
In urban education research, little attention is paid to the effects of race, culture, language, and disability, or to the particular intersection of these issues. The authors of this article lament this fact, given that disability, like race, has been - and continues to be - used as a method of sorting, stratifying, and excluding. As such, they make the following arguments: that the specific intersection of race, culture, language and disability is an urban education issue; that this particular intersection affects students' and their families' search for an equitable education; and that urban educators and service providers should advocate for racially, culturally, linguistically, and economically diverse students and their families. They authors then discuss the implications of the intersection of race, culture, and disability for urban education practice, research, and policy. This article looks at the particular experiences of individuals of colour with disabilities, as they and their families try to navigate American education, special education, and community service systems that are not responsive to their racial, cultural, linguistic, and disability needs.


This quantitative analysis uses multiple regression modeling to try to explain the achievement gap between Black students and all other students in Montréal's private and public secondary schools. Using a theoretical framework developed mainly in the United States, the authors of this study constructed a model to determine whether the achievement gap they found in Montréal’s schools can be explained by the same independent sociodemographic variables that explain much of the gap in American schools. This analysis uses the Ministry of Education in Quebec’s (MEQ) data from 115 private and public, francophone and Anglophone secondary schools in the city, for the 2003 - 2004 academic year. The authors’ seven-step regression model demonstrated that the achievement gap in Montréal’s schools is largely a consequence of the association between the percentage of Black-identified families in a school’s attendance area and the percentage of single-parent, low-income and young families concentrated in the schools. The authors are careful to note, however, that it is not the concentration of Black students in Montréal’s schools that have a negative effect on the schools’ achievement but, rather, the disadvantages that are associated with being Black in Canada.


Using semi-structured interview techniques, document analysis, and Critical Discourse Analysis, the author analyses the assumptions of a first-year secondary school English teacher in an urban school, who professes to teach for social justice. This case study is informed by the view that the term “social justice” is too broad, and possesses too many meanings in multiple contexts, to operationalize a philosophical framework that would inform the entire field of education. Rather, he suggests that by focusing on specific sites where teachers teach for “social justice” - and by investigating those teachers’ assumptions - claims of generality made with respect to the term can be challenged. His intention is not to privilege one view or practice of social justice over others, but to encourage teachers and teacher
educators to have a conversation about what it means to “teach for social justice”, and to look closely at the discourses and power relationships that inform those views and practices.


The author argues that, despite the broad recognition of inequalities in schooling along race, class, linguistic, and gendered lines, efforts to redress those inequalities have largely failed. In the author’s view, this is because the liberalist views shared by most educators in the United States shapes the way they choose to approach the dilemmas of diversity and inequality in education. The two aspects of liberalism that are particularly pervasive among American educators are formal equality and change that is either unneeded, or incremental. Using a “thick description” of Spruce Middle School – which is located in an urban, ethno-culturally diverse district in Utah, and has a reputation for providing an “excellent” education to its largely White and upper middle-class students – the author analyzes the data through the lenses of Critical Race Theory. She showcases the mechanisms by which liberal, normative assumptions about “diversity”, “equality”, and “social justice” reinforced a White hegemonic status quo within the school, at the expense of the handful of English Language Learners whom the school still serves.


Inspired by the wealth of research about university students’ resistance courses in multiculturalism and other forms of equity, this paper describes two mixed-methods studies that examined the preconceived notions of privilege and oppression of 196 undergraduate students’ enrolled in a multicultural education course. The specific research questions were: 1) how do students define these two terms?; 2) based on their definitions, do they consider themselves to be privileged or oppressed?; and 3) how do they view others with respect to these two terms? The first study asked students to state whether they thought they were privileged or oppressed, and then to write a brief paragraph explaining their answer. The second study asked students to rate the personal narratives of four non-gender- and ethnicity-specific, hypothetical characters, based on privilege, oppression, and other relevant categories (such as perceived socioeconomic status). Overall findings indicated specific ways in which White students, particularly those who were also male, viewed privilege and oppression differently from non-White students (particularly those who were also female).


