

# Invisible Wounds, Visible Strength: Supporting Black Girls through Trauma-Informed Schooling

Kimberly Ferrell\*

Lecturer, Eastern Michigan University, USA

\*Corresponding author: Kimberly Ferrell, Ph.D., Lecturer, Eastern Michigan University, Teacher Education, USA, Tel: 734-487-0364; E-mail: [kdixson@emich.edu](mailto:kdixson@emich.edu)

Received: March 31, 2026; Accepted: April 25, 2026; Published: May 05, 2026

## Abstract

This researched-based paper aims to utilize a framework of intersectionality to explore Black girlhood inherited trauma. This project rationale unveils various ways Black girls experience hardships such as stress, depression and mental health issues in education and in society. The goal is in two-fold to (a) discuss black girlhood inherited trauma and how educators can utilize trauma informed practice to better serve Black girls in school and to (b) encourage educators to use trauma informed tools to create safe spaces in educational environments for better learning outcomes for Black girls. By developing working concepts of a trauma informed practice approach, educators can use these tools that could in turn bring forth a roadmap to Black girl's resilience. I approach this project by integrating a significant research question into this concept such as, in what ways can educators utilize trauma informed practices tools to create safer spaces in the classroom to better serve Black girls? This analysis contributes to a growing body of work on Black girl's experiences of trauma, mental health issues, social hardship, and marginalization pertaining to racism in education. The aim of this paper is to provide a conceptual analysis that places Black girlhood trauma at the center of the analysis and amplifying the resilience of Black girls.

**Keywords:** *Black girls; Trauma; Trauma informed practices; Intersectionality*

*"Black Girls... If you ever find yourself being the only Black girl in the room, hold your head up high and know with 100% confidence that you belong there, too!"*

*Stephanie Lahart (2019)*

## 1. Introduction

Black girls face a host of obstacles in their efforts to thrive socially, economically, and academically, and they are often subjected to multidimensional forms of oppression. Racism, classism, sexism, poverty, discrimination, street harassment, and

**Citation:** Ferrell K. Invisible Wounds, Visible Strength: Supporting Black Girls through Trauma-Informed Schooling. J Anxiety Depress. 2026;9(1):184.

©2026 Yumed Text.

housing segregation are among the political and social hardships they encounter. According to African American political researcher Harris-Perry [1], Black girls' psychological, internal, and emotional struggles are inherently political, shaped by the intersecting forces of race, class, and gender. Positioned as second-class citizens within the United States, Black girls navigate inequalities that are deeply embedded in the nation's social fabric; as Harris-Perry [1] asserts, these "inequalities that affect Black girls are embedded in the fabric of our nation" (p. 16). Institutionalized racism is an entrenched system "initiated and legitimized through laws, treaties, legal practices, and court decisions" [2]. These systemic structures continue to undermine the safety and well-being of Black girls. In particular, institutional racism contributes to the segregation of Black families into socioeconomically disadvantaged spaces, such as low-income urban communities, which are often characterized by heightened exposure to trauma. Black girls and women living in these environments are frequently subjected to trauma associated with conditions of poverty, including inadequate housing, exposure to abuse, and the witnessing of violence or police brutality. As Lipman [3] notes, "the intensification of poverty and racism are embedded in the power structures of society" (p. 96).

Such experiences constitute chronic stressors that may impede Black girls' ability to feel safe within both their communities and educational settings. These racialized structures operate in tandem with institutional racism to hinder the social and academic advancement of Black girls. Broader social and economic inequalities such as deindustrialization and unemployment among Black American families further contribute to patterns of residential segregation, concentrated poverty, environmental hazards, and criminalization. Consequently, Black girls often carry these compounded adversities into the classroom as they strive to attain a fair, just, and equitable education. A history of racialized violence whether directly experienced or indirectly witnessed alongside ongoing discrimination, significantly shapes their lived experiences. Moreover, some Black girls are survivors of domestic violence and sexual abuse, while others have lost their lives as a result of police brutality.

