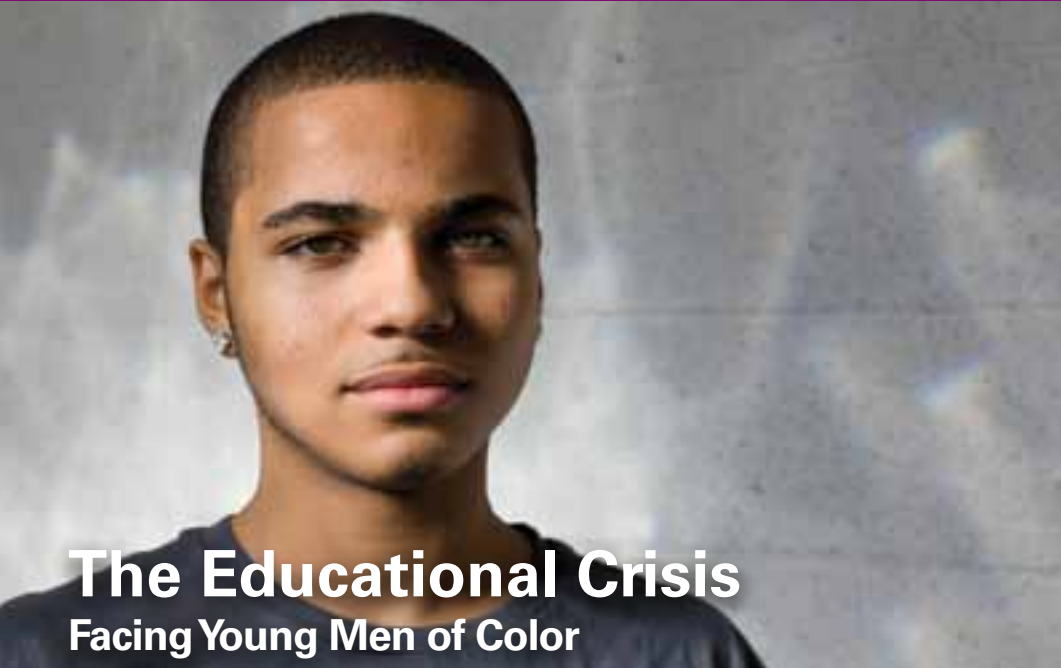


*Reflections on Four Days of
Dialogue on the Educational
Challenges of Minority Males*



The Educational Crisis
Facing Young Men of Color

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The Educational Crisis Facing Young Men of Color

Reflections on Four Days of Dialogue on the
Educational Challenges of Minority Males

January 2010

Preface

Two years ago, I was struck by a book published by the Urban League that gave a description of the social condition of African American males. It was grim reading. I was particularly struck by the impact of the lack of education on a person's chances of ending up in prison. This realization led me to an examination of two things: one was the cost, in human and fiscal terms, of our failure to educate our citizens well. The second was a consideration of what the College Board might do in response to this issue.

It is becoming an acknowledged fact that the United States is losing ground in the international competition to produce superior intellectual talent. This is a situation that President Barack Obama has pledged to correct. Just as accepted is the fact that the population of the United States is changing dramatically, with a significant increase in the Hispanic and African American populations. These facts lead to an inescapable conclusion: If the United States is to achieve the president's goals, then we will have to do a much more effective job in educating those populations with which we have traditionally failed. This report, *The Educational Crisis Facing Young Men of Color*, is a step in the direction of raising the visibility of a pressing problem in American society. Generally speaking, the report investigates — through the voices of members of the African American, Hispanic/Latino, Asian American and Native American communities — the frustrations, hopes and aspirations of these communities. The report also investigates the significant differences in performance between males and females within those minority groups.

It is my hope that this report brings much needed attention to what is already a significant problem for our country.



Gaston Caperton

President, The College Board

"For every 100 girls enrolled in kindergarten, there are 116 boys.

For every 100 girls enrolled in high school, there are 100 boys.

For every 100 women enrolled in college, there are just 77 men."

— Victor Saenz, "The 'Disappearing' Latino Male: Setting the Stage." A presentation at the College Board's Dialogue Day on Hispanic and Latino Males, Chicago, Ill., May 21, 2008

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Executive Summary

In recent years, it has become common to talk about the “Two Americas,” one characterized by opportunity and wealth, and the other characterized by significant social and economic strife. Indeed, the current economic crisis has exacerbated this national conversation and made the contrasts between the Two Americas even more stark.

Many would argue that the same dichotomy exists in our nation’s system of public education. One is a system that reflects the best that our schools have to offer, with challenging courses and exciting labs, dynamic and well-qualified teachers, strong student engagement, and active parent involvement — always with an eye toward preparing students for college and successful careers. The other system suffers from low student academic achievement, a seeming inability to instill in students a belief in the possibility of their societal success, and few expectations that students will even complete high school, much less enroll in college.

There is, however, a Third America. This is an America that is almost totally ignored by mainstream society. This America is often captured in popular television documentaries and newspaper stories and includes frightening statistics about unemployment, poverty and high rates of incarceration. The citizens of this Third America are primarily men, and mostly men of color. These men now live *outside* the margins of our economic, social and cultural systems. They are the byproduct of many societal failures — including the failure of our nation’s schools.

Despite some progress in recent years, the United States is facing an educational challenge of great significance. This crisis is most acute for young men of color. Regrettably — indeed, shockingly — in the foreseeable future, it is apparent that if current demographic and educational attainment trends continue, especially for men of color, *the overall educational level of the overall American workforce will probably decline*. As the body of this report documents, estimates suggest that the decline will be most noticeable by the year 2020 — which is the same year that President Barack Obama has set as the deadline for restoring the U.S. to being first in the world in the percentage of young adults with postsecondary degrees.

If we are to meet the president’s challenge — indeed, if we are simply to avoid a further *decline* in our global standing — we need to find some means by which we can break the cycle. The challenge is to find both the will and the way to give these young men the support they need to make meaningful contributions to American society and to achieve their full potential as human beings.

A major part of the challenge lies in erasing disparities in educational attainment so that low-income students and underrepresented minorities have the ability to complete degrees. Just 26 percent of African Americans, 18 percent of Hispanic Americans, and 24 percent of Native Americans and Pacific Islanders have at least an associate degree.

In addition, across the board, young women are outperforming young men with respect to high school graduation rates. White women perform 4 percentage points better than white men, while African American, Hispanic, Native American and Asian women outperform the men in their ethnic or racial group by 9 percentage points, 9 percentage points, 7 percentage points and 2 percentage points, respectively. In higher education, the gap is even more pronounced. Analyses indicate that African American women earn two-thirds of the degrees awarded to African American students; while, for Native Americans and Hispanics, the number is 60 percent. Whether one talks about prisons, where African American males are almost half the inmate population and Hispanics constitute 20 percent, or whether one talks about violent crime, where young black men are five times as likely to be murdered as whites, the situation in many of these communities must be seen as a crisis.

Dialogue Days

This report summarizes four one-day seminars organized by the College Board to explore the educational challenges facing young men of color in the United States. The Dialogue Days brought together more than 60 scholars, practitioners and activists from the African American, Hispanic/Latino, Asian American and Pacific Islander, and Native American communities.

During these four sessions, participants expressed their opinions and listened to the voices and anxieties of community leaders about the state of educating young men of color in the United States. Each leader brought a unique perspective, experience and expertise to the discussion about the critical problems that exist.

The Dialogue Day sessions pinpointed powerful societal forces that threaten educational aspirations of young men of color. These include the lack of role models, the search for respect outside the education world, the loss of cultural memory in shaping minority male identity and pride, barriers of language, the challenges of poverty, extraordinary community pressures and a sense that the education system is failing young men.

All of this must be placed in the context of the general disadvantaged condition of minority populations in the United States. Whether measured by unemployment rates, poverty, imprisonment or recidivism, the challenges facing minorities — both males and females — are stark and undeniable.

Recommendations

Participants in the College Board Dialogue Days felt strongly that a significant effort must be made to advance educational outcomes for young men of color. Four steps will help move us forward:

- The federal government, foundations and concerned organizations should convene a national policy discussion about these issues to heighten public awareness and explore policy options to improve the performance of young men of color.
- The federal government, foundations and civic and community organizations should fund and support additional research to explore and clarify issues that have an impact on minority male achievement.
- K–12 schools, colleges and universities, and state higher education coordinating bodies should forge partnerships to help males of color get ready, get in and get through college.
- The states, federal government and foundations should identify and “scale up” the most successful model programs designed to ensure the success of males of color by funding their replication and expansion.

Finding the answers will require an advocacy and mobilization effort that combines public discussion, more robust research and scaled-up model programs, all leading to the development of a powerful voice supporting world-class educational experiences for millions of young men of color.

Introduction

“We need to say there is a male minority crisis. Older, white, well-educated workers are retiring. People who look like us are the future. We need to invest in that future. This isn’t an Asian American issue. It’s not even a minority issue. It’s an American issue — a very practical economic concern with immediate financial consequences.”

— Participant, Dialogue Day on Asian American and Pacific Islander Males

Over several months in 2008, the College Board held four sessions to explore the educational challenges facing young men of color in the United States. Known as “Dialogue Days,” these gatherings brought together more than 60 scholars, advocates and representatives from minority communities across the United States for one-day conversations about the dynamic nature of American life, the changing shape of American demographics, and how to help educators and minority families and communities stand up to what seem to be growing pressures on minority males. Each meeting focused on a particular minority group — African American or Black, Hispanic or Latino, Asian American and Pacific Islanders, and Native Americans including Alaska Natives. The full list of participants for each Dialogue Day is provided in Appendix A.

At these meetings, participants explored policy and practice in the morning and engaged in a roundtable discussion in the afternoon. Participants were encouraged to express themselves fully and candidly, with assurances that what was said would be treated confidentially and that comments would not be attributed to individuals unless permission were granted.

In that setting, the four minority groups engaged in a series of sobering conversations. Concerns about school quality, lowered expectations, and inequities in funding and teacher distribution were a significant part of the conversation. In addition, broader sets of issues were brought into the discussions: poverty, family structure, parenting skills, disinvestment in minority communities, profit opportunities at the expense of minorities and communal memories of past injustices and present indignities.

At these meetings, it became clear that the relative lack of success of boys and young men of color in K–12 schools and higher education is but one part of a complex puzzle that includes gender, race, ethnicity, poverty, residence in urban or rural America, and facility with the English language. All of this must be placed in the context of the general disadvantaged condition of minorities. Whether measured by unemployment rates, poverty, imprisonment or recidivism, the challenges facing minorities — both males and females — are stark and undeniable.

As might be expected, each of the Dialogue Days developed its own identity. Issues of significant concern at one meeting sometimes received little attention at another. All of them, however, were structured in a similar fashion, and all of them coalesced around a set of themes and concerns.

This report tries to capture both the content and the sense of urgency these leaders felt in discussing the issues at the College Board meetings. As one of the participants emphasized, this is not a minority issue but an American issue, with powerful consequences for America’s families and for the nation’s social and economic well-being.

This report draws on participants’ comments during the Dialogue Days to give voice to the set of common concerns expressed by persons from different minority groups and to highlight the concerns unique to each of these groups.

Structure of the Four Dialogue Days

A series of meetings in 2008 hosted by the College Board — *Dialogue Days: Examining the Decline of Minority Male Participation and Achievement in Secondary and Postsecondary Education* — explored high school and college persistence and completion rates among minority males. Separate meetings convened experts to focus on secondary and postsecondary educational achievement among African American, Hispanic, Asian American and Pacific Islander, and Native American males. The meetings, held in Los Angeles

(African American males), Chicago (Hispanic males), San Francisco (Asian American and Pacific Islander males), and Denver (Native American males), were held between April and September 2008.

The format for each day began with presentations and discussion related to effective policy and practice. Although the agendas differed slightly, each day consisted of two breakout panels and one roundtable discussion. After each panel presentation, the discussion was opened to all participants. Participant attendance varied between 12 and 25, allowing for an intimate setting encouraging thorough and candid discourse. The panels and roundtable discussion were organized as follows:

- **Policy's Role in Implementing Change** consisted of a panel of three policy experts focused on how educators and leaders of minority communities could influence public policy regarding minority males in education. Topics ranged from personal and gender roles, the invisibility of the minority male, and the importance of racial identity, to the need for responsible social roles for young males, the significance of a supportive political economy, and how to increase educational opportunity.
- **Putting Theory into Practice** included a panel of three practitioners or activists and focused on existing programs that address minority males' participation in education. Topics included, for example, academic issues facing minority males; gender, cultural, and social vulnerability; self-regulation; balancing knowledge, skill, and understanding; conflict resolution; assimilation; and communication and self-presentation.
- **The roundtable discussion** included all members of the group and was normally led by College Board representatives. This two-hour discussion reflected topics that arose throughout the day but also extended beyond these topics. A primary goal of the roundtable discussion was to provide ideas for next steps toward increasing participation and success among minority males in secondary and postsecondary education.