This article argues for a reframing and a re-conceptualization of the urban-suburban divide, such that it can inform the options and possibilities for transformative practices in urban schools. The author maintains that, in order for urban educators and researchers to understand “the urban”, its relationship with the suburban needs to be conceptualized, explored, and analyzed as being mutually constitutive. A static notion of “urban” is fallacious; what is needed is a more comprehensive understanding of the
ideological and material reality of the urban, one that effectively takes into account the contestations that frame our perception of what it means. Speaking directly to the Canadian context, the author argues that our conceptions of the urban-suburban divide have been influenced heavily by American media, despite the fact that urban realities in Canada are not the same as those in the United States. Still, Canada’s urban spaces are marked by racial and economic inequalities that must be addressed if those spaces, and the schools that inhabit them, are to become sites of equity and social justice. The author suggests that a more collective, community-focused form of educational leadership is one way in which to achieve this goal.


The authors of this paper contend that students’ reliance on their “opinion” to dismiss equity-based theoretical frameworks or points of view is more than a knee-jerk response to new or challenging ideas: rather, using opinion in this way is a sophisticated discursive strategy. It raises a set of interrelated knowledge claims that, collectively, uphold existing unequal relations of power. More specifically, opinion is a rhetorical device that can be used to avoid focusing on one’s positionality, and to counter claims of inequality; in effect, it destabilizes such claims and reasserts dominant knowledge and values. By focusing on examples from the literature, and from their own experience of teaching equity-oriented courses in post-secondary settings, the authors discuss how opinion serves to legitimate unequal power relations, before challenging the discursive authority that opinion offers. They conclude by stating that they are not interested in their students’ opinions, prima facie; rather, they are interested in having students examine and explore critically their opinions. This activity is particularly important in the context of pre-service teacher education, where there is often a fair amount of resistance to equity and social justice oriented values.


This paper puts forth the notion of “collateral impact” to explain the persistent pattern of low academic performance in economically-disadvantaged schools. The author defines “collateral impact” as the effect(s) of externalizing or internalizing behaviours by one student on her/his classmates. He hypothesizes that these behaviours can and do negatively influence the overall learning and attainment of the other children. He further hypothesizes that since problems with behavioural and mental health are strongly correlated with low socio-economic status, the incidence of collateral impact is greater in schools that have large numbers of students from lower socio-economic backgrounds. Therefore, the academic achievement of students without behavioural or mental disorders in such schools will be disproportionately affected by the collateral impact of students with these disorders, thereby contributing to the consistently poor academic achievement levels of the school, overall. Data for this paper are drawn from several sources: 1) a thorough review of the relevant literature; 2) administrative data from the Office for National Statistics in the UK, and focuses on the eight English “core cities” where overall academic performance drops during Key Stage One of primary school, and remains poor thereafter; and 3) a small pilot survey on behaviour and academic achievement among five- and six-year-olds in low-performing primary schools in those cities.

The author of this article argues that engaging in a transformative teaching practice (i.e. “getting to we”), wherein teachers and students learn from each other, is necessary for learning about what it means to be a successful teacher in urban schools. She takes her understanding of “transformative” from Mezirow, et al., who suggest that transformative learning is thought to effect deep, personal change that shapes the learner and creates a shift in their perspective. Thus, her research project was concerned with how beginning teachers articulated what it was like to teach in an urban setting, and what transformations/ transitions occurred (or not) during this process. This focus is deliberately different from asking how teachers teach in urban schools: what matters here are the perceptions and lived experiences of new teachers as they navigate the complexities of teaching in such a setting. The participants of this study included nine primary participants, from whom data were collected over the course of eleven months, and eighteen secondary participants, who were interviewed to explore more deeply the range of the emerging theoretical concepts related to learning to teach in an urban setting.


This is a qualitative case study of how one elementary school teacher’s interpretation of culturally relevant pedagogy conflicted with her students’ ideas about their own, and others’, cultural and racial positionings. The research site was a highly diverse classroom of grade four and five students; the research project focused on a Social Studies assignment, for which the students were to research, write, and publicly display information about some aspect of their cultural heritage. The assignment culminated in two major events: one was a “Family Culture Night”, where parents and family members looked at the children’s work and shared a potluck dinner; and the other was a poster fair during school hours, where students from other classrooms were invited to look at and discuss the projects. It was during this event that tensions arose, as some of the other students challenged their peers’ “right” to claim a given cultural heritage. This prompted a class discussion after the poster fair, in which racial constructions - and their assumed stability - were critiqued by the students, many of whom were bi- or multi-racial. The authors suggest that this discussion signifies the importance of engaging explicitly with race in pedagogies that claim to be relevant to students’ lives and to foster critical perspectives.