For instance, the life of 7-year-old Aiyana Stanley-Jones who was sleeping on the couch with her grandmother. The Detroit police conducted a house raid, fired their guns, killing her immediately. The life of 22-year-old Rakia Boyd who was shot in the back of the head by an off-duty Chicago police detective, while she was unarmed. The life of 27-year-old Shelly Frey when her and her friends tried to drive away after stealing from Walmart, when an off-duty officer fired his gun at the car, striking Shelly in her neck twice, killing her immediately. The life of 36-year-old Tanisha Anderson who had mental health and heart problems. She was physically restrained by the police until she stopped breathing. The life of 47-year-old Yvette Smith who called 9-11 and reported a fight. But the police came to her address and ordered her to come out of the house and fatally shot her twice and killed her [4].

Per the #SAYHERNAME organization and website, statistics says, the number of Black female arrests has increased by over 800 percent from 1977-2007. Black girls and women are targets of the state too. There are countless Black girls and women who are unjustly killed. They were targets of police brutality, devalued as human beings and labeled as faceless pawns in our society. Where is the justice? Where is the lawfulness? Where is the protection for Black girls and Black women? How can we be protected when law enforcement and the criminal justice system has placed a bull's eye on our backs? Some Black girls witness a family member being shot and killed in front of their house, or witness their parent overdose on drugs or they may witness police brutality on a family member. Black girls are exposed to such events, rendering them traumatized. These traumatic memories may cause Black girls to practice unsafe-sex, eating disorders, and feelings of hopelessness, depression, suicidal ideation, anxiety, guilt, anger, or shame. With overwhelming emotions, Black girls in this condition may display several

self-destructive or negative behaviors or have outbursts of what seems to be for no reason at all. These are the traumas that some Black girls bring into the classrooms. Black girls may not be interactive or choose not to participate in the classroom or they may be defiant, disruptive or deemed oppositional and get into fights at school. Often times educators misread their mood and attitudes and label the child with disruptive behavior or a trouble maker and Black girls may be trying to process trauma in order to function academically in the classroom. This can be a vicious cycle for some Black girls to overcome. They might receive failing grades, they may not be promoted to the next grade level, and they may be suspended from school repeatedly or even expelled.

Is there a way out of this negative condition for Black girls? Not as long as school funding is based on property values, and housing remains segregated by ethnicity and class. America's political economy racialized structures isolate Black girls because school districts don't do anything to stop residential segregation. Research shows that living in a segregated environment impacts the whole child including their health, well-being, future earnings, education level and even their life expectancy. There is also the idea that Black girls need less support, less safety, less protection and need to be controlled in an educational setting which is untrue. Black girls "are more likely to encounter race, class and gender discrimination in classrooms, curriculum and pedagogy putting them at risk for school failure." [5]. It's important to understand that the scenario mentioned above does not apply to all Black girls and does not apply to all Black families and all Black communities. Black girls' geographies extend beyond their community spaces in their neighborhoods. Their geographies also include the need for safe spaces in school. However, viewing the circumstances of some urban Black girls, depending on which neighborhood a child lives in and depending on where a neighborhood is situated in an impoverished community space, there may be an infestation of crime and Black-market activity that sometimes young girls result to prostitution. Or there may be interconnected community spaces with protection, opportunity, participation, unity and democracy in which Black girls thrive in.

Impoverished community spaces characterized by limited protection, diminished social cohesion, and constrained democratic resources may increase Black girls' exposure to illicit economies and associated risks, including substance use, sexual violence, sexually transmitted infections, repeated unintended pregnancies, and premature death. These conditions can constitute ongoing traumatic stressors that some urban Black girls are compelled to navigate over the course of their lives, shaped by broader social and environmental inequities. However, it is critical to avoid overgeneralization: not all Black girls reside in impoverished communities, and not all who live in low-income environments experience trauma. Moreover, Black girls who do experience trauma do not process or respond to it in uniform ways.

There exists a wide range of lived experiences among urban Black girls. Nevertheless, discernible patterns of trauma may emerge among those situated at the intersections of racism, sexism, and classism. It is therefore essential to recognize the heterogeneity of Black family experiences; not all Black families encounter the same forms or degrees of struggle. While some Black communities mobilize collective strength to navigate social, political, and economic injustices, there remains a critical need for safe and affirming spaces for Black girls within educational settings. This includes access to educators who actively advocate for educational justice, possess trauma-informed knowledge, and integrate trauma-informed pedagogical practices into their instruction. Additionally, some classroom curricula and instructional activities contain racialized narratives embedded within textbooks and assignments, which may further marginalize Black girls. Addressing these embedded biases is essential

to fostering more equitable and supportive learning environments. Often times, the school classroom environment may be re-traumatizing to Black girls, which leads into the question of what is trauma?

