results will illustrate that students and parents want to be valued, to be included in the curriculum, for lessons to be culturally and socially relevant, and for teachers to have high expectations for all students. Parents and students both want to be accepted at the proverbial inclusive dinner table.

In the original linkage of the displaced students of Hurricane Katrina to the 1967 film *Guess Who’s Coming to Dinner*, I compared the imposed culturally diverse circumstances in the film’s dinner scene and the enrollment of the displaced diverse students into educational host settings. This comparison demonstrated several key points illustrative of the importance of multiculturalism in the aftermath of Hurricane Katrina. These key points follow: (a) The concept of multiculturalism is a framework for effective inclusive and interpersonal communication and is advantageous when navigating culturally diverse relationships and interactions; (b) In a culturally responsive classroom, effective teaching and learning occur in a caring, culturally supported, learner-centered context whereby the strengths the students bring to school are identified, nurtured and used to promote student achievement (Richards, Brown & Forde, 2004).

There are five key questions that need to be asked of teachers who teach students who are culturally, ethnically, racially, linguistically diverse, are homeless, or are likely to develop posttraumatic stress disorder: (1) What support do the students need academically, socially, emotionally/mentally, and physically? (2) How will I prepare to effectively respond to these students and their needs? (3) What racial

or cultural biases do I hold, and how will I keep them from influencing my teaching behaviors? (4) What resources (personnel and organizational) are available to assist me in being an efficacious culturally responsive educator? and finally (5) Am I culturally competent?

Though *Guess Who’s Coming to Dinner* is a classic that is four decades old, its principle of tolerance is still a fundamental asset for educators and their practice. Its story line shows the capacity of humans to accept others and to suspend prejudices through moral judgment and a sense of responsibility. A modern example is presented in *An Open Letter to Our Friends and Supporters* written by Tulane University, in January of 2006. The authors wrote: “Katrina transformed prejudice and tolerance into real moral choices. A generation of children in the Deep South witness first-hand the capacity of humans to either help or harm one another” (Southern Institute for Education and Research, 2006).

The letter continued by looking toward the coming years and the future of children displaced by Hurricane Katrina. It indicated that since many displaced children are scattered around the nation and not likely to return to their homes or pre-Katrina schools in the near future, they will continue to be educated in schools in which they may be culturally, racially and socioeconomically different from their peers and teachers. So like unexpected dinner guests who have extended their stay, these children are in many cases settling in and becoming a part of the school community.

For this reason, it continues to be crucial that host schools are provided with staff development that enables teachers be culturally competent and responsive and to understand the behaviors and emotions of children who are experiencing posttraumatic stress. For most schools that educate these students, “The challenge is to find better ways to connect to the realities of what students know and live” (Irvine, cited in Kopkowski, 2006).

It is up to committed educators who see beyond their own images in the mirror and those who look like them to reach out to all children no matter their difference. Each child has his or her own inherent value, and it is up to educators who dare to be culturally competent to see beyond the stereotypical rhetoric and propaganda into the eyes of children as our future. As Edmunds wrote: “We can, whenever and wherever we choose, successfully teach *all* [emphasis added] children whose schooling is of interest to us. We already know more

than we need to do that. Whether or not we do it must finally depend on how we feel about the fact that we haven't so far" (p. 23). Multicultural educators must take up this charge and seek to use our similarities as well as our differences to create inclusive, supportive, culturally responsive teaching and learning environments.

School Resources

The Department of Education established an innovative website to help provide assistance to those schools that had accepted students displaced by Hurricane Katrina and the flood. At this site, schools list the needs of these students (books, clothes, school supplies, computers—even counseling), and donors list what they can provide (White House Government Report, 2006). Here are other websites that provide information about homelessness, trauma, culturally responsive pedagogy, and diversity issues:

- Addressing Diversity in Schools: Culturally Responsive Pedagogy, http://www.nccrest.org/Briefs/Diversity_Brief.pdf?v_document_name=Diversity%20Brief
- Center for Research on Education, Diversity, and Excellence, <http://www.crede.ucsc.edu>
- Children's Responses to Hurricane Katrina: Tips for Schools and Teachers, http://www.aboutourkids.org/aboutour/articles/katrina_tips_for_teachers.html
- Hurricane Help for Schools, <http://hurricanehelpforschools.gov>
- National Association of School Psychologists (NASP) Culturally Competent Practice, www.nasponline.org/culturalcompetence/index.html
- National Center for Culturally Responsive Educational Systems (NCCRESt), www.nccrest.org
- National Education Association (NEA). Online Resources for Culturally Responsive Teachers, <http://www.nea.org/neatoday/0611/feature5.html>
- The National Institute for Urban School Improvement (NIUSI), <http://www.urban-schools.org>
- National Center for Homeless Education at SERVE, Helping Students Cope, <http://www.serve.org/nche/katrina/students.php>
- Psychological Impact of Disaster on Children: Selected Resources, www.nationalcac.org/professionals/publications/Disaster's-Children-Resource-Guide.pdf
- Rethinking Schools, <http://www.rethinking-schools.org>
- Teaching Tolerance, <http://www.teachingtolerance.org>
- Teaching Diverse Learners, <http://www.alliance.brown.edu/tcl/> & <http://www.lab.brown.edu/tcl/tl-strategies/crt-research.shtml>

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Contribute to Voices of Justice the Creative Writing Section of Multicultural Education Magazine

We're seeking submissions of creative writing on topics including diversity, multiculturalism, equity, education, social justice, environmental justice, and more specific subtopics (race, gender/sex, sexual orientation, language, (dis)ability, etc.). Do you write poetry? Short stories or flash fiction? Creative nonfiction? We will consider any style or form, but we prefer prose that is no longer than 750 words and poetry that can fit comfortably onto a single page of text.

Submissions will be reviewed on a rolling basis.

And... If you're a teacher, Pre-K through lifelong learning, please encourage your students to submit to us! We would love submissions from the youngsters as well as the not-so-youngsters!

Where to Submit: Submissions may be sent electronically or by postal mail. Electronic submissions should be sent to Paul C. Gorski at pgorski01@gw.hamline.edu with the subject line "ME Submission." Hard copy, mailed submissions should be addressed to: Paul C. Gorski, Graduate School of Education, Hamline University, 1536 Hewitt Avenue, MS-A1720, St. Paul, MN 55104.

Format: All submissions should be double-spaced, including references and any other materials. Please send one copy of your submission with the title noted at the top of the page. The title of the manuscript, name(s) of author(s), academic title(s), institutional affiliation(s), and address, telephone number, and e-mail address of the author(s) should all be included on a cover sheet separate from the manuscript. If you are a student or if you are submitting work on behalf of a student, please include age, grade level, and school name.

What to Send: If you are submitting your work via postal mail, we ask that authors send the full text of the submission on a 3-and-one-half-inch High Density PC-compatible computer disk in any common word-processing program. If you wish the manuscript or other materials to be returned after consideration and publication, please also send a stamped and addressed return envelope large enough for that purpose.

Please address questions to Paul C. Gorski at pgorski01@gw.hamline.edu