Unique Concerns

There were differences among the comments made by the groups represented in the Dialogue Days discussions. The individual sidebars interspersed throughout this report open a window on minority groups' special concerns. Language barriers, as they play themselves out in schools and society generally, are a significant concern for Hispanic and many Asian American communities. Asian and Pacific Islander peoples often feel "invisible" in the discussion of minority concerns in the United States and like "perpetual foreigners." Asian American leaders have also long complained about the perception that their communities represent the "model minority," a designation that ignores the serious challenges facing many Southeast Asian and Pacific Islander communities and implies that policymakers do not need to attend to these concerns.

The African American Experience

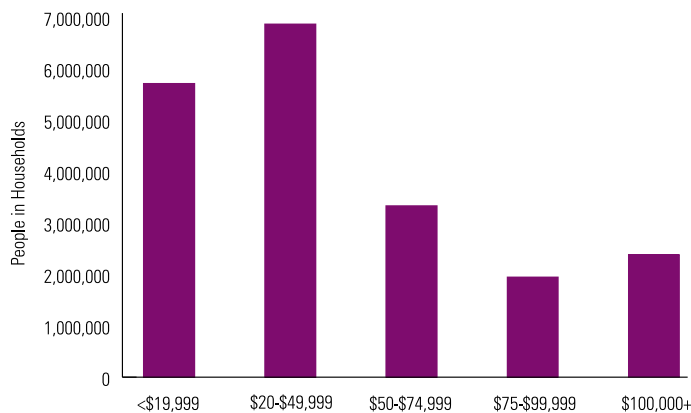
Most income comparisons between African Americans and white Americans are so dispiriting that it is easy to think there is no point in trying to improve things. Still, household income for African Americans has improved for generations. Recent Census data indicate that about 5.7 million African Americans are in households with an income of \$19,999 or less annually, poverty stricken by any common-sense understanding of the term. But nearly 7 million live in households with incomes between \$20,000 and \$49,999 annually (borderline middle class, at least); an additional 3.3 million are in households with incomes between \$50,000 and \$75,000; nearly 2 million live on between \$75,000 and \$99,999; and more than 2.4 million enjoy household incomes above \$100,000. Judged against household income figures for white Americans, these figures are low. Still, they represent hope of enough income for most African Americans to look to the future with some reasonable income security.

Another set of figures, however, represents a force that threatens to pull the African American community apart. The U.S. has the highest rates of incarceration in the world, with the rates for African American men at historically high levels, considered by many to be in part the result of institutionalized racism. Incarceration takes men out of homes, makes work hard to find for ex-prisoners and frequently disenfranchises them.

Significant Participant Observations from the Dialogue Day

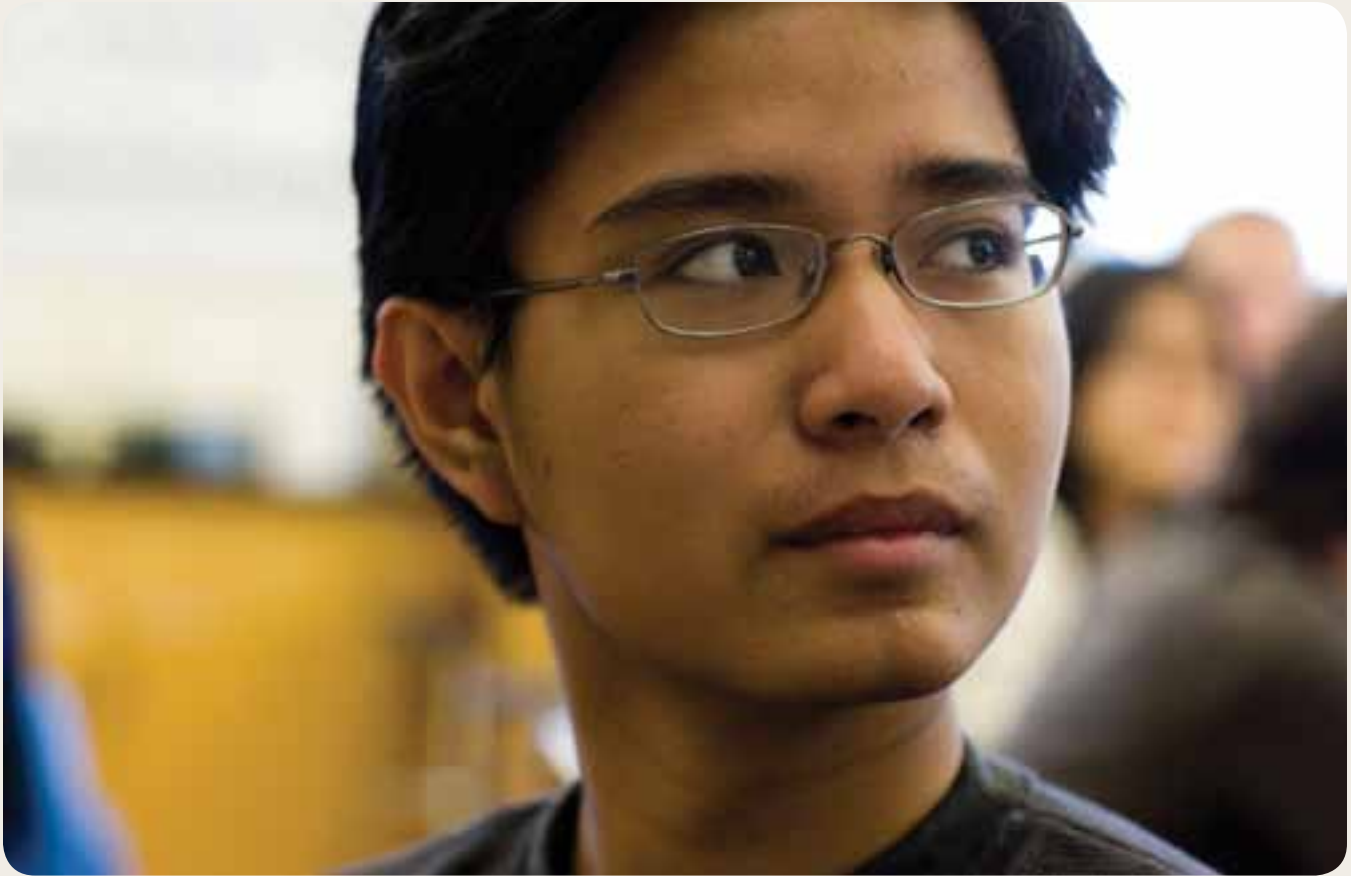
- *“When our young guys are enrolled in the honor society, the entire family shows up — mothers, sisters, wives, girlfriends, children. A minor thing to us, it’s a huge deal to these families. It’s as though we sprinkled magic dust on the family. Very deep. It means a great deal. It’s all about a ceremony that symbolizes respect for these young men.”*
- *“Privately these kids will tell us they know we are the place to find a mentor, but they’d never admit that in public. They know their lives are out of balance.”*
- *“Sometimes I wonder if we weren’t better served during segregation. Black kids had black male teachers. Those teachers had nowhere else to teach.”*
- *“A football coach would look at what this country is doing and realize that we’re giving up a third of our power. We’ve only got two-thirds of the team on the field. Keeping a third of the team on the bench can’t be a good way to play the game.”*
- *“It will require a comprehensive and systemic approach. We need to address the schools, but we also need to encourage good work and values in home and community.”*

Fig. 1: African American People in Households, 2007, by Total Money Income



Source: Census CPS, ASEC Supplement





Chapter 1: Common Themes and Voices

“Young black males are in a crisis in this country. Instead of addressing the problem, society has created entire prison industries out of our misery.”

— Participant, Dialogue Day on African American Males

“Public discussion of a gender gap continues to be met with skepticism because the underlying assumption is that education systematically favors males.”

— Participant, Dialogue Day on Hispanic and Latino Males

The Dialogue Days explored the issue of minority male educational achievement through the prism of each of four minority groups in the United States — African American, Hispanic and Latino, Asian American and Pacific Islander, and Native American. While each conversation had a distinct focus and provided unique insights (outlined in sidebars throughout this report), in combination, the Dialogue Days also pointed to a set of shared concerns. We have identified seven common themes:

1. There is a profound crisis in American education of minority males that is overlooked by mainstream society and leaders.

2. At work are destructive community pressures that undermine minority male aspirations and expectations for academic success.
3. Lack of male role models leads to a search for respect outside our educational institutions.
4. Cultural and historic memory is deeply important to minority male identity and pride.
5. Challenges of poverty, community problems and language serve as major barriers to college access and success.
6. Schools and colleges are failing young men of color across many areas and levels.
7. Society and communities must work together to make a difference for these young men.

1. Facing Profound Educational Crisis

An overwhelming sense emerged from these meetings that minority males are trapped educationally in a cycle of low expectations and poor academic achievement, with little hope of a better future. Most education and employment statistics do not begin to capture the severity of the situation, and mainstream society has not come to terms with the long-term damage this will cause to our children and our nation. As a nation, we seem unaware of the predicament in which young men of color find themselves today, according to participants.

The situation, grim for many years, appears to be worse following two decades of unprecedented economic growth in the information technology and financial services industries, accompanied by a decline in heavy industry and manufacturing that has left minority populations, especially young men of color, behind.¹ One consequence is a large pool of poorly educated minority men, increasingly disconnected from mainstream society. In some communities, finishing high school is the exception to the general rule of dropping out, while prison is as likely a short-run destination as college or work.

Participants in these meetings did not sugarcoat the depths of the challenge, gloss over how hard it would be to respond effectively, or disguise their anger:

“Growing anti-immigrant sentiment is a big challenge for Hispanics. Neglect, social prejudice and discrimination, along with school funding shortfalls, encourage dropping out.”

— Participant, Dialogue Day on Hispanic and Latino Males

“Intergenerational downward mobility is a sign of something. Our young men are the canary in the national coal mine.”

— Participant, Dialogue Day on Asian American and Pacific Islander Males

“Kids are coming to our tribal colleges with a lot of problems. They have issues with drugs ... with methamphetamine ... with poverty. And yet our society is building sports palaces instead of schools and libraries.”

— Participant, Dialogue Day on Native American Males

“We have 50,000 juveniles going to jail every year in Florida, 73 percent of them black males, while just 23,000 African American males graduate from Florida high schools. Those kids on the ‘pipeline to prison’ find their status elsewhere, outside the schools.”

— Participant, Dialogue Day on African American Males

2. Destructive Pressures Undermine Minority Male Aspirations and Expectations

The metaphor of a “pipeline to prison” was mentioned several times during the Dialogue Days. As it suggests, many young minority males find themselves responding to a daunting array of school, social and community pressures that encourage misguided decisions that fly in the face of academic achievement. Comments suggested that minority males are faced with an aggressive culture that expects them to conform socially, to be “macho” and “cool,” and not take school seriously. Gang recruitment, often related to street drugs, begins

as early as middle school, exposing young men in low-income and minority communities to a set of values emphasizing toughness, firearms, gang initiations involving theft and beatings, disrespect for women, and drug dealing as an acceptable source of income.

Dropping out in the face of these social pressures, far from being frowned on, is too often a mark of the acceptance of male values by these young men. Adolescent boys want to be “big men” in the eyes of their peers, suggested one participant, not in the eyes of people running the school system. In this value system, rewards for social achievement are immediate, while rewards for academic achievement arrive later, if at all, he said.

“Sociocultural pressures among Latinos and other minority males are high. There’s the stigma of ‘acting white.’ Bullying and forms of social control within groups is common. The gang culture and the attraction of gangs are powerful in many communities.”

— Participant, Dialogue Day on Hispanic and Latino Males

“Southeast Asian peoples are in very stressed communities. We experience very high rates of juvenile delinquency ... very high rates of teenage pregnancy ... and a lot of unemployment and crime. Gambling addiction among our young men doesn’t receive the attention it should, but it’s a big problem.”

— Participant, Dialogue Day on Asian American and Pacific Islander Males

“About 10 percent of our kids will make it, no matter what we do. We’ll take credit for them. Another 10 percent will fail badly — maybe drugs, or booze, or crime. Some of them will wind up in jail. We’ll blame them. The other 80 percent will flounder. We need to change the air in the room for all these boys.”

— Participant, Dialogue Day on Native American Males

“In our state, Crips and Bloods have a far stronger influence on young black kids than those of us with letters behind our names.”