## 2. What is Trauma?

Author Staci Haines [6], *The Politics of Trauma* invites us to look at trauma from a holistic perspective and gives a somatic definition and says that trauma is a series of experiences or impacts from social conditions that betray our inherent need for safety, belonging and dignity (pg. 73). Trauma can be viewed as the body as well as the mind condition that is interconnected to a Black girl emotional and psychological response to traumatic experiences, which brings stressful impact and emotional pain. On the other hand, according to the SAMHSA's [7] trauma and justice strategic initiative, says that trauma is an event or a set of circumstances that is experienced by an individual as life threatening and that has lasting adverse effects on the individual's functioning and mental, physical, emotional, or spiritual well-being.

Staci Haines [6] utilizes the framework of addressing trauma and traumatizing effects of the oppressive uses of power and control in our hierarchal society, it provides an in-depth understanding of the political and social forces operating such as social conditions in America. This is very important knowledge for educators to have because it is the social and political forces operating in our society that keep producing trauma. Staci Haines [6] brings forth a concrete, functional approach, of healing and embodied change such as resilience and regenerating safety. The need for safety especially in the classroom environment is very pertinent to building a roadmap to restoration and resilience for Black girls at schools. This is extremely important concerning Black girl's traumatic experiences because multiple emotional responses stemming from trauma are exactly what Black girls bring into the classroom, while trying to function in their classes. It is very important as an educational researcher that I understand which urban Black girls are mostly affected by trauma and has traumatic experiences that they bring into the classrooms to better understand how the political economy racialized structures are interwoven into their experiences and how these oppressions intersect in their lives as racism, sexism and classism. Various researchers bring forth the idea that a Black girl who experience classism, are also experiencing racism, and sexism and often times these occurrences are happening all at once. In order for me to gain a deeper understand of what is happening to some urban Black girls in poverty, I had to do a critical analysis through the lens of critical theory. The critical theory that I chose for this project is analyzing a theoretical framework of Black feminism informed by intersectionality.

Kimberlee Crenshaw coined the term in 1989 and utilized the theory to introduce the concept of intersections into legal discourse concerning domestic violence and discrimination in education. This theory defines the concept of intersections as it relates to the simultaneous and interlocking nature of oppressions. Black feminist scholar Hill-Collins [8] refined the theory of intersectionality, suggesting that the effects of various oppressions, such as racism, sexism, and classism, cannot be detached because they are also experienced as interlocking systems of oppression. Crenshaw [9] expressed the term intersectionality to describe diverse ways in which gender and race/ethnicity interact to shape Black girl's life experiences. Their experiences occur as multilayered oppressions, therefore creating different obstacles that disempower them. Smith [10] described the term intersectionality to draw on the notion that oppressions are not suffered separately but rather as a single, synthesized experience. Intersectionality indicates that the experiences of Black girls are never occurring because of one single system of oppression, but are constantly intersecting, resulting in multidimensional effects of structural adverse circumstances.

Intersectionality offers a contextualized understanding of Black girls everyday lived experience as well as their perspectives to discover how systemic oppression disadvantages them in education. Now that you are informed of the importance of viewing Black girl's struggles and trauma through a specific critical lens, we can address the research question, in what ways can educators create trauma informed practice tools to better serve Black girls in the classroom? And secondly, now that you are informed of exactly what trauma is, and the effects of urban Black girls experiencing the intersections of racism, sexism and classism, let's define exactly what trauma informed practices are and unveil various ways that educators can utilized trauma informed practice tools in the classroom.

### **3. Trauma Informed Practices**

Trauma informed practices is about interconnecting the methods of trauma informed care for marginalized students into a design with the aim of producing physical spaces in the classroom that promote safety, feelings of belonging, well-being, restoration and healing. A system that is trauma informed realizes the widespread impact of trauma and understands potential roads for restoration and resilience. According to the SAMHSA's [7] initiatives, states that trauma informed practices recognize the signs and symptoms in individuals such as Black girls and responds by fully integrating knowledge about trauma into practices, curriculum and activities and seeks to actively resist re-traumatization. Being trauma informed means that educators can recognize Black girls' moods, attitudes and behaviors as processing trauma and not misinterpret their actions as disruptive or defiant. This will help establish trust and safety between the educator and the traumatized student. In regards to creating practical tools that connect and communicate with traumatized individuals, Steele and Malchiodi [11] states that practices that address individual survival brains, through sensory and somatic body-oriented experiences and enhances self-regulation can be beneficial for traumatized individuals.

On the other hand, referring to the somatic effects of trauma, Haines [6] states that somatic is not just an effective and potent set of tools by which to heal and transform deeply. It is also an "invitation to mend a profound personal and social mind-body split, which has consequences that are more harmful than life affirming" (pg. 44). Trauma informed practices requires the educator to be trauma informed and realizing how the physical environment in the classroom affects Black girls' identity, worth and dignity, and how it promotes empowerment. Educators must recognize that the physical environment has an impact on a Black girl's attitudes, moods, and behaviors, and that there is a strong link between the physiological state, emotional state, and the physical environment. Responding by designing and maintaining supportive and healing environments for Black girls who experienced trauma can help to resist re-traumatization. These efforts on behalf of the school community will help to mitigate the childhood traumas that Black girls have experienced. In regards to trauma informed practices and the key factors that can help create a safe environment for students who experience trauma, Steele and Malchiodi [11] states (1) Trauma informed practices is presented on an emphasis on key factors necessary in developing effective assessment, environments, relationships and treatments (pg. 1). (2) Trauma informed practices also dictate a multidimensional approach to assessment in order to adequately evaluate children's reports of how they have survived their traumatic ordeals and what kind of relationships and circumstances gave them the strength to survive (pg. 23). And finally, (3) Trauma informed practices alongside values and beliefs help adopt strategies that help to create an emotionally safe environment that respects the individual values, beliefs and cultural preferences that are fundamental to trauma informed practices (pg. 99). It's important to note that at the foundation of the trauma informed approach is the fact that educators must have basic knowledge about trauma, it's impacts and how to understand various ways that trauma hurts individuals.

A trauma informed approach seeks to resist re-traumatization of children and to promote a sense of safety. It is very important for educators to be trauma informed and to tailor teaching practices to heal and promote safety from re-traumatization and that means to incorporate safety, hope, and building trust with students. According to the SAMHSA [7] initiative, as one expert stated: “policies, protocols, and processes that are responsive to the racial, ethnic and cultural needs of individuals served; and recognizes and addresses historical trauma can initiate healing and restoration for traumatized students” (pg. 11). “African American girls are more likely to experience social barriers in a society that values white over Black, men over women, wealth over poverty” [5]. Black girls are already stereotyped as “irate, insubordinate, disrespectful, uncooperative, uncontrollable behavior and social deviants”. In educational settings, if they are loud in the classroom or display a different behavior than the norm, they are labeled as being disobedient or rebellious. Therefore, they are targeted for suspension and expulsion. On a daily basis, many Black girls navigate poverty-stricken environments that can foster feelings of hopelessness and despair. Within these contexts, they may encounter harassment in their communities, social isolation in school settings, and discrimination across multiple aspects of their lives. As Evans-Winter [5] argues, “by failing to acknowledge the interaction and influence of race, class, and gender, researchers overlook what may be unique in the resilience of African American female students” (p. 39). In educational settings, Black girls often experience racism, as well as teasing and taunting from peers related to their appearance, hair, and clothing.

While some Black girls come from low-income families experiencing unemployment or economic instability, it is important to avoid overgeneralization and recognize the diversity of Black family experiences. Some families receiving public assistance reside in urban communities where heightened surveillance and exposure to violence are present. As Evans-Winter [5] further notes, “Black female students are more than likely to live in urban areas and attend public schooling; therefore, their education too is stuck in a cultural/theoretical lag” (p. 19).

In some cases, Black girls may also experience a sense of invisibility within the home, particularly in households shaped by demanding work schedules and economic strain. For example, Sori et al. [12] highlight structural challenges faced by some African American families, including single-parent household dynamics and financial instability. As Black girls navigate these challenges in their neighborhoods, they often enter school seeking a fair and equitable education yet may encounter bullying and peer victimization. When responding to such treatment, they are frequently subjected to disproportionate disciplinary actions, reflecting the inequities embedded within school discipline policies.

Within educational institutions, a constellation of policies, practices, and dominant ideologies can contribute to the marginalization and invisibility of Black girls. This raises critical questions: How are Black girls expected to succeed academically when systemic barriers impede their access to high-quality education? How can they excel in environments shaped by discriminatory policies that undermine educational equity? Lipman [3] emphasizes that the foundation of equitable education lies in a “civil rights framework for providing all students an opportunity to learn” (p. 97). However, persistent inequalities challenge the realization of this ideal.

Scholars have identified several key patterns shaping Black girls’ educational experiences. First, Black girls face “inequality in urban education and high rates of disproportionate levels of exclusion”. Second, “for African American females, gender is an additional struggle in the process of socialization, because they have to face racism as well as classism” [5]. Third, Black girls

are often subjected to racialized expectations and may encounter a lack of respect or care from both peers and educators, shaped by pervasive societal stereotypes. Collectively, these intersecting forms of oppression profoundly influence Black girls' educational experiences, particularly within classroom environments. Given these realities, it is essential to consider how trauma-informed practices can be implemented to transform classroom environments into safer, more supportive spaces for Black girls. The following section will examine specific trauma-informed strategies that educators can utilize to promote safety, equity, and inclusion.

#### **4. Trauma Informed Practice Tools**

At the outset of this analysis, the following critical question was posed: In what ways can urban educators create safer classroom environments and utilize trauma-informed practices to better serve Black girls? Addressing this question requires educators to first acknowledge the prevalence and impact of trauma in the lives of Black girls by developing an informed understanding of their histories, social conditions, and lived experiences. Central to this process is the cultivation of strong teacher–student relationships grounded in trust, empathy, and mutual respect.

Educators must also design and implement trauma-informed practices that are responsive to their specific teaching contexts and classroom environments. Such practices deepen educators' understanding of childhood trauma and underscore the importance of creating physical and emotional spaces that promote safety, belonging, well-being, and healing. Moreover, trauma-informed approaches equip educators with the knowledge to recognize the widespread impact of trauma, identify pathways toward fostering safe learning environments, and actively prevent re-traumatization. As Berger and Martin [13] note, these practices support the regulation of “students' disrupted attachments and emotions” and contribute to improved “academic and behavioral outcomes” (p. 224).

Importantly, educators must also recognize structural oppression and the intersecting roles of racism, sexism, and classism in shaping the experiences of Black girls. Trauma-informed pedagogy should therefore extend beyond individual-level interventions to include culturally responsive and sustaining practices. This includes integrating students' cultural identities, language practices, and community contexts into the curriculum. Educators can foster inclusive environments by incorporating culturally relevant learning activities, community-based experiences, and field trips that reflect the lived realities of Black girls. Additionally, embedding Black culture, music, art, and representations of influential Black figures throughout the academic year rather than limiting such content to Black History Month can affirm Black girls' identities and intellectual potential. These practices enable Black girls to see themselves as capable, valued, and connected to the curriculum.

Gholdy Muhammad [14], in *Cultivating Genius*, presents a multi-layered equity framework grounded in historical and literary traditions that center students' cultural identities while challenging systemic oppression. By incorporating historical and cultural content that reflects the lives of Black girls, educators can create opportunities for self-expression and creativity, rather than silencing students or reinforcing deficit-based stereotypes. Such approaches disrupt harmful narratives that position Black girls as troublemakers or intellectually deficient and instead affirm their brilliance and agency. Additionally, educators can support Black girls' healing by connecting them to external resources, such as counseling services, therapy, and mentorship programs, which provide critical spaces for processing trauma.

## 5. Conclusion

Venus Evans-Winters [5] highlights the persistent absence of Black girls in resilience literature and calls for the adoption of alternative theoretical frameworks that examine the intersections of race, class, and gender in shaping their educational experiences (p. 4). Centering marginalized students within scholarly inquiry not only deepens sociological understanding but also fosters more inclusive and responsive research practices. In examining Black girls' educational experiences, Boukari [15] emphasizes the necessity of situating their schooling within broader sociohistorical contexts, recognizing both the systemic barriers they face and their agency in transforming educational, economic, and sociopolitical structures.

Similarly, Evans-Winters [5] argues that historical and sociopolitical processes have contributed to enduring economic and social inequalities, with institutional racism and discrimination disproportionately positioning Black Americans within the lower tiers of the economic hierarchy (p. 53). These realities underscore the urgent need for equity-oriented pedagogies that explicitly address the academic and social needs of Black girls.