In both pre- and in-service teacher education, reflective practice is considered to be the *sine qua non* of professional development. The authors of this article argue that this is problematic, because “reflective practice” is a *descriptive* term for the process of being apprenticed to any meaningful activity; the term doesn’t allow for the dissection or instruction of the process, itself. As such, “reflective practice” in teacher education and development has become part of a technical-rational discourse that presumes it to be an ability or skill that can be taught, evaluated, and shared. The authors question this assumption, and suggest that rather than asking *how* reflective practice can – or should be – taught, teacher educators should recognize that all human practices involve reflection and, therefore, they should be asking within which practices reflection is occurring, and how it is occurring.

The goal of this article is to illuminate the challenges faced by urban educators as they implement culturally relevant pedagogy (CRP) in their classrooms, and to highlight the link between CRP and other social justice pedagogies. The specific research questions were: 1) how do urban educators understand the meaning of teaching for social justice?; and 2) what does teaching for social justice in urban classrooms involve? Semi-structured interviews were conducted with seven urban educators who had been identified by the authors’ colleague as having an interest in CRP and related issues of social justice. With respect to implementing social justice pedagogies, several themes emerged from the data, including sociopolitical consciousness, sense of agency, and the development of positive social and cultural identities. With respect to the challenges associated with social justice pedagogies, themes included school reform models, teacher risks, and time involvement and lack of resources.


This article considers the complex meanings of urban as understood by “Nathan”, a self-identified White male graduate student teacher. Nathan came to his teacher education program with a desire to “teach for change” in an urban setting; yet, throughout his course, he was transformed in reverse as he critically reflected on his ability to do so. To explore this transformation, the authors of the article asked the following questions: 1) what prior urban experiences shaped Nathan’s understandings of urban education?; 2) how did Nathan’s teacher education program, particularly his student teaching experiences, transform his understanding of urban schooling?; and 3) in what ways did Nathan’s teacher education programs provide authentic opportunities for students to understand the diverse realities of urban contexts, and inform their agentic identities as urban educators? The data from this case study were analyzed using the four components of sociotransformative constructivism: dialogic conversation, authentic activity, metacognition, and reflexivity. By mapping these components onto Nathan’s case, three salient themes emerged: 1) lack of transferability of Nathan’s previous urban teaching tools to his practicum placement; 2) struggle to forge an “insider” identity in the classroom with his students and Associate Teacher; and 3) realizing his naïveté in understanding the concept of “urban” across diverse contexts.


This paper argues that representin’ is a necessary disposition to be acquired by teachers who work with, or who wish to work with, urban youth. Using a postmodernist lens, the article unpacks the concept of representin’ as it is understood and used in hip-hop/rap culture, provides examples of how ten, diverse elementary and secondary urban teachers in a northeastern U.S. city “represent” for their students of colour, and suggests how urban youth culture and language can inform pre-service teacher education. The author maintains that the lessons learned from urban youth culture can allow teachers to develop relationships with urban students that can improve their schooling experiences and academic outcomes.
Jackson, C. (2010). “I’ve been sort of laddish with them … one of the gang”: Teachers’ perceptions of “laddish” boys and how to deal with them. *Gender and Education, 22*(5), 505 - 519.

Despite the fact that there has been much scholarly and general discussion about the “crisis” of boys in education, particularly about the anti-school/anti-academic behaviours they adopt, there is no published work on how teachers perceive those behaviours. This paper attempts to fill this gap by asking thirty secondary school teachers (seventeen female, and thirteen male) from six schools located in Northern England how they perceive their male students’ “laddish” behaviours. The article first maps out the key aspects of “laddishness” as identified by the teachers; explores and critically evaluates the gendered implications of strategies that the teachers use, or advocate, for dealing with these behaviours; and, finally, discusses the different educational and political agendas that may underlie calls to deal with laddishness. While three key levels at which laddishness should be dealt with were identified (policy, school, and individual), it was the individual strategies that were the most frequently discussed by participants. These revealed particularly gendered assumptions which teachers were the most adept at “handling” laddish boys, especially as it related to the ways in which certain male teachers relied on hegemonic performances of masculinity in order to get the boys “on side”. The author concluded that, in order to promote social justice and student learning, then educators need to resist strategies that that rely on and reinforce gendered stereotypes; that increase, rather than decrease, the frequency of laddish behaviour, especially as it makes school life more difficult for some students and teachers; and that rely on a “discourse of derision” about girls and women.