— Participant, Dialogue Day on African American Males

3. Lack of Role Models and Search for Respect

In sometimes startlingly direct language, participants worried about the lack of role models representing academic achievement and success for young men of color. The issue emerged in different ways. African American participants expressed concern about masculinity defined as competition with other men and dominance of women. Hispanic and Latino participants pointed to values such as *machismo* (the need to be tough) and *familismo* (need to support family). Native Americans spoke proudly of an inherited “warrior culture” and worried about how young men no longer understood what it is to be a man. Meanwhile, Asian American and Pacific Islander representatives worried about their policy concerns being overlooked because they are seen as the “model” minority.

The discussions were based on one underlying truth: The behavior of young minority men revolved around the search for respect.

“‘Machismo’ and ‘familismo’ are major issues in Latino communities. Be a strong male, be someone who’s tough and independent and doesn’t ask for help. Mask your emotions. And be loyal and responsible to the family. You’re expected to work and contribute to the family — very much along the line of traditional gender roles and expectations.”

— Participant, Dialogue Day on Hispanic and Latino Males

“The strong Asian family is a myth in many Asian and Pacific Islander communities. Asians have their own perfect storm. The schools ignore them. The kids are confused. And the families are stressed and pressure the kids.”

— Participant, Dialogue Day on Asian American and Pacific Islander Males

"Schools are important, but the most important thing in moving forward is for the community to articulate the need for these young people to rediscover who they are as men."

— Participant, Dialogue Day on Native American Males

"Masculinity is a difficult deal for black males. Its hallmark is dominance of women and competition among males. So the masculine mystique involves competition with men around athletics and music, and dominance of women."

— Participant, Dialogue Day on African American Males

"We live in a world of stereotypes. We're supposed to be the 'model minority.' Then at the other extreme, our teenagers are 'gang bangers.' There's nothing in between. Of course, Asians have long been considered the 'perpetual foreigner.'"

— Participant, Dialogue Day on Asian American and Pacific Islander Males

4. Importance of Cultural Memory to Minority Male Identity and Pride

Shared memories of the past are alive and well in most minority communities. They are passed down by the elders in these communities. They form a counterbalance to official histories, not so much by rebuking history as by providing a shared consciousness of traditions and memories too precious and important to lose. There was a belief that awareness of cultural and historic memory is deeply important to developing minority male identity and pride.

During the Dialogue Days, shared memories were very much in evidence.

"The inequities and injustices of the past in Indian education have created a legacy of failure for Indian males. We have to recognize that. How do we respect our past while looking to the future?"

— Participant, Dialogue Day on Native American Males

"We need to accept the unique cultural experience of black males. Slavery and Jim Crow are nothing to be ignored or dismissed. It's a cultural issue. In many ways, schools are 'white state' institutions, perpetuating many of the inequities of our racial past."

— Participant, Dialogue Day on African American Males

"Dropout rates among foreign-born and U.S.-born Hispanic students differ dramatically. Overall, foreign-born Hispanics drop out at three times the rate of U.S.-born students, but the rate is four times higher for students from Central American countries and about twice as high for students with families from the Dominican Republic or South America."

— Participant, Dialogue Day on Hispanic and Latino Males

"When I tried to act out the typical American teenage drama, my parents were confused. Their attitude was: 'The other kids don't like you? So what? We escaped genocide and the killing fields. Get over it.'"

— Participant, Dialogue Day on Asian American and Pacific Islander Males

"You have to begin with history. We cannot separate out the political and historical from the cultural and social reality of today."

— Participant, Dialogue Day on Native American Males

5. Challenges of Poverty

Poverty and its accomplices — unemployment on the one hand and overworked parents on the other, single-parent homes, poorly educated parents and the allure of life in the streets — were themes in the Dialogue Day discussions, always present at least below the surface and frequently bursting into full expression.

"There's no work in these communities. Teenagers are having babies while still babies themselves. We work with tough kids, but underneath they're little kids who need mentors."

— Participant, Dialogue Day on African American Males

“Foreign-born students of all nationalities drop out due to poverty and the need to work. Lack of English proficiency and the inability of parents to help with schoolwork are also challenges.”

— Participant, Dialogue Day on Hispanic and Latino Males

“What role does class play in all this? What about income? We may misframe the question if we understand it solely as a gender question. ... About 80 percent of immigrants from Cambodia, Laos and Vietnam were refugees seeking political asylum, many of them penniless.”

— Participant, Dialogue Day on Asian American and Pacific Islander Males

“The poverty rate for children among off-reservation Indians is twice the national rate for all kids. For kids on reservations, it is four times as great.”

— Participant, Dialogue Day on Native American Males

Several participants commented on the importance of providing boys with an understanding of how education fits with the concept of what it is to be a man.

“Starting in 1970, there was a big jump in Indian kids enrolling in college, but it was 70 percent female and 30 percent male. Males thought college wasn’t cool.”

— Participant, Dialogue Day on Native American Males

“We should encourage young people to explore their ethnicity, and as part of that, we should be asking: What does it mean to be a man? Is the feminization of boys a problem? If so, what can we do about it?”

— Participant, Dialogue Day on Asian American and Pacific Islander Males

6. Schools and Colleges Are Failing These Young Men

No one at these meetings gave schools a pass. Questions were raised about the challenges white, middle-class female teachers have in dealing with minority males; the shortcomings of programs to deal

with English language learners; overemphasis on special education as a solution for boys acting out; outrageously high dropout rates; or the lack of sympathy of schools and colleges for Native Americans. Traditional schools came in for a lot of criticism.

The difference in educational outcomes between boys and girls was noteworthy. In particular, the findings with regard to assignment to special education classes are distressing. Boys, in general, are twice as likely as girls to be identified as having a learning disability, and males are twice as likely as females to be diagnosed with “Attention Deficit” or “Attention Deficit Hyperactivity Disorder.”²

A dominant theme among African American, Hispanic and Native American participants was a sense that school practice favors girls over boys — an ironic comment on where we are today, given that less than a generation ago, mainstream arguments held that schools systematically favored boys. In taking up this discussion, participants raised one of the more difficult issues in the debate. But there is no doubt that girls get better grades than boys and do better in school, and girls are more likely to graduate from high school, enter college and complete degrees.

The consensus seemed to be that our schools are not serving our young men well.

“In the early years, including preschool, boys are in a system mismatched with the male learning style. They are likely to be a year to 18 months behind girls in reading. The research shows they are more likely to feel anxious and shamed throughout elementary school.”

— Participant, Dialogue Day on Hispanic and Latino Males

"We can define a 'pipeline to prison' through the schools. The kids in the pipeline have been retained at least once; they've been suspended at least once; they have low GPAs; very little credit accumulation in high school; and they're behind at least one grade level. In 15 high schools in one city, 4,000 boys meet those indicators — some of them meet four or five of the indicators."

— Participant, Dialogue Day on African American Males

"Latino students need teachers they can connect with. They come to school only to learn that all they have known all their lives is wrong or taboo."

— Participant, Dialogue Day on Hispanic and Latino Males, quoting Washington State study on Latino students

"Assessment policies disadvantage English language learners. ... One issue with standardized assessment with English language learners is, 'What are you testing? Curriculum content? Or language competency?'"

— Participant, Dialogue Day on Asian and Pacific Islander Males

"Colleges are a place where our kids are often ruined. Indian kids need two majors — an academic major and a major in their culture. Tribal institutions love our kids. Mainstream institutions don't. They don't love anyone!"

— Participant, Dialogue Day on Native American Males

"Sometimes I wonder if we were not better served in a segregated system. Black teachers, male and female, taught our kids. Despite their shortcomings, those schools were affirmative places for our kids. Today's schools are not affirmative for African American boys. Every day these schools let these kids know what's wrong with them."

— Participant, Dialogue Day on African American Males

7. Society, Communities and Schools Must Work Together

If the participants were candid in their discussion of schools, they were also highly critical of the rest of society, arguing that the larger economy undermines minority male aspirations. A sense emerged from these meetings that not only are schools failing these young people, society is failing them. This is a function of communities in which there is no traditional work (but many opportunities in the underground economy) ... of families stressed to the breaking point ... of a society that measures success with an index of stock prices while ignoring the economic circumstances of most people within the economy ... and of governments that seem willing to spend eight to 10 times as much per person to hold young men of color in jail as they do to educate them.

In addition to other concerns, continual upheaval in living arrangements is a significant issue across low-income groups. Constant household moves, sometimes several times a year, create significant educational challenges as students leave one school for another, often experiencing curricular inconsistency. Migrant children are particularly at risk from such upheaval. Meanwhile, many immigrant families worry about deportation, including separation from their children born in the United States. Also, because of social and economic instability, many immigrant families hold out little hope of college attendance for their children.

The message that emerged from this discussion was repeated frequently: While schools have a role to play, they cannot be expected to fix all the challenges minority males face. Community-based organizations, foster care and child care systems, and youth development programs must all be part of the response to this issue.

Minority males in and out of school are in a state of crisis. Schools must be improved, but part of the response required to resolve the crisis involves individuals and agencies outside the schools.

“The idea that schools can fix all of this is foolish. The schools are broken, too. This is not a school problem. It is a community, institutional and organizational problem, and the solution should rely on partnerships that understand these issues are not ‘treatable’ in 90 minutes a day.”

— Participant, Dialogue Day on African American Males

“What accounts for this Hispanic gender gap at the postsecondary level? Is it economic necessity? Do Hispanic males feel compelled to choose work over education? What does the traditional cultural script have to say in terms of machismo and familismo?”

— Participant, Dialogue Day on Hispanic and Latino Males

“Asian Americans have the highest levels of stress and anxiety of any group studied on college campuses, especially on prestige campuses. They are also overrepresented among campus suicides.”

— Participant, Dialogue Day on Asian American and Pacific Islander Males

“My uncle made a bet with me for \$2,000 when I was a boy. He bet that I would drop out. That I would wind up working construction. And that I would father children I didn’t know I had. It’s hard to create policy that works when some adults in the community expect men to fail.”

— Participant, Dialogue Day on Native American Males

“It’s a total mistake to believe that public schools are the place to fix all of this. We need them. We need to fix them. But we need to center this in churches and community groups also.”

— Participant, Dialogue Day on African American Males

The Hispanic/Latino Experience

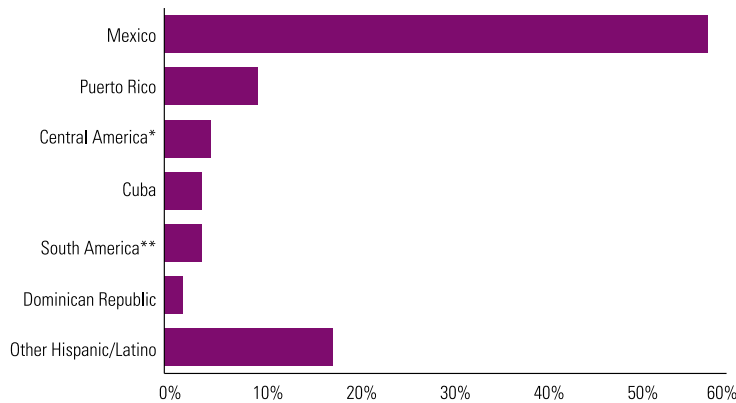
While used interchangeably, Hispanic and Latino are not identical terms. “Hispanic” encompasses all Spanish-speaking peoples in both hemispheres. Latino tends to be used to refer to people of Latin American origin. A person of Latino or Hispanic background can be of any race. Despite the fact that both terms encompass Central and South America, neither includes Brazil, where Portuguese is the official language. A large majority of Hispanics in the United States trace their ancestry to Mexico (approaching 60 percent), but more than 40 percent trace their backgrounds to nations throughout the Spanish-speaking world, with significant educational and economic differences by nationality. Language challenges, especially for immigrants, are a major educational issue.

Significant Participant Observations from the Dialogue Day

- *“Latino high achievers in college are beating the odds of a 50 percent high school dropout rate.”*

- *“Latino males are not keeping pace. They’re not keeping pace in college entry, graduation or aspiration for graduate study.”*
- *“The diversity of the Latino population requires attention. Cuban Americans are different culturally from Central and South American immigrants. American-born Latinos are not the same as immigrants. Immigrants come here to work, not to go to school, while American-born Latinos may have higher educational aspirations.”*
- *“You never hear about this, but Latinos make up about 18 percent of the frontline troops and sailors in the U.S. armed services.”*
- *“Several things are related to the success of Latino students. Access to honors and AP® courses. Participation in extracurricular activities, including music and intramural sports. We need to explore what kinds of school and community organizations can respond to the needs of young Latino men.”*

Fig. 2: Ancestry of U.S. Hispanic/Latino Population



Source: U.S. Census, 2000

* Central America includes Costa Rica, Guatemala, Honduras, Nicaragua, Panama, El Salvador and Other

** South America includes Argentina, Bolivia, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, Venezuela and Other



Chapter 2:

What the Data Tell Us

“Young American men are less well educated than their fathers, while young American women are better educated than their mothers ...