Eleanor Drago-Severson and Jessica Blum-DeStefano [16], in *Leading Change Together*, offer a framework for systemic transformation, emphasizing the role of educational leaders in fostering teacher development and cultivating supportive, equitable learning environments. Collaboration among educators, administrators, and community stakeholders is essential for the successful implementation of trauma-informed practices.

Furthermore, educators must remain attentive to the needs of students who have experienced trauma by developing a deep understanding of their backgrounds and actively working to dismantle classroom inequities. As Gloria Ladson-Billings [17] asserts, educators must adopt "effective pedagogical practices that address Black student achievement and help them to accept and affirm their cultural identity while developing critical perspectives that challenge inequities perpetuated by schools" (p. 469).

Ultimately, the integration of trauma-informed and culturally responsive pedagogies is essential for creating educational environments in which Black girls feel safe, valued, and empowered. By implementing these practices, educators can begin to address systemic inequities and better support the academic success and holistic well-being of Black girls in urban education.

## REFERENCES

1. Harris-Perry M. *Sister Citizen: Shame, Stereotypes, and Black Women in America: for Colored Girls Who've Considered Politics When Being Strong Isn't Enough*. New Haven, CT: Yale Univ. Press, USA; 2011.
2. Tourse R, Hamilton-Mason J, Wewiorski N. *Systemic Racism in the United States: Scaffolding as Social Construction*. New York City: Springer International Publishing, USA; 2018.
3. Lipman P. *The New Political Economy of Urban Education: Neoliberalism, Race, and the Right to the City*. New York, NY: Routledge, USA; 2011. 205 pp.
4. Ferrell K. *Respectability politics: Rooted in the triple oppression of Black women in the U.S and pedagogies of their misrepresentation*. Amazon, Kindle Edition. 2017.
5. Evans-Winters V. *Teaching Black girls: Resiliency in urban classrooms*. 2005.

6. Staci K. Haines. The politics of trauma: Somatics, healing, and social justice. Berkley, CA: North Atlantic Books, USA; 2019.
7. SAMHSA's Trauma and Justice Strategic Initiative. Concept of Trauma and Guidance for a Trauma-Informed Approach. U.S. Department of Health and Human Services. 2014. Retrieved from: [https://ncsacw.samhsa.gov/userfiles/files/SAMHSA\\_Trauma.pdf](https://ncsacw.samhsa.gov/userfiles/files/SAMHSA_Trauma.pdf)
8. Hill-Collins P. Black feminist thought: Knowledge, consciousness and the politics of empowerment. New York: Routledge; 1990/2000/2002.
9. Crenshaw K. Demarginalizing the intersections of race and sex: A Black feminist critique of anti-discrimination doctrine, feminist theory and anti-racist politics. University of Chicago. Chicago Legal Forum: Vol. 1989, Article 8. 1989.
10. Smith S. Black feminism and intersectionality. International socialist review. Gender and sexuality theory. Issue #91. 2014. Retrieved from: <https://isreview.org/issue/91/black-feminism-and-intersectionality>
11. Steele W, Malchiodi C. Trauma informed practices with children and adolescents. Oxfordshire: Routledge/Taylor Francis Group, UK; 2012.
12. Sori C, Hecker L, Bachenberg M. The therapist's notebook for children and adolescents: Homework, handouts, and activities for use in psychotherapy. New York: Routledge, USA; 2016.
13. Berger E, Martin K. Embedding trauma - informed practice within the education sector. J Commun Soc Psychol. 2021;31(2):223-7.
14. Muhammad G. Cultivating Genius: An Equity Framework for Culturally and Historically Responsive Literacy. New York City: Scholastic Incorporated, USA; 2020.
15. Boukari S. 20th century Black women's struggle for empowerment in a white supremacist educational system: Tribute to early women educators. At Western Illinois University Women and Gender Studies Program. 2005. <https://digitalcommons.unl.edu/wgsprogram/4>
16. Drago-Severson E, Blum-DeStefano J. Leading change together: Developing educator capacity within schools and systems. Alexandria, VA: ASCD, USA; 2018.
17. Ladson-Billings G. Toward a Theory of Culturally Relevant Pedagogy. Am Educ Res J. 1995;32(3):465-91.