In this research reflection on interviews with white male teachers about student difference, the authors discuss the tensions they found between the interviewees’ deficit and structural thinking. In addition to being white and male, all the participants had taught (or, were currently teaching) in majority non-white classrooms; had at least four years of teaching experience; and had chosen to work with diverse students. The reflection begins with the authors sharing narratives about their own positionalities, before defining structural and deficit thinking, describing the data that revealed tensions between the two and, finally, contextualizing those tensions in order to re-initiate the conversation on white teachers. One significant finding was that structural and deficit explanations for student difference had almost equal representation in the interviewees’ narratives. Thus, the authors argue that scholarship on white teachers needs to be more concerned with researcher positionality, with context, and with developing a credible, non-essentialized understanding of the white subject, one who is capable of both complicity and critique.


The focus of this two-year ethnographic study was on how school leaders did, or did not, recognize and validate the cultural and social capital of hyperghettoized students. The author drew upon Wacquant & Wilson’s concept of hyperghettoization: the process whereby poor ghetto neighbourhoods lose almost all the social infrastructure and organization that had previously existed, and then experience an increase in urban social ills (e.g. poor housing conditions, violence, and crime). The participants in this study were the students, teachers, and administrative staff at an urban alternative high school designed for at-risk students. Many of these students were African-American or Latino/a, and possessed social and cultural
capital related to their hyperghettoized identities. Yet these forms of capital were not accepted in their previous, more traditional schools. As such, this study investigated whether and how the acceptance and validation of their capital at the alternative school allowed these students to achieve academically without compromising their cultural integrity. Findings suggested that, by not criminalizing students’ language, music, dress, behaviours and/or family structure; by facilitating close social relationships with students’ families and broader community; and by having regular conversations with school staff and the community about race, racism and privilege, the administrator of this school played a key role in facilitating the merger of students’ hyperghettoized and academically-successful identities.


This article engages with the tensions between school culture and popular culture - specifically Hip-Hop - and the implications of these for educational policy and practice. The author performs a discourse analysis of one story from a larger qualitative study that was conducted over two years at an urban high school in the northeastern United States. The story tells of conflict, misinterpretation and, eventually, new understandings between: a high school and Black popular culture; White teachers, researchers and administrators, and Black students; and adults and youth. Data sources include transcripts of a class discussion, a conversation between the student rapper and his English teacher, the school’s conduct code, individual interviews with both the student and the teacher, and several versions of the rap lyrics in question. The author offers three plausible, yet competing, analyses of the data, and uses them to argue that the controversy around the Talent Night rap opened up important discursive spaces in the school. These are spaces that teachers should expect to appear, and be prepared to engage in, whenever they bring popular (youth) culture into their classrooms.


When the Makah tribe, who live on a reservation in Puget Sound, Washington, exercised their treaty-protected rights to hunt whales, White members of Puget Sound’s communities subjected them to a swift, and sweeping, racist backlash. This article uses this event to explore some of the core epistemological aspects of Indigenous peoples’ struggles, which are often outside of discussions about multicultural education. The article also explores the contributions indigenous worldviews can make to culturally responsive education, especially given that they challenge many multicultural assumptions about modernity, postmodernity and progress. The author argues that, while public (read: White) condemnation of Indigenous peoples’ traditional practices and cosmologies is not new, what is often left unsaid is the ways in which the politics of “Indian-White” relations is felt in classrooms and other educational spaces. He concludes by asserting that such moments of “cross-cultural crisis” are opportunities for both Indigenous and non-Indigenous educators to form alliances, and to challenge conventional assumptions about knowledge, power, and sense of place.


Given that American schools are increasingly segregated by race and socioeconomic status, a growing number of these schools are characterized by White adults working almost exclusively with children of
colour. In fact, it is possible for Latina/o and African American students never to meet a teacher of colour through their entire school careers. Thus, the focus of this year-long qualitative study was an urban high school in California where, in line with the demographics of the district, 77% of the students were Latina/o, 9% were African American, and 14% were White. While working as a teacher in this school, the researcher interviewed four of the most highly-regarded teachers (by both students and staff) to find out the ways in which they related to their students, the ways in which they didn’t relate, and the influence of their Whiteness on both types of relationship. All of the teachers explained their ability to relate to their racially- and economically-different students by referring to negative experiences in their own lives (e.g. drug addiction, abusive relationships, unstable homes, poor academic performance), which allowed them to empathize with their students, see them as real “human beings”, and give them the benefit of the doubt during times of conflict or confrontation. By analyzing and interpreting the teachers’ responses through the lenses of Critical Race Theory and critical Whiteness studies, however, it became apparent that the teachers’ inability to relate to their students were all due to race and racism, in both subtle and overt ways.