“In this ranking of the worst for males [comparison of bachelor’s completion rates for young males], the U.S. was the worst of the worst.”³

If equity, social justice, economic competitiveness and a level educational playing field continue to be important goals for society, American leaders must deal with long-standing racial/ethnic inequities in educational outcomes. We cannot ignore the evidence that boys and young men of color increasingly lag behind on important measures of educational experience, achievement and persistence.

These findings emerge from the data available on minority achievement in the United States, analyzed by gender. While males, in general, lag behind females, outcomes for young men of color are disproportionately behind those of their female counterparts. This chapter explores demographic information by age and race/ethnicity, and examines educational outcomes by race/ethnicity and gender.⁴

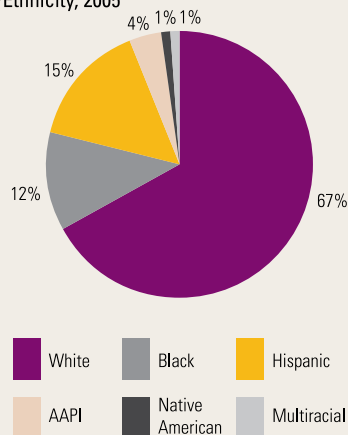
When demographic and educational change in the United States is examined, there is a mixture of good and bad news:

- Within a generation, the United States will be a much more diverse nation. Indeed, by midcentury, no racial or ethnic group in the United States will be a majority.
- Many minority groups, including traditionally disadvantaged groups, are participating in school and college in record numbers.
- However, the fastest-growing populations in the United States are those minority groups with the lowest levels of educational attainment.
- If current population trends and educational attainment levels continue, the average general educational level of Americans will probably decline by 2020.
- Across the board, young men are not persisting in school or achieving at the same levels as young women.
- The challenge of responding is most acute for the most disadvantaged men of color. At just about every stage of the educational pipeline, they lag behind minority women in terms of achievement, persistence, and school and college completion.

A More Diverse Nation

The U.S. Census projects that minorities will represent more than half of all children in the United States by 2023, and that the entire U.S. population will be 54 percent minority by 2050.⁵ Figures 3 and 4 present the

Fig. 3: Distribution of Total U.S. Population by Race/Ethnicity, 2005



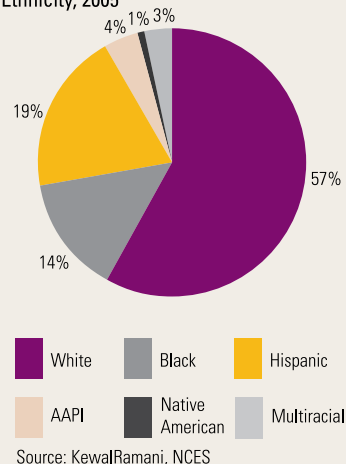
total U.S. population in 2005. These data show that the U.S. population that is under 18 is significantly more diverse than the population that is 18 or older.

There is every reason to anticipate that the trends visible in Figures 3 and 4 will intensify in the years beyond 2030. Fully 70 percent of the U.S. population now over the age of 25 is white, a proportion that declines to 59 percent for those ages 5 to 17, and to 55 percent for those under the age of 5.⁶ The U.S. population that today is characterized as “minority” reverses those trends: Just 30 percent of the minority population is 25 or older, but the figure jumps to 45 percent for minority group members under the age of 5. Clearly, over time, a larger proportion of the U.S. population will be made up of groups now in the minority.

Growing diversity in the United States presents a number of challenges, but as minorities become a majority, diversity can also become an asset in schools, the workforce and society. Courts have held it to be an educational asset. Scholars have described its benefits in a democratic and open society. The best business leaders understand that greater diversity in terms of gender, race and ethnicity is valuable on the plant floor and in executive suites and boardrooms. A more diverse and multilingual America will also be better equipped to deal with the economic and political challenges it faces around the world.

Greater diversity, in brief, far from being a cause for alarm, is something to be cherished in American life. The following section explores some of the dimensions

Fig. 4: Distribution of U.S. Population Under Age 18 by Race/Ethnicity, 2005



of American diversity, including diversity within communities of color.

Faced with growing diversity, the United States can take pride in the substantial progress made in the levels of educational attainment of minority Americans in recent decades. Many challenges remain, but a history of some success exists, providing a foundation on which to build.

Thinking About Educating Men of Color

This document shows the many similar concerns of minority educators and leaders in America as well as the significant differences between minority groups (and frequently within minority groups). The challenges facing minority Americans take place in different and unique policy contexts. Some of these contexts are outlined below.⁷

African Americans

- Disproportionately attend urban schools, many of them large.
- Ninety percent of African Americans are concentrated in California and the belt of states running from New York through the South and Southwest, the Midwest and Texas.
- Fifty-four percent grew up in female-headed families in which young people are more likely to be poor and less likely to have strong male role models.
- One study indicates that African American girls may challenge bias and discrimination, while boys may not.
- Another study suggests that black males experience depression, anxiety, guilt and hostility at levels considerably higher than black females.

Hispanics and Latinos

- Ninety percent of the Hispanic population lives in the states of Washington, Illinois, California and the Southwest and along the Eastern seaboard from New York to Florida.

- Many Hispanic and Latino homes do not use English as the primary language.
- Cultural backgrounds vary widely. The college attendance rate of Cuban Americans is 45 percent; for students of Mexican or Puerto Rican origin, it is about 30 percent.
- One study indicates that girls in urban barrios see achievement as a way to resist cultural stereotyping; young men, on the other hand, see cutting class as a way to socialize with peers while escaping negative judgments and conflict in school.

Asian Americans and Pacific Islanders

- Although the U.S. Census recognizes 48 ethnic categories of Asian Americans and Pacific Islanders, a major challenge in examining the AAPI population is lack of data in general, limited disaggregation of data by ethnicity and culture, and insufficient data on AAPI males.
- While Hawaii and California are the states with the largest proportion of residents who are Asian or Pacific Islander, California had the largest number (4.5 million), followed by New York (1.3 million), Texas (648,000), New Jersey (648,000), Illinois (551,000) and Hawaii (498,000).
- In Washington State, Asian Americans and Pacific Islanders speak more than 100 languages; 40 percent of AAPI students speak a language other than English as their primary language; in 16 Washington school districts, these students account for 10 percent or more of enrollment.
- Asian American and Pacific Islander students experience alienation and marginalization in schools to varying degrees. Filipino and Southeast Asian American students are most at risk of being considered low achievers and gang members by teachers.

Native Americans

- These students are very likely to attend remote rural schools.
- The Department of the Interior recognizes 562 tribal entities in the United States.
- Native Americans are concentrated in Alaska, the Plains and Mountain States, and the Southwest. In seven states, 5 percent or more of the population is Native American or Alaska Native: Alaska, New Mexico, South Dakota, Oklahoma, Montana, Arizona and North Dakota.
- Ambivalence about school is common. Discontinuity between Native American and Western ways of learning often leads to disagreement.
- English may not be the primary home language.
- Social and behavioral norms at school may contradict tribal cultural norms.
- One-third of Native Americans are born into poverty, often to a mother who is not a high school graduate.

Minority Educational Progress

With regard to populations of color, here is what the data reveal for young Americans (males and females) ages 18 to 24:

- For African Americans, the proportion holding a high school credential was about the same in 2006 as it was in 1986 (about 84 percent).⁸
- Meanwhile, the proportion of Hispanics holding a high school credential increased from 59 percent to 65 percent.⁹
- School completion rates for Asian Americans and Native Americans in 2006 were 91 percent and 71 percent, respectively; trend line data to 1986 on these populations are not available.¹⁰
- With regard to college attendance, enrollment rates for young African Americans (18 to 24) increased from 22 to 32 percent, while Hispanic enrollment rates increased from 18 to 25 percent.¹¹

- With respect to degree attainment, the number of associate and bachelor's degrees awarded increased for all racial/ethnic groups, with minorities accounting for almost half the growth in associate degrees conferred and 35 percent of the growth in bachelor's degrees.¹²

Trend line data on the Asian American and Pacific Islander and Native American/Alaska Native populations are harder to locate. However, we do know that the proportion of Native American high school graduates who completed a core academic high school track jumped from just 3 percent in 1982 to 36 percent in 2005.¹³ We also know that the number of Native American and Alaska Native youth enrolled in college has more than doubled in the last 30 years, as did the number of degrees awarded.¹⁴ Meanwhile, the number of Asian American and Pacific Islander students enrolled in higher education increased almost three-fold between 1987 and 2004, with the greatest rate of increase (73 percent) experienced at the two-year college level.¹⁵

Despite the clear need to accomplish more, there is a promising record of improving minority educational attainment, a record on which the nation must build.

Fastest Growing Minority Populations

As valuable as that progress is, the increases outlined above represent growth from a very low base. Though there has been progress, graduation rates for most minorities still lag behind those of white Americans (and of Asian Americans in the aggregate). In the course of two decades (1987–2006), for example, Hispanic high school graduation rates increased almost 10 percent.¹⁶ These rates (at 68 percent), however, are still far below the rates for Asian Americans or whites. Similar troubling data can be seen elsewhere. African American high school graduation rates have been essentially flat at 84 percent since 1986. It is true that African American college participation rates jumped 10 percentage points over the same two decades, while Hispanic rates increased more than 7 percentage points,¹⁷ but these college enrollment rates began at just 22 and 18 percent, respectively.

For comparison purposes, the data for white Americans might serve as a benchmark. White Americans started with a college participation rate of 30 percent in 1987. By 2006, white Americans outpaced both African American (32 percent) and Hispanic (25 percent) growth rates by reaching a participation rate of 44 percent.

Comparative 20-year data for Asian American and Pacific Islander students are not available (although compelling testimony is presented at the end of this chapter of current differential educational attainment levels by ethnicity and place of origin for Asian Americans and Pacific Islanders). What became clear during the Dialogue Days was that the educational circumstances of Pacific Islander and many Southeast Asian students mirror those of other severely disadvantaged minority students.

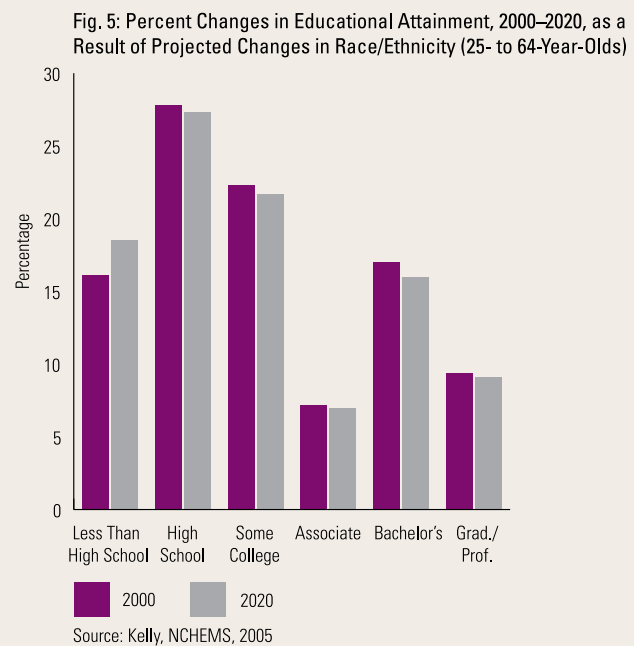
The data shortcomings for Asian Americans and Pacific Islanders are significant. The convention has been to count Pacific Islander communities within the rubric of “Asian American,” but the community and school experiences of these populations are far from being the same. By including students from vastly different backgrounds and places of origin (Japan, India, China, Cambodia, Vietnam and the Pacific Islands) under an “Asian American” umbrella, policymakers and educators lose sight of the stresses facing many of these subgroups, especially the challenges confronting Southeast Asian and Pacific Islander students and families.

According to one of the Dialogue Day participants, in California, for example, the state with the second largest Pacific Islander population in the United States after Hawaii, Pacific Islander students (male and female) have disproportionately lower high school and college graduation rates when compared to white students and the broader category of “Asian Americans.”¹⁸

Declining Educational Levels

If current population trends and educational attainment levels continue, the general educational levels of Americans will decline; American society will likely see an *increase* in the proportion of the population with less than a high school diploma, while witnessing a *decline* in the proportion graduating from high school, entering college or attaining an associate degree or higher. In

short, in an increasingly competitive world, American society will be threatened by two realities: A larger proportion of the population will be poorly educated, and those with the education and skills most in demand will be shrinking in number and as a percentage of the population (Figure 5).



Differences in Educational Outcomes by Gender

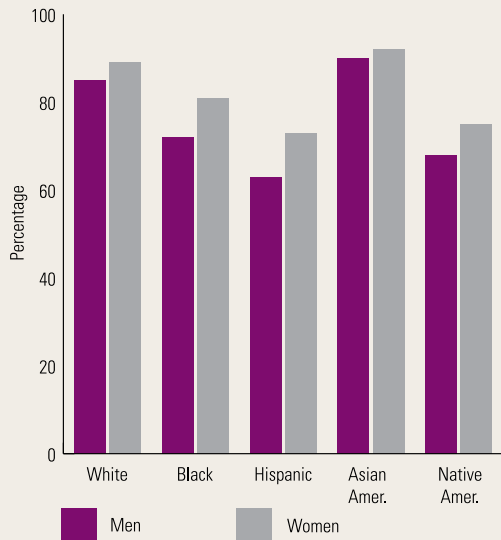
Boys of color are significantly behind on the achievement and school completion scales; girls and women of color are only comparatively better off, and they also face their own challenges.

Figures 6 and 7 below provide the most recent data available on high school completion rates and the proportion of young men and women (25 to 29) with an associate degree or higher. Across the board, the results for women are better than those for men. This is not simply a phenomenon attributable to minority Americans; the gender gap extends across all racial and ethnic categories — white, black, Hispanic, Asian American and Pacific Islander and Native American/Alaska Native.

With regard to high school completion, what these figures indicate is that women consistently outperform

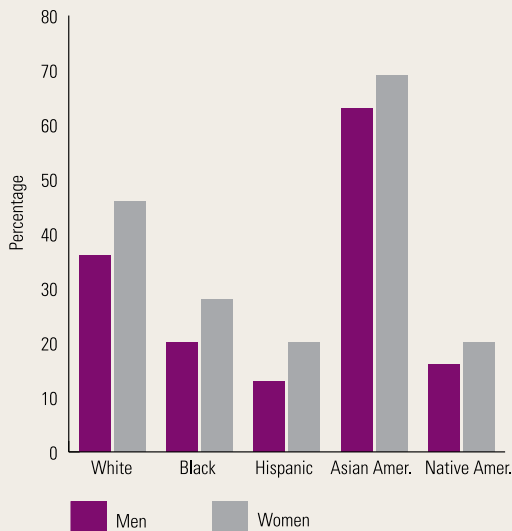
men — by 4 percentage points for white women, by 9 percentage points for African American and Hispanic women, by 2 percentage points for Asian American women, and by 7 percentage points for Native American women.¹⁹

Fig. 6: High School Completion Rates (18- to 24-Year-Olds) by Race/Ethnicity and Gender, 2006



Source: Ryu, ACE, 2008

Fig. 7: Proportion of Men and Women, (25- to 29-Year-Olds) with an Associate Degree or Higher, 2006



Source: Ryu, ACE, 2008

The gender gap in higher education is even more pronounced. At this level, with degree completion defined as holding an associate degree or higher, white women have a 10 percentage points higher degree completion rate than white men (Figure 7). For black women, degree completion is 8 percentage points higher than for black men. Degree completion for Hispanic, Asian American and Native American females is 7 percentage points, 6 percentage points and 4 percentage points higher than their male counterparts, respectively. Other analyses indicate that black women earn two-thirds of both associate and bachelor's degrees awarded to black students, while Native American and Hispanic women earn 60 percent or more of the two-year degrees awarded to Hispanic and American Indian undergraduates. Asian women earn 57 percent of associate degrees and 55 percent of bachelor's degrees conferred on Asian students.²⁰

It is clear that American males are not completing high school or college at acceptable rates. Something is going on in American communities and classrooms at both educational levels to produce these disparities, which are common across all racial and ethnic categories.

Even within the limited framework of official data definitions (see below), the educational crisis facing young African American, Hispanic, Native American and, among Asian Americans, particularly Southeast Asian and Pacific Islander men, is formidable at the K–12 level. Figures 8 and 9 display data on two salient issues: school suspensions and dropout rates. Across the board, males from all racial and ethnic backgrounds are likely to be suspended at about twice the rate of females. In the case of black males, however, the rate is almost three times as high. “Status dropout” rates for 16 to 24-year-olds tell a similar story. Here, while black males are more likely than whites to be dropouts, the rate for Hispanic males is almost four times that of whites.²¹

Arrest and incarceration rates for men of color are extraordinarily high. One recent estimate holds that the chance of a young African American man going to prison is one in three,²² and that African American males had the highest rate of high school dropouts.²³ Meanwhile, about 20 percent of male inmates in state or federal prisons are Latinos, almost two-thirds of them between the ages of 18 and 34.²⁴

The National Council on Crime and Delinquency reports that in the juvenile justice system, African American rates of residential placement are four times as high as they are for whites. Native American and Hispanic rates also far exceed those for whites (three times and twice as high, respectively). Asians and Pacific Islanders are the only racial/ethnic minority group with arrest rates below those of whites, according to the council, which does not distinguish between Asian Americans and Pacific Islanders.²⁵

When African American young men who have run afoul of the juvenile and adult correctional systems (and are hence ignored in the definition of “status dropout”) are included in these estimates, officially reported dropout rates significantly increase.

Implications

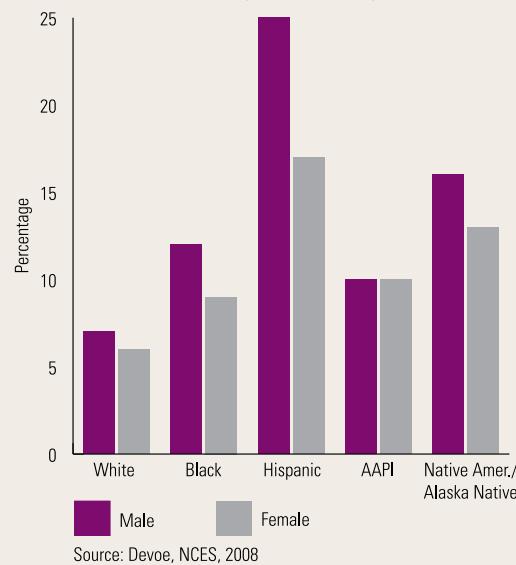
Two basic data points are critical with regard to projected levels of educational attainment. First, the youth population in the United States is becoming more racially and ethnically diverse. Second, despite some encouraging progress in educational attainment, minority groups with the lowest levels of educational attainment are growing the fastest, while an aging white population approaches or enters retirement.

An America that hopes to provide equal opportunity must begin with equal access to an education of high quality in schools, colleges and universities. Individual and national

Fig. 8: Public School Suspensions, K–12, by Race/Ethnicity and Gender, 2004



Fig. 9: Status Dropout Rates Among Noninstitutionalized 16- to 24-Year-Olds by Race/Ethnicity and Gender, 2006



standards of living will be threatened if the United States does not respond to the developments outlined here.

Figures 10 and 11 illustrate the dilemma facing American policymakers.²⁶ Figure 10 ranks developed nations (members or associate members of the Organisation for Economic Co-operation and Development) by “tertiary” or postsecondary attainment among each nation’s oldest citizens and workers, those ages 55 to 64.²⁷ Figure 11 provides the same information for younger citizens and workers, those ages 25 to 34.

These figures illustrate a growing challenge. The United States, which ranks second out of 32 nations in terms of postsecondary attainment for people approaching retirement age, drops to 11th place when postsecondary attainment among young people is examined. This dramatic decline has prompted a number of blue-ribbon groups to call for establishing a national goal of ensuring that 55 percent of young Americans attain an associate degree or higher.²⁸ One estimate holds that eliminating the degree gap between underrepresented people of color (including men) and white Americans would produce more than half the degrees needed to meet the 55 percent goal.²⁹

If the 55 percent goal is to be attained, the United States can no longer ignore the fact that, at each level of education, K–12 and higher education, male students from every racial and ethnic background face an educational crisis.

Fig. 10: Postsecondary Attainment of 55- to 64-Year-Olds

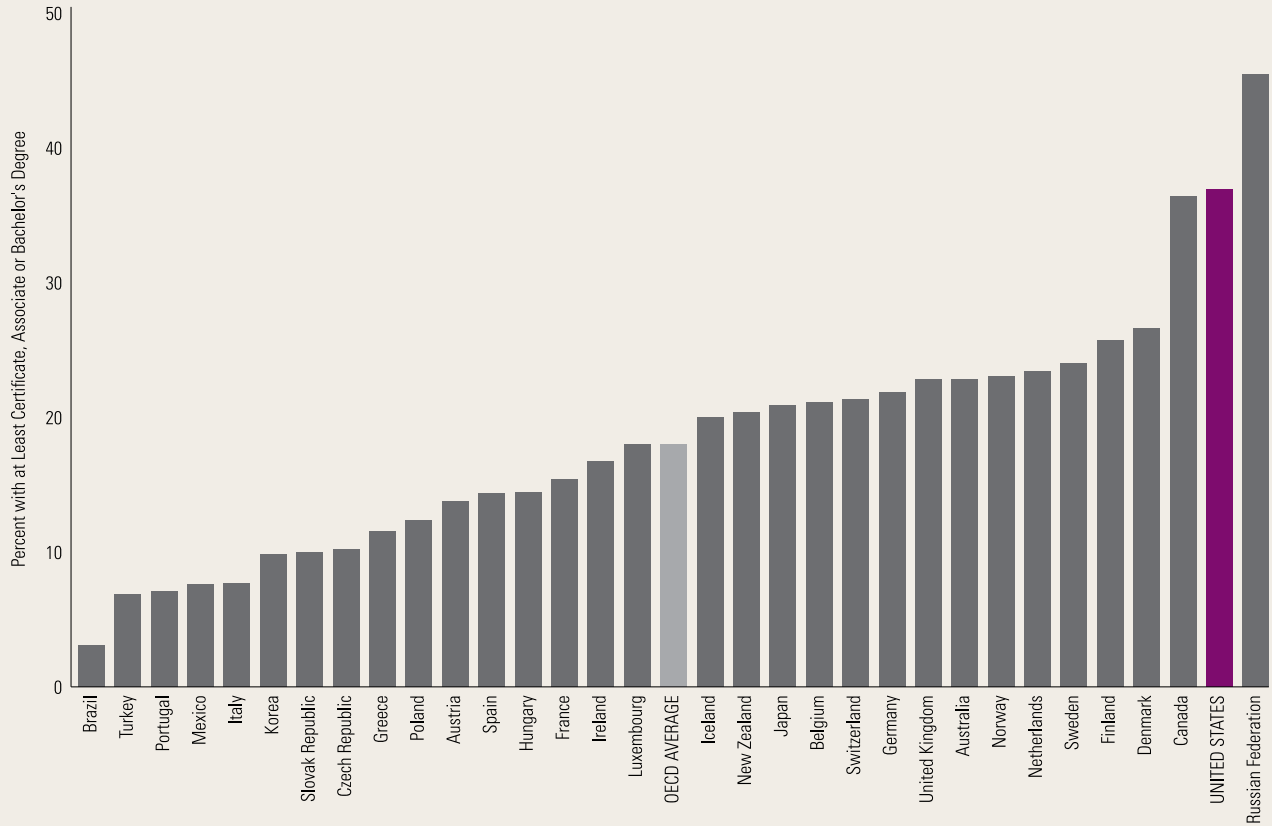
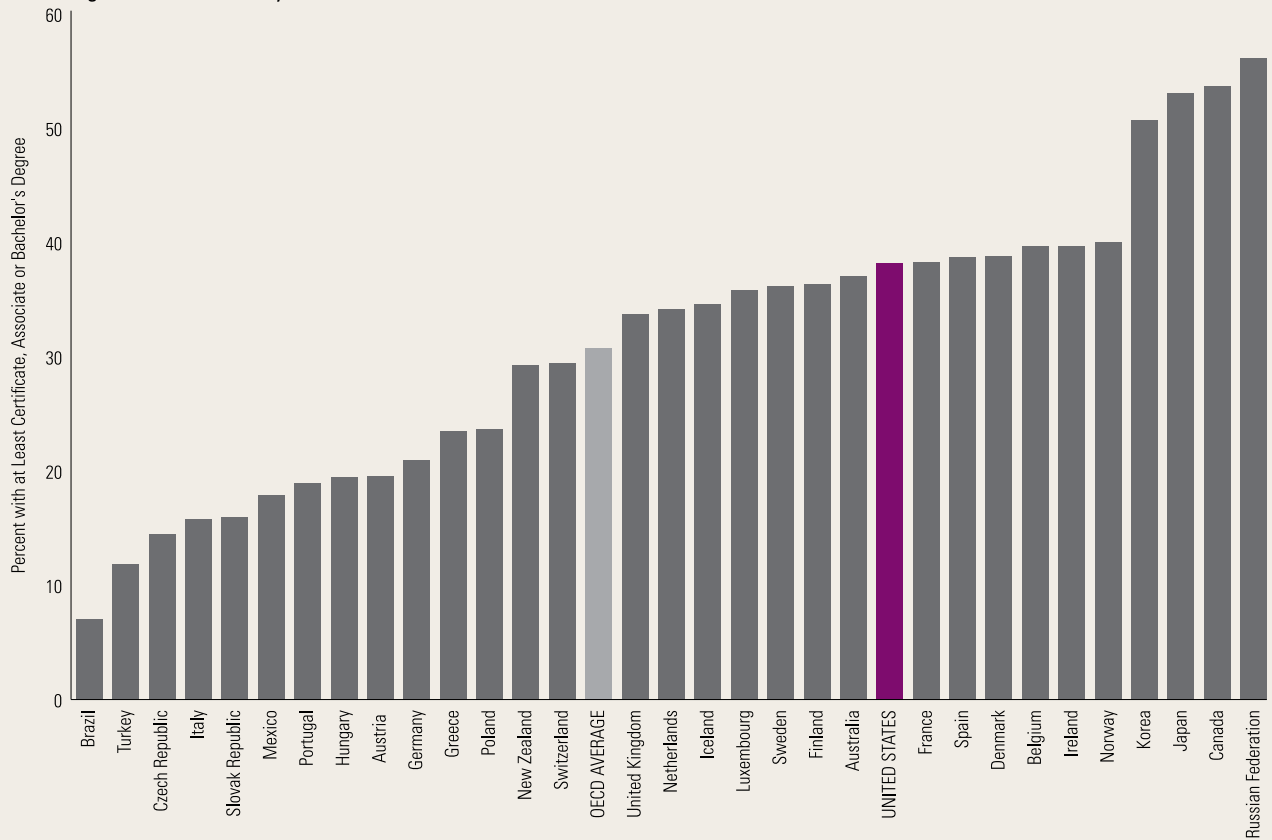


Fig. 11: Postsecondary Attainment of 25- to 34-Year-Olds



Source: OECD 2008 (data reflect 2005 or later)

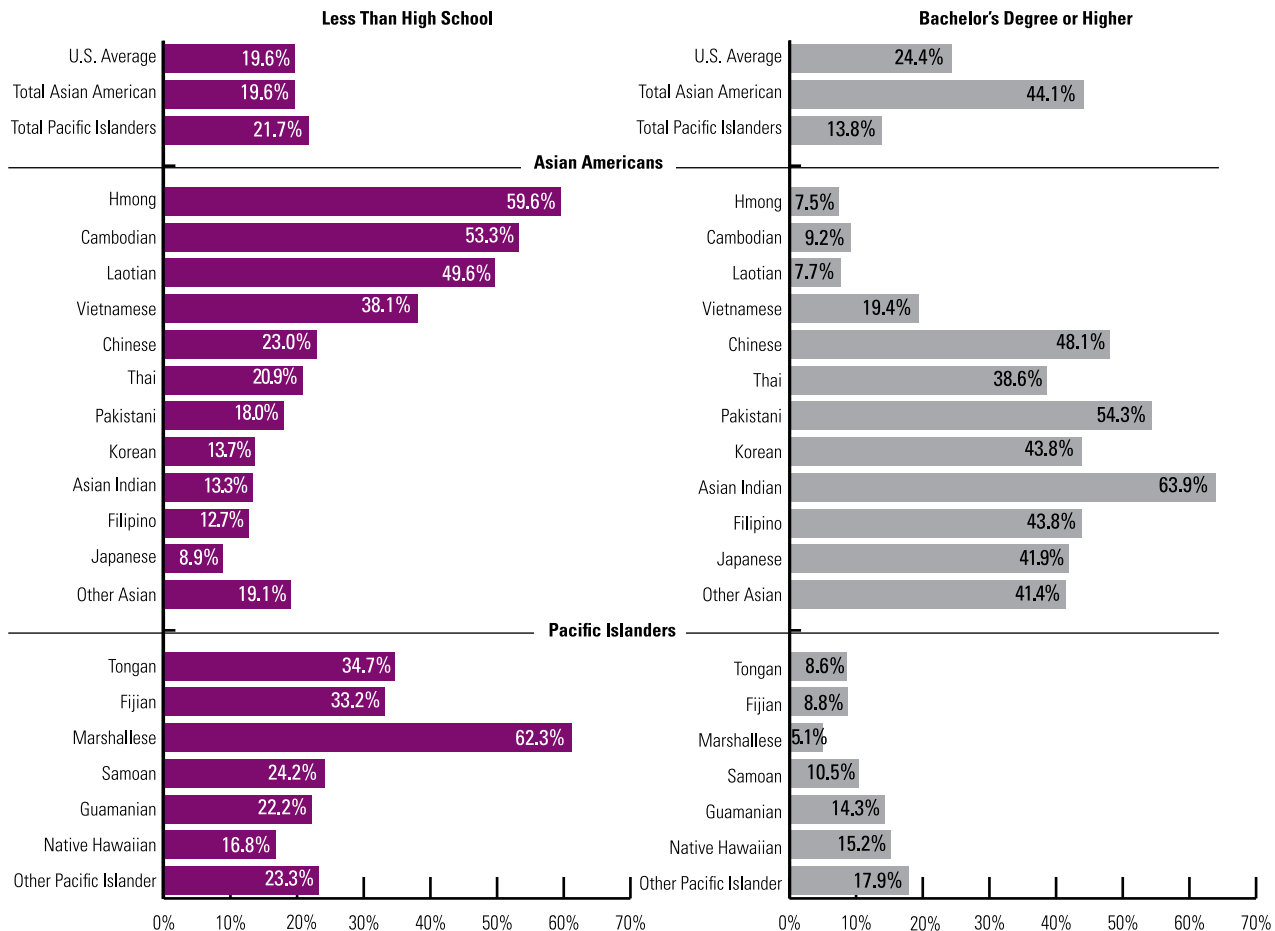
The Asian American and Pacific Islander Experience

Many Asian Americans and Pacific Islanders object strenuously to several ways in which they are perceived. They don't like to be stereotyped as monolithic because that ignores the great diversity within the community. They resent being stereotyped as a "model minority" because that ignores serious disadvantages within the community, and there is a long-held anxiety about being considered the "perpetual foreigner" — as though an Asian American is not an American. Employment preferences have brought many highly skilled and upper-income Asians to the United States, but another significant source of Asian American/Pacific Islander immigration lies in refugee populations and those seeking political asylum.

Significant Participant Observations from the Dialogue Day

- "In a global society, Asian Americans and Pacific Islanders have a lot to offer."
- "Why do girls outperform boys in these communities? Cultural restrictions and gender roles may help Asian American and Pacific Islander girls academically. They can't go out at night; they might as well study."
- "Asian Americans are overrepresented in the top scores, and they're overrepresented in the bottom scores also. It's true across the board."
- "Between 30 percent and 75 percent of the people from Singapore, Taiwan, Japan and India tend to arrive here under employment preferences. But between 80 percent and 90 percent of immigrants from Cambodia, Laos and Vietnam were refugees seeking political asylum."
- "Many Americans don't understand the variety of ethnic groups contained in the term Asian American/Pacific Islander. The U.S. Census recognizes 48 categories under that umbrella term."

Fig. 12: Educational Attainment, Asian Americans and Pacific Islanders, 2000



Note: Percent distribution of population 25 years and older.
Source: U.S. Census Bureau, Summary File 1, 2000.



Chapter 3:

Where to Turn Next

“Waiting for a Miracle is James Comer’s book that argues we’re looking for a miracle if we expect schools alone to solve the problems of black males. He argues that only through a national focus on supporting black youth, linking them to community organizations, and providing jobs can we hope to eradicate the ‘designated loser label’ that plagues our youth.”

— Participant, Dialogue Day on African American Males

A crisis exists and is acute for young men of color at both the K–12 level and the postsecondary level. This concluding chapter identifies common features of promising programs and lays out next steps for

continuing the conversation and moving an agenda forward to improve the achievement of minority men. We must encourage public discussion, support research and promote best practices.

Models for Progress

As the scale of the challenge facing young men of color has become better understood, many schools, universities, foundations and community groups have responded with efforts directed at meeting the needs of these young men. About a dozen of these programs are described on the following pages. Whichever minority community these model programs are directed at, they have several features in common.

Mentoring. The emphasis on mentoring in these programs is notable. For instance, one of the three major program elements in Puente lies in finding mentors to encourage Hispanic students to finish a four-year degree. Call Me MISTER depends on a cohort system (to provide ongoing companionship and support) and an academic support system to see that the MISTERS have mentors — and that the MISTERS will, in turn, become mentors for disadvantaged students in elementary schools. Adult mentors are also a major part of the XY-Zone program in Texas, SafeFutures Youth Center’s programming for young Asian and Pacific Islander men in Seattle, The Chinese Mutual Aid Association’s boys’ programming in Chicago, and the Eagle Academy’s Saturday workshops in New York.

Partnerships. Practically all of these efforts are built on partnerships. The Harlem Children’s Zone could not exist without support from foundations and the business community. Hispanic Heritage Awards rely on recognition ceremonies and placement opportunities with local businesses. Call Me MISTER is a consortium of higher education institutions in South Carolina and five nearby states. The American Indian College Fund provides support for individual Native Americans and also serves as a resource for the unique set of tribal colleges serving the Native American community. Unless the University of California System and the community colleges of California were willing to work together, the Puente Project could never provide the services it offers to minority students across California. Partnerships and collaboration are essential.

Male Role Models. Male role models may simply be another way of saying “mentors,” but in some of these programs, providing the role model may be the most significant element in the program. It is clear from the name (Mentors Instructing Students Toward Effective Role Models) that providing a role model of a disadvantaged male who successfully completed college and became a teacher is the central focus of Call Me MISTER. The program was built out of the observation that some 80 percent of teachers are women — and that too many minority boys rarely see an impressive, professional male adult in their communities or their

schools. Call Me MISTER sets out to turn that around — as does the XY-Zone program, the Eagle Academy for Young Men, the Harlem Children’s Zone and, SafeFutures Youth Center.

Single-Gender Schooling. The Eagle Academy for Young Men duplicates an educational approach that was (and is) widespread around the world and in religious education: single-sex schooling. One does not have to hold that single-sex schooling is for everyone to believe that it might be a highly desirable learning environment for many young men (and young women). It is entirely conceivable that some students would find single-sex programming useful, just as others would not. Such approaches might be particularly appropriate for disadvantaged boys of color — since it removes at least one distraction from their lives. Certainly that is the motivation behind the establishment of the Eagle Academy, a program that appears to be highly successful.

Wraparound Services. Building on the perceptions of James Comer, the College Board’s earlier reports, and the recommendations of the “bigger and bolder” task force, several of these models anticipate the Obama administration’s emphasis on community services in the most challenged neighborhoods. The “conveyor belt” of powerful experiences in the Harlem Children’s Zone is especially noteworthy here — prenatal care, classes in parenting, work skills training, and a variety of social services and community-building opportunities in the Harlem neighborhood. The support of the Asian Pacific Fund for community-based and youth organizations in and around the San Francisco Bay area suggests support for several similar efforts.

The following programs have been developed by schools, universities, activists in communities of color, as well as foundations and self-help groups. Many depend on local leadership, and several emphasize research as the basis of their efforts.

American Indian College Fund

The American Indian College Fund provides scholarships and other support for American Indian students. The fund

disburses approximately 5,000 scholarships annually for American Indian students seeking to better their lives through continued education. As part of its support of the tribal colleges, the fund also provides support for other needs at the schools ranging from capital support to cultural preservation activities.

Asian Pacific Fund

Concerned that one in five Asian American children grows up in poverty and that 17 percent of dropouts in the San Francisco Bay Area are of Asian origin, the Asian Pacific Fund makes grants from an annual campaign and helps donors provide assistance in several key areas: college scholarships, health education and childhood obesity, program support for community service agencies, immigration and naturalization counseling, and youth services.

Agencies targeted include schools enrolling large numbers of Asian American and Pacific Islander children, Cambodian, Vietnamese, Filipino, Chinese and Japanese youth and community agencies. The fund's finances help support everything from oral history projects and community educational outreach through film, to home repairs, naturalization assistance, strengthening of community boards and youth counseling. The fund's "Growing Up Asian in America" essay and art contest involves hundreds of K–12 students in nine counties surrounding the Bay Area, helping develop writing and artistic talent and providing an outlet for expressing pride in one's Asian heritage.

Call Me MISTER

Call Me MISTER (Mentors Instructing Students Toward Effective Role Models) is a program run by Clemson University in South Carolina that directly addresses the shortage of males in teaching. By providing support so that young men can obtain a bachelor's degree and a teaching credential, the program expects each MISTER to teach for one year for each year of support. The program recruits young high school men from underserved, disadvantaged and at-risk communities and expects them to return to these schools. The project provides:

- Tuition assistance through loan forgiveness programs.
- An academic support system to help assure student success.
- A cohort system for social and cultural support.

Participating academic institutions include 13 colleges in South Carolina and five partner universities in Florida, Georgia, Missouri, Pennsylvania and Virginia.

Further information: www.clemson.edu/hehd/departments/education/research-service/callmemister

Chinese Mutual Aid Association's BBB Program

Chicago's Chinese Mutual Aid Association (CMAA) offers a number of after-school programs for toddlers, children and adolescents. Of particular interest is the Boys Breaking Barriers (Triple B) program, an effort to increase the self-esteem and leadership skills of boys within the Uptown and neighboring communities. Meeting twice weekly and serving youth 12 to 18 years of age, the program is designed to articulate and explore issues important to young men in a manner geared toward their interests, to increase their self-confidence, to improve their interpersonal communication skills, and to build and sustain a support network. BBB features a mentoring program that brings adult mentors and young people together regularly as part of the BBB program.

A nearly identical program is also operated for girls and young women, ages 12 to 18 — Young Women Warriors (YWW).

Further information: www.chinesemutualaid.org/youth

Summer Day Camp. In addition to the BBB and YWW programs, CMAA offers a seven-week summer day camp annually that serves 60 youth ages 5 to 12. The camp focuses on educational sessions: math, reading, writing and spelling. In the afternoon, the children engage in planned activities, which include arts and crafts and sports. The camp also promotes leadership and teamwork skills among 13- to 18-year-olds by promoting efforts to help them plan and lead activities.

Eagle Academy for Young Men

The Eagle Academy for Young Men is a grade 9–12 public school for boys that seeks to create citizens of integrity through a partnership between students, administrators, teachers, parents, mentors and community supporters. It stresses academic excellence, leadership, character development, mentoring, integrity and community service.

The Academy emphasizes leadership and character development with an academically rigorous curriculum that includes AP classes, exposure to cultural institutions and colleges and universities, and professionals as mentors. It also requires an Academy “contract,” which sets clear standards for behavior, personal accountability and personal responsibility. Each student signs the contract, which is read at the opening day convocation, as a reaffirmation of the students’ commitment to themselves and the school’s mission.

The Academy is sponsored by 100 Black Men, Inc., a community-based organization of minority professionals, which also provides a Saturday Institute offering academic and life-skills training.

Further information: www.eagleny.org/home.aspx

Harlem Children’s Zone

The Harlem Children’s Zone is one of the most extensive community-school collaborations in the history of the United States. It is a remarkably ambitious venture. It boasts that although a black boy born in 2001 stood a 33 percent chance of going to prison, the same child stood a 100 percent chance of being on grade level in kindergarten for the sixth straight year if he attended the Harlem Gems preschool. HCZ is a unique, innovative, community-based organization offering education, social services, and community-building services to children and families. It wraps a comprehensive array of child and family services around schools in an entire neighborhood — parenting classes, job training, health clinics, charter schools — convinced that schools reflect what is going on in the communities around them. Many of the thousands of students in these schools show impressive achievement gains.

HCZ replaces the “pipeline to prison” (seven neighborhoods in New York City provide 75 percent of the state’s prisoners, according to participants in the African American Dialogue Day) with a “conveyor belt” of good experiences: prenatal programs for mothers, foreign languages in preschool, charter schools with longer school days and years, psychological and financial counseling for parents, alternatives to hitting children for discipline, summer camps, a community center, truancy prevention programs, and after-school programs in the arts, computers and karate.

The program’s sponsors argue that spending an additional \$3,500 per child on these services annually is a lot cheaper than the \$50,000 it costs to keep the same child behind bars.

Further information: www.hcz.org

Hispanic Heritage Foundation

The Hispanic Heritage Foundation annually supports Youth Awards to honor young Latino leaders with grants for their college education. The awards are open to graduating seniors with a 3.0 GPA. Award categories target Academic Excellence, Business, Education (future teachers), Engineering and Mathematics, Journalism, Leadership and Sports. The awards touch 12 regions across the country, from Los Angeles to New York, with three recipients from each region.

Further information: www.hispanicheritage.org/about.php

Hispanic College Fund

The Hispanic Youth Institute of the Hispanic College Fund inspires Hispanic high school students to achieve a college education, pursue a professional career, and invest in the community as volunteers and leaders. The institute holds several four-day, three-night symposia, during the summer on college campuses. In 2009, the symposia were held in New Mexico, Maryland, Texas, Virginia and in Los Angeles and the Central Valley area of California. Students get a chance to compete for scholarships, while learning how to apply for and pay for college, meet college admission representatives, and think about their careers. Throughout the following year, the Youth Institute follows up with information

to help the symposia participants meet their goals.

Further information: www.hispanicyouth.org

The Puente Project

The Puente Project is an award-winning program that for more than 25 years has improved the college-going rate of tens of thousands of California's educationally underrepresented students. A collaboration between the University of California and the California Community College system, it aims to increase the number of educationally disadvantaged students (many Hispanic) who enroll in four-year colleges and universities, earn degrees and return to the community as mentors to and leaders of future generations. The program is interdisciplinary in approach, with writing, counseling and mentoring components.

The program now involves 33 high school sites and 59 community college sites throughout the state. Puente staff train high school and community college instructors and counselors to implement a program of rigorous instruction, focused academic counseling, and mentoring by members of the community. The model provides students with individual, culturally sensitive, academic and career counseling designed to help each of them graduate and enroll in a four-year institution. Puente's staff training currently benefits about 14,000 students annually. Puente is open to all students.

Further information: www.puente.net

SafeFutures Youth Center

SFYC aims to create a caring extended family atmosphere and provide the highest-quality services to fully develop the potential of everyone who enters. Of particular interest to Dialogue Day participants are programs such as The Young Men's Group, which encourages culturally diverse young men, ages 14 to 22, to meet weekly to discuss issues they face in their everyday lives. The young men strive to become advocates for themselves and their community by engaging in dialogue, cultivating respect for self and others, developing self-discipline, and enhancing personal growth with the intent of being assets to the community. Aggression Replacement Training (A.R.T.) provides creative ways to help youth attach

words to feelings in dealing with aggression in group settings, while practicing conflict resolution and moral reasoning techniques in confrontational situations. Other programs encourage mentoring, tutoring and homework completion, youth leadership and community building, and resiliency training to avoid becoming trapped by drugs and violence.

Further information: www.sfyc.net

Tribal Colleges

In the wake of the Native American self-determination movements of the 1960s, tribal leaders realized that reversing centuries of misguided and failed federal education policies would require them to take control of the direction of education for Native Americans. In 1968, the Navajo Nation created a first-of-its-kind educational institution — a college controlled by the tribe, located on the reservation and established specifically to provide higher education for tribal members.

With that great event, the tribal college movement was born. Since then, the number of tribal colleges has grown to more than 30, located in 12 states and serving more than 250 Native American Nations from every geographic region in the United States.

Tribal colleges are beacons of hope in the communities they serve. These institutions are vital to Native Americans and beneficial to the country as a whole because they help Native communities in the fight against poverty. At the same time, tribal colleges preserve language and culture by integrating these important elements into their curricula. With the vast majority of tribal colleges located on or near reservations, they provide opportunity and access to postsecondary education where once there was none. Offering accredited degrees while keeping Native American culture and tradition at the heart of their curricula, tribal colleges are changing the face of Native American education.

XY-Zone

The XY-Zone (denoting the male chromosome) is a Community in Schools program that operates in six Central Texas high schools enrolling large numbers of young Hispanic students. It works with male teens to help prepare them for success in school and life by emphasizing responsibility and community awareness, by providing health information, and supporting positive relationships with parents, peers, adult mentors and partners.

The XY-Zone provides participants with job readiness services, support groups, mentors, community service projects and peer education. The program facilitates group discussions around issues associated with men's health information and adolescent pregnancy. Of 4,000 students that Communities in Schools served in 2004, 97 percent remained in school, 90 percent advanced to the next grade level and 88 percent improved their grades.

Further information: [www.cisaustin.org/
page-xy-zone.cfm](http://www.cisaustin.org/page-xy-zone.cfm)

Native Americans in the United States

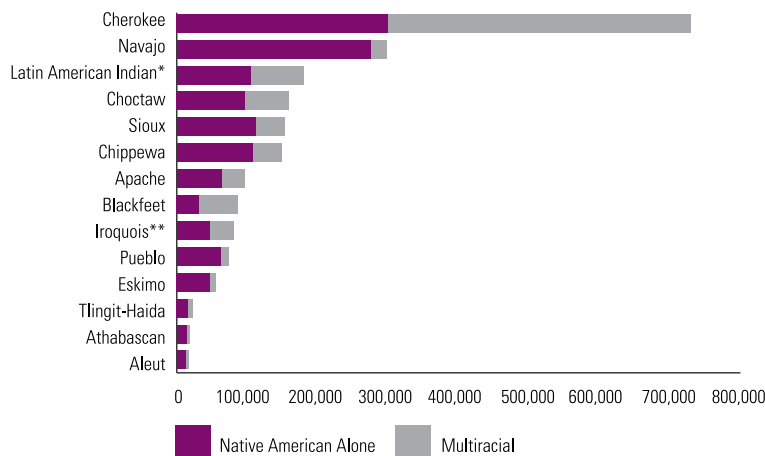
Native Americans hold multiple citizenships. In some cases, they are citizens first of their tribal nations and then of the United States. Many are members of tribes with independent and sovereign treaty rights with the United States. The complexity of the tribal and Native American social structure is rarely appreciated, but it involves more than 560 tribal entities recognized by the U.S. government, Native Americans both on and off reservations, and those who are recognized by the U.S. and those who are not. Educational structures are equally complex. Some students are enrolled in regular public schools as well as parochial, but many are in Bureau of Indian Education schools. BIE is responsible for funding 184 elementary and secondary schools, 61 of which are operated by BIE (with the remainder operated by tribes). Meanwhile, 32 tribally controlled colleges and universities have been created to improve Native American education opportunities.

Significant Participant Observations from the Dialogue Day

- *“This is probably the first meeting of its kind involving all of us about what’s happening with our young men. It is badly needed.”*
- *“There are 34 different tribes on the campus of the University of North Colorado. There are 22 tribes in Arizona, alone. We need tribal-specific responses.”*

- *“I am an advocate for tribal colleges because that is where the hard work is being done. We need educational leaders who understand the importance of ceremony, song and dance. What happens to our culture when our ceremonies, songs, prayers and dance are gone?”*
- *“This isn’t about programs. It’s about rediscovering identity. I don’t want some white guy telling me how to be an Indian.”*
- *“We need to define sovereignty as a huge issue in Indian communities. Without sovereignty, we are just brown-skinned people along the highway.”*
- *“Western and Native learning styles are like the Macintosh® and PC. Indians are the Macs. Tribal colleges offer kids the software that fits their learning style.”*
- *“The most important thing moving forward is to articulate the need for these young people to rediscover who they are as men.”*
- *“I don’t have enough ‘me’ left to save kids one at a time. Blaming others for our problems is counterproductive, even if we’re right. How do we change systems so we can save lots of kids?”*
- *“If Martin Luther King had waited for research, buses in Alabama would still be segregated.”*

Fig. 13: Largest Native American and Alaska Native Tribes by Self-Identified Members, 2000



Source: NCES 2008 (NCES 2008-084)

*Respondents identifying Latin American Tribe such as Mayas

**Language confederacy including six federally recognized tribes

Conclusion

Each of the Dialogue Day sessions featured presentations about model programs that provide reason for hope. Because of the difficult nature of the conversation, Dialogue Day participants avoided an attitude of defeat and despair, confident that this situation can be corrected. Their optimism for the future often evolved from their understanding of the benefits of best practices. This report includes several of these practices, which can be incorporated into a policy and research agenda.

The Dialogue Day discussions suggest that policymakers at the federal, state and local levels, as well as foundation and community leaders, can build on the ongoing school reform movement with a number of action steps to improve educational outcomes for young men of color:

- The federal government, foundations and concerned organizations should convene a national policy discussion about these issues to heighten public awareness and explore policy options to improve the performance of young men of color.
- The federal government, foundations, and civic and community organizations should fund and support additional research to explore and clarify issues that have an impact on minority male achievement.
- K–12 schools, colleges and universities, and state higher education coordinating bodies should forge partnerships to help males of color get ready, get in and get through college.
- The states, federal government and foundations should identify and “scale up” the most successful model programs designed to ensure the success of males of color by funding their replication and expansion.

With a genuine and sustained public and political will for change, the nation can create a campaign that supports world-class educational experiences for millions of young men of color. Only with a dedicated, long-term campaign can we begin to dismantle the barriers that prevent so many millions of men from contributing to our economic and social good, and from achieving their own personal and professional goals and aspirations.

Appendix A

Participants in the College Board's Dialogue Days

African American Dialogue Day

April 23, 2008, Los Angeles, Calif.

Col. John Archield	ROTC Program, Prince George's County Public Schools, Maryland
David Banks	Eagle Academy for Young Men, New York, N.Y.
Gloria Boutte	University of South Carolina
Kevin Cokley	University of Texas, Austin
Odie Douglas	Lodi Unified School District, California
Kevin Fields	Louisville Urban League, Kentucky
Kevin Foster	University of Texas, Austin
Edmund T. Gordon	University of Texas, Austin
Edmund W. Gordon	Teachers College, Columbia University, New York
Irving Hamer Jr.	The Millennium Group, New York
Edison Jackson	Medgar Evers College, New York
Roy Jones	Clemson University, South Carolina
Michael Nettles	Educational Testing Service, New Jersey
John Robinson	Houston Area Urban League, Texas
Aaron Thomas	National Urban League, New York, N.Y.

Hispanic and Latino Dialogue Day

May 21, 2008, Chicago, Ill.

Lupe Andrade	Rialto Unified School District, California
Gonzalo Avila	Hughbanks Elementary School, Rialto, Calif.
Kristin Boyer	Texas Guaranteed Student Loan Program, Austin
Nolan Cabrera	University of California, Los Angeles
Frances Contreras	University of Washington
Oscar de la Torre	Pico Youth and Family Center, Santa Monica, Calif.
Debra Duardo	Los Angeles Unified School District, California
Julie López Figueroa	California State University, Sacramento
Ana Sol Gutierrez	District 18, Montgomery County, Md.
Aida Hurtado	University of California, Santa Cruz
Henry Ingle	San Diego Community College District, California
Wilfredo Laboy	Lawrence Public Schools, Massachusetts
Aliber Lozano	AVID, San Diego, Calif.
Ruben D. Olivarez	University of Texas, Austin
Felix Ortiz	51st Assembly District, New York
Alex Perilla	Arizona State University

Luis Ponjuan	University of Florida
Patty Porter	Truckee Meadows Community College, Nevada
Robert Rivas	Encuentros Leadership of North San Diego County, Calif.
Tomás Rodríguez	University of South Florida
Victor B. Saenz	University of Texas, Austin
Edna Vega	College Board Schools, New York
Rhina Villatoro	National Hispanic Caucus of State Legislators, Washington, D.C.

**Asian American and Pacific Islander Dialogue Day
September 19, 2008, San Francisco, Calif.**

Gale Awaya McCallum	Gates/Asian Pacific Islander American Scholarship Fund, Washington, D.C.
Frank Chong	Laney College, California
David Ga'oupu Palaita	University of California, Berkeley
Shirley Hune	University of Washington
David Mineta	Jefferson School District, San Francisco, Calif.
Fuifuilupe Niumeitolu	Education is Powerful, San Francisco, Calif.
Judy Sakaki	University of California
Phoumy Sayavong	Oakland Unified School District, California
Sorya Svy	SafeFutures Youth Center, Seattle, Wash.
Robert Teranishi	New York University
Khatharya Um	University of California, Berkeley
Soumary Vongrassamy	Southeast Asia Resource Action Center (SEARAC), Washington, D.C.
Deborah Wei	Folk Arts–Cultural Treasures Charter School, Philadelphia, Pa.

**Native American Dialogue Day
September 23, 2008, Denver, Colo.**

Lee Bitsoi	Harvard University
Ferlin Clark	Diné College, Arizona
Karen Francis-Begay	University of Arizona
Matt Gianneschi	Colorado Governor's Office
Norbert Hill	College of Menominee Nation, Wisconsin
Ernest House	Colorado Governor's Office
Denny Sparr Hurtado	Indian Education Director, State of Washington
James Larimore	Swarthmore College, Pennsylvania
Solomon Little Owl	University of Northern Colorado
Iris PrettyPaint	University of Montana
Jarrid Whitney	Santa Clara University, California
Richard Williams	American Indian College Fund, Denver, Colo.

Appendix B

Note on Data and Definitions

In this report, the term *minorities* refers to people of color: African American, Hispanic, Asian American, Pacific Islander, and American Indian and Alaska Native. Although reporting conventions often include Pacific Islanders within a broader category of Asian Americans, this document makes an effort to distinguish between the two.

Although we may not have been entirely successful in this effort, throughout the report we try to respect the conventions of the U.S. Bureau of the Census in collecting data for the 2000 Census. That is to say, when the data are available, we try to distinguish between the following classifications:

- **White.** A person having origins in Europe, the Middle East, or North Africa, including people who indicate their race as “white.”
- **Black or African American.** A person having origins in any of the nations of Africa, including people who indicate their race as black or African American.
- **American Indian and Alaska Native.** A person having origins in the original peoples of North and South America (including Central America) and who maintain tribal affiliation or community attachment.
- **Asian.** A person having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent including Cambodia, China, India, Japan, Korea, Malaysia, the Philippines and Vietnam.
- **Hispanic or Latino.** A person having origins in Spain, the Spanish-speaking countries of Central or South America, the Dominican Republic, Puerto Rico, and Cuba.
- **Native Hawaiian and Other Pacific Islander.** A person having origins in any of the original peoples of Hawaii, Guam, Samoa or other Pacific Islands.
- **Other race.** Includes all other responses not included in the categories above, when respondents wrote in entries such as multiracial, mixed, and the like.
- **Two or more races.** People may also choose to provide two or more races by checking two or more race response boxes or by write-in responses.

It needs noting that this effort involved no original data collection or analysis of raw data files at the U.S. Census, the U.S. Department of Education or elsewhere. It relied entirely on published information, which, while useful, was frequently incomplete. So, for example, some published reports are very explicit in including data on “other races” or “two or more races,” but most ignore these categories entirely. Throughout this report, we note that it is difficult to disaggregate Pacific Islanders from Asian Americans. For the most part, the term Asian American can be assumed to include Pacific Islanders, but on occasion it is not clear that is true.

An equally serious issue from the perspective of this effort is that it is often hard to disaggregate data by gender in most of these written reports. This is a problem in the database that requires long-term attention, as the report suggests in its concluding section. It also became an issue during the Dialogue Days. While participants had been convened to discuss the challenges facing young men of color, quite frequently the discussion turned on issues equally applicable to women of color. That is not entirely a shortcoming, but it meant that maintaining a focus on young men in these conversations was often difficult.

Appendix C

Acknowledgments

The College Board and the Center on Innovative Thought want to express their appreciation for the contributions of many individuals and organizations whose assistance made this report possible.

Our first acknowledgment goes to the remarkable collection of individuals, all scholars, classroom professionals or activists, who participated in the Dialogue Days and helped us think through these issues. All are listed in Appendix A. We are deeply in their debt.

We especially want to thank several of the Dialogue Day participants who reviewed an earlier draft of this document: Lee Bitsoi, Harvard University; Tomás Rodríguez, University of South Florida; Fuifulupe Niumeitolu, Education is Powerful; Robert Teranishi, New York University; Khatharya Um, University of California at Berkeley; Victor Saenz, University of Texas at Austin; Edmund T. Gordon, University of Texas at Austin; Gloria Boutte, University of South Carolina; and Gale Awaya McCallum, Gates Foundation Asian/Pacific Islander American Scholarship Fund. Others who provided very useful reviews of earlier drafts included George Cushman of the Hispanic College Fund, Hal Smith of the National Urban League, and Stephen Handel, Alan Heaps, John Lee, Patricia Martin, Thanos Patelis, Christen Pollock and Tom Rudin of the College Board.

We received impressive professional support from Ronald Williams, former president of Prince George's Community College, currently vice president of the College Board, in leading this project. Williams was ably assisted by Adriana Flores, Shelley Arakawa, Marilyn Cushman and Karen Shelley in this examination of the educational needs of men of color. We also want to acknowledge the work of James Harvey of James Harvey & Associates, Seattle, Wash., in pulling together the discussions at the Dialogue Days and drafting and editing this document.

Appendix D

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Appendix E

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- 2 Child Trends DataBank, 2004.
- 3 Thomas G. Mortenson, *Educational Attainment and Economic Welfare, 1940 to 2008*. (Oskaloosa, Iowa: Postsecondary Education Opportunity, October 2008, Number 196), 4.
- 4 See Appendix B for discussion of categories used to collect and present data.
- 5 "An Older and More Diverse Nation by Midcentury," Press Release dated August 14, 2008, from the U.S. Census Bureau (CBO 08-123).
- 6 National Center for Education Statistics, *Digest of Education Statistics*, 2007, Table 16.
- 7 Cunningham, *Information Brief: Educating Men of Color* (Washington, DC: Institute for Higher Education Policy, 2006); Hune and Takeuchi, *Asian Americans in Washington State*; CARE, *Asian Americans and Pacific Islanders — Facts, Not Fiction: Setting the Record Straight*. (New York: The College Board, 2008); and NCPPHE, *Income of U.S. Workforce Projected to Decline*.
- 8 Ryu, Table 1, 52.
- 9 *Ibid.* Ryu, Table 1, 52.
- 10 Ryu, Figure 2.1, 5. Ryu includes Pacific Islanders in the term "Asian American," but the 91 percent school completion rate for Asian Americans almost certainly does not apply to Pacific Islander students.
- 11 Ryu, Table 1, xii.
- 12 Ryu, xiii.
- 13 *Status and Trends in the Education of American Indians and Alaska Natives: 2008*, 86. (The track refers specifically to the core academic curriculum recommended by the National Commission on Excellence in Education in 1983 in *A Nation at Risk*, a typical college-preparatory curriculum.) In comparison to the Native American completion rates above, white high school graduates completed such a program at a rate of just 11 percent in 1982, while 53 percent did so in 2005.
- 14 *Status and Trends in the Education of American Indians and Alaska Natives: 2008*, iv.
- 15 National Commission on Asian American and Pacific Islander Research in Education, *Asian Americans and Pacific Islanders: Facts, Not Fiction: Setting the Record Straight*. (New York: College Board, 2008), 5, 13.
- 16 Ryu, 5.
- 17 Ryu, 10.
- 18 Statement made by Dialogue Day participant, Fuifulupe Niumeitolu, May 4, 2009. Niumeitolu, cohort of a San Francisco radio broadcast ("Education is Powerful") and a doctoral candidate at the University of California, Berkeley, went on to say, "In fact, in the realm of higher education, Pacific Islander students' achievements are comparable to those of Native American students."
- 19 The ACE data cited in Figure 6 depended on self-reported Census data from the 2006 *American Community Survey*, an annual sample of households conducted in every American county. An earlier analysis from the Urban Institute reported four-year graduation rates for the high school class that started in 1997 and finished in 2001. The Urban Institute estimate of a national on-time graduation rate of just 68 percent is considerably lower than the ACE figures; however, the Urban Institute analysis confirms significantly lower high school graduation rates for disadvantaged minority students than for white students, as well as lower graduation rates across the board for males, regardless of race or ethnicity. White women enjoy a six-point lead over white men; African American women outperform African American men by 13 points; the differences in favor of Hispanic, Asian American and Pacific Islander, and Native American women over men are 10, 7, and 4 percent, respectively. See Christopher B. Swanson, *Who Graduates? Who Doesn't?* Urban Institute, Education Policy Center (2003).
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- 23 Rondel Thompson and Sophia Parker, "The National Urban League Quality Index," *The State of Black America*, The National Urban League, 2007.
- 24 Bureau of Justice Statistics, *Prison Inmates at Midyear*, 2008.
- 25 Christopher Hartney and Linh Vuong, *Created Equal: Racial and Ethnic Disparities in the U.S. Criminal Justice System*, 2009.
- 26 Both figures are taken from the December 2008 report of the College Board's Commission on Access, Admissions and Success in Higher Education, *Coming to Our Senses*.
- 27 That is to say by attainment of a post high school certificate or two- or four-year college degree. These are difficult comparisons to make since a bachelor's degree in the United States, for example, normally requires four years of full-time study, while one in England normally requires three. In some Canadian provinces, a 13th year of secondary education required for college entry may be considered "tertiary," while in the United States a "prep year" to improve college admission credentials would not. Six- or 12-month certificate programs in the United States should be considered part of postsecondary or tertiary education, but it is not clear that they are included in the OECD U.S. figures, although they appear to be included in the data for many other nations.
- 28 See, for example, Commission on Access, Admissions and Success in Higher Education. *Coming to Our Senses*, (December 2008); National Center for Higher Education Management Systems, *Adding It Up* (November 2007); State Higher Education Executive Officers, "Second to None in Attainment, Discovery, and Innovation," *Change Magazine* (September-October, 2008), and Travis Reindle, *Hitting Home* (March 2007).
- 29 National Center for Higher Education Management Systems, *Adding It Up* (November 2007).

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