



# Ethnic Studies

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## Introduction

Established in the late 1960s in the United States, ethnic studies has served as a foundation for efforts to transform curriculum and pedagogy for an increasingly diverse student population. While several countries have comparable histories of work by subordinated ethnic groups (such as Maori in New Zealand), because the nature of such work is specific to the country in which it originated, this entry focuses on ethnic studies in the United States. Ethnic studies was perhaps most noticed during its development in the 1970s and 1980s, when it was new. But it continues to serve as an umbrella under which diverse racial and ethnic groups develop transformations of education, strengthened by a growing body of research that documents the benefits of ethnic studies to students.

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## History and General Overviews

Ethnic studies is usually viewed as originating during the civil rights movement and student protests of the 1960s. However, as Hu-DeHart 2004 makes clear in its comprehensive discussion of the history and current status of ethnic studies in the United States, its origins can be traced back to African American intellectuals' works such as Du Bois 2012 (originally published in 1903) and Woodson 1933, both of which analyze the impact of racism on African Americans' lives and consciousness. Ethnic studies focuses mainly on African Americans, Latinos (especially Mexican Americans), Native Americans, and Asian Americans. Writing about Native American studies, for example, Kidwell (Kidwell 2009) traces core questions, assumptions, and concerns as they have developed since the early 1970s. Yang 2000 elaborates on central concepts within ethnic studies (such as theories of ethnicity, theories of stratification, and racism) that transcend specific group studies. Ethnic studies' roots in community activism and scholarship are both a strength and an ongoing tension. Based on the author's pioneering work in Chicana/o studies, Acuña 2011 analyzes the development of ethnic studies in higher education over a forty-year period, stressing the importance of connections between community and ethnic studies. Rojas 2010, based on an analysis of black studies, teases out tensions that have evolved between community activism and ethnic studies as it has become institutionalized in higher education.

**Acuña, Rudolfo. 2011. *The making of Chicana/o studies: In the trenches of academe*. New Brunswick, NJ: Rutgers Univ. Press.**

Written by one of the leaders of Chicana/o studies, this book offers an important inside narrative about the development of the field in higher education and its current struggles.

**Du Bois, W. E. B. 2012. *The souls of black folk*. New York: New American Library.**

Originally published in 1903 (Chicago: A. C. McClurg). Classic set of essays, still widely used, examining the need for African Americans to define themselves, given the devastating impact of the color line.

**Hu-DeHart, Evelyn. 2004. Ethnic studies in U.S. higher education: History, development, and goals. In *Handbook of research on multicultural education*. 2d ed. Edited by James A. Banks and Cherry A. McGee Banks, 869–881. San Francisco: Jossey-Bass.**

Very clear and concise discussion of the history, current status, and future challenges of ethnic studies in US universities.

**Kidwell, Clara Sue. 2009. American Indian studies: Intellectual naval gazing or academic discipline? *American Indian Quarterly***

33:1–17.

Excellent overview of the broad scope and core concepts in American Indian studies, with brief historical contextualization of the field.

**Rojas, Fabio. 2010. *From black power to black studies: How a radical social movement became an academic discipline*. Baltimore: Johns Hopkins Univ. Press.**

Traces how a political movement that began as social protest spawned the academic movement of black studies, now institutionalized into higher education, showing how a radical protest movement becomes assimilated, and how activism becomes woven into the university.

**Woodson, Carter G. 1992. *The mis-education of the Negro*. Washington, DC: Associated Publishers.**

Originally published in 1933. Powerful and classic analysis of how schools indoctrinate African Americans for subservience, and how African Americans need to educate themselves.

**Yang, Philip Q. 2000. *Ethnic studies: Issues and approaches*. Albany: State Univ. of New York Press.**

Excellent overview of how ethnic studies in the United States has been conceptualized and researched.

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## Enduring Classics

Although scholarship in ethnic studies has been vibrant since the 1970s, a few works published decades ago continue to be widely used. Their influence lasts for several reasons: they helped shape a field of study, the author is highly regarded, and the core ideas continue to be relevant. Franklin was a highly productive African American historian who continued (sometimes by involving younger scholars) to update and expand his authoritative text *Franklin and Higginbotham* 2010 (first published in 1947). Similarly, Acuña 2011 provides a foundational perspective for understanding Chicano history and remains widely used. Brown 2007 and Deloria 1983 decisively frame American Indian history in terms of colonization and genocide, and develop arguments for pan-Indian political mobilization and self-determination. While Brown's other works are less well known, Deloria, who spent his life as a writer-activist, published several well-known books. *Asian American studies* links people of diverse Asian ethnic origins. The Takaki 1998 history of Asian Americans was one of the first to develop this pan-Asian perspective historically; it has continued to be influential because of Takaki's stature in ethnic studies and because the book is beautifully written. Similarly, Chan, et al. 1991, the first edition of an anthology of literary writers, developed an influential pan-Asian perspective. Several ethnic studies books have been foundational to connecting race/ethnicity and gender. Davis 1981, whose author is well known for her own political work, challenges racism in the feminist movement in her examination of black women's activism. Allen 1992 retheorizes literature through American Indian women's knowledge, in the process shifting an intellectual conversation between colonizer and colonized to dialogue across intellectual traditions.

**Acuña, Rudolfo F. 2011. *Occupied America: A history of Chicanos*. 7th ed. Boston: Longman.**

First published in 1972 by Canfield Press, this book reframed Mexican American history from an immigration narrative to a narrative shaped by conquest, racism, and economic exploitation, in the process defining the trajectory of Chicana/o studies for the next decades.

**Allen, Paula Gunn. 1992. *The sacred hoop: Recovering the feminine in American Indian traditions*. Boston: Beacon.**

Originally published in 1986. This collection of essays powerfully theorizes knowledge from a feminist American Indian perspective, examining how knowledge colonizes and can decolonize people, and how a decolonized perspective is reflected in American Indian literature.

**Brown, Dee. 2007. *Bury my heart at Wounded Knee*. New York: Holt.**

Groundbreaking when published in 1971, this book documents how the US government used deception and dishonesty to colonize and subjugate American Indian people, using the ideology of Manifest Destiny as justification.

**Chan, Jeffrey Paul, Frank Chin, Lawson Fusao Inada, and Shawn Wong, eds. 1991. *The big aiiieeeee! An anthology of Asian American writers*. New York: Meridian.**

This anthology by literary writers was pivotal in the establishment of Asian American studies as pan-Asian and as distinctly American. Although a newer edition exists, its pan-Asian scope is more limited than this edition.

**Davis, Angela Y. 1981. *Women, race & class*. New York: Random House.**

Powerful challenge to the liberal white women's movement, tracing the history of black women's political work. This book was one of the first that specifically linked race with social class and gender, showing why it is necessary to do so.

**Deloria, Vine, Jr. 1988. *Custer died for your sins: An Indian manifesto*. Norman: Univ. of Oklahoma Press.**

Originally published in 1969. Probably the best known book by a very prolific American Indian scholar-activist. Using humor, storytelling, and a direct discussion of racism as Indian people experience it daily, this book helped give national attention to the Red Power movement.

**Franklin, John Hope, and Evelyn Higginbotham. 2010. *From slavery to freedom*. 9th ed. New York: McGraw-Hill.**

First published in 1947. The premier and most authoritative text on African American history. Each edition has deepened and expanded the scope of the text in keeping with the development of major concepts within African American and Africana studies.

**Takaki, Ronald. 1998. *Strangers from a different shore*. Rev. ed. New York: Little, Brown.**

Originally published in 1989. Beautifully written, comprehensive history of Asian Americans that helped to frame a pan-Asian view of American history while capturing a wide diversity of Asian American people and experiences.

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## Core Concepts

The five concepts below undergird ethnic studies, regardless of which ethnic group is the focus of study. While most works develop all five concepts, works generally focus on one or two most strongly.

### SOCIAL LOCATION, PERSPECTIVE, AND KNOWLEDGE

The mainstream understanding of knowledge production is that a well-educated, scientifically trained researcher who gathers information carefully can reach valid and objective conclusions. Yet, researchers from dominant social groups have produced "knowledge" about oppressed groups that legitimates their subordination. Ethnic studies challenges much of what passes for "truth" in the dominant society by showing how "scientific" ideas are actually creations of people with particular points of view, connected to social locations within power relations. Rosaldo 2008, Collins 1990, and Anzaldúa 1987 theorize the relationship between knowledge, identity, culture, and social location, each doing so somewhat differently. By a well-known Latino American anthropologist, Rosaldo 2008 examines the production of social knowledge based on the author's ethnographic work in the Philippines, showing how

any body of knowledge is rooted in the culture in which it is produced. Writing from a black feminist vantage point, Collins provides an exceptionally clear discussion (Collins 1990) of the relationship between social location, angle of vision about society, and knowledge emanating from that angle of vision, arguing the need to recognize whose perspective is embodied in any body of knowledge, and who benefits most from that perspective. Writing from the perspective of a mixed-race Latina, Anzaldúa (Anzaldúa 1987) explores the multiplicity of social locations and perspectives that emanate from border identities—biracial or biethnic identities, and lesbian identities. Morrison 1990 illustrates the impact of social location on white literary figures who, without necessarily acknowledging racism, white supremacy, or African Americans, position their characters and stories on a racialized canvas. The Asante 1987 influential concept of Afrocentricity positions African Americans within the African diaspora, and African American knowledge systems as reflecting African rather than European roots. Kawagley 2006 bridges indigenous and Western ways of knowing, developing the useful concept of “indigenous methodology.”

**Anzaldúa, Gloria. 1987. *Borderlands/La frontera: The new mestiza*. San Francisco: Aunt Lute.**

Highly influential set of essays and poetry that mix English and Spanish, exploring the creation of knowledge from a “new mestiza” vantage point that weaves across worlds rather than bifurcating them.

**Asante, Molefi Kete. 1987. *The Afrocentric idea*. Philadelphia: Temple Univ. Press.**

Groundbreaking examination of American epistemology when Africa rather than Europe is placed at the center of thought.

**Collins, Patricia Hill. 1990. *Black feminist thought: Knowledge, consciousness, and the politics of empowerment*. New York: Routledge.**

Highly significant examination of the interconnection between black women’s lives and intellectual thought, and the wider ways in which people construct knowledge from the vantage point of the social and power relationships within which they live.

**Kawagley, A. Oscar. 2006. *A Yupiaq worldview: A pathway to ecology and spirit*. 2d ed. Long Grove, IL: Waveland.**

Fascinating book by a well-regarded Alaskan Yupiaq scholar that bridges Western science with indigenous ways of knowing nature. The second edition also discusses cultural standards in indigenous education and the emergence of a holistic approach to science.

**Morrison, Toni. 1990. *Playing in the dark: Whiteness and the literary imagination*. Cambridge, MA: Harvard Univ. Press.**

Compelling set of essays showing how white American literary writers position stories against an African presence, even when denying they are doing so.

**Rosaldo, Renato. 2008. *Culture and truth: The remaking of social analysis*. Boston: Beacon.**

Originally published in 1989. Classic examination of the relationship between culture, analysis, and what counts as truth, written by a well-known anthropologist. This book has become foundational to ethnic studies for its exploration of the fluidity and power of culture.

## **US COLONIALISM AND NEOCOLONIALISM**

Challenging colonialism has long been a cornerstone of ethnic studies. Because of the diasporic nature of many ethnic groups, and because of the extent to which late capitalism reconstructed much of the world into a hierarchical order that parallels former racialized colonial relations, neocolonialism in the form of globalization is receiving growing attention. Takaki 2000 powerfully shows how racism and colonialism became central to the ideology of the United States during the 1800s, embodied in the nation’s ideas about Republicanism and Manifest Destiny. Takaki challenges readers to understand how these were constructed so that relationships

might be constructed with peoples the United States has colonized. Jaimes 1999 examines American Indian struggles for rights in key areas such as land, water, religion, and sovereignty in the wake of five hundred years of colonization. Trask 1999 critiques a history of US colonization of Hawai'ians, challenging readers to view Hawai'i in terms of struggles to regain rights as indigenous peoples rather than tourism and "friendly" natives. Chuh and Shimakawa 2001 explores the diaspora of Asians, most of whom had been colonized until recently, asking what it means to become decolonized in a world still shaped by colonial and neocolonial relationships. Bigelow and Peterson 1998 is an excellent resource book for teachers that shows how colonialism and neocolonialism can be taught at the elementary and secondary levels.

**Bigelow, Bill, and Bob Peterson, eds. 1998. *Rethinking Columbus: The next 500 years*. 2d ed. Milwaukee, WI: Rethinking Schools.**

Constructed as a highly usable resource book for classroom teachers, this outstanding book reframes Christopher Columbus and the contact between Europe and the Americas.

**Chuh, Kandice, and Karen Shimakawa, eds. 2001. *Orientations: Mapping studies in the Asian diaspora*. Durham, NC: Duke Univ. Press.**

Interdisciplinary collection of essays that explore connections and disconnections between Asian studies and Asian American studies in relationship to transnationalism, globalization, and postcolonialism.

**Jaimes, M. Annette, ed. 1999. *The state of Native America: Genocide, colonization, and resistance*. Boston: South End.**

Comprehensive examination of American Indian sovereignty and rights, in the context of a history of violent colonization and ongoing colonial practices.

**Takaki, Ronald. 2000. *Iron cages: Race and culture in 19th century America*. Rev. ed. New York: Oxford Univ. Press.**

Powerful reconceptualization of US history, and specifically of central ideological pillars that have supported racism, class inequality, and colonialism, while challenging readers today to work toward the nation's promise of equality.

**Trask, Haunani-Kay. 1999. *From a native daughter*. Rev. ed. Honolulu: Univ. of Hawai'i Press.**

Written by a Hawai'ian activist, situates the conditions of native Hawai'ian people within a history of colonization and institutional racism, arguing for work grounded in native Hawai'ian rights.

## **HISTORICAL CONSTRUCTION OF RACE AND RACISM**

Ethnic studies gives considerable attention to the nature of race and racism, how racism was constructed historically and became institutionalized, and how people of color have navigated and challenged racism. Blauner 1972, a direct and readable examination of the systematic oppression of people of color in the United States, links racism with colonialism by developing the concept of internal colonialism. Zinn 2003 clearly lays out the development of racism, patriarchy, and capitalism in the history of the United States, beginning with the conquest of indigenous peoples and construction of the color line that established the foundation for racism and its institutionalization. Rosales 1997, in a book that accompanies a video documentary, applies these concepts specifically to the Mexican American civil rights struggle. The video and text are particularly useful for teaching adolescents and college students. Omi and Winant 1994 complicates our understanding of racism by showing how its manifestation shifts over time, while its underpinnings remain deeply embedded in society. Bonilla-Silva 2010 explores how people (including whites) understand racism today in a way that recognizes its existence but denies participation in its maintenance.

**Blauner, Robert. 1972. *Racial oppression in America*. New York: Harper & Row.**

Powerful series of essays that link racism in the United States with internal colonialism, a perspective that continues to be highly useful.

**Bonilla-Silva, Eduardo. 2010. *Racism without racists*. 3d ed. Lanham, MD: Rowman & Littlefield.**

Using surveys and interviews, proposes groundbreaking theory of “colorblind racism,” commonly used in a post–civil rights era to condemn racism while simultaneously condoning great racial inequalities.

**Omi, Michael, and Howard Winant. 1994. *Racial formation in the United States: From the 1960s to the 1980s*. 2d ed. New York: Routledge and Kegan Paul.**

Originally published in 1986. Theorizes race as an ongoing process of formation rather than a fixed set of categories and structures; shows the pervasiveness with which race permeates society, and the fluidity of racial meanings and identities.

**Rosales, Francisco A. 1997. *Chicano! The history of the Mexican American civil rights movement*. 2d ed. Houston, TX: Arte Público.**

Companion to the four-part Public Broadcasting Service documentary of the same name, which now can be viewed on YouTube. This widely used set of resources traces Chicano struggles in the areas of land rights, work, and education.

**Zinn, Howard. 2003. *A people’s history of the United States*. New York: HarperCollins.**

This very well known, highly readable revisionist history presents US history from the perspectives of people who have been exploited rather than from the perspective of the exploiters.

#### **INTEGRITY OF CULTURE AND POWER OF COLLECTIVE IDENTITIES**

While many themes emphasize how power relations have been institutionalized, many authors focus on how individuals and communities embody, live, and identify culturally, within those power relationships. This theme is particularly important because it examines how culture and identity can be empowering to both individuals and communities, and why consequently the dominant society tries to strip oppressed peoples of culture and identity. King, working with the Commission on Research on Black Education, examines deep cultural linkages between peoples of Africa and African Americans to propose an education that recognizes and develops from the richness of African and African American cultural traditions (King 2005). Case studies in Flores and Benmayor 1998 probe dynamics of culture and identity in community-building and struggles for rights, proposing the concept of “cultural citizenship.” Nagel 1997 links culture with power in an examination of the rise of American Indian activism alongside vibrant renewal of cultural arts and spiritualism. Halagao 2004 discusses the impact on college students of a Filipino American history designed to decolonize Filipino identities, illustrating the empowering process of claiming an ethnic identity that is grounded in an analysis of colonialism, racism, and culture. Berta-Ávila 2003 applies similar concepts to identity and empowerment of students of Mexican descent; the term and spelling Xicana/Xicano represents taking on a decolonized identity and culture.

**Berta-Ávila, Margarita. 2003. The process of conscientization: Xicanas/Xicanos experiences in claiming authentic voice. *Journal of Hispanic Higher Education* 2:117–128.**

Excellent and concise synthesis of Freire’s process of conscientization in the context of oppression on the basis of race and class, and applied specifically to Chicana/o personal and collective empowerment.

**Flores, William V., and Rina Benmayor, eds. 1998. *Latino cultural citizenship: Claiming identity, space and rights*. Boston: Beacon.**

Edited volume of anthropological case studies showing links between Latino community-building in various locations within the United States, cultural resilience, and culture as a basis for claiming political rights as citizens.

**Halagao, Patricia Espiritu. 2004. *Holding up the mirror: The complexity of seeing your ethnic self in history*. *Theory and Research in Social Education* 32:459–483.**

Based on interviews with Filipino American university students who completed an ethnic studies course, shows strong relationship between identity and a decolonizing process of education.

**King, Joyce E., ed. 2005. *Black education: A transformative research and action agenda for the new century*. Mahwah, NJ: Lawrence Erlbaum.**

Developed by the American Educational Research Association's Commission on Research on Black Education, this comprehensive volume, with a companion CD, brilliantly examines African American education within the context of a global diaspora that is culturally connected to African knowledge systems, strongly disrupting deficit formations of African American education.

**Nagel, Joane. 1997. *American Indian ethnic renewal: Red power and the resurgence of identity and culture*. New York: Oxford Univ. Press.**

Historical and sociological account that connects rise of American Indian activism with resurgence and reinvention of cultural identity during the US civil rights movement, arguing that culture and spiritualism fuel individual and community agency.

#### **CULTURAL WEALTH**

Yosso 2005 proposed the concept of "cultural wealth" to counter cultural deficiency perspectives through which the dominant society routinely views people of color. Yosso's work details various forms of cultural wealth within low-income Mexican American communities. The concept itself and the framework she proposes have become highly useful tools for considering the wide range of artistic and intellectual creations, as well as social knowledge, within communities of color. Many writings about cultural wealth focus specifically on what a group has created within its experience in the United States, framing cultural traditions and creations as specifically American. Gates and Higginbotham 2008 is the most comprehensive example. This enormous project, which includes a book series and an online database, captures biographies of thousands of African Americans, emphasizing their intellectual and cultural contributions to America. Several more modest studies examine cultural wealth, such as the Espiritu 2003 documentation of the creative processes of Filipino Americans who managed to build community in very impoverished and stressful circumstances due to colonization. In addition to traditional scholarly resources, several popular publications exist; an excellent example is *Winds of Change*, published by the American Indian Science and Engineering Society, which examines contemporary science issues from Indigenous cultural perspectives.

**Espiritu, Yen Le. 2003. *Home bound: Filipino lives across cultures, communities, and countries*. Berkeley: Univ. of California Press.**

Based on extensive interviews, examines impact of colonialism on Filipinos and process of building family and community within racially oppressive contexts.

**Gates, Henry Louis, Jr., and Evelyn Brooks Higginbotham, eds. 2008. *African American national biography*. New York: Oxford Univ. Press.**

Published as an eight-volume set with a continually growing online database, this huge project compiles biographies of over four thousand African Americans to portray the wide-ranging and deep impact that African Americans have had on American experiences.

## **Winds of Change.**

Quarterly publication of the American Indian Science and Engineering Society, which is a thirty-five-year old organization that works to increase representation of American Indians in STEM fields. The magazine is a rich source of information about science issues developed through American Indian knowledge and culture.

## **Yosso, Tara J. 2005. Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity & Education* 8.1: 69–91.**

In a direct challenge to the deficit view of communities of color that educators commonly hold, this influential article uses the notion of capital to conceptualize the cultural and intellectual wealth that members of marginalized communities develop, but that usually goes unrecognized.

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## **Related Areas of Inquiry**

Two areas of inquiry are often but not always considered part of ethnic studies: critical race theory (CRT), and white ethnic studies. Development of CRT was prompted by concern that too little work directly analyzes the centrality and workings of racism. Bell was one of CRT's pioneers, and the classic work Bell 1987 is still widely used. Delgado, another leading figure, compiled an excellent and comprehensive collection of readings in Delgado 1995, which continues to serve as a foundation to the field. Although begun primarily by African American scholars, CRT has been articulated through other groups' experiences. Solórzano and Bernal 2001 uses CRT to theorize Latino/a experiences by connecting immigration and language with racism. Brayboy 2005 situates racism within an analysis of colonization of indigenous peoples, and ongoing struggles between tribes and the US government, and Teranishi, et al. 2009 uses CRT to understand racism Asian Americans experience in higher education. Ethnic studies has prompted questions about what it means to be white. The classic Alba 1990 study of how white descendents of Europeans interpret ethnicity, ethnic identity, and culture shows that these have become optional concerns for whites. Jacobson 2006 traces expressions of white ethnic identity in various facets of American life such as film and politics to show how white ethnicity often functions to counter efforts of groups of color to define and challenge racism. Leonardo 2009 explores whiteness as an expression of racialized privilege. In various ways, the authors of these three studies view whiteness that explicitly grapples with racism as complementary to ethnic studies, but whiteness that denies racism as a backlash against it.

## **Alba, Richard. 1990. *Ethnic identity: The transformation of white America*. New Haven, CT: Yale Univ. Press.**

Very well known study that examines how descendents of European immigrants understand the meaning of culture and ethnic identity.

## **Bell, Derrick. 1987. *And we are not saved: The elusive quest for racial justice*. New York: Basic Books.**

Powerful set of essays by a well-known African American legal scholar, examining social behavior through a framework that places racism at the center of analysis.

## **Brayboy, Bryan McKinley Jones. 2005. Toward a tribal critical race theory in education. *Urban Review* 37:425–446.**

Important essay that develops critical race theory by analyzing colonization as a fundamental basis for US society, and as the primary departure point for theorizing race from an indigenous perspective.

## **Delgado, Richard, ed. 1995. *Critical race theory: The cutting edge*. Philadelphia: Temple Univ. Press.**

Anthology of classic works in critical race theory, setting out the core precepts and concerns of this field.



**Jacobson, Matthew Frye. 2006. *Roots too: White ethnic revival in post-civil rights America*. Cambridge, MA: Harvard Univ. Press.**

Excellent critical examination of how white Americans in recent years have interpreted what it means to be white and how these interpretations function as a backlash against the civil rights movement.

**Leonardo, Zeus. 2009. *Race, whiteness and education*. New York: Routledge.**

Sociological analysis of the origins and workings of whiteness, contextualized within an ethnic studies examination of racism.

**Solórzano, Daniel G., and Dolores Delgado Bernal. 2001. Examining transformational resistance through a critical race and LatCrit theory framework: Chicana and Chicano students in an urban context. *Urban Education* 36:308–342.**

Very clear application of critical race theory to Latino experiences, written by two leading Latino scholars.

**Teranishi, Robert T., Laurie B. Behringer, Emily A. Grey, and Tara L. Parker. 2009. Critical race theory and research on Asian Americans and Pacific Islanders in higher education. *New Directions for Institutional Research* 142:57–68.**

This article applies critical race theory to Asian Americans and Pacific Islanders in higher education, arguing that the theory helps to illuminate racism governing how groups are institutionally positioned.

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## **Ethnic Studies Pedagogy**

Although ethnic studies focuses strongly on curriculum transformation, increased attention has also been given to pedagogical processes for engaging students with ethnic studies content, usually discussed with reference to either higher education or elementary and secondary education.

### **HIGHER EDUCATION**

Since ethnic studies began in higher education during the 1970s, much has been written giving guidance to its design and teaching. Takaki's work, especially Takaki 1993, is used extensively to structure curriculum because it celebrates multiple cultural groups as fully American, as well as grappling with racism as it is experienced by diverse racial and ethnic groups. Takaki has shown how to weave multiple and very diverse stories together into an American narrative. Butler and Walter 1991, a collection of essays by ethnic studies scholars, helps campuses infuse ethnic studies content into curriculum across the disciplines. How one teaches ethnic studies is as important as ethnic studies content. Gurin and Nagda 2006 builds on the authors' research on diversity in higher education to propose a model of intergroup dialogue that can be used in ethnic studies courses to help students learn to listen to and learn from peers of a different race. Many instructors use the work of Freire, especially Freire 1970, for guidance in teaching students to analyze power relations in the world around them and learn to act on behalf of social justice. There is now a fairly substantial research base documenting a largely positive impact of ethnic studies coursework on students in higher education. Sleeter 2011 reviews that research as it pertains to both higher education and K–12 education. The extent to which ethnic studies reduces racial bias has been the main focus of higher education research, which Denson 2009 reviews in detail. Far less research examines the extent to which ethnic studies empowers university students of color; the Vasquez 2005 qualitative study is perhaps the best example of this line of inquiry.

**Butler, Johnnella E., and John C. Walter. 1991. *Transforming the curriculum: Ethnic studies and women's studies*. Albany: State Univ. of New York Press.**

Influential anthology written to assist higher education professors in integrating content from ethnic studies and women's studies into the courses they teach.

**Denson, Nida. 2009. Do curricular and cocurricular diversity activities influence racial bias? A meta-analysis. *Review of Educational Research* 79:805–838.**

Comprehensive review of numerous studies of effects of various diversity initiatives on university campuses, including ethnic studies courses, finding that overall such initiatives moderately reduce racial bias.

**Freire, Paulo. 1992. *Pedagogy of the oppressed*. New York: Continuum.**

Originally published in 1970. Probably the best-known of Freire's many books, this one details the meaning of learning to read the world, and the pedagogy Freire used when teaching literacy to Brazilian peasants to help them critically analyze power relations and begin to act to transform those relations.

**Gurin, Patricia, and Biren (Ratnesh) A. Nagda. 2006. Getting to the what, why and how of diversity on campus. *Educational Researcher* 35.1: 20–24.**

Authored by one of the most prominent scholars on campus diversity (Gurin), this essay synthesizes research and theory to propose a process of intergroup dialogue to help students learn to learn from people whose backgrounds are different from their own.

**Sleeter, Christine E. 2011. *The academic and social value of ethnic studies*. Washington, DC: National Educational Association.**

Comprehensive review of research on the impact of ethnic studies courses and programs on students, in elementary, secondary, and university levels.

**Takaki, Ronald. 1993. *A different mirror: A history of multicultural America*. Boston: Little, Brown.**

Written by arguably the leader of ethnic studies in the United States, this book is one of the best multicultural US histories.

**Vasquez, Jessica M. 2005. Ethnic identity and Chicano literature: How ethnicity affects reading and reading affects ethnic consciousness. *Ethnic and Racial Studies* 28.5: 903–924.**

Reports a qualitative case study showing the impact of a university Chicano studies course on students, most of whom were Chicano.

## **ELEMENTARY AND SECONDARY EDUCATION**

At the elementary and secondary levels, ethnic studies is much less common than in higher education, but very useful literature exists. Banks 2009, a classic collection of essays, updated regularly, offers teachers background information about different ethnic groups and implications for planning curriculum and instruction. Several educators emphasize the importance of actively engaging students to link ethnic studies curriculum with what they know; excellent examples developing this linkage are Halagao, et al. 2009 and Jocson 2008. Castagno and Brayboy 2008 elaborates on ethnic studies curriculum and pedagogy for indigenous youth; the Copenhaver 2001 qualitative case study shows why ethnic studies curriculum and pedagogy is beneficial to students. A few studies report data that link ethnic studies curriculum and pedagogy with its impact on student academic achievement and empowerment. Cammarota and Romero 2009 and Lee 2007 offer detailed portraits of well-developed ethnic studies teaching at the high school level; both emphasize high academic achievement of students of color through a culturally relevant curriculum and pedagogy. Similarly, Lomawaima and McCarty 2006 shows the academic and cultural benefits of Indian curriculum and pedagogy on Indian students. In short, the existing literature provides a compelling case for what ethnic studies pedagogy should look like, how it impacts on students, and why it is of

value.

**Banks, James A. 2009. *Teaching strategies for ethnic studies*. 8th ed. Boston: Allyn & Bacon.**

Very highly regarded resource for teachers to help integrate ethnic studies concepts and content into their curriculum.

**Cammarota, Julio, and Augustine Romero. 2009. The social justice education project: A critically compassionate intellectualism for Chicana/o students. In *Handbook of social justice education*. Edited by William Ayers, Therese Quinn, and David Stovall, 465–476. New York: Routledge.**

Comprehensive description of the theoretical underpinnings, design, and impact on students of Tucson, Arizona's Mexican American studies curriculum.

**Castagno, Angelina E., and Bryan McKinley Jones Brayboy. 2008. Culturally responsive schooling for indigenous youth: A review of the literature. *Review of Educational Research* 78:941–993.**

Very comprehensive review of literature that supports culturally responsive schooling for indigenous youth and explains what culturally responsive curriculum and pedagogy mean.

**Copenhaver, Jeane. 2001. Listening to their voices connect literary and cultural understandings: Responses to small group read-alouds of *Malcolm X: A Fire burning brightly*. *New Advocate* 14:343–359.**

Report of a qualitative study that shows why ethnic studies improves academic learning of students who are members of the same ethnic group as the curriculum.

**Halagao, Patricia E., Allyson Tintiangco-Cubales, and Joan May T. Cordova. 2009. Critical review of K–12 Filipina/o American curriculum. *AAPI Nexus* 7:1–24.**

Critical analysis of available resources for Filipina/o American studies; offers a framework that can be used to analyze resources focusing on other ethnic groups.

**Jocson, Korina M. 2008. *Kuwento* as multicultural pedagogy in high school ethnic studies. *Pedagogies: An International Journal* 3:241–253.**

Case study of pedagogy used by a high school teacher of Filipino American studies, showing how the teacher's relationships with students and use of *kuwento*, or storytelling, empowered student learning by bridging their family knowledge with new knowledge.

**Lee, Carol D. 2007. *Culture, literacy and learning: Taking bloom in the midst of the whirlwind*. New York: Teachers College.**

Based on the author's extensive work in African American high school English classrooms developing a "cultural modeling" pedagogical process, shows how learning is built on cultural repertoires that are familiar to students, with many vivid illustrations.

**Lomawaima, K. Tsianina, and Teresa L. McCarty. 2006. *"To remain an Indian": Lessons in democracy from a century of Native American education*. New York: Teachers College.**

Historical analysis of struggles of American Indians for education that supports self-determination, richly illustrated with case studies showing the positive impact on children of instruction in their indigenous language and culture.

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