This article shares the findings of a “pen pal cultural exchange” project between forty, mainly White, female teacher candidates, and twenty-six predominantly Black grade four students in an urban elementary school. The author designed this project as part of her elementary reading methods course in order to address the “cultural dissonance” that often occurs when teachers come from different cultural backgrounds than the students they teach. The forty teacher candidates comprised thirty-four female (twenty-seven White, four Black, two Hispanic, and one Asian) and six male (all White) teachers; the twenty-six students comprised fifteen female (thirteen Black and two Hispanic) and eleven male (nine Black, one Hispanic, and one biracial) fourth-graders. 336 letters were exchanged over the course of ten weeks. Using discourse analysis and individual interviews with fourteen of the participants (seven teacher candidates and seven elementary school students), three common themes were identified: shared experiences, overcoming adversities, and cultural practices and experiences.


Studies have shown that sexual and homophobic harassment in schools are an accepted part of the culture, such that faculty and staff rarely or never intervene. Why teachers do not intervene in a consistent manner is the primary research question for this article. Participants in this study comprised six secondary school teachers from one public, urban school district in Canada. The teachers were interviewed in order to understand these types of harassment from their perspective. Findings indicated that there were both internal and external factors that influenced how teachers responded to gendered and sexual harassment in their schools. The external factors were further divided into institutional (i.e. formal) and social (i.e. informal). These all interacted with the teachers’ internal factors (i.e. personal identities, educational biographies/histories, experiences with marginalization and oppression, etc.). Significantly, none of the participants identified as a white, heterosexual male, even though the author made several attempts to recruit them. This points to the issue of how to raise the awareness of educators who do not have personal experiences with discrimination, or with being excluded from the dominant culture.

The research described in this article was part of a larger, two-year study on literacy and the sociocultural contexts of learning of first, second, and third graders in a K - 5 public elementary school. This school served mainly low-income, Spanish-speaking immigrants and children of immigrants. The research event discussed here demonstrated the processes and dynamics of how social and cultural capital is negotiated. Specifically, the authors present a series of interrelated events in a first-grade, primarily Spanish-speaking, classroom, and then use this vignette - along with additional data from the school and classroom - to analyze what social and cultural capital look like in this setting, how they function, and how they interact. They conclude that teachers are the “gatekeepers” of whether the social and cultural resources that students (and their families) have can be activated in ways that will be beneficial to them. When teachers help their students build social networks, gain access to social and cultural capital, and revalue their existing resources, it becomes possible for students to succeed both in school and in the broader society.


In the current educational climate of aggressive accountability measures and market-driven school reforms, this article focuses on one administrator’s “survival strategy” - reconstructing her school’s image as a “good” urban school - and the consequences of this strategy for the teachers and students. This study was part of a larger project looking at how critical educational discourses influenced teacher and student identities, as well as school practices. Participant observation was the main method of data collection, and took place over the course of eighteen months. In addition, two exemplary teachers - whose work was often used by the principal to construct the school’s “good” image - were interviewed, along with other teachers, administrators, community members, and students. Significant findings included the discovery of four “ironies” in constructing a “good” urban school: 1) the majority of the teachers did not have as much freedom to create the kinds of innovative projects that were used to build the school’s image as being on the cutting edge of urban pedagogy; 2) the two teachers whose work was used to build this particular image were highly critical of the way the school sought educational reform away from the public eye; 3) the privileging of these teachers alienated them from their colleagues, so that their innovative practices were not shared and refined throughout the school; and 4) the opportunities for professional development that resulted in these innovative practices were not part of the broader school context.


Situated within the recent literature on migration studies, specifically as it relates to conceptions of space and place, this article emphasizes the importance of local contexts for understanding contemporary multiculturalism and social cohesion. The authors argue that, to understand the complex relationship among identities, belonging, and inequalities requires moving away from an exclusive focus on national identity, and toward a greater sensitivity to the importance of places in shaping trajectories of integration. They further argue that discussions about social cohesion need to recognize the emotional work that constitutes urban experiences; this work involves the construction, reproduction, and contestation of what the authors term reputational geographies. Reputational geographies refer to the public imaginaries...
that define a particular place as “bad”, “saf e”, “volatile”, “peaceful”, etc. Drawing on data from forty, semi-structured interviews with residents of the Alum Rock area in Birmingham, UK – an area long considered to be “bad”, “volatile”, and “no-go” – the authors use recent scholarship in the field of cultural geography to develop an approach to exploring urban social complexity that is sensitive to the idea of place across several dimensions: local practices of belonging; national and transnational imaginaries; and the material conditions that shape daily social interactions.


This article discusses a research project with five members – three women and two men – of a Native reservation community in the United States: all participants were involved with education, as teachers, parents, administrators, former students, and/or grandparents. The goal of this project was to hear their stories and to learn how to support the development of culturally responsive educators of Native children. Research questions included: 1) what are your goals for non-Native pre-service teachers on the reservation; and 2) what can non-Native educators do to be culturally responsive practitioners? Three themes emerged from the stories shared during semi-structured interviews: learning from the community (“Teach me”), transforming thinking through discomfort (“Witness something”), and gaining awareness of positive values (“I am not conquered”). These themes were then used to develop a framework to guide future projects between faculties of education and Native communities.


This article investigates the identities and leadership traits of seven principals in urban elementary, middle, secondary schools. For these principals, social justice for marginalized students was central to their practice and, in fact, was a driving force in their desire to become administrators in the first place. The author maintains that showcasing the work of real-life principals helps to create the sense that social justice in education is not just theoretical or rhetorical; it is a real practice that is entirely possible to enact. Using a definition of “social justice” that is grounded in the daily realities of school leadership (i.e. these principals advocate, lead, and keep at the centre of their practice issues of gender, race, class, sexual orientation, disability, and other conditions of marginality), the author combines qualitative subject methodologies with autoethnography to investigate who social justice leaders are, why they do this work, and what traits or dispositions they have in common. Findings indicated that, while each principal had different personal histories that lead them to become advocates for social justice in education, they shared three leadership traits: arrogant humility, passionate visionary leadership, and tenacious commitment to justice.


Conceptualizing curriculum as a spatial practice, this study examined how students in a large, diverse urban secondary school in Canada struggled to occupy certain spaces within the school. By collecting
data from student-produced photographs of school space, questionnaires, interviews with staff and students, and observations of the students’ use of space, the authors considered how the meanings attributed to these data were informed by relationships of power within the school. They then considered the implications of these relationships for how students negotiated their identities, their sense of agency, and their sense of belonging. The authors were particularly interested in how students struggled to occupy certain spaces at their school because, in their view, these struggles pointed to broader issues of belonging and membership that hindered an individual’s ability to fully engage in society as a citizen. The significant themes that emerged from this study were: constructing spaces, occupying spaces, congregating spaces, visual landscape of the school, and school surveillance.


The authors of this article argue that the disparities in curricular offerings between underserved inner city schools and more affluent schools leave urban students at a disadvantage: they are underprepared for entry into both the labour market and institutions of higher education. Therefore, closing curricular gaps is integral to providing equal opportunities for students in inner city schools. This case study documents one school’s attempt to close this gap by offering an Advanced Placement (AP) course in Calculus. This school faced many challenges, including a high-poverty, highly-segregated student body (the majority of whom were students of colour); a lack of resources; being one of the lowest-performing schools in the district; and being stripped of its accreditation a few years before this study took place. By examining the technical, normative, and political dimensions of this school’s rise to becoming one of the top performing schools in the district, with a 100% graduation rate, the authors demonstrate that successful school reform is not an isolated effort but, rather, a combination of high academic expectations, innovative pedagogical practices, and political will both within and outside of the direct school community.


Given concerns about the growing resegregation of schools in the United States, this study sought to address the following question: how does the social context of a school affect cross-racial friendship choices? The author looked specifically at ability grouping, the social organization of classrooms, and extracurricular activities to see if/how they influenced adolescent females’ friendship choices across racial lines. She then considered the policy and practice implications of this for student achievement. Adolescent cross-racial friendships in a single magnet middle school were examined, and then followed-up on once the participants graduated and moved to different high schools. A significant finding was that social “cliques” mattered more than “race” did in middle school, while neither mattered that much in high school, though this depended on the overall socioeconomic status of the student body. That is, in high schools where the socioeconomic status was high, the participants were more likely to form cross-racial friendships; whereas in schools where the socioeconomic status was lower, the participants were not as likely to develop friendships outside of their race.