Culturally Responsive Pedagogy for Teacher Candidates of Color in Teacher Education Programs

by

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Abstract

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This dissertation study uses culturally responsive pedagogy as a conceptual framework for exploring how teacher educators structure content, pedagogy, and classroom communities for teacher candidates of color at two model teacher education programs. Using multiple data sources including interviews, focus groups, classroom observations, faculty and teacher candidate logs, and course syllabi and assignments, this study found that the content knowledge and learning experiences of teacher candidates of color was enhanced by pedagogy that was culturally and linguistically raced, gendered and couched in a critical analysis of inequality. "Critically conscious" teacher educators were more likely to integrate "sociocultural consciousness" into their pedagogy, which resulted in the following changes in teacher candidates of color: 1) facilitated among teacher candidates of color an empowered view of their academic abilities and resources; 2) equipped them with critical epistemology to be "change agents" in public schools; and 3) provided them with a cultural and linguistic toolbox for instruction for all students. Findings suggest that "critically conscious" teacher educators may increase the likelihood of teacher candidates of color becoming highly qualified and effective teachers in the future. A theoretical framework for cultivating and identifying "critically conscious" teacher educator pedagogy for teacher candidates of color is provided, in addition to a discussion of the implications for accountability measures in teacher education policy.

Keywords: culturally responsive pedagogy, teacher education programs, teacher candidates of color, sociocultural consciousness

And let the beauty of the Lord our God be upon us, and establish the work of our hands; yes, establish the work of our hands.

Psalm 90:17

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Chapter 1: Research Study Overview

Introduction

The crew was meeting up in the student lounge as they did every Friday afternoon. It was the one day of the week they did not have to report to their school sites. They all joined the teaching program with great expectations about their future as teachers. Margarita admired her teachers from the past and desired to make a positive impact on her students in the future. But she felt disappointed in the teacher education program in which she was enrolled, comparing it unfavorably to the one her cousin attended:

> My cousin is in a bicultural-bilingual teacher education program and her classes are majority Latina. She has so much pride when she talks about teaching to work against anti-bilingual education policies, behaviors, and beliefs in local communities. Her work sounds so meaningful.
>
> Yogi snapped back, 'We are the only spots of color on this campus. What did you expect?' With a smirk on her face she added, 'Didn't you want to come to an elite university and get a proper education by working with the best?'
>
> 'Yes, you are right. I am grateful to work with the best minds in the field of education,' Margarita frowned, 'but I feel I'm not learning enough about how I can connect to my people. It's all content strategies and tests, and I'm starting to wonder if I belong in this program.'
>
> 'You should just roll with it,' Enola mumbled shaking his head side to side, 'You knew coming in they were not going to teach you anything about your culture or how Latinas have taught in the past.'

Margarita added, 'I just wish I could connect with one faculty member. I just need someone to guide me through this process. I'm so tired of hearing the racist comments my classmates say and doing clinical work in a school with zero cultural approaches to teaching and learning.'

'Don't we all need a connection with a faculty member or teacher mentor? What makes you think you're special?' Yogi questioned.

Enola quickly responded, 'Not me. I don't need to learn about my culture or connect with students or faculty of color. I struggle to connect with the readings and that's my main focus. But, I'm not going to quit. That's what they want you to do.'

Yogi rubbed her chin and confessed, 'I wonder if there are other folks of color like us feeling the same way.'

Margarita replied, 'Yes, we can't be the only folks of color experiencing this. That's depressing.'

Yogi affirmed, 'Well, you are definitely right about that!'

Overview

The experiences of teacher candidates of color are too often missing from teacher education literature, and studies that investigate their preparation frequently fail to utilize sophisticated and varied methodological approaches, thereby missing an opportunity to dissect and synthesize their complex and hybrid realities. In part, the marginal position teacher candidates of color occupy in education research is related to the fact that White teachers comprise a majority of K-12 teachers in the United States (NCES, 2010), which privileges their preparation experiences in either conscious or unconscious ways, and systematically represses knowledge production geared towards the interests of teacher candidates of color (Sleeter, 2001).

To contribute to the research literature on the preparation experiences of candidates of color, this dissertation employed an embedded comparative case study of two model teacher preparation programs by drawing upon research literature on culturally responsive pedagogy (Gay, 2000; Ladson-Billings, 1995; Villeges & Lucas, 2002). Using multiple data sources of faculty/student logs, interviews, focus groups, classroom observations, and program documents, this study took an in depth look at the preparation experiences of candidates of color through the perspectives of administrators, faculty, and teacher candidates. Of particular interest was how both teacher education programs structured content and instruction for candidates of color. To address the low numbers of teachers of color, and ensure they are well-prepared to enact the cultural and linguistic strengths the literature asserts they possess, we must begin to investigate the nature and quality of their preparation experiences in teacher education programs.

The description of this study is organized in the following seven chapters: 1) Research Study Overview, 2) Review of Literature, 3) Methodology, 4) Findings, Part I, 5) Findings, Part II, 6) Cross-analysis of Programs, and 7) Discussion and Implications. Chapter 1 outlines the background and personal interests framing the rationale of this study, the guiding conceptual framework, and study methodology. Chapter 2 describes the research literature which grounds the study in the history of teacher education, approaches to content and instruction employed by teacher educators, preparation experiences of teacher candidates of color, and the conceptual framework of culturally responsive pedagogy. Chapter 3 explains the rationale for the use of qualitative methodology, the selection criteria, data collection and analysis, and validity criteria. Chapters 4 and 5 present the findings from both case study sites, and Chapter 6 synthesizes findings across both programs. Finally, Chapter 7 explicates theoretical implications of the findings, and extends policy and practice recommendations for teacher education programs.

Background

Of the nearly 50 million students enrolled in public schools in fall 2008, 44.6% of them were students of color[1], who as a group, will represent the majority of public school students by 2035 (National Center for Educational Statistics, 2010, U.S. Bureau of the Census, 2000). In fact, in the nation's central cities students of color account for 65% of the public school population (National Center for Educational Statistics, 2007). Moreover, in 2008 elementary and secondary schools served 5.6 million English Language Learners (ELL), and 21% of all students spoke a language other than English at home (National Center of Education Statistics, 2010).

By contrast, teachers of color, a group who might be more familiar than White teachers with the out-of-school experiences of the growing number of students of color by virtue of growing up in similar communities or attending similar schools, accounted for only 17% of the public school teaching force during the 2007-2008 school year (National Center for Education Statistics, Schools and Staffing Survey, Public School Teacher Data File, 2007–08). The low representation of teachers of color is even more alarming when considering that students of color are slated to comprise a majority of public school enrollments nationwide by 2035 (Villegas & Lucas, 2002).

Clearly, students can benefit tremendously from White teachers (Ladson-Billings, 1994). However, teachers of color are said to play a critically important role in the lives of students of color (Johnson, in press; Sleeter, 2001; Villegas & Davis, 2008). Often teachers of color serve as cultural translators and cultural brokers for students of color and are well-versed in their everyday life experiences; these insights make it possible for them to help students of color build cultural bridges to learning (Gay, 2000; Irizarry, 2007; Irvine, 2003). Others argue that

[1] For the purpose of this study the terms students of color and teachers of color refers to the racial/ethnic minority groups of Hispanics, Blacks, Asian/Pacific Islanders, American Indians/Alaska Natives, and multiple races.

compared with White teachers, teachers of color tend to have higher expectations of students of color and to provide them with a more academically challenging curriculum (Rios & Montecinos, 1999, Sleeter & Thao, 2007).

Studies have further shown that teachers of color have a significant impact on the reduction of second generation discrimination (i.e., placement in special education, placement in classes for the educable mentally retarded, admission to gifted programs, admission to enriched classes, suspension from schools, dropping out of schools, attending vocational schools and attending college) (England & Meir, 1986), the matriculation of students of color in college (Hess & Leal, 1997), and achievement on reading and math scores (Dee, 2004). An argument has also been made that teachers of color can serve as role models for both students of color and White students, inspiring the former group to strive for success and helping the latter group dispel negative impressions its members might have about people of color (Sleeter, 2001, The National Collaborative on Diversity in the Teaching Force, 2004).

Because teachers of color can provide educational benefits to all students, and in particular students of color, some attention has been given to factors that contribute to their low representation in the teaching force. For one, potential teachers of color often come from K-12 school systems that have failed them academically. As a result, many are in need of considerable support to complete the post-secondary programs that prepare them for teaching (Villegas, 2007). It is also difficult to tap academically well prepared students of color. As Gordon (2000) has shown, many of these students choose to go into other professions that command more status and better pay than teaching. The increase in standards and competency testing for teachers has further reduced the number of teachers of color entering the profession, given that some people of color tend to not perform as well on standardized tests as their White counterparts (McIntosh

& Norwood, 2004). In addition, declining financial aid for post-secondary education makes it difficult to recruit would-be teachers of color into their programs (Lau, Dandy, & Hoffman, 2007). Equally important, teacher education programs, particularly at predominantly White institutions (PWIs), generally fail to provide candidates of color with the types of cultural, social, peer, and emotional support they need to make it through program completion (Bennett, Cole, & Thompson, 2000; Sleeter & Thao, 2007; White, Bedonie, Groat, Lockard, & Honani, 2007). The lack of financial incentives and other supports that result in high attrition rates lead college bound students of color who might consider entering teaching to pursue other careers (Lau et al., 2007).

Recognizing the importance of teachers of color to the field of education, notable efforts have been made to attend to their absence in teacher education programs. The primary strategies used to date have focused on recruitment (i.e., efforts to tap different pools of potential applicants) and on retention of new recruits in those programs through completion/graduation (i.e., academic and social support services). The research literature indicates that recruitment efforts by teacher education programs involve the following: 1) early recruitment programs targeting pre-college students in middle and high schools and providing them support to enter college and encouragement to pursue a teaching career (Stevens, Agnello, Ramirez, Marbley, & Hamman, 2007, Villegas & Lucas, 2002); 2) financial incentives largely in the form of scholarship or loan forgiveness (Anderson, 2008; Bennett et al., 2000; Grow Your Own Illinois, 2006; Irizarry, 2007; Stevens et al., 2007; Villegas & Clewell, 1998); 3) career ladder programs for paraprofessionals (Villegas & Clewell, 1998, Villegas & Davis, 2008); and 4) partnerships between two and four year colleges to facilitate the transition of community college students into four-year colleges (Flores, Clark, Claeys, & Villarreal, 2007).

Retention practices for maintaining the number of teacher candidates of color enrolled in teacher education programs have generally focused on addressing the whole student through some type of academic and/ or social support. Academic support takes the form of additional instructional assistance provided outside the classroom using strategies such as tutoring, group learning communities, and /or preparation for various qualifying exams through workshops and forums (Bennett et al., 2000, Flores et al., 2007). Social support generally entails helping teacher candidates of color become acclimated to university settings through approaches such as developing cohorts of teacher candidates of color that enroll in coursework together, sponsoring cultural events, and /or forms of counseling and advisement to smooth out candidate transition to the university setting (White et al., 2007). These social approaches are often incorporated because scholars have expressed concerns about the marginalization of teacher candidates of color in teacher education programs (Burant, 1999; Parker & Hood, 1995; Sleeter, 2001).

While various studies have focused on recruiting and retaining teacher candidates of color, little empirical attention has been given to the particulars of their teacher preparation (Villegas & Davis, 2008). Although some scholars have argued that teacher candidates of color are often denied opportunities in college courses to address their experiences with oppression in school systems, and are also critical of multicultural education discussions that depict students of color from a deficit model, we do not know much about the enactment of curriculum and instruction offered to teacher candidates of color in teacher education programs (Bustos-Flores, Keehn, & Perez, 2002, Gay, 2000). Specifically, we know little about the pedagogy to which teacher candidates of color are exposed to in their coursework and field experiences, nor do we know about the type of content-focused learning communities in which they participate. If teachers of color are to act on the strengths the literature asserts they possess, understanding how

they are prepared in teacher education programs to draw on these strengths is of critical importance.

Purpose of Study

The purpose of this study is to describe the enactment of culturally responsive pedagogy in teacher education programs by examining institutional supports for, and teacher educator pedagogy with, teacher candidates of color. Culturally responsive pedagogy is used as an analytical and conceptual framework for understanding teacher educators' raced, cultural, and linguistic pedagogy as it relates to the preparation of teacher candidates of color, as well as the responses of teacher candidates of color to the pedagogy. This research study adds to the literature by identifying the value which teacher educators' culturally responsive pedagogy adds to the content knowledge and learning experiences of teacher candidates of color, while simultaneously identifying institutional practices that cultivate high quality *and* well prepared teachers of color.

Personal Interest

Growing up in Southeast Texas my world was shaped by the power of Blackness all around me. It was in my great-grandmother's dialect, the Negro spirituals sung at church on Sunday, and the gumbo my great aunts cooked. I understood Blackness from a place of empowerment and remembered being in awe of a small handful of Black female teachers I had during my schooling experiences. They were what Irvine (2003) calls "warm demanders." I knew they cared about me, and most importantly, I knew they were invested in my educational success. I never aspired to become a teacher growing up but upon graduating from college I felt compelled to make a difference in communities of color and a couple years later joined the New York City Teaching Fellows Program.

I often recalled these "warm demanders" of my youth when I taught, but to my surprise, these teachers were nowhere to be found in teacher education courses, and I began to question why these types of teachers were absent from the content typically taught by faculty. I realized later that while I undoubtedly gained useful content and instructional approaches in my teacher education program, there was an intellectual, psycho-emotional void felt by the absence of educators of color; both from the past and present. It wasn't until I read Michele Foster's *Black Teachers on Teaching* (1997) in my doctoral program that I began to understand my experiences as linked with teachers of my past in a critical way. I began reflecting on the value of culturally specific ways of teaching to diversity in teacher education programs. When completing course assignments I always spoke from a cultural and racial stance because it was a foundational way of knowing. As a result, I wondered how I might have benefited from teacher educators that taught me in culturally specific ways. I began to explore the historical legacy of educators of color and it became apparent that I was taking part of a historical movement for social justice and uplift that persisted despite obstacles over the centuries (Siddle-Walker, 2005). Eventually, I located a body of knowledge and ways of knowing from which I could conceptualize teaching for social justice in urban schools as a Black educator in the twenty-first century.

Ultimately, my doctoral journey prompted a research interest in faculty, in this case teacher educators, and how they craft responsive curriculum and instruction that addresses the cultural and racial/ethnic diversity of their teacher candidates. The framework of culturally responsive pedagogy captured the essence of those teachers that I fondly remembered and I was curious how candidates of color might respond to the presence or lack of such pedagogical approaches. Being raised by parents who placed a high value on education helped to shape my belief that education should be empowering and transformational for all students at all

educational levels. Therefore, understanding how a frequently overlooked group of teachers are experiencing their teacher preparation programs was of particular interest to me.

Research Questions

With the aforementioned background, purpose, and personal interest in mind, this research study addresses the following research questions:

1) How do nominated teacher education faculty plan and implement their curriculum and instruction to prepare candidates of color?

2) How useful do candidates of color consider the curriculum and instruction offered in their teacher education programs?

3) In addition to curriculum and instruction, how do teacher education programs address the preparation needs of candidates of color?

4) What role, if any, does culturally responsive pedagogy play in teacher education programs?

Conceptual Framework

Numerous scholars have addressed the importance of culturally responsive pedagogy—a teacher's ability to incorporate knowledge of student background and culture into his or her teaching practice—in public schools by using various conceptual models aimed at furthering discourse about the importance of diversity, enhancing the academic achievement of students of color, and encouraging students to critique the status quo (Gay, 2000; Ladson-Billings, 1994; Villegas & Lucas, 2002). In fact, the scholarship is replete with different typologies on what pre-service and in-service teachers need to know (Banks, 2004; Irvine, 2003; Nieto, 2004) and typically teacher educators limit dialogue about culturally responsive pedagogy to teaching students in K-12 schools, overlooking the potential importance of such pedagogical practices for their own teacher candidates of color. The theoretical framework of culturally responsive

pedagogy constructed by Villegas and Lucas (2002), along with other theoretical scholarship about culturally relevant/responsive pedagogy, however, is instructive and can be adapted to serve as a useful conceptual map for understanding the pedagogical practices teacher educators employ with teacher candidates of color.

Overview of Research Methodology

In order to understand the experiences of teacher candidates of color across programs, this research study was constructed as an embedded comparative case study of two different teacher education programs that integrated culturally relevant pedagogy into their coursework. Research sites were initially identified based on a nomination process as well as a review of literature identifying model programs. The two teacher education programs examined in this study were selected based on their match with established criteria related to attention to diversity, use of culturally relevant pedagogy, and their expressed commitment to actively participate in the requirements of this research study. Specifics on how each program met the selection criteria will be further described in Chapter 3, which provides a detailed description of the research methodology. Once permission was granted, I began collecting data for this study at both institutions from August 2009-February 2010.

Research Design

Statistics on the number of teacher candidates of color are clear but we know very little about the experiences candidates of color have with curriculum and instruction, and the faculty who teach courses in schools of education, and therefore, descriptive analytic accounts of teacher education program administrators, faculty, and teacher candidates of color experiences are necessary. Bogdan (2003) defined a case study as a "detailed examination of one setting, or a single subject, a single depository of documents, or a particular event." In this study, the case

study method is being employed to craft thick descriptions that illuminate the nature of preparation experiences (i.e., faculty planning and implementation of curriculum and the usefulness of this curriculum for candidates of color) of teacher candidates of color at two different teacher education programs. The comparative case study methodology was not only chosen to describe the preparation experiences of teacher candidates of color, but also to explore the role culturally responsive pedagogy plays in the selected teacher education programs. I also explicate, therefore, the theoretical implications that the findings reveal about CRP as a conceptual framework for teaching teacher candidates of color in teacher education programs.

Yin (2008) argues that case studies are the preferred method in social science research when 1) "how" or "why" questions are being posed; 2) the investigator has little control over events; and 3) the focus is on a contemporary phenomenon in a real life context. In this case, the research questions for this study meet the first standard. With respect to the second and third standards, of key interest are the real life experiences of faculty, administrators and teacher candidates of color in the context of their teacher education programs over the course of one semester. Due to the multiple spaces of inquiry (i.e., places that provide clues about the experiences of research participants are multiple and vary depending on contexts) the nature of the research did not allow for manipulation of events in a controlled manner that is typical of experimental studies.

With this research design and purpose in mind, the primary units of analysis for this research study are participants at the two teacher education programs, which involve three major sets of participants. The first set is administrators and other key personnel of teacher education programs that admit and support candidates of color. The second set involves professors planning and implementing curriculum and instruction for candidates of color. The final set of

participants is candidates of color who experience the curriculum and instruction offered by nominated professors in the teacher education programs.

Research Sites

The two selected sites for this program were Sunnyside TEP and Mountain Range TEP (the actual names of participating universities are omitted to protect the anonymity of program participants). Sunnyside TEP is located in a Southern city of 1,289,000 people (U.S. Department of Education, Quick Facts, 2002a). Almost 59 % of the city is Latino, 28.1%, White, 6.7% , Black, and 6.2%, either Asian, Native Hawaiian, Pacific Islander, American Indian, Alaska Native, other, or two or more races (U.S. Department of Education, Quick Facts, 2002a). Twenty-three percent of the adult population earned bachelor's degrees (U.S. Department of Education, Quick Facts, 2002a). The medium income is $36,214 , and 46.7% of the population speaks a language other than English at home (U.S. Department of Education, Quick Facts, 2002a). With this demographic context in mind, the School of Education at Sunnyside has a number of departments and education certification programs listed in the chart below.

Chart A: Sunnyside Teacher Education Program	
Departments within the College of Education and Human Development	Interdisciplinary Teaching and Learning Bi-lingual & Bi-cultural Studies Educational Psychology Education Leadership and Policy Counseling Health & Kinesiology
Certification programs	EC-6, 4-8 and Special Education (Generalist) ESL 4-8 (Generalist) EC-6 Bilingual and 4-8 Bilingual (Generalist) 8-12- Science, Social Studies, and Secondary (Math, History, Speech, and Technology Applications) EC-12 Health, , Physical Education, Special Education, Math, PE, Music, Art, Spanish, German, and French
Pathways to TEP	Undergraduate

	Post-baccalaureate (just for certification not a graduate degree) Graduate

In contrast, Mountain Range TEP resides in a Western city of 372,437 people (U.S. Department of Education, Quick Facts, 2002b). Almost 73.6% of the city is White, 12%, Latino, 6.6% , Black, and 7.8%, either Asian, Native Hawaiian, Pacific Islander, American Indian, Alaska Native, other, or two or more races (U.S. Department of Education, Quick Facts, 2002b). Slightly more than 35% of the adult population earned bachelor's degrees (U.S. Department of Education, Quick Facts, 2002b). The medium income is $45,081, and 11.7% of the population speaks a language other than English at home (U.S. Department of Education, Quick Facts, 2002b). With this demographic context in mind, the School of Education at Mountain Range has a number of departments and education certification programs listed in the chart below.

Chart B: Mountain Range Teacher Education Program	
Departments within the College of Education	Counseling and Human Services (CHS) Curriculum and Instruction (C & I) Leadership, Research, and Foundations (LRF) Special Education (SPED) Teacher Education & Licensure (TELP) Extended Studies-Office of Global Education (OGE) Daegu Gyeongbuk English Village (DGEV).
Certification programs	Alternative Licensure Programs (ALP): 8-12 Secondary licenses in English, mathematics, science, social studies, and K-12 Spanish. TELP & SELP: Majors include Biology, English, Geography, History, and Spanish (elementary). Majors include Biology, Chemistry, English, History, Math, Physics, and Spanish (K-12 certification) (graduate).
Pathways to TEP	TELP (undergraduate and graduate) ALP (graduate) SELP (undergraduate and graduate)

Data Collection Methods

Various data sources were collected in order to address the research questions driving this study. The data sources used to answer the first question about professors' development and implementation of curriculum and instruction included observations in teacher education classrooms, pre and post observation interviews with faculty, logs completed by students and teachers in the observed classrooms, and course syllabi. Similarly, I used classroom observations, pre and post observation interviews with students and focus groups to answer the second question about the perceptions of candidates of color. To answer the third research question about teacher education programs, I included administration, faculty, and student interviews as well as program documents. I answered the fourth question about the role of culturally relevant pedagogy by synthesizing the analyses across data sets and constructing findings based on prevalent themes and practices.

Study Delimitations and Limitations

There are both delimitations and limitations in this research study. A delimitation of this comparative case study is that since the study employs a non-probability sample the findings about the teacher education programs cannot be generalized to other teacher education programs. Despite this fact, this functions as a delimitation (i.e., a limitation deliberately imposed by the researcher) because this case study design was the best mode of inquiry in order to identify model teacher education programs for teacher candidates of color (Lunenburg & Irby, 2008). The study was replicated at two sites to examine commonalities and differences in findings across two different settings; however, it should be noted that in order to make a strong case for replication logic, at least four case study replications are needed (Yin, 2009). Due to access (low response rate to participate in study) and monetary constraints (need for additional travel support

and research assistants) this was not possible and therefore a limitation. Lastly, within selected sites there was a low faculty and student response rate to a request for participation, which limited the range of recruits for participation in the study.

Significance of the Study

This research study is important to the field of education for several reasons. For one, it examines the preparation of a critical population of educators within the teaching profession who are often overlooked, but are known to add important pedagogical contributions to the academic achievement of K-12 students. Investigating how the employment or absence of culturally responsive pedagogy for candidates of color enhances or restricts their learning experiences in teacher education programs adds to limited empirical literature examining the specifics of their content and instructional preparation. Also, from a broader perspective, the findings generated from the study provide the foundation for theoretical suppositions about aspects of culturally responsive pedagogy that are crucial to the preparation of high quality teacher candidates of color. In turn, the theory has implications for the recruitment and retention of teacher candidates of color at the college level, an important outcome for a higher education forecast that will see a student population becoming more diverse over the next fifty years.

Summary

The benefits of diversity among teachers cannot be realized without responsive preparation that addresses their needs. Chapter 1 provided an overview of the rationale and core components of this research study. Chapter 2 will present a literature review on teacher education programs, the specifics of curriculum and instruction offered within these programs, and an exploration of how candidates of color experience curriculum and instruction in these programs.

Chapter 2: Review of Literature

Overview

It is important to remember that all teachers come to the profession from various walks of life and require different pedagogical experiences to assist them in evolving into high quality teachers. Despite this reality a majority of studies examining best practices of teacher education programs have primarily focused on White teachers. Scholars in the field of education have criticized researchers for failing to approach their work from a critical perspective that takes race and cultural experiences into account when describing teachers' beliefs and practices (Irvine, 2003; Villegas & Davis, 2008; Wildeen, Mayer-Smith, & Moon, 1998). This study responds to this lack of attention by exploring the specifics of content and instructional experiences of candidates of color in teacher education programs.

This chapter will present the limited literature interrogating the preparation experiences of candidates of color by beginning with a historical overview of teacher education programs, describe instructional components of teacher preparation (i.e., curriculum and instruction), explain how teacher education programs typically address diversity, and then categorize empirical research on how teacher candidates of color experience curriculum and instruction in teacher education programs. Lastly, the end of this chapter will lay a conceptual framework for this study using culturally responsive pedagogy as a primary lens for analysis.

Teacher Education Programs: A Historical Overview

Issues surrounding the effectiveness of schools of education, as it relates to the quality preparation of teachers, have historical roots in societal and policy demands placed on the institution. Laberee (2004) theorized that schools of education have been subject to market pressures that have led to its low status in the profession. For example, teacher education programs have historically suffered from a status problem that has the institution straddled

between social efficiency demands (i.e., filling the classroom with potential teachers) and social mobility demands (i.e., teachers' desire to gain economic advantage based on the degree). In the case of the social mobility theory, students are more concerned about the advantages schools of education provide (i.e., gaining certification) opposed to gaining academic knowledge about the field of education. In fact, oftentimes teacher candidates feel they already have the knowledge necessary to teach based on their observations of teachers through their years of schooling (Lortie, 1975). Indeed, even if academic learning is valued by teacher candidates, they are typically less interested in theory since they feel that they already have a basic understanding of the problems, and are more concerned about the practical application of theory. However, an emphasis on pedagogy and the importance of practicality for teacher candidates often stands in direct opposition to the rigorous theoretical scholarship that is highly valued in academia (Laberee, 2004). Typically the culture of higher education associates practical application and explicit connections to everyday life with lower status professions within the university. Thus, tensions between the need to adequately prepare teacher candidates with practical, concrete knowledge is juxtaposed with the theoretical scholarship backgrounds of teacher educators who often lack K-12 teaching experience. Additionally, reconciling these competing aims is often further complicated by social efficiency demands of rapidly growing enrollment rates that outpace the available faculty resources (Ingersoll, 2008, Paige, 2002). This is a result of the increasing demand to quickly place teachers in schools coupled with the need to partner with alternative preparation models in order to compete for access to the "highly qualified" teacher candidate pool (ACE, 2004; Grossman, 2008; Imig & Imig, 2008). The value universities place on theoretical scholarship, however, cannot be easily overlooked by teacher educators because higher education institutions place responsibilities on them as intellectual laborers, which are

also in part driven by efficiency (i.e., need to publish and acquire research grants for the institution) and mobility aims (i.e., tenure and additional rewards of distinction).

Another historical factor that influenced teacher preparation was the transition of teacher education programs from normal schools to intuitions of higher education in the 1940s (Schneider, 1987). Initially there was a great deal of resistance towards incorporating schools of education into higher education due to dominant public thought that viewed teaching as intellectually inferior—a common theme that is still apparent in twenty-first century public thought (Labree, 2004). This view of teachers historically has plagued the professionalization of the teaching force and is commonly explained by the following factors typically cited in the literature: 1) teaching is a predominately female profession; 2) the primary constituents of schools are children; 3) there is easy access to the profession regardless of age; and 4) there is a perceived lack of specialized knowledge required to teach (Ingersoll, 2004, Lortie, 1975).

In part due to this political climate surrounding the teaching profession, state department boards of education played a critical role in facilitating the transfer of teacher preparation programs to university systems during the first half of the twentieth century (Schneider, 1987). As a result, states today hold a powerful influence over teacher education programs in that they determine the criteria and requirements for teacher licensure and certification. Goodwin and Oyler (2008) assert that "the movement of teacher education from normal schools into the university as a state initiated reform resulted in an implicit agreement between teacher educators and states that has positioned teacher education as subordinates to the state for the past 100 years" (p. 482). Therefore, teacher education programs are not only charged with juggling demands from the state, but must also secure approval from national accreditation agencies, work collaboratively with local school district leaders, negotiate the content preparation of their

students within the college of arts and science faculty, and navigate university guidelines and standards (Goodwin & Oyler, 2008). The interdependent nature of teacher education programs means that the curriculum and content they provide teacher candidates is not their decision alone, but rather a response to a composite of political factors influencing, and in many ways restricting, their role in ensuring teacher quality.

Components of Preparation in Teacher Education Programs: Curriculum and Instruction

In order to understand the nature of curriculum and instruction in teacher education programs, it is important to note not only the historical influences, but consider various interest groups and policies impacting teacher preparation (e.g., state departments of education, federal education policies, accreditation standards, and various certification pathways offered to teachers). As it relates to curriculum and instruction, at times these groups influence what gets taught and the length of time in which it is taught. Generally speaking, the curriculum used in teacher education programs varies within and across states as it relates to levels of instruction (i.e., elementary, intermediate, secondary), content areas of specialization (i.e., social studies, science, music, art, special education, bilingual, technology, and math), and required courses and field work hours.

While there are a variety of certification opportunities available to potential teacher candidates at the 1,400 teacher education programs around the nation, Darling-Hammond, Pacheco, Michelli, LePage, and Hammerness (2005) assert the following three areas of knowledge, skills, and dispositions as essential for candidates to acquire in their teacher preparation program: 1) knowledge of learners and how they learn and develop in social contexts, 2) an understanding of the subject matter and skills to be taught in light of the social purposes of education, and 3) an understanding of teaching in light of the content and learners to be taught, as informed by assessment and supported by classroom environments.

These three curricular areas of knowledge, skills, and dispositions are represented by the general curriculum typically constructed in teacher education programs.

Boyd et al. (2008) found that despite the large numbers of teacher education programs in New York City more commonalities than differences existed across the 31 programs which they studied. With respect to categories of curriculum for the elementary education programs studied, coursework content across all programs fell into one of the following categories: learning and learners, reading methods, and math methods. The amount of courses offered in each category differed but at least one course was offered in all three areas. Furthermore, variability across pathways for certification (alternative certification versus traditional certification programs) was limited in that they both roughly required the same number of credits (on average 36-40 credits) for degree completion. The main difference across programs was the sequence in which students took coursework.

Clift and Brady (2005) defined methods courses in teacher education programs across the four primary content areas of English, science, math, and social studies "as complex sites in which instructors work simultaneously with prospective teachers on beliefs, teaching practices, and creation of identities—their students and their own (p. 325)." Several themes emerged from their review of methods courses across content areas: 1) teacher candidates often had difficulty translating theory to practice (all methods courses); 2) opportunities for reflection with individuals or small groups impacted teacher candidate understanding (English methods); 3) coherence between methods courses and fieldwork (all methods courses) was important; 4) teacher educators at times struggled alongside teacher candidates when required to model the marriage of theory and practice in a school context (science methods); and 5) teacher candidates resisted instruction when they found a task too difficult or had conflicting views (all methods).

Aside from the content of curriculum, research has shown that training in teacher education programs rely upon a set of instructional tools used in courses coupled with community based field work, student teaching, service learning opportunities, and /or inquiry based learning projects (Allen & Labbo, 2001; Baldwin, Buchanan, & Rudisill, 2007; Boyle-Baise, 2005; Cooper, 2007; Michelli & Keiser, 2005; Moll & Arnot-Hopffer, 2005; McCormick, 1990; Price, 2001). Some scholars have identified and examined the use of various instructional approaches in teacher education such as microteaching, computer simulations, video technology, films, case methods/studies, portfolios, and practitioner research (Daniel, 1996; Grossman, 2005; Harrington, Quinn-Leering, & Hodson, 1996; Moje & Wade, 1997; Peterson, Cross, Johnson, & Howell, 2000). Others have highlighted the use of historical, critical narratives and reading selections, autobiographical writing, reflective essays, journal writing, storytelling, and cooperative learning (Banks, J. 2001; Hollins & Guzman, 2005; Villegas & Lucas, 2002).

While the above represents a range of curriculum and instructional approaches typically used in teacher education programs, most of the studies have not taken into account the diversity of candidates faculty taught, nor have they considered how this might have impacted effectiveness. Instead, teacher education programs often have viewed diversity as a content topic related to K-12 student populations to be taught in a course or series of courses, but failed to consider the implications of their pedagogical practices with candidates of color. The following section will describe how diversity is often addressed in teacher education programs using varying content and instructional approaches.

Typical Approaches to Diversity in Teacher Education Programs

The literature asserts that effective teacher preparation for diversity involves teacher educators modeling constructivist and culturally responsive teaching by creating learning sites in

university and public school classrooms (Akiba, 2011). Traditionally, most teacher education programs attempt to address diversity through at least one multicultural course and the incorporation of a variety of pedagogical tools (Gay, 2010, Sleeter, 2001). Other approaches include multicultural coursework plus some combination of community based field work, service learning opportunities, or inquiry based learning projects. While the subject methods or psychology courses may address issues of diversity, it is the diversity course in which many programs locate teaching knowledge, skills, and dispositions related to diversity (Sleeter, 2008).

One Course Model

The one course model refers to a curriculum component within schools of education that requires students to take a course addressing the importance of diversity in teaching. Within such courses the intent is usually to implement a prejudice reduction approach in which lessons or activities attempt to cultivate positive attitudes about diversity among teacher candidates (Banks, 2004; Howard, 1999; Irvine, 2003; Nieto, 2004; Villegas & Lucas, 2002). Numerous research studies have assessed the effectiveness of prejudice reduction based on one multicultural education course. Most of the research examined classes in which faculty incorporated specific pedagogical tools to facilitate candidate change in attitudes and understanding of cultural and racial/ethnic diversity as it relates to learners, learning styles, and varying social contexts. The tools included video technology, historical, critical narratives and reading selections, writing (i.e., autobiographical, critical, journal, or reflective writing), case study approaches, storytelling, and cooperative learning (Banks, J. 2001; Daniel, 1996; Hollins & Guzman, 2005; Peterson, Cross, Johnson, & Howell, 2000; Villegas & Lucas, 2002).

Daniel (1996) found that the use of videos and think aloud prompts allowed students to build stronger connections between theory and practice. Peterson, Cross, Johnson, and Howell

(2000) looked at the effectiveness of addressing multicultural issues by incorporating films with important diversity themes in conjunction with group presentations. They found that students' views regarding intolerance and multicultural issues were better informed and students were more likely to see the importance of diversity related to teaching practices. Other studies have explored the value of using assigned critical readings about the historical experiences of different racial groups, written from non-dominant perspectives. Bennett, Niggle, and Stage (1990) found that when they constructed a historical study of racial groups in the U.S. framed from non-dominant cultural and racial/ethnic groups it provided students with a strong conceptual framework to better understand contemporary issues of race. In addition, Lawerence and Bunche (1996) discovered that by assigning readings about the historical experiences of racial groups for from various perspectives, students developed positive attitudes about diversity.

While reading about racial groups' experiences from positive or non-deficit perspectives is important, many studies have also affirmed the importance of providing opportunities for writing, which typically involves reflective writing, critical essays, autobiographical writing, and journal writing. Reflective writing is a pedagogical tool used in courses to encourage candidates to develop and hone their ideas in a critical fashion. Banks (2001) described such a course taught by a professor in which students read books, articles or essays related to diversity and were asked to write reflective essays. The essays enabled the students to reflect on the tensions and conflicts about multicultural education discussed in the readings, as well as to confront their own experiences and subsequently develop critical essays about why diversity matters for them as future teachers. Fry and McKinney (1997) found that students in their language arts methods course became more culturally aware when they wrote autobiographies and used their life stories as a window for future teaching experiences. Journal writing is also another tool frequently

incorporated in multicultural education courses. Villegas and Lucas (2002) asserted that journal writing is a constructive practice because it provides space for teacher candidates to work through their preconceived notions and facilitates a private dialogue between professor and student. For example, in one of their courses, Villegas and Lucas required students to keep a weekly journal which traced the development of the students' theories about why poor students and students of color in K-12 schools tend to perform more poorly than their white middle-class peers.

Often, teacher educators have employed case studies as a way to promote equity pedagogy (Banks, 2004). The purpose is not simply to heighten teacher candidates' awareness of cultural differences; it is also to discern the impact of instructional practices on students' achievement and the decisions they will make every day as future teachers. The case study approach asks students to consider scenarios they might actually experience when working with diverse learners by analyzing written, audio, or video cases of teaching as a way to identify and correct students' understandings and misconceptions (Harrington et al., 1996, Moje & Wade, 1997). Kleinfeld (1998) studied the effectiveness of a case study approach in the Teachers for Alaska program at the University of Alaska at Fairbanks. While considering a case that revolved around issues of diversity (i.e., racist remarks expressed by students, hostility within the local community, insensitivity by administration), the teacher candidates analyzed the ways in which the teacher in the case study addressed and worked to alleviate tensions and conflicts in her classroom. Kleinfeld noted that by taking the time to consider practical ways to foster community and alleviate tensions, she created a learning community where teacher candidates learned to approach problems and implement solutions. She also recommended that teacher educators use case studies as part of a larger, carefully structured course.

Finally, Ball (2006) synthesized a number of pedagogical approaches in a multicultural education course by using sociocultural theory as a foundation. Ball examined the potential of one multicultural education course to develop in teacher candidates a sense of efficacy and internalization of the role of change agent. Her approach was based on a model of change in which teachers progress through a series of stages, each of which is facilitated by various pedagogical tools. The first stage is metacognitive awareness and Ball used personal narratives from students of oppressed communities to scaffold teacher candidates' understanding of issues concerning diversity. She also required teacher candidates to write reflections on critical readings, a practice many scholars have promoted as an opportunity for inquiry and critique (Finn & Finn, 2007; Johnson, 2007; Villegas, 2002; Zinsser, 1988)

The second stage is ideological becoming. Ball described ideological becoming as a process by which students begin to mold new ideas about diversity as they experience narratives and theories which will allow them to "…stand in their classrooms with confidence, with a sense of ownership, and with a sense of personal efficacy when teaching culturally and linguistically diverse students" (p. 54). During this stage, candidates reflected and engaged in discourse on various theories, points of view, and values, as well as used writing as an instrument of critique. Once students began the work of ideological becoming, they were guided in the third stage of internalization which enabled candidates to develop their own voice by taking ownership of ideas and making them their own through writing and engaging in group discourse. Ball adopted the idea of internalization from sociocultural theory, which conceptualizes learning as a process which occurs socially and internally, enabling growth over time as one continues to engage in a community of practice. In Ball's model, candidates actively participated in class discourse about theories and best practices for diversity. They also used writing to reflect on their ideas about

readings and discussions and articulate their personal commitment to social justice. The final stage of Ball's model is active agency, in which students developed action plans and engaged in action research. While several scholars critique the one course approach (Sleeter, 2001, 2008; Irvine, 2003; Villegas & Lucas, 2002), Ball found through follow-up interviews that the teacher candidates showed favorable changes in attitudes and incorporated multicultural approaches when they taught in their own K-12 classrooms. Ball's study illustrated how a powerful theoretical foundation effectively structured a course, as well as how various pedagogical tools were successfully incorporated into a teacher education course.

One Course plus More: Community Based Fieldwork, Service Learning, and Inquiry Approaches

If the dispositions and skills of teacher candidates are to be sharpened to view culturally responsive practices as essential to the work of successful educators, then principles of adult learning tell us that students must have a variety of practical opportunities to learn. Irvine (2003) argued that teacher education programs must expand beyond simple course curriculum adjustments that present disconnected events of culturally specific groups, and begin providing guidance and practical experiences in diverse settings. With this perspective in mind, teacher education programs often look to move beyond the higher education classroom setting by using community based field work, service learning, and inquiry approaches to enable candidates to learn about diversity as it relates to students and the communities in which they will teach.

Community based fieldwork.

Community based fieldwork experiences typically position teacher candidates in a community where they can engage with diverse learners. Moll and Arnot-Hopffer (2005) suggested "teacher education, therefore, is a matter of developing not only technical competence and solid knowledge of subject matter but also socio-cultural competence in working with the diversity of students that

characterize contemporary schooling" (p. 244). Several studies have examined the value of a community based approach in teacher education. Moll and Gonzales (1994) engaged teachers in community-based learning by conducting structured home visits in which they were trained to administer interviews which enabled them to tap into the funds of knowledge and social networks important to students' lives. Afterwards the teachers developed an academic curriculum that incorporated student funds of knowledge in their planning. Similarly, Allen and Labbo (2001) asked teachers to take photographs of the communities in which they live and write narratives to facilitate reflection on their cultural memories. Teacher candidates then taught this activity to students in their field placements and found that it enriched the teacher candidates' understanding of students as cultural beings. In addition, some teacher education programs involved pre-service teachers in cross cultural immersion experiences (i.e., students were brought to a community outside of their cultural schema and situated in a specified community for a period of time). This prepared students for multicultural settings by increasing their comfort in discussing racial issues and causing them to hold higher expectations for the learning of students of color (Cooper, Beard, & Thorman, 1990, McCormick, 1990).

For example, Cooper (2007) designed a study looking at the impact of a year-long developmentally structured diversity seminar on teacher candidates' pre-conceived ideas about diversity and unfamiliar communities. Sequentially connected experiences for cultural engagement consisted of a written autobiography assignment (writing about important events that led to teaching); a bio poem (tool used for students to present the me they want others to see); a privilege walk (identity based group activity); a camera safari (taking pictures to document local community resources); a "walking a mile in another's shoes" activity (scenario of oppression that prompted students to understand lived local community experiences); and a community experience to debunk stereotypes (home visits, visiting communities of worship, going to the local grocery store, visiting recreational centers). Initially

students expressed confusion, fear, and resistance with these activities. However, once they engaged directly with the community, they were surprised at the eclectic nature of diversity and expressed a strong commitment to help students from diverse communities in the future. Taken as a whole, these studies illustrated how community based learning, in conjunction with coursework, can be used as cultural immersion experiences, or incorporated within seminars on diversity to foster understanding and practices of culturally responsive teaching.

Service learning approaches.

Another component of community based fieldwork orchestrated by teacher educators is service learning opportunities. Baldwin, Buchanan, and Rudisill (2007) suggest that service learning centers on the notion of reciprocal impact where everyone benefits. In addition, by gaining an in-depth historical understanding of local communities it facilitates "…consciousness raising through engagement in community settings and introduces prospective teachers to the concept of teaching for social justice. They and their students together can examine conditions and forces that work against children's efforts toward achieving their full potential in school life and can take action to remove those obstacles" (p. 317). Boyle-Baise (2005) presented a solid example of an innovative multicultural approach to service learning when twenty-four teacher candidates served at a local community center which at one point in time had been one of the first segregated Black schools in the community. The students engaged in the following three service learning tasks: a) the collection of oral histories from alumni of the Banneker School, b) the creation of biographies about Benjamin Banneker, and c) the investigation of the transition of the school to a community center. In her analysis she found that the project provided a means for teacher candidates to write history, build confidence, and ultimately engage in culturally responsive practices while teaching students at the community center. Specifically, she noted

that structuring spaces, (i.e., local community centers, non-profit organizations) as well as tools (i.e., oral history and interview training; contacts with local community organizations; developing a framework for culturally responsive practices) for fostering relationships with people of color who are considered local assets and sites of valued community knowledge, can ease pre-service teachers' uncertainties about community work.

Baldwin et al. (2007) studied a literacy content course taught at a local service learning site in which candidates had to participate in a service learning project in order to graduate. In this case, candidates served an organization committed to developing oral histories, which required to them to teach students in the local elementary how to conduct oral histories in their school communities. In the process, candidates not only discovered various strategies for learning about the local community, they also learned how to carry out such strategies with elementary students within a diverse school community. In the Baldwin et al. and Boyle-Baise (2005) studies, the authors demonstrated that the main strength of service learning is that it provides an opportunity for teacher candidates to interact and negotiate with community members and elucidate their understanding of how to operate in such communities. In addition, teacher candidates also learned valuable pedagogical skills which they then practiced (or would be able to practice) in K-12 settings. In this sense, their understandings of the various roles diversity plays in the field of education was deepened by humanistic and community based experiences within diverse social contexts.

Inquiry based approaches.

Teacher educators often use an inquiry based approach to enable candidates to change a set of practices and/or come to view teaching as a form of inquiry and experimentation. Price (2001) engaged teacher candidates in inquiry based action research in schools and found they typically structured their

projects to address pedagogical issues with which they experienced difficulties in student teaching. The pre-service teachers felt most comfortable using action research to make change in their own classrooms as opposed to the entire school. However, in diversity courses or coursework committed to social justice, inquiry based learning often involves asking critical questions and participating within communities that see such questioning as a political and social process (Cochran-Smith & Lytle, 1999). Michelli and Keiser (2005) described inquiry based coursework through a university professional development school in which teacher candidates "…observe, document, inquire, and synthesize their findings of no fewer than thirty hours of fieldwork" (p. 161). Participants in the program had an opportunity to develop extensive research papers and present their findings at an educational forum with other candidates and university faculty. This approach not only emphasized the value of inquiry for the intellectual development of individual teacher candidates, but also affirmed the importance of constructing this knowledge while operating in a culture of inquiry. Cochran-Smith (2004) described an essential component of inquiry based learning as collaborative resonance, a process in which teacher candidates are encouraged to inquire about practices of collaboration and engage in school based reform with experienced teachers currently working in schools. She asserted the following about the importance of this approach:

> Taken as a whole, the messages embedded in programs based on collaborative resonance are significantly different from those in many other programs: self-critical and systematic inquiry is a primary way to link theory and practice; inquiry is most effective within a larger culture of collaborative wherein novices and experienced professionals alike learn from, interpret, and alter the day-to-day life of schools; power is shared among participants in the community, and knowledge about teaching is understood as fluid and socially constructed; language and critique of school-based reforming teachers are as essential as those of university-based educators and

researchers; and, in the end, the power to reinvent teaching, learning, and schooling is located in neither the university nor the school but in the collaborative work of the two. (p. 27)

Jennings and Smith (2002) examined differences between a course that incorporated inquiry based learning limited to the classroom and inquiry based learning that began during coursework and extended well beyond the confines of the classroom years later. The factors that most impacted teacher candidates in extending inquiry based learning to their own K-12 classrooms were a pedagogical commitment to critical inquiry opportunities, dialogue journals in the course which allowed students to reflect on implication of theory, partnerships with supportive and affirming teacher colleagues, and a flexible but clearly articulated action plan to develop culturally relevant pedagogy over time. Taking a different inquiry approach, Hyland and Nofke (2005) conducted a study on a social studies methods course working from the notion that "social studies should be an inquiry into the social world," and structured community and social engagement assignments that facilitated this process throughout the course. Inquiry assignments included attending religious or cultural events in which students would be the minority, conducting an oral history with someone culturally different from themselves, or analyzing media documents for cultural representations or omissions. When the course was completed students had a greater sense of cultural diversity and expressed a desire to teach in the communities in which their inquiry assignments were based. Taken as a whole, the Jennings and Smith (2002) and Hyland and Nofke (2005) studies suggest that inquiry based pedagogy can be effective in fostering teacher candidates' understanding of diversity from a critical, collaborative stance, thus, more justly preparing them to address the needs of diverse learners in the future and engage in school based reform.

Beyond Curriculum and Instruction: Dispositions and Faculty and Student Diversity

The one course or one-course-plus-more approaches to addressing issues of diversity in K-12 schools are among the most common practices used in teacher education programs as it relates to

content and instructional approaches employed with teacher candidates. However, teacher education programs have also looked to address the importance of diversity by assessing teacher candidates' pre-existing dispositions towards diversity in entrance and exit checkpoints in teacher education programs, and looked to reflect diversity by hiring diverse faculty, and recruiting diverse teacher candidates.

Dispositions and Diversity

Central to the discussion of culturally responsive teaching is the notion that teacher candidates enter their practice with preconceived ideas about students and teaching that may or may not affirm a belief in assuring all children have an equal opportunity to learn and become productive members of society. Hollins and Guzman (2005) noted that teacher dispositions come from a line of learning theory research suggesting "that teachers' knowledge frames and belief structures are the filters through which their practices, strategies, actions, interpretations, and decisions are made" (p. 482). In a similar vein, Hammerness, Darling-Hammond, and Bransford (2005) suggested that a primary goal of teacher education is to train teachers to become adaptive experts who are efficient and innovative, and involves addressing teachers' preconceptions about students and their ability to learn.

However, the process of training teachers is complex and requires scaffolding. One of the first obstacles to addressing teacher dispositions relates to the idea of apprenticeship of observation, which Hammerness et al. (2005) referred to as "the processes by which prospective teachers develop conceptions of teaching based on their own experiences as students" (p. 363). Teacher candidates often hold misconceptions that oversimplify good teaching, assume familiarity with literature and best practices, and consider a mechanistic transfer of information. Once misconceptions are challenged through coursework, the second obstacle is learning for understanding which requires teachers to apply knowledge in the context of field experiences.

The third obstacle encompasses the difficulty of maintaining a metacognitive approach to instruction. A metacognitive approach involves the ability to think about one's own thinking when teaching and planning in a highly complex profession. A metacognitive approach is necessary because teaching is never routine, has multiple goals, is done in relationship to very diverse learners, and requires multiple kinds of knowledge to be taught in an integrated way. Overall, Hammerness et al. found that for teacher candidates, instructional strategies that adhere most effectively to the principles of learning involve long-term longitudinal approaches that measure teacher misconceptions and development over time, case-based and problem based instruction, and opportunities to practice and reflect while enrolled in teacher education programs.

Recognizing the difficulty involved in shifting teacher candidates' preconceptions of students and communities in the context of coursework, however, teacher education programs have looked to assess teacher candidates' dispositions towards diversity prior to entering their programs. Villegas (2007) provided a working definition of disposition (i.e., tendencies for individuals to act in a particular manner under particular circumstances, based on their beliefs) and shared an example of how the teacher education program with which she worked dealt with dispositions in social justice teaching. Dispositions were initially addressed in teacher candidate interviews for admittance into the program, although they were not directly assessed or used to restrict a candidate from gaining entry into the university. If students expressed disbelief in the educability of all children during the interview process they were made aware that they would be evaluated in the program based on whether or not they held this belief, and at this point in the admission process they could decide not to enroll in the program or be admitted on a conditional basis. Throughout their coursework, students were equipped with the skills, dispositions, and

knowledge to educate all children, evaluated by faculty, and had opportunities to reflect on progress through post-conference meetings.

Furthermore, Eberly, Rand, and O'Connor (2007) attended to the challenges of assessing dispositions in teacher education programs, noting that typical measures for teacher candidate dispositions have included analyzing unstructured student journals, using perceptual scales and rubrics, employing open-ended problem solving opportunities, and using teaching cases. In their study, Eberly et al. examined teacher candidates' reactions to case studies through the lens of Kegan's developmental theory, which involves teacher candidates' understanding of the world from egocentric, ethnocentric, or worldcentric perspectives, and exploring how teacher candidates' understandings of the world may impact their ability in the future to effectively navigate and teach in urban school communities. In this sense, teacher education programs have given credence to the notion that teacher candidates' pre-existing dispositions before entering the program, in conjunction with targeted curriculum and instructional approaches within and outside the classroom during their preparation, impact their understandings of diversity as it relates to learners, learning styles, and social contexts.

Diversity of Students and Faculty in Teacher Education Programs

Another approach teacher education programs have taken to address diversity is the diversification of faculty and teacher candidates. The National Council for Accreditation of Teacher Education (NCATE) has six standards used to evaluate teacher education programs, one of which includes a diversity standard that addresses the following three components: 1) design, implementation, and evaluation of curriculum experiences for diversity; 2) experiences working with diverse faculty; 3) experiences working with diverse candidates. Specifically, NCATE lists the following as a target response for experiences with diverse faculty:

> Candidates in conventional and distance learning programs interact with professional education faculty, faculty in other units, and school faculty from a broad range of diverse groups. Higher education and school faculty with whom candidates work throughout their preparation program are knowledgeable about and sensitive to preparing candidates to work with diverse students, including students with exceptionalities.

Unfortunately, these standards often function as aims to be achieved opposed to goals which have been realized. This is most immediately apparent by the fact that African Americans represent only 7% of full-time faculty nationwide and the K-12 teaching force continues to remain majority White (Irvine, 2003; Nettles & Perna, 1997; Sleeter, 2008). Not surprisingly, the diversification of faculty and candidates has been cited as being particularly relevant for teacher candidates of color. A teacher candidate of color in one study, having graduated from a culturally affirming and diverse undergraduate institution, considered dropping out of her graduate program after experiencing a lack of diversity within it (Ladson-Billings, 2001). In fact, it wasn't until two other candidates of color joined the program that she decided to stay and they were able to form bonds and help each other through the program. Similarly, in a discussion of the theoretical context for Grow Your Own (GYO) programs, Schultz, Gillette, and Hill (2008) discussed the ways in which the teacher candidates, mostly students of color, relied on one another for support and encouragement in order to successfully complete their teacher education programs.

In this sense, culturally responsive teacher educators can be particularly important for teacher candidates of color, yet this can be problematic for faculty of color. Ladson-Billings (2005) chided, "In conjunction with our course responsibilities in this area, we [scholars of color] also become the primary support system for students of color and the face of diversity for our institutions" (p. 232). This implies that candidates of color have a lack of human capital available in their programs to address those needs.

Gomez, Rodriguez, and Agosto (2008) argued for the diversity of teacher educators by stating the following:

> The professoriate in teacher education is a predominately White and monolingual (in English) one. Who teacher educators are does matter both to the university students we teach and to the students whom they in turn will educate. The course content that teacher educators see as important, the kinds of assignments we give, whom we call on to lead groups and activities, and the discussions we promote in our classrooms all are related to our own identities, experiences and concerns. We must see the concerns of all teacher candidates, especially those who could be marginalized in our classrooms, as our concerns also. This is much more likely if we share such experiences or backgrounds with our university students. (p. 1670-1671)

The authors supported this argument by describing the learning experiences of teacher candidates of color in a class with predominately White students taught by a White professor. Several White students in class complained that the course material was too easy and they were already familiar with the material. As a result of these complaints the professor decided to skip the first couple of chapters, failing to consider the teacher candidates of color in the class who did not find the material boring because they were unfamiliar with it. Gomez et al. (2008) noted that "unfortunately, they [students of color] were too embarrassed, amid their peers' cries of boredom, to admit their need for instruction on the material in question" and if the professor "had been reflecting on a personal background similar to that of the students, he might not have assumed that everyone in the class was well prepared in the initial concepts that grounded knowledge in the course" (p. 1671). While this example is not reflective of all White teacher education faculty, it does highlight the importance of diverse faculty, and most importantly, points to the positioning of culturally responsive teacher educators as those best poised to effectively address the preparation needs of teacher candidates of color.

Teacher Candidates of Color: Experiences with Curriculum and Instruction

As evidenced from the review of literature thus far, scholars in the field of teacher education frequently address diversity with curriculum and instructional approaches in one course or one course plus more educational contexts. Also, understandings of diversity in the teacher education literature have also been unpacked as a set of potentially malleable pre-existing dispositions teacher candidates possess, or as an examination of racial/ethnic representational diversity among teacher education faculty, teacher candidates, and their learning communities. By comparison, literature linking teacher candidate diversity and the subsequent implications for teacher educator's pedagogical practices is thin.

Research has shown that students of color in teacher education programs can often experience cultural and social isolation. Gay (2005) argued that students of color in university settings are frequently denied the opportunity "to examine personal feelings and effects of racism, marginalization, voicelessness, and other forms of oppressions and to engage in ethnic recovery and renewal" (p. 225). Irizarry (2007) discovered in the Grow Your Own preparation program at a predominately White institution that candidates of color were often "targets of overtly racist comments or actions, institutional racism, and more subtle ways that racism was manifested by individuals" (p. 97). Villegas and Davis (2008) echo this finding by arguing that creating a safe environment conducive to critical dialogue is vital when attending to the preparation of candidates of color. Therefore, while the general curriculum and instruction prescribed by teacher education programs may be taking place, students may be experiencing social, cultural, and/or racial backlash in their classrooms. Due to these commonly cited occurrences of isolation, studies have shown that candidates of color benefit from instructional settings that create cohorts of students of color because they experience a sense of community,

stronger ethnic identity association, and develop a commitment to working for social justice (Bennett, Cole, & Thompson, 2000, Boyle-Baise, 2005).

Assigning teacher candidates of color to special cohorts, however, is not always feasible when considering their typically small representation in programs, and as result, would require additional faculty, funds, and flexibility in the schedules of all participants. In this case, teacher educators must understand what it means to be responsive to the needs of candidates of color in a variety of classroom contexts (i.e., predominately White, racially mixed, predominately teacher candidates of color, etc.). Moreover, some teacher education courses appear more charged with cultural, social, and racial tension than others. Multicultural education courses, which would typically fall under the curricular category of learners and learning in teacher preparation programs, often raise particular challenges for candidates of color. In a review of multicultural education research, Sleeter (2001) affirmed that the experiences of teacher candidates of color in schools of education often go unnoticed. Burant (1999) examined how one Latina student started off participating enthusiastically in coursework but over time became silenced as classmates expressed their disinterest in issues of diversity. Pailliotet (1997) conducted an in depth case study of one Asian-American student in a teacher preparation program that became silent and invisible through her experiences with faculty, students, and institutional policies.

In order to tackle difficulties with fostering critical dialogue and nurturing safe learning communities in multicultural education courses, and in general in teacher education coursework, some scholars have highlighted the value of tapping the insider knowledge of candidates of color which typically prompts them to share their experiences as people of color during classroom discourse (Tellez, 1999). The approach of drawing from teacher candidates' cultural and social capital was found to be affirming to teacher candidates of color since they are often exposed to racial and cultural discourse that diminishes the value of diversity (Bustos, Flores, Keehn, &

Perez, 2002, Murrell, 1991). Specifically, Clark and Flores (2001) found that providing pedagogical approaches that supported the ethnic identity development of Latina teacher candidates assisted cultivating feelings of efficacy in their ability to enact culturally responsive pedagogy. Salinas and Castro (2010) discovered that teacher candidates of color can use their personal and cultural biographies during their student teaching experiences to resist colorblind views of the social studies curriculum, and develop counter-narratives addressing marginalized and oppressed perspectives within the dominant curriculum. Wong Murai, Berta-Avila, William-White, Baker, Arellano and Echandia (2007) emphasized the importance of language and race consciousness in teacher preparation regardless of coursework and objectives, stressing the need to incorporate content and pedagogy that is attuned to giving candidates of color the opportunity to draw upon their social, cultural and linguistic capital in creative ways.

More specifically, Teranishi (2007) conducted a mixed methods study looking at the impact of experiential learning on Latino/a college students' development as they conducted community service in a foreign country that reflected their cultural heritage. Several of the participants were currently teachers or planning to enter the teaching profession and three of the five community service projects available for students to choose from required that they teach children, teenagers, or adults. Students participating in this program developed an enhanced sense of self and awareness of the multi-faceted nature of identity through developing relationships and connectedness with local community members. Experiential learning was found an effective tool for helping students learn about their own ethnic and cultural identities, which in turn enabled them to develop more positive attitudes towards students from different ethnic groups. Teranishi's pedagogical approaches were responsive to teacher candidates' identities in three ways: 1) students were taught in a geographic context that affirmed their

cultural, ethnic, and linguistic backgrounds; 2) students were provided opportunities to develop meaningful relationships with community members; and 3) students noted a heightened awareness of structural inequalities in relation to their families' experiences as people of color.

Confirming previous research about teacher candidates of color, DePalma (2008) noted that teacher candidates of color in her diversity course more often than not chose to refrain from sharing their insider knowledge for fear of risking alienation and attack by their White counterparts. In an effort to respond to the cultural backgrounds of the small number of teacher candidates of color in her course, she employed the following approaches: 1) she reframed the nature of dialogue about issues of multicultural education by seeing students' views and experiences as central to the discourse; 2) she included texts and materials that represented the silent voices that perhaps resided in the room as well as those that were not able to be a part of the discourse; and 3) she explored ways to value and incorporate student insider knowledge in class discourse. She found that the work of creating genuine critical dialogue with candidates of color was beneficial though still complicated by the lack of diverse perspectives present in a predominately White classroom setting.

These approaches to content and instruction with teacher candidates of color assert the importance of recognizing and cultivating their cultural and linguistic strengths. Furthermore, a failure to build on the diverse cultural and linguistic capital of teacher candidates of color can restrict their ability to employ their cultural and linguistic ways of knowing in classrooms and broader school contexts. Meacham (2000) found that African American teacher candidates experienced "cultural denial" by professors and in-service teachers when they incorporated African American English in class discourse and student teaching assignments. In fact, studies suggest that while teacher candidates of color may in fact possess valuable cultural and linguistic capital, in addition to strong academic and content knowledge, they may be ill-equipped to

develop their cultural, social, and linguistic capital if they are not prepared in their teacher education programs to do so (Johnson, in press). Achinstein and Aguirre (2008) found that newly inducted teachers of color often entered classrooms without receiving any training on how to use their cultural capital to work with the students of color that they taught. In the study, 15 new teachers of color (Latino, African-American, Asian, Filipino, and biracial) working in culturally diverse secondary classroom settings often experienced a form of "practice shock" when questioned about their cultural identities. Therefore, even if teachers of color do see themselves as cultural bridge builders they must be taught effective ways to integrate their cultural and linguistic resources in often unsupportive and hostile institutional contexts (Achinstein & Ogawa, 2011). Drawing upon the work of Hernandez-Sheets (2000), the authors suggested that "cultural resources among new teachers of color need to be developed and valued, rather than assumed" (p. 1531).

Though limited, the literature has documented successful preparation practices with candidates of color. Using cultural resources in assignments and teaching, participating in community service and study abroad projects related to candidates' of color cultural identities, excavating insider knowledge, and activating tools to translate their cultural and linguistic capital into culturally responsive pedagogy in the K-12 classroom are some of the ways which teacher educators have supported candidates of color in teacher education programs. Few empirical studies, however, have explored how a culturally responsive framework integrated throughout a teacher education program can work coherently to support the content and instructional needs of teacher candidates of color.

Conceptual Framework: Overview of Culturally Responsive Pedagogy

Culturally responsive teaching is a term that loosely refers to a teacher's ability to incorporate knowledge of student background and culture into his or her teaching practice to improve academic achievement and/or teach for social justice. Many scholars have addressed the importance of culturally responsive practices for enhancing the academic achievement of K-12 students of color, however, the conceptual framework of culturally responsive pedagogy can also be a powerful lens of analysis for exploring content and instructional practices enacted with teacher candidates of color (Gay, 2000; Ladson-Billings, 1994; Villegas & Lucas, 2002). The following section will provide an overview of the theoretical roots of culturally relevant teaching and then provide an overview of each strand of CRP.

Theoretical History

Ladson-Billings (1995) described a study of exemplary teachers of African-American students which allowed her to frame three overarching characteristics of how to define and recognize culturally relevant pedagogy in practice. For one, culturally relevant pedagogy was evident when teachers viewed teaching as an art form that ensured high academic achievement for all students as well as provided an opportunity to question the status quo and give back to the community. In this sense, culturally relevant pedagogues understood the value of affirming students' "cultural" identities. Also, culturally relevant teachers maintained fluid social relations among students by developing a community of learners that were connected through collaborative work that made them responsible for one another. Teachers exhibited passion about knowledge and learning by presenting it in multifaceted ways that allows it to be shared, recycled, and constructed. Although building upon the work of other researchers (Foster, 1993; Irvine, 1990; King, 1991), the research was ground breaking in that it linked classroom teaching to broader political and social contexts, arguing for teaching students to question the status quo

and promote social justice. Most importantly, it provided fertile ground for conceptualizing what culturally responsive practices looked like for teachers and students in the field of education.

In a similar manner, Gay (2000) explained culturally responsive teaching by arguing that such practices are a means for unleashing higher potentials of ethnically diverse students by simultaneously cultivating their academic and psychosocial abilities. In her literature review of the term culturally responsive, she contended that such practices assigned teachers the role of cultural brokers. Specifically, cultural brokers must have thorough knowledge of cultural groups in order to organize instruction; possess the courage and will to stop blaming and mediate conflicts; and use skills and tenacity to act in ways that incorporate cultural diversity into pedagogical practices to encourage student achievement.

In both Ladson-Billings' (1994) and Gay's (2000) interpretations of culturally responsive practices, common themes of high expectations, acknowledgement of student cultural capital, critical socio-cultural/political consciousness, and passion and dedication are apparent. Often with popular terms such as culturally responsive teaching practices, teacher educators lose sight of what teacher candidates need to know when attempting to cultivate culturally responsive practices. As a result, teacher candidates frequently walk away from coursework thinking culturally responsive practices sound interesting but still aren't quite sure what it actually means and what is required of them (Cochran-Smith, 2004).

The work of Villegas and Lucas (2002) addressed this concern through the development of a comprehensive framework for preparing culturally responsive teacher candidates. Central to their curriculum approach is the belief that there is a certain set of knowledge, dispositions, and skills that culturally responsive teachers need to develop in teacher education programs. They propose a teacher education curriculum that aims to cultivate among teachers the following: 1) a

sense of socio-cultural consciousness; 2) affirming attitudes towards students from culturally diverse backgrounds; 3) skills and commitment to act as agents of change; 4) an understanding of constructivist views of learning and the type of teaching need to promote it (which they consider the foundation of culturally responsive teaching); 5) skills for learning about students and their communities; and 6) instructional strategies that facilitate bridges between students lives and what they are expected to learn in schools (which they call culturally responsive teaching practices).

In order to present a clear explanation of how this dissertation defines culturally responsive pedagogy, I build upon the Villegas and Lucas (2002) explication of culturally responsive pedagogy, and refine the conceptual framework for the purpose of this dissertation by incorporating scholarship across the field of education as evidence for the importance of each strand presented by Villegas and Lucas.

Adaptations of Villegas and Lucas' Theory of Culturally Responsive Pedagogy

Sociocultural/political consciousness.

Over the past decade numerous scholars have addressed the need for raising awareness among teacher candidates about the sociopolitical context that frames the lives of students (Gay 2000; Ladson-Billings, 2001; Spring, 2004; Villegas & Lucas, 2002) According to Villegas & Lucas (2002), the ability of teacher candidates to gain sociocultural/political consciousness involves "the awareness that one's life experiences are not universal but is profoundly shaped and mediated by a variety of factors, chief among them race/ethnicity, social class, and gender" (p. 27). The development of sociocultural/political consciousness in teacher candidates is facilitated as they discover how differentials of power can be seen through lenses of social class, race/ethnicity, language, and gender. Central to this development is that students have an

opportunity to explore sociocultural/political conscious raising literature which is essential in allowing them to understand the complexities of oppression and how it functions in the lived realities of students on a daily basis.

Anyon (2005) explored the connection between jobs, transportation, and housing as sites of inquiry for effective educational reform. First, she highlighted problems surrounding job displacement by noting, "Most workers with low to moderate education levels live in central cities, and most jobs for which they qualify are located in outlying suburbs" (p. 83). If the expansion of jobs is well intended, she asked, why do they originate in markets that have lower levels of unemployment? This problem is compounded further by structural limitations of transportation centers. As Anyon noted, "Even in metropolitan areas with excellent public transit systems, less than half the jobs were accessible by public transit" (p. 85). Furthermore, the inequities apparent in housing are not different and serve to "…concentrate low-income residents in urban neighborhoods contributing to effects on education that prove in many cases to be overwhelming barriers to high quality schools-and indeed, to urban school reform" (p. 95). Considering the complexity of macroeconomic policy issues confronting most low-income communities, which typically house most students of color and underperforming schools, future teachers need to be able to see their work in a larger macroeconomic context in order to understand fully the challenges they are facing.

Kincheloe (1997) outlined the damaging effects of racist, classist, and sexist rhetoric in education by defining multiculturalism as a "…response involving the formulation of competing definitions of the social world that correspond to particular social, political, and economic interests" (p. 2). When hearing the terms disadvantaged and minorities, the first thought that comes to the minds of most people, including teachers, is not that these students are intelligent

and vibrant ambassadors of America's future, but rather they think of them as troubled youth. Kincehloe discussed how this form of "code language is used to disguise racism and alleviate guilt" without acknowledging the conscious and unconscious nature of institutional racism at work. For example, one popular myth is the myth of equal opportunity. Kincheloe asserted the following:

> Western capitalist societies present success in a way that it is open to everyone. The 'just world phenomenon' is the tendency to blame the victim rather than the victimizer in unjust situations. The myth ignores the fact that in the everyday world, people get ahead more on insiderism and inherited privilege than on any notion of merit. (p. 117)

Another popular myth is the myth of meritocracy, in which "right-wing politicians explain intensifying inequality as the product of the poor's growing lack of initiative and ability" (Kincheloe, 1997, p. 118), in an attempt to justify inequality. Teacher educators must investigate creative ways to compel teacher candidates to critique such myths, and consider the implications for their practices with K-12 students.

Furthermore, Ferguson (2001) conducted research in elementary schools which depicted the institutionalized capacity of schools to ostracize black youth in the making of their masculinity. She cited the analysis of punishment as "…an especially fruitful site for this demonstration, as it is a space where educational structures clash with the resistance strategies of individual students" (p. 22). In this light, she examined how the institution of schools intersected with the individual and group responses to black boys to conspire to establish their marginalization within the system. Schools and the larger culture, which often depict black boys as criminals and endangered species, heightened adults' propensities to single these students out and view them not as "childlike but adultified" (p. 80). Often times, due to black boys' sense of

marginalization, they cultivated identities that affirmed the cultural capital of their communities, which was often times in direct opposition to the disciplinary ideology of schools. Thus, many adults, schools, and the dominant culture have portrayed black boys as unsalvageable and have channeled them unremorsefully towards the prison pipeline. If teacher educators fail to prompt teachers to directly address such research and the implications for their practice, they do a disservice to the teachers they serve as well as the children these teachers will serve in the future.

Developing an affirming attitude towards students from diverse backgrounds.

Teacher educators that educate culturally responsive teachers recognize the importance not only of promoting within teachers socio-cultural consciousness but also developing an affirming attitude towards students from diverse backgrounds. Nieto (2004) asserted the following about affirming diversity:

> It implies that cultural, linguistic, and other differences can and should be accepted, respected, and used as a basis for learning and teaching. Rather than maladies to be cured or problems to be confronted, differences are a necessary starting point for learning and teaching, and they can enrich the experiences of students and teachers. (p. 390)

Acknowledging the diversity of perspectives in society enables future teachers to use different lenses to view the dominant or mainstream culture, the cultures of non-dominant groups, and students who depart from the dominant cultural norms (Villegas & Lucas, 2002). As Gay (2000) stated:

> Teachers need to begin the process of becoming more caring and culturally competent by acquiring a knowledge base about ethnic and cultural diversity in education. This can be derived from the rich bodies of social science, educational, and literary scholarship on

ethnic groups' histories, heritages, cultures and contributions. (p. 70)

In order to fully enable teacher candidates to value diversity, they need knowledge that highlights common cultural differences which can assist them in affirming diversity in the classroom. Language and communication styles are unavoidably linked to culture and recognizing ethnic variation is a critical first step for teacher candidates. For example, Foster (2002) conducted a study in which she examined an African-American communication style that she refers to as call-and-response. She defined call-and-response as "a type of interaction style between speaker and listener(s) in which the statements ("calls") are emphasized by expressions ("responses") from the listener(s), in which responses can be solicited or spontaneous, and in which either the calls or responses can be linguistically, musically, verbally, or nonverbally communicated through dance" (p. 1). In this study she identified varied uses of call-and-response and modes of communication between teachers and students and found that the use of the call-and-response made students feel more comfortable and willing to participate. If teacher candidates are not aware of such communication styles, they may be likely to either judge the students' behaviors as inappropriate or view the students as inferior.

In addition, Boykin, Tyler, Hurley, Bailey, and Miller (2005) conducted a study looking at the various learning styles of 10-11 year old low-income African-American and European-American students. Students were presented with learning orientation scenarios which assessed student attitudes toward high achievers and the learning styles in which they preferred to achieve. The four different learning styles included communalism, verve, individualism, and competition. Each scenario depicted a high achieving student performing one of the four learning orientation styles. The results indicated that 94% of African American students reported positive social endorsement of the high achieving communal peer, and 99% of African American

students reported positive social endorsement of the high achieving verve (i.e., lively, vivacious) oriented peer. This differed significantly from White student responses which showed a preference for individualism. This study showed that African American students endorsed high achievers but rejected the cultural factors such as individualism and subdued demeanor that is often associated with achievement in traditional classrooms settings.

In a similar vein, Epstein (1998, 2009) conducted a study which found differences in how African-American and European-American students viewed significant figures, events, and themes in U.S. history. For example, when asked about the three most important people in U.S. history, African-American historical figures constituted 75% of the African-American students' responses and European figures constituted 82% of the European-American students' responses (1998). In another study (2000), she found that after a year of instruction, African American adolescents interpreted U. S. history in terms of ongoing racial violence and the restriction of individual rights, while White adolescents in the same class interpreted national development as progressively inclusive for all racial groups. The studies suggest that future teachers must be able to recognize the diversity of learning styles and meaning making which exist among the students they teach if they are to develop an affirming attitude.

Further building a strong case for the necessity of affirming student's cultural perspectives in schools, Valenzuela (1999) studied the influence of culture and social capital on the educational attainment of Mexican America youth. Examining the experiences and reflections of students at Seguin High School, she observed that they:

> Are either underachieving or physically and emotionally detached from the academic mainstream. While this representation of self was fueled by its compatibility with living

> under conditions of poverty, it also constituted the basis for teachers' and administrators' negative appraisals and attention. Rather than seeing urban youths' bodies as the site of agency, critical thinking, and resistance to the school's lack of connectedness to them, school officials saw 'hapless, disengaged individuals who act out their defiance through their strut-and-swagger attitude toward school rules' (p. 32).

In this study, the disconnection students exhibited in school was a more powerful indication of the source of underachievement than were inferior intellectual capabilities.

The manner in which students of color engaged in identity formation in their interactions with educators, or the general culture of the school, determined in large part what measure of educational success they might or might not have experienced. While the teachers ideally should have acted in ways that countered this process and exuded an ethos of caring, Valenzuela found exactly the opposite often occurred. Sadly, she concluded, "The thought that teachers and other school personnel must find ways to constructively address, rather than wish away, their students' cultural differences is strongly resisted" (p. 256). Tennebaum and Ruck (2007) confirmed similar findings in a recent meta-analysis on the role of teacher expectations. They found small but statistically significant evidence that teachers give more positive statements to European American students than minority students but give equal amounts of negative comments to European American and racial minority students. If teachers subscribe to teaching methodologies that affirm the status quo and ignore non-dominant forms of cultural capital, they fail to show the care and concern that diverse groups of students need and instead often contribute to students' oppositional identities (Delpit, 2006, Ogbu, 1987).

Acting as agents of change.

The important role that teacher educators play in teacher candidates' abilities to cultivate socio-cultural competence as well as develop an affirming attitude towards diverse learners is critically linked to teacher candidates' commitment to act as agents of change. Once teachers come to terms with the nature of the socio-cultural contexts in which students of color lack cultural affirmation, they must begin to grapple with the idea of teaching for social justice. Cochran-Smith (2004) argued that:

> Terms such as 'teaching and teacher education for social justice,' 'social change,' and 'social responsibility' have generally been used to emphasize that although teachers cannot substitute for social movements aimed at the transformation of society's fundamental inequities, their work has the potential to contribute to those movements in significant ways. (p. 65)

By actively working for greater equity in education, teachers can increase access to quality learning experiences and simultaneously challenge the prevailing perception that differences among students are problems rather than resources. To act as agents of change teachers must not only develop the commitment and skills characterized by socio-cultural consciousness and an affirming attitude towards diverse groups of students; they also must cultivate a vision of what such practices entail (Haberman, 1995).

Hammerness (2003) suggested that the concept of teacher vision has implications for how teachers "interrogate their beliefs, identify steps to promising practices, and even assist them in selecting contexts in which they can thrive and flourish" (p. 16). Therefore, identity and vision can be viewed by teachers in a historical context of criticality that provide tools to make sense of their current reality. As Freire (1970) eloquently argues:

> Critical thinking contrasts with naïve thinking, which sees historical time as a weight, a stratification of the acquisitions and experiences of the past, from which the present should emerge normalized and 'well-behaved.' For the native thinker, the important thing is accommodation to this normalized 'today.' For the critic, the important thing is the continuing transformation of reality, on behalf of the continuing humanization of men. (p. 92)

Such vision cultivation and exploration ultimately leads to a path of social justice. Cochran-Smith, Shakman, and Barnett (2006) define teaching for social justice as promoting all children's learning and enhancing their life chances. Unfortunately, we know that historically and presently our educational system does not promote such realities for all children. When we recruit teachers to close the achievement gap, we are really asking them to take part in the social movement of equality and justice as change agents. But teacher educators can't stop there. Once they take a serious look at history and began to cultivate their vision of social justice, teacher educators must direct them with strategies which feed their quest for change.

Cochran-Smith (2004) stressed the importance of teachers linking with other educators that are teaching for social justice within the education system. This means that teacher educators themselves and schools of education must have access to people in the field who are operating as agents of change so that teacher candidates can learn from them. Another critical component of culturally responsive practices is developing a stance of inquiry as a change agent. Again, Cochran-Smith (2004) asserted that teachers operating as agents of change must take an "inquiry stance" on teaching because "inquiry is a central part of both the context within which learning to teach for social justice occurs and the vehicle through which much of that learning is worked through and expressed" (p. 79).

However, we know change is often a life long struggle and it will take significant shifts in macroeconomic policies and the cultural values of society for oppression and injustice to dissipate. Teacher candidates should be aware of social justice movements that educators and community organizers are currently engaged with in order to provide them with concrete examples of successful mobilization. Anyon (2005) stated that "I believe that those of us that have social justice as a goal can play a crucial role in movement building for economic and educational rights of the poor. We can do this in our everyday work in schools, despite the onslaught of institutional mandates" (p. 179). She goes on to describe resources and specific steps that those concerned about social justice can take such as cultivating student self-esteem, working within the community, and acquiring community organizing skills. Teacher educators must teach teacher candidates such steps for creating change as well as direct them to currently existing social movements and organizations. As Cochran-Smith (2004) poignantly noted, "learning to teach for social justice is as much a matter of developing a particular kind of pedagogy as it is learning to theorize pedagogy and participate in a community of professionals also engaged in this work" (p. 82). In the end, when engaging in discussions of change, teacher educators need to emphasize the moral and political dimensions of education and provide opportunities for teachers to develop their own personal vision of education and teaching. In constructive ways, teacher educators must implement practices that nurture passion and idealism as well as a realistic understanding of obstacles by encouraging teachers to explore schools and systems that practice equity by developing skills for collective action and collaboration (Villegas & Lucas, 2002).

Learning about students and their communities.

Central to the notion of culturally responsive teaching is that teachers must take time to learn about their students' lives outside of school, the communities in which they live, their perceptions of school, and their connections to school knowledge (Banks, 2007; Delpit, 2006; Gay 2000; Nieto, 2004; Moll & Arnot-Hopffer, 2005; Villegas & Lucas, 2002). Banks (2007) argued that:

> By learning which particular communities of practice a student has had access to, and the kinds of participation in those communities that a student has engaged in, a teacher can come to understand the personal culture of each student—to see each student as 'cultural without stereotyping the student simplistically as 'Anglo' or 'African-American,' as 'lower class' or 'upper middle class,' as 'boy' or 'girl' (p. 49).

In this sense, it is imperative that teachers engage in the practice of learning about their students. When considering central figures in a child's life outside of the school, parents play an instrumental role in the lives of their children and it is critical that teachers see them as resources for better understanding the students they teach. Taylor (2006) explained academic socialization as a process that occurs under the umbrella of socioeconomic and cultural contexts. The conceptual model she depicted highlights the impact of parents on school experiences, their cognitions about school, the home learning environment they offer, the level of involvement inside schools, and the degree to which they support school institutional practices for their children. Central to Taylor's view is the notion of systematic interactions between the child/family system and the school system. In her study, Taylor found that the nature of this systematic interaction impacted greatly the academic outcomes of students; in other words, the

manner in which teachers interpret local community perspectives of schooling is of critical importance.

Hauser-Cram, Shirin, and Stipek (2003) examined value differences between parents and teachers which impacted a teacher's perception of a student's academic competence. They found that teachers' value perceptions of a student's parent were also reflective of their perceptions of the parent's child. While differences varied depending on how student or curriculum centered the teacher was, value differences between parent and teacher significantly impacted the manner in which the teacher rated the child's academic competence. This research implied that there were social and cultural factors among teachers, students, and parents which impeded the potential academic progress of the student. The study provided strong evidence for why it is important for teachers to take time to learn about students through key figures in students' lives, especially if teachers are not familiar with or a part of the local community.

Grounding their research in the seminal work of Heath (1984), Taylor and Dorsey-Gaines (1988) illustrated the importance of learning about students' communities when they explored inner-city families' experiences with literacy. By entering the homes of students and discovering how parents interacted with their children around writing as well as reading, they made a strong case for the importance of learning about local knowledge. Similarly, Moll and Gonzales (1994) conducted a study in which teacher candidates engaged with students in their communities and homes and identified funds of knowledge that students and families possessed. Moll and Arnot-Hopffer (2005) argued that taking time to learn about students and communities helped to establish "confianza," or mutual trust, which is a vital component building strong social networks among teachers, parents, community leaders, and administrators. The research of Noddings (1992) and Valenzuela (1999) further established the importance of caring, which for

the purposes of teacher preparation, involved teacher candidates taking time to get to know not just students but parents, family members and the broader communities in which children lived.

Future teachers need to be taught practical strategies and steps to get to know their students. These include using diverse forms of informal assessments to gauge student, parent and family interest. They also can conduct community surveys and develop questionnaires to gain information on important aspects of students' lives (Villegas & Lucas, 2002). In this way, teacher candidates can take their awareness of socio-cultural context, along with the importance of affirmation rooted in social justice, and begin actively to seek knowledge about the students they are charged to teach. Cochran-Smith (2004) referred to this aspect of culturally responsive teaching when she stated that "…teaching for social justice is not so much a matter of practice but of 'praxis,' a term used variously by educational philosophers and social theorists to refer to 'the interactive, reciprocal shaping of theory and practice'"(p. 66). Teacher educators must be leaders in providing students with such opportunities.

Constructivist foundations: Curriculum and Instruction.

As can clearly be seen in the explanation of the previous four components of culturally responsive teaching, students are not blank slates on which knowledge can be transcribed; rather, they are beings that come with culturally specific practices for experiencing life. Much of the literature that examines culturally specific practices in classrooms use the theoretical framework of Vygotsky which focuses on the role that social interaction plays in learning. Specifically, his term "zone of proximal development" (i.e., the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance, or in collaboration with more capable peers) is important for scholars and educators interested in the role of culturally responsive

practices (Bransford, Brown, & Cocking, 2000). Indeed, developing a constructive approach that builds upon the cultural heritage and strengths of students, by acknowledging their active role in learning and building bridges between their pre-existing knowledge and experience, is one of the most important aspects of culturally responsive pedagogy. Teacher educators must provide opportunities for future teachers to have a sense of what constructivist approaches look like in practice as well as develop the skill to incorporate these approaches into their own teaching and learning.

Cultivating the practice of culturally responsive teaching.

Villegas and Lucas (2002) bring all five concepts of culturally responsive practices together in this final strand and reiterate principles previously covered. Specifically, they claimed that cultivating culturally responsive practice should include the following: 1) involve all students in the construction of knowledge; 2) build on students' personal and cultural strengths; 3) help students examine the curriculum from multiple perspectives; 4) use varied assessment practices that promote learning; and 5) make the culture of the classroom inclusive for all students. Based on arguments advanced in the previous strands, the importance of engaging in these practices, not as add-on approaches but as practices that permeate the implementation of all curriculum and instruction, is clear.

Taken as a whole, the culturally responsive teaching framework developed by Villegas and Lucas (2002) defines the central qualities of the teacher who is responsive to the diverse K-12 student population. While this framework provides an overall structure for looking at culturally responsive teaching more generally, it was not specifically designed for exploring the extent to which the practices of teacher educators are responsive to teacher candidates of color.

Culturally Responsive Pedagogy and Teacher Candidates of Color

For the purposes of this dissertation my use of culturally responsive pedagogy (CRP) differs in important ways from the Villegas and Lucas (2002) conceptual framework. A central distinction involves addressing the scant research literature on teacher candidates of color by emphasizing the importance of developing a theoretical framework for examining the details of pedagogy that facilitate the successful preparation of teacher candidates of color. This adaptation of Villegas' and Lucas' CRP represents a theoretical *and* practical contribution and interpretation of the enactment of pedagogy on the part of teacher educators for teacher candidates of color in three important ways: 1) links raced, cultural, and linguistic erasure of teacher candidates of color in the teacher education classroom to an absence of theorizing CRP in teacher educator pedagogy; 2) examines content and instructional features of CRP's theoretical constructs in teacher education classrooms for teacher candidates of color; and 3) provides a conceptual framework for examining institutional practices to support the overall success of teacher candidates of color in the program.

One reason the field has been slow in making the conceptual link to consider the culturally responsive practices of teacher educators is the tendency to categorize pre-service teachers as a homogenous group thereby ignoring the sociocultural/political contexts that influence the preparation experiences of teacher candidates of color. Milner (2008) pointed out that most policy makers in teacher education focus their attention on White teachers, leading Milner to ask, "What about the curricular and instructional needs of Asian or Latina/o teachers, for instance" (p. 337)? More attention is needed not only to tease out differences, but also to learn what it means to be responsive to the preparation needs of teacher candidates color so they too can be prepared as high quality teachers drawing upon not only strong content area

understandings, but cultural and linguistic knowledge about students and communities of color in urban schools. No longer can we assume that teachers of color will simply succeed because they come from geographic communities of color. This dissertation study represents an initial theoretical and empirical effort to explore how culturally responsive practices by teacher educators can benefit the preparation experiences of candidates of color and inform the restructuring of teacher education programs in the twenty-first century.

Summary

This chapter reviewed literature on the historical structuring of teacher education programs, approaches to diversity, and the conceptual framework of culturally responsive pedagogy. While there is a clear pattern in teacher education literature to address the diversity of students in K-12 schools, there is not much research exploring the value of culturally responsive pedagogy in the preparation of teacher candidates of color, and what we do know is based primarily on research in individual teacher education courses and limited studies of field experiences. We know little about the experiences of teacher candidates of color across varying courses in a single teacher education programs, or the experiences of teacher candidates of color across varying institutional contexts. Grounded in this stance from the literature, Chapter 3 outlines the research questions driving this study and describes the methodological process taken to investigate these concerns.

Chapter 3: Methodology

Overview

There are several reasons the study of culturally responsive pedagogy for teacher candidates of color is both timely and relevant to the field of teacher education. For one, the growing cultural and linguistic diversity in our nation's schools forces educators to position raced conversations about K-12 students at the core of educational reform; no longer can we have a quality education for some and not all if the country is to be competitive in a twenty-first century global society. The need for teachers who can responsively attend to the diverse needs of the K-12 population also highlights the added value teacher candidates of color can potentially contribute to education reform in public schools. Research indicates, however, that teacher candidates of color need responsive preparation in order to enact their cultural and linguistic resources for the educational advancement of K-12 students, and the limited literature highlights a need for culturally responsive teacher educators who affirm and build upon their cultural and social capital (Achinstein & Aguirre, 2008). While there is a clear pattern in teacher education literature to address the diversity of students in K-12 schools, there is not much research exploring the value of culturally responsive pedagogy in the preparation of teacher candidates of color, and what we do know is based primarily on research in individual teacher education courses and limited studies of field experiences. Furthermore, there is little qualitative research on the experiences of teacher candidates of color across different courses in a single teacher education program, or the comparative experiences of teacher candidates of color across varying institutional contexts.

With these conceptual and research interests in mind, this research study aimed to address the following research questions:

1) How do nominated faculty plan and implement curriculum and instruction to prepare teacher candidates of color?

2) How useful do teacher candidates of color consider the curriculum and instruction offered in their teacher education program?

3) In addition to curriculum and instruction, how do teacher education programs address the preparation needs of candidates of color?

4) What role, if any, does culturally responsive pedagogy play in the preparation experiences of candidates of color?

This chapter will describe the methodological tenets guiding this study, and explain various decisions I made throughout the planning, implementation, and analysis stages of the project.

Stance as a Researcher

Lincoln and Guba (2003) describe reflexivity as "the process of reflecting critically on the self as researcher, the 'human as instrument'…to come to terms…with our selves and with the multiple identities that represent the fluid self in the research setting" (p.283). In this sense, raced, gendered and classed selves influence the ways in which I view research as well as the ways in which research participants interact and perceive me. As a Black Feminist researcher I am seeking truth in stories untold, forgotten, ignored, devalued, or misplaced due to the perpetuation of inequity and disregard towards human rights for all. Defining oneself as a Black Feminist researcher implies not only that issues of race and gender are threaded throughout one's life history, but that the process of knowledge construction is inseparable from a researcher's sociological and historical position in the world. According to this stance, if important issues in educational research ignore racial and gender specific diversity by marginalizing the presence and voice of women and people of color, then educational research is ethically flawed (Ladson-

Billings, 2000). Valuing and incorporating multiple sources of knowledge and ways of knowing to resist the insidious process of silencing that is perpetuated along raced and gendered lines is the epistemological foundation of a Black Feminist researcher (Collins, 1991, Tillman, 2002).

In light of my stance as a researcher, my dissertation examined the preparation experiences of mostly female teacher candidates of color in teacher education programs for two primary reasons. For one, the teacher education literature often considers teachers as a monolithic group of White females and ignores the preparation experiences of candidates of color. Secondly, educational research has paid little attention to culturally specific approaches to content and instruction with candidates of color in teacher education. Moreover, of the few studies that do, too often the voices of candidates of color are missing, or overshadowed by the teacher educator or researcher. To combat this issue, critical researchers often choose qualitative methodological tools to value the knowledge, experiences, and voices of participants. With this background and understanding in mind, various research instruments were incorporated such as: interviews, classroom observations, focus groups, and faculty/student logs. Additionally, the findings in the following chapters are presented as analytic narrative descriptions to tell the stories of research participants in ways that honor their experiences as they intersect with the conceptual and research queries framing this study.

Case Study Methodology: Why Case Study?

The statistics on the number of teacher candidates of color are clear but we know very little about their pedagogical experiences across entire programs. To understand fully the experiences that candidates of color have with curriculum and instruction, and faculty which teach courses in schools of education, descriptive accounts of teacher education program administrators, faculty, and candidates of color experiences are necessary. Bogdan and Biklen

(2003) define a case study as a "detailed examination of one setting, or a single subject, a single depository of documents, or a particular event" (p. 34). Yin (2009) argues that case studies are the preferred method in social science research when 1) "how" or "why" questions are being posed; 2) the investigator has little control over events; and 3) the focus is on a contemporary phenomenon in a real life context. The design of this research study indicated that case study was indeed the appropriate method of inquiry.

Therefore, the case study method was employed to describe and explore the teacher preparation experiences (i.e., faculty planning and implementation of curriculum, usefulness of this curriculum for candidates of color, administrative supports) of candidates of color using culturally responsive pedagogy as a key lens of analysis. As previously discussed, because we know very little about the preparation of candidates of color across courses and programs, thick descriptions and analyses of their preparation can illuminate the nature of their educational experiences. In addition, due to limited research done in this area, the analysis also generated theoretical suppositions related to culturally responsive pedagogy in the context of teacher education programs and teacher candidates of color.

Selection framework: Teacher Education Programs

This study aimed to describe how teacher education programs prepare candidates of color by examining the nature of faculty's curriculum and instructional choices in light of the research literature on culturally responsive pedagogy. To implement this research objective some assurance was needed that the programs selected used practices that were indeed responsive to teacher candidates of color. However, several factors complicated this pursuit. One issue with selecting programs was that teacher education programs deemed exemplary in the research literature do not necessarily take into account the preparation experiences of candidates of color

or consider how cultural and linguistic diversity might impact the quality of their preparation experiences (Levine, 2006). Another issue was the willingness on the part of the research site to provide reasonable access to successfully conduct the study (Yin, 2008). For example, teacher education programs had to be willing to support the process (i.e., provide contact information, meeting space, and allocate time throughout the semester) of recruiting faculty and candidates of color to participate in this study.

In light of the issues raised above, the sampling technique employed for this study was a non-probability sample (Wilmot, 2005). Probability samples are typically used to generalize findings about the entire population and would require contacting a representative sample of all teacher education programs. However, for the purposes of this study, developing a probability sample was inappropriate for two reasons: 1) the phenomenon this study described and explored was not representative of instruction and curriculum practices typically used in teacher education programs making it an unique population of participants and 2) the findings of this study were meant to describe and explore the implementation of curriculum and instruction by instructors that taught candidates of color at selected sites (i.e., based on a set of criteria to be described below). In other words, the study did not aim to develop inferences about the faculty population as a whole, which is typically the aim of probability samples. Rather, the non-probability sample relied on a "constructed" sampling frame (i.e., when absence of an existing frame is available researchers create their own), opposed to relying solely on an existing frame (i.e., records used for administrative data; national databases) (Wilmot, 2005). This constructed frame list was developed with the aim of identifying at least 10 teacher preparation programs that addressed culturally responsive pedagogy and/or teacher candidate diversity. Using the snowballing method, I constructed the frame through contacts and recommendations from teacher education

scholars, candidates of color, and the teacher education literature, all of which enabled me to identify potential programs for participation. Once the list of 10 teacher education programs was set, the list was narrowed down based on whether or not they met the selected site criteria and were willing to actively participate in the study.

The site selection criteria (Appendix B) were organized in the form of a rubric detailing above standard, meeting standard, and below standard program characteristics. The criteria for selection corresponded with research on the teacher education pipeline as it relates to recruitment, retention, and graduation rates of candidates of color, such as: 1) admission criteria (Villegas, 2007); 2) program mission statements; 3) faculty diversity (Irizarry, 2007, Quiocho & Rios, 2000); 4) candidate diversity (Bennett et. al., 2000, Flores et. al., 2007); and 5) preparation curriculum (Wong et. al., 2007). Specifically, if a school of education had admissions criteria that valued a candidate's experience with communities of color, whether based on his/her upbringing or work experiences within communities of color, that indicated a program that was potentially committed to diversifying their teacher education program. With respect to program mission statements, Schools of Education which expressed a commitment towards addressing cultural and linguistic diversity were considered to be programs which were likely to serve the preparation needs of diverse teacher candidates. Because research has shown that candidates of color value the presence of faculty of color and see them as an important resource, particularly at predominately white institutions (Irizarry, 2007, Quiocho and Rios, 2000), another selection criteria used was the percentage of faculty of color. The percentage of candidates of color, or presence of a cohort model, was also another indicator of an ideal teacher education program for candidates of color, evidenced by studies which have shown that students of color often express feelings of isolation when university diversity is limited (Bennett et. al., 2000, Flores et. al.,

2007). Finally, the presence of course offerings that addressed diversity throughout the teacher education curriculum was viewed as a possible indicator of willingness to be culturally responsive with respect to course material used with teacher candidates of color (Wong et. al., 2007).

Information about identified programs was collected from School of Education websites, accreditation reports and in some cases, directly from program personnel. Two teacher education programs had to be removed from the list based on a conflict of interest with the Principal Investigator of the study. Of the remaining eight teacher education programs contacted for participation in the first stage of the research study, only two teacher education programs responded to the recruitment letter. The lack of response from these teacher education programs, while significantly restricting the sample pool, helped to identify programs that were committed to the study, which increased the likelihood of successfully implementing the study. The willingness of participants to responsively participate was an important criterion that was given little recognition in the initial methodological design of this study. Despite the low response rate to the recruitment letters across teacher education programs, the two identified teacher education programs met the criteria for selection and were invited for participation in the study (Appendix C).

Selection of Faculty

The selection of faculty in this study was based on nominations from administrators, faculty and students. Originally the plan for identifying selected faculty revolved around collecting surveys from faculty, administration, and students about faculty who worked well with candidates of color. One obstacle to implementing this approach was that the survey response rate across all participant groups was extremely low, which severely reduced the power of the

instrument to identify faculty members. In response to this issue, the snowball method was used to solicit additional nominations for faculty participation. I asked administrators and faculty to nominate peers who they thought had a commitment to culturally responsive teaching in their content and instruction, and worked well with teacher candidates of color. Teacher candidates of color were asked to nominate faculty that taught courses that they found most useful. In addition, I attempted to reach out to alumni of color in the program, but the contact information for these students was not available at the time of the study. Once faculty were identified based on the frequency of nominations, they were invited to participate in the study. Some nominated faculty members that were recommended chose not to participate in the study for various reasons. One reason was that they also engaged in multiple service projects throughout the university and had limited time to devote to the study. Another reason was that the faculty wanted to focus on teaching and felt the study would be a distraction. In one case, a frequently nominated faculty member was on sabbatical for the year.

The final selection of faculty members was based on frequency of recommendations and their willingness to participate over the course of the full semester. Two professors were selected for participation at Mountain Range TEP and three professors were selected for participation at Sunnyside TEP. Additionally, I conducted interviews and/or focus groups with other nominated faculty if administrators, students or faculty frequently recommended them, but they were unable to participate, or if they were recommended after the study began. While these interviews did not reflect the totality of their classroom pedagogy or candidates' of color views of their usefulness, they did provide a snapshot of how the faculty members thought about the planning and implementation of instruction for candidates of color.

Selection of Teacher Candidates of Color

Candidates of color were identified to participate in the study in a variety of ways. The primary method of outreach was distributing campus wide advertisements to faculty and various student organizations (i.e., alumni association, diversity organizations, and teacher education clubs) to recruit candidates of color for participation in a focus group. In addition, candidates of color taking a course with one of the selected faculty members were asked to engage in pre and post interviews and complete student logs throughout the semester. Not all candidates of color who were asked to participate in the study agreed to participate due to time constraints.

Unit of Analysis and Participant Sets

Yin (2008) described case study data collection and data analysis as involving the following three characteristics: 1) copes with the technically distinctive situation in which there will be many more variables of interest than data points, and as one result 2) relies on multiple sources of evidence, with data needing to converge in a triangulating fashion, and as another result 3) benefits from the prior development of theoretical propositions to guide data collection and analysis. In this case, the units of analysis for this research study were teacher education programs, faculty, and teacher candidates of color.

Data collection at the two teacher education programs embedded three major sets of participants. The first set consisted of professors that planned and implemented curriculum and instruction for candidates of color. The second involved candidates of color that experienced the curriculum and instruction offered by professors in the teacher education programs. The final set of participants included administrators and other key personnel in teacher education programs that admitted and supported candidates of color. The following chart outlines the number of faculty, teacher candidates of color, and administrators that participated at both research sites.

Chart C: Overview of Research Participants

Case 1: Sunnyside	Logs, observations, interviews/focus group	Interview/Focus group only	Total
Faculty	3	4	7
Teacher candidates of color	9	8	17
Administrators		4	4
Case 2: Mountain Range			
Faculty	2	2	4
Teacher candidates of color	6	3	9
Administrators		5	5

Overall, data collection from the combination of participant sets was used to describe and analyze the context of the preparation experiences of candidates of color.

Data Collection: Types of Evidence

From August 2009-February 2010 various data sources were collected in order to address the research questions. Specifically, during the fall 2009 the first research question about professors' development and implementation of curriculum and instruction was answered by examining classroom documents (i.e., syllabus, assignment descriptions), pre- and post-course interviews, faculty logs, and classroom observations. Similarly, data sources to answer the second question about the perceptions of candidates of color included pre and post course interviews, student logs, and focus groups interviews collected during fall 2009 semester and the winter 2010. To answer the third research question about teacher education programs data sources included administration, faculty and student interviews collected during fall 2009 semester and during January and February 2010. The fourth question about the role of culturally relevant pedagogy was answered by synthesizing the analyses across data sets and constructing findings based on prevalent themes and practices (Appendix A).

Open-ended Classroom Observations

Three to five classroom observations were conducted for each of the five faculty members who participated in the study over the course of the fall 2009 semester. An open-ended classroom observation template was used and followed the protocol for semi-structured observations by noting the duration, location, and sequence of classroom occurrences (Croll, 1986). Specifically, open ended classroom observation notes tracked the number of participants in the class, course title, date, code for professor, physical structure of the classroom, and classroom discourse and interactions over the course of the session (See Appendix D). The observed sessions ranged in duration from one to three hours.

Interviews

Seidman (2006) asserted that "at the root of in-depth interviewing is an interest in understanding the lived experience of other people and the meaning they make of that experience" (p.9). In this case, the lived experiences of administrators, faculty, and candidates of color were recorded to allow them to make meaning through language and share their individual stories in ways which only they can articulate. Pre-interviews and post-interviews of the five faculty members were collected. The pre-interview included questions about the planning and implementation of instruction for the course, approaches to culturally responsive pedagogy, and how faculty structured content and instruction for candidates of color (Appendix G). Additionally, at the beginning and end of the classroom observations, informal pre- and post-observation interviews were conducted to discern the faculty member's focus of instruction and ensure that I accurately captured what took place in the observed session. Post-interviews were conducted at the end of the course to examine why faculty believed they met the course goals and objectives through their content and instruction in the course (See Appendix G). The

interviews also allowed the researcher to ask faculty to clarify or elaborate on material in the faculty logs.

Interviews were also conducted with faculty who had administrative duties related to the teacher education program. The primary focus of these interviews was to understand the planning and implementation process that faculty typically underwent, how the program addressed teacher candidate diversity (in terms of the selection process of candidates), and what types of professional development faculty received to refine their teaching practices in culturally responsive ways. School of Education Deans and Associate Deans were interviewed as well to determine the ways in which diversity was addressed with the teacher preparation program as it related to student and faculty recruitment and course designs within the certification programs.

Moreover, pre-course interviews were conducted with the 15 candidates of color. The candidates included those who were members of participant faculty members' courses, which averaged 2-5 candidates per class. In general, the pre- course interviews included questions about instructional experiences teacher candidates of color found most useful in the past, what they hoped to learn, and the relevance of culturally responsive pedagogy to their learning experiences. Also, post-course interviews were conducted which included questions about what candidates of color learned from the course, which instructional practices they found most useful, and any outstanding questions that emerged from their student logs.

Focus Groups

Focus groups provided another type of evidence for this study. The dynamic of group reflection on the phenomenon under investigation allowed participants to grapple with competing ideas and consider their thoughts from multiple perspectives. In turn, this process may have resulted in data which might not have emerged from individual interviews alone

(Stewart & Shandasani, 1990). Some participants taking part in the in-depth classroom observations requested to conduct their post-interviews in focus groups so that they could have direct contact with other participants. Additionally, focus groups offered a structured and efficient way to meet with students who were not enrolled in participant faculty courses. Consequently, two focus groups at Sunnyside TEP and one at Mountain Range TEP were conducted at the end of the semester with candidates of color in participating faculty members' classrooms. The focus groups consisted of similar post-interview questions as described in the interview section above. In addition, one focus group at Sunnyside TEP and one at Mountain Range TEP was conducted with candidates of color who were not in participating faculty classrooms. The focus group template incorporated questions about their experiences with faculty members, classroom interactions with students, and overall support of diversity within the program (Appendix I).

Faculty/Student Logs

Faculty logs and student logs were collected from participant faculty and students in the observed courses (See Appendix E & F). The first part of faculty and student logs asked participants to describe the beginning, middle, and end of each class session as well as note the content, instructional approaches, and assignments collected. The second part of faculty and student logs asked students and faculty about their perceptions of the lesson and its overall usefulness. Participating faculty and students completed the logs at the end of each class session.

Stages of Data Analysis

For this study I used cyclical, interactive, and iterative processes of analysis, which broadly involved the following five steps: 1) gathering field notes and transcriptions; 2) selecting relevant text and unpacking codes; 3) reading for repetition and writing analytic memos; 4)

categorization and organizing themes across data sets, and 5) writing narrative case studies (Auerbach & Silverstein, 2003, Strauss, 1987).

Field Notes and Transcription Data

For the purposes of this study, field notes consisted of descriptions about events in the field during the data collection stage. Events included occurrences observing teacher education courses and faculty planning meetings, visiting school placement sites, sitting in on pre-service teacher club meetings, attending program conferences, and watching university governance meetings. The field notes also documented my thoughts about occurrences that took place before, during, or after the classroom observations, focus groups, and interviews. Interviews and focus groups were taped recorded and transcribed by the researcher and a work study student.

Selecting Relevant Text: Unpacking Codes

The process of deductive reasoning was used for the initial coding of data for this study. LeCompte and Schensal (1999) defined deductive reasoning as "choosing a set of concepts first and then sorting out the data in terms of which of the concepts they best fit" (p. 46). As adapted from the Villegas and Lucas (2002) framework, the constructs used to code the data for this study included: affirming attitudes towards diversity, developing sociocultural/political consciousness, constructivist approaches, acting as a change agent, and learning about students and communities. First, relevant text documents (i.e., pieces of data that were of interest and relevance to primary research questions driving the study) were created for each type of evidence (interviews, focus groups, classroom observations and faculty logs). Then, data from relevant texts was highlighted if it related to one or more codes (affirming diversity, developing

sociocultural/political consciousness, etc.), and finally pasted into a master relevant text organized into sections by CRP codes.

Reading for Repetition: Writing Analytic Memos

Auerbach & Silverstein (2003) defined repeating ideas as "noticing that different research participants often used the same or similar words and phrases to express the same idea (p. 37)." Once all data were coded, it was reread numerous times to unpack a repetition of ideas related to the primary research concerns of the study. When certain ideas and themes began to repeat throughout a data set, analytic memos were written noting repeating ideas within and across data sets. For example, once the data set on faculty curriculum and instruction was coded, an analytic memo was written which interpreted repetition of faculty members' enactment of different strands of CRP.

Categorization: Organizing Themes

Analytic memos generated from descriptions of repeating ideas were then analyzed to get a sense of thematic patterns; in other words, to discover commonalities and differences in concepts that emerged. Once these contrasting concepts were identified, they were then organized in themes. For instance, it became apparent in the analysis of faculty curriculum and instruction that evidence for constructivist approaches, affirming diversity, and learning about students was more prevalent in contrast to evidence for sociocultural/political consciousness and acting as a change agent.

Writing Narrative Case Study: Developing Theoretical Constructs from Themes

The themes derived from data sources were then reanalyzed to begin constructing larger key theoretical constructs. For example, as themes about the theory of culturally responsive pedagogy emerged in general, and about sociocultural/political consciousness in particular, I

noticed that the presence of sociocultural/political consciousness was associated with differences in the structure of curriculum and instruction, as well as differences in the types of learning experiences teacher candidates of color described. Sociocultural/political consciousness was a significant theoretical construct in the study, and as a result, critical in the study's primary findings. Therefore, the last stage of this analysis involved the movement from identification of themes and theoretical constructs to developing narrative case studies, which involved generating relationships among themes and theoretical constructs (Auerbach & Silverstein, 2003).

In this case, theoretical narratives summarized what was learned about the research questions by weaving together participants' description of subjective experiences and the abstract theoretical constructs grounding the study. Specifically, narrative case studies were constructed by establishing the primary characters in the story (administrators, faculty, and candidates of color) and telling the various, and at times competing, views of their experiences with curriculum and instruction in the teacher education program (Holley & Colyar, 2009). The research questions and subsequent data collected shaped the plot of the story while the larger themes and theoretical constructs derived from previous data analysis stages were used as a foundation for the conclusion of the narratives. These narratives were written separately for each case study site.

Cross case analysis

Once each case study was constructed, a cross case analysis was conducted. Of interest in this analysis were similarities and differences in the themes/theoretical constructs and relationships, which emerged about culturally responsive pedagogy and the preparation experiences of teacher candidates of color.

Criteria for Judging Quality of Design

The integrity of a case study is often apparent in the initial design. Therefore, the next section of this chapter will address concerns about construct validity, external validity, and reliability (i.e., demonstrating that the operations of the study—such as data collection—can be repeated, with the same results) (Yin, 2008).

Construct Validity

Construct validity involves identifying correct operational measures for the concepts being studied. One way to test the ability of an instrument to measure a construct is by testing it out. Therefore, an initial informal piloting of research instruments was distributed randomly to faculty and teacher candidates at three different teacher education programs to test the construct validity of instruments and based upon feedback was refined. Next, in order to address construct validity (i.e., verifying that the instrument is in fact measuring what it claims to measure), the strands of culturally responsive pedagogy were operationalized for all instruments (Appendix K). Specific questions and/or components of data sources were categorized according to their relationships to the strands of culturally responsive pedagogy.

Additionally, before and after each class observation informal interviews were conducted with the participant faculty member to clarify the focus of instruction and ensure the accuracy of the observation protocol/field notes. Finally, after ensuring the construct validity of individual data sources, construct validity of the study was achieved by triangulating the data. For example, faculty and student logs, observation notes and classroom materials were compared for each class session. This allowed for the convergence of data sources to illuminate a more robust picture of reality, as opposed to relying on a single data source.

External Validity

External validity involves defining the domain to which a study's findings can be generalized. For case study research, however, generalizability is not a primary aim due to the nature of the non-probability sampling frame. Instead, replication logic is used which can be understood in comparison to the replication of multiple experiments (Yin, 2008). For example, the two cases that were chosen for this study met the program selection criteria. Data collection and analysis from two institutions, compared to designing a study in which data was analyzed only from one institution, strengthened the external validity of this study. In other words, the stages of data analysis first occurred within each case to discern key findings. Then, a cross case analysis of data occurred to determine commonalities across the sets of participants. In turn, this replication logic increased the study's external validity by demonstrating its relevance beyond the single case study.

Reliability

In the case of the classroom observations, reliability involved the arrangement of peer examination groups. Specifically, two teacher educators of color with training in culturally responsive pedagogy were hired to assist with the coding of classroom observations. The training for inter-rater reliability consisted of the following: (1) an overview of the culturally responsive pedagogy protocol; (2) a close reading of sample informal classroom observation notes to practice the use of the culturally responsive pedagogy protocol; and (3) a scoring session of data sources to ensure 80% inter-rater reliability. Once inter-rater reliability was established, the teacher educators and Principal Investigator began coding the classroom observations. When significant differences occurred in the scoring we resolved them through discussion and further investigation of the theoretical framework for culturally responsive pedagogy.

Researcher Bias and Reactivity

In order to address concerns about researcher bias and reactivity a research team was formed that consisted of the participants themselves, trusted colleagues, and hired peer examiners. For one, peer examination took place in the coding of data throughout the study. In this case, these peers (the two teacher educators noted above) were trained in the protocol and coding material for classroom observations to ensure inter-rater reliability, and were consulted in the coding of additional data sources such as interviews, focus groups, and faculty/student logs. During the development of themes, colleagues with expertise on culturally responsive pedagogy and teacher education programs were consulted (Merriam, 1998). Also, member checks took place with research participants throughout the data collection process to ensure that from their perspectives, the data was captured accurately (Tillman, 2002). Finally, my stance as a researcher is articulated at the beginning of the methodology section to convey my epistemological, situational, hybrid personal position in relation to the research study (Koro-Ljungberg, Yendol-Hoppey, Smith, & Hayes, 2009).

Summary

This chapter provided an overview of the methodological choices that guided the analysis of this study. Chapters 4 and 5 will present narrative case studies of each teacher education site.

Chapter 4: Sunnyside TEP Case Study

Introduction

This chapter presents narrative case study findings on Sunnyside TEP and is organized in three major sections. The beginning outlines the program structure and the proceeding three sections are divided across the experiences of faculty, teacher candidates of color, and administrators in the program. The strands of culturally responsive pedagogy are used as the primary unit of analysis for answering the following research questions in this study: 1) how do nominated teacher education faculty plan and implement curriculum and instruction to prepare teacher candidates of color?, 2) how useful do teacher candidates of color consider the curriculum and instruction offered in their teacher education program?, 3) in addition to curriculum and instruction, how do teacher education programs address the preparation needs of teacher candidates of color?

Institutional Overview

Demographic Context of City

Sunnyside TEP is located in a Southern city of 1,289,000 people, 46.7% of who speaks a language other than English at home (U.S. Department of Education, Quick Facts, 2002a). Almost 59 % of the city is Latino, 28.1%, White, 6.7% , Black, and 6.2%, either Asian, Native Hawaiian, Other Pacific Islander, American Indian, Alaska Native, or two or more races (U.S. Department of Education, Quick Facts, 2002a). Twenty-three percent of the adult population earned bachelor's degrees, and the medium income is $36,214 (U.S. Department of Education, Quick Facts, 2002a). The major industries in the city include services, government, and manufacturing (U.S. Department of Education, Quick Facts, 2002a). Finally, the average yearly

temperature is almost 70 degrees, and thus, the program pseudonym was appropriately titled Sunnyside TEP.

State Policy Context of Teacher Education Program

Sunnyside TEP is governed by the State Board of Educator Certification (SBEC), which was established by the State legislature to manage teacher certification and continuing education, and enforce standards for educator conduct in public schools. The SBEC is also charged to govern approval and continuing certification of teacher education programs based on the following general criteria: 1) commitment and collaboration; 2) recruitment and admission; 3) curriculum; 4) program delivery and evaluation; and 5) ongoing support. Additionally, accountability measures for teacher education programs are based on content performance exams during teacher candidates' initial entry and exit of the program. Aside from federal reporting requirements under Tile II, most teacher education programs do not report to any other national accreditation agency (i.e., NCATE or TEAC), and Sunnyside TEP is not affiliated with any national accreditation agency.

Program Structure and Admission Criteria

The student body of Sunnyside TEP consisted of 62% students of color, with faculty of color representing 40%. Sunnyside TEP is located within the College of Education and Human Development and has six departments consisting of Bilingual-Bicultural Education, Health and Kinesiology, Interdisciplinary Learning and Teaching, Educational Leadership and Policy Studies, Educational Psychology, and Counseling. Three of the six departments offered bachelor degrees, all six departments offered master degrees, and four departments offered doctoral programs. Only two departments, the Bilingual-Bicultural Education (BBL) and Interdisciplinary Learning and Teaching (ILT), provided certification for EC-12 teachers in the

generalist, Language Arts, Reading, Social Studies, Mathematics, Science, Special Education, Health, Music, and Instructional Technology areas of concentration, with a total of 39 different teacher certifications.

The admission criteria for Sunnyside TEP consisted of four broad categories: 1) 2.5 GPA (undergraduate) and 3.0 GPA (graduate); 2) completion of an online application that required a philosophy of teaching statement and experiences working with communities of color; 3) passing scores on reading, writing, and math foundation exams; and 4) completion of a specified number of credit hours. Due to the size of Sunnyside TEP, conducting interviews with potential teacher candidates, though preferable, was only possible when dealing with small numbers of teacher candidates admitted to a specialized program. For instance, the specialized program Academy for Teacher Excellence (ATE), which recruits STEM Latino teacher candidates for fast track graduate coursework and certification, required students to participate in interviews as well as submit a philosophy of teaching statement.

Program Mission and Curriculum

The program mission of Sunnyside TEP is most accurately reflected as a composite of department mission statements since faculty across departments are primarily responsible for training teacher candidates. The ILT program described their mission "to foster the intellectual and professional growth and integrity of students and faculty through critical reflection and dialogue, civic responsibility, and leadership"; BBL described their mission as "an interdisciplinary faculty with a shared commitment to responding to the needs of Latinos and other populations who do not have equity of access to higher education"; and TEP described their mission "to prepare teacher leaders who are knowledgeable and creative thinkers, are pedagogically competent, who value diversity, are reflective decision-makers, and who are

committed to working for a just and equitable world for all children." Taking the overarching department missions as a whole, there was an ideological valuing of diversity as it relates to faculty, students, content, and instructional approaches.

Directly connected to the mission of TEP and the affiliated departments, was a curriculum design that addressed culturally responsive pedagogy, and more broadly diversity, throughout the preparation experience. Teacher candidates at Sunnyside TEP were required to take a different number of credit hours depending on their area of specialization, which ranged from 127-137 credit hours. In general, the curriculum consisted of social foundations, multicultural education, and content methods courses, in addition to field experiences, field based courses, and student teaching. However, the dispositions, skills, and knowledge articulated by the theoretical framework of culturally responsive pedagogy was apparent throughout the course requirements.

For instance, an examination of methods course descriptions indicated an emphasis on components of culturally responsive pedagogy in the following ways: 1) Science Methods Course: "Special emphasis is placed on the integration of technology in diverse learning environments"; 2) Social Studies Methods Course: "This course emphasizes student-centered curricula that meet the needs of diverse students in grades 4–8"; 3) Reading Methods Course: "Study of the teaching and learning of content area reading in grades 4 through 8 including the textual, contextual, and cultural factors that influence reading"; 4) Math Methods Course: "A study of pedagogical approaches and materials designed to support young children's meaningful exploration, discovery, and construction of basic concepts and skills in mathematics and science in preschool through grade 4." Additionally, during field experiences, field based courses, and student teaching teacher candidates were guided and taught using the Culturally Competent

Observation Protocol (CCOP) that taught them how to recognize, critique, and implement diversity pedagogy with students in classrooms.

Based on the overall program mission, admission criteria, faculty and student diversity, and course goals related to diversity at Sunnyside TEP, the program was rated "Excellent" according to the selection rubric, and met the criteria for selection.

The following section will describe nominated faculty from Sunnyside TEP.

Faculty Curriculum and Instruction for Candidates of Color

Julia: Knowing Students and Honoring Community

Tall and slender with dark red hair, Julia always wore a smile and made you feel at home. This presence, known as Julia, was a master teacher in that she has taught at all educational levels with success. Whether working with K-12 students or teaching graduate students in private elite institutions, she was committed to her students and ensured their academic success. Most recently she worked at a public university for the last five years as an Assistant Professor in the Bilingual-Bicultural Department, typically teaching diversity courses for teacher candidates in both IDS and BBL departments. Additionally, she taught Math, Social Studies, and Science method courses, which Sunnyside TEP calls approaches courses, to teacher candidates in their final year of teacher training.

In this final year of training, candidates took four methods courses in cohorts, combined with clinical work that placed them in schools throughout the fall semester. Julia taught one of the undergraduate methods courses entitled "BBL 4063: Bilingual Approaches to Content-Based Learning." This is the course that I observed during the fall 2009 semester. All twenty-four students in the class were teacher candidates of color with the exception of one student. In my first interview with Julia she described the following objectives:

> Well, the objectives are to help the students who are becoming teachers to be able to incorporate math, science, and social studies content in coherent ways in bilingual classrooms where bilingual teachers are pressed for time to figure out how to combine contents so that they also have time to teach ESL.

Her instructional approaches ranged from cooperative learning groups, modeling, lecture, and video technology. The heart of course content was a reader of critical scholars and practitioners. Various assignments were required for students to demonstrate their mastery of content, such as social studies boxes, community ethnographies, thematic units, and language history maps. Julia was very passionate about course content and deeply committed to knowing her students. This passion was grounded in a need to honor her Latina cultural and linguistic heritage by educating teacher candidates of color about the strengths inherent in their culture.

Julia's Enactment of Culturally Responsive Pedagogy

Sociocultural/political consciousness and affirming attitudes towards diversity.

After spending most of her higher education life as a Latina in White elite institutions, Julia developed a critical stance towards schooling in institutions of higher education. She directly expressed, "I feel like what happens in higher education is this creaming process where they cream the top so much all the time so that when you float to the top they keep creaming you and creaming you and they want you to be only working with the top." As I sat across from her in her brightly lit office with books filling the shelves on all perimeters of the room, Julia was remembering her experiences as a Latina not simply from a place of pride, but from a place of struggle and empowerment. She explained, "So when I was thinking about where I wanted to work after my Ph.D. I tried to break away from that and not just think I have to go to an elite

place and work there or else my career will have no meaning or it'll waste everything I've done all these years."

Because Julia was conscious of the sociocultural/political realities that Latinas often face in higher education, she often constructed relevant learning experiences by connecting with the cultural and linguistic identities of her teacher candidates. Julia illustrated for teacher candidates of color how marginalized communities of color often become subject to misinformation and misrepresentation. In one observed class session Julia centered class discussion on the ways vocational training of Latinos was used to restrict their educational opportunities, and then asked teacher candidates of color to consider how educational tracking impacted their family members. Subsequently, teacher candidates of color became particularly engaged in a passionate debate about the larger goals of education and what it meant for themselves as well as their communities. When Julia talked about using culture in the classroom she noted:

> Right, so we talk about how we can use culture as a resource so that we are not trying to pass judgment. So with them [teacher candidates of color] it is like a quicker bridge, gap to overcome. So with, and so, they have an acceptance for it because they have a place they can go back to. They'll say, 'you know I've been to a quincenera that did that, or I had an aunt that did that, or an uncle that sold that,' and other things related to these kinds of events so they have something to tie it together.

In addition to structuring critical classroom discussion linked to students' cultural and linguistic identities, Julia assigned various course readings by cultural and social critics [i.e., Anzaldua (1987); Apple (1990); Delpit & Dowdy (2003)] in the field, which further demonstrated that she approached the selection of readings from a place of socio-cultural/political consciousness. Teacher candidates of color were asked to complete journal

reflections, and then unpacked key ideas in small groups before engaging in a whole class discussion.

Julia openly shared her cultural and linguistic background with students from similar cultural and linguistic backgrounds. In fact, she often shared personal stories in the classroom, specifically for teacher candidates of color. She chided, "I try to share my professional experiences with my students since so many of them are first generation." As a result, in Julia's class teacher candidates of color had an opportunity to have their cultural and linguistic identities affirmed openly by a professor who was in a position of power as it related to their academic success. By valuing her own and students' cultures, Julia asserted the importance of affirming diversity, which provided joy for Julia, "I tell them, well, when I first started teaching here I was really excited as a professor to teach a lot of Latina students."

Acting as a change agent.

It was clear Julia was committed to working for change among students and communities of color, noting, "So that's why I felt that instead of working with a university where there were privileged kids from White, European backgrounds I wanted to go to a place where I can make more of a dent in different aspects. And not just in my teaching but in the work that I do in the community or in the programs on campus." In this sense, Julia's pedagogy coupled diversity content with a socio-political consciousness about teacher candidate diversity. Julia modeled what a change agent looked like by sharing part of her Latina cultural and linguistic selves, and demonstrating how to apply the critical ideas from course readings to foster change in their K-12 classrooms in the future.

For example, in one class session teacher candidates were discussing myths about Columbus, and Julia shared her experience with her daughter's teacher. Julia explained how the

teacher gave her daughter a false idea about Thanksgiving, which was apparent after reading an assigned booklet, so she ripped out places where myths were apparent and scheduled a meeting to talk with the teacher about it. Here, she showed that being a change agent was about presenting new possibilities, in this case, the possibility of truthful and relevant text for children through discourse with teachers and key members within the school community.

Additionally, Julia equipped teacher candidates of color with the ability to incorporate cultural knowledge by assigning critical projects aimed at combating a "hidden curriculum" that affirms racial and cultural experiences of the dominant majority while negating the experiences of the marginalized other. Julia had her teacher candidates develop social studies boxes in small groups, which required students to identify a social studies theme that was culturally relevant to their K-12 student population, and then clearly articulate the cultural relevance through the development of several lesson plans and related props. One group of teacher candidates of color presented on Los De Muertos and created props that were representative of this cultural celebration. Another group developed a community social studies box, which included pictures and artifacts of the local community to teach children what defines a community. By assigning tasks that enabled teacher candidates to develop culturally relevant lesson plans, she provided students with a blueprint for how they might work as change agents in the schools they teach.

Constructivist approaches.

Julia consistently used the linguistic and cultural resources of teacher candidates of color to assist them in constructing new knowledge. For example, it was out of Julia's knowledge about and experience with teacher candidates of color that she developed a community ethnography assignment. She recognized the need for teacher candidates of color to go to communities which they may or may not be familiar with, and construct their own

understandings of the community. This assignment required teacher candidates to take photographs, interview folks in the community, and collect artifacts which were representative of the community. To assist teacher candidates in the successful completion of this assignment Julia modeled how they were to develop their assignments by showing them exemplars, having them work in cooperative learning partnerships/teams, and engaging teacher candidates in reflective writing tasks.

In particular, during one classroom observation Julia asked each group of teacher candidates to define Spanish vocabulary words from their home communities since various linguistic differences emerged among teacher candidates depending on where they were born (in the US or internationally), or what region of the United States they previously lived. Specifically, each group presented a thematic map on chart paper, which listed, for example, various types of food, and they presented different Spanish vocabulary words that could be used for the same type of food. This instructional approach demonstrated Julia's use of teacher candidates' cultural/linguistic knowledge to build a vocabulary toolbox for teaching Spanish speaking students of different national origins.

Learning about students and communities.

Through Julia's work with teacher candidates of color over the years, she knew, for a variety of familial, class, and social/cultural reasons, that many teacher candidates of color had experiences that either negated or belittled cultural and linguistic diversity. Julia shared, "I assumed that because we were all Latinas and we were all going to be working with Latino children that when we went to our school sites that it would feel like home. Like you were in the neighborhood, like maybe similar to where you grew up or you felt comfortable because you saw a lot of Spanish people growing up, it would be all like smooth going." However, the hybridity

of linguistic and cultural diversity within this predominately Latina group of teacher candidates also meant that they viewed the intersection of race, language, class, culture, and gender in vastly different ways which Julia alluded to below:

> Once you start unpacking discussions with them, some of them aren't from low-income communities; some of them are middle class. But that is actually more the exception. What is truer is that some of them have left those communities and they haven't been back to those communities in a long time. Even like, some of them who still live in a particular community have heard about a bad reputation in another community and they will kind of say, 'no mine is safe it is yours that is messed up.' So it is more like just unpacking that. And I have some students that are not from the U.S. but they grew up in Latin America countries so for them it is just like this is what I heard about these communities.

In response to the depth and elasticity of the Latina experience Julia worked to prompt, and in some cases reactivate, the Latina teacher candidates' cultural ways of knowing. Specifically, she talked about schooling and learning from a place which students could identify with, and allowed them to decipher, critique, and evaluate their own learning. She understood the restorative power of discussing cultural experiences in a safe environment and she also knew it would ultimately benefit the students that these teacher candidates would eventually teach. Therefore, a consistent practice in Julia's instructional approaches was that she provided space and time in the classroom for students to share experiences from their past.

Summary of Julia's culturally responsive practices.

Julia's experiences growing up in a Latino community, as well as experiences within elite institutions of higher education, profoundly impacted her pedagogical decisions. For one, she

clearly saw race/ethnicity and culture embodied in her Latina teacher candidates, and she used this knowledge to inform content and instructional choices. She wanted to make a difference in the lives of teacher candidates of color in addition to the communities of color they will teach in the future. Julia's pedagogy suggested that teacher preparation was not simply about the neutral transmission of content knowledge from professor to student, but a potential site of empowerment and struggle for socio-cultural/political conscious teacher educators.

Dara: Ignoring Difference and Expecting Excellence

Dara began teaching in the IDS department almost 30 years ago, and had extensive experience teaching literacy and research methods courses. A Jewish teacher educator, her passion for learning, teaching, and conducting research was apparent in the volume of research articles, edited books, book reviews, essays, and newspaper articles she published over the years. It was clear from my initial talks with Dara that she experienced success in research and teaching which gave her great pride. She approached her craft with rigor and high expectations; simply put, you could not be in her presence and not learn something.

Over the course of the fall semester I observed Dara's graduate level Survey of Reading Research (IDS 6033) section three times. IDS 6033 was a required course for the literacy teacher preparation program. The course consisted of 18 students, six of whom were teacher candidates of color. In her 30 years at Sunnyside TEP Dara taught the course at least 20 times. In my initial interview with Dara she described the course objectives as follows:

> Trying to expose them to research conducted by distinguished scholars in the field so they read research and they read summaries of research on different themes. And the second goal is teaching them how to critically read this research and see the strengths and weaknesses of studies, the gaps and that kind of thing, which is very powerful. So the

third goal is to have them prepare a literature review in an area that they are passionate about and an area that could have an influence on their teaching practices.

To achieve these course objectives Dara assigned a few core texts and employed a range of instructional approaches to facilitate student understanding. These included cooperative learning groups, dramatization, student presentations, microteaching, modeling/samples, and videoconferences. Additionally, her course assignments consisted of the following: 1) research paper; 2) critique of the methodology of one research paper; 3) student-led class discussion; and 4) midterm and final exams. Whether employing instructional approaches with her teacher candidates or grading course assignments, Dara took her work seriously, which meant she expected excellence from herself and her teacher candidates.

Dara's Enactment of Culturally Responsive Pedagogy

Sociocultural/political consciousness.

Over the course of the semester it was clear that Dara subscribed to traditional notions of achievement and meritocracy in education. There were clear and high expectations for assignments and she understood student and whole class success in terms of their ability to meet these expectations. This was illustrated by faculty log comments such as "I want them to do well on the exam, to feel they are in command of the content, and be enthused about their work in this course," "there was high verbal participation," and "there was much informal but relevant talk. They asked questions, which were based on the readings." She believed that as long as the teacher candidates worked hard and showed consistent effort, they would be successful teachers.

As part of their preparation for success, Dara included critical readings that teacher candidates unpacked during classroom discourse. In her faculty log for one class session she noted:

> Culture introduced multiple times through 1) a discussion noting cultural differences between teachers and parental expectations, b) discussion of Mexican American preferences for 'No Spanish' talk of their children in schools, c) experiences of Irish children in a reading study, and d) the importance of peer talk outside and inside schools for students of color.

These notes represented Dara's understanding of her inclusion of cultural content in a particular class session. Interestingly, throughout Dara's faculty logs, she never articulated her inclusion of cultural and linguistic materials as having been motivated by the diversity of teacher candidates in her class. Instead, Dara exhibited a "colorblind" vision of teacher candidates: she did not consider making connections between critical cultural readings and teacher candidates of color, nor did she account for the institutional, individual, and/or social, cultural barriers that may reproduce inequality in the teacher education classroom. In part, this was based on Dara's viewpoint of learning and teaching, which was strongly guided by a technical, banking perspective, and not from a sociological or critical multicultural perspective.

Affirming attitude towards diversity.

Although Dara exhibited a colorblind stance towards her teacher candidates she selected course content that addressed culture and language. It was evident that Dara conceptualized cultural perspectives to function as texts that addressed "cultural" topics. This was reflected in some of her open-ended faculty log responses which described readings that addressed cultural book clubs, role playing opportunities that reflected different populations, and numerous questions about diverse population in schools and dialogue styles and registers. Additionally, she explained:

> We are trying to read research that shows some of the issues that teachers have to deal with. Like Glenda Hull and Mike Rose have a paper on different ways that kids will respond to a text based on their cultural backgrounds. Typically it was the teacher that had one answer and now we are realizing that we have to take into account the many different kinds of responses to literature and text types, so we need to know about the diverse ways that students can respond.

Beyond cultural content, Dara understood her affirmation of teacher candidates' identities as affirming their "student identity" by praising their success in the course and offering positive reinforcement. For example, Dara noted in her faculty logs, "called out student names-several times, positive responses," "devoted to providing positive reinforcement to encourage more participation," and "papers returned with enthusiastic replies to research reviews they are doing." Similarly, when I observed Dara in class there was consistent affirmation of all students participating in classroom discourse.

Acting as a change agent.

Dara took the job of teaching seriously, which she viewed if done correctly, allowed her to act as a change agent. She employed multiple instructional approaches, required that teacher candidates engage in academic conversations about research, and praised teacher candidates when they successfully engaged in these processes. She viewed evidence of her work as a change agent to include opportunities for teacher candidates to make decisions informed by the literature and their being excited about their research projects. She noted in one faculty log, "They seemed more alert, engaged, and talkative than previous sessions. There was an interest in finding quality research. We talked about what they could do as teachers to combat the use of these ideas, projects, and speakers with no research basis. Good class!"

At times Dara did make more pointed attempts to guide her teacher candidates to act as change agents by encouraging them to share their in-class literacy research discoveries with school districts and teachers, but these were isolated efforts that were not interwoven through her content and instructional approaches over duration of the semester. In other words, while on a few occasions she exposed teacher candidates to scholars who offered innovative models for rethinking approaches to teaching, her efforts were not tied to a commitment to eradicate inequality in schools or participate in the struggle for urban school reform. Instead, Dara attended more to the cognitive and technical aspects of teaching, which equipped teacher candidates of color with current, important research information and ideas, but they were rarely presented information within the larger sociocultural/political context of education.

Constructivist approaches.

A cornerstone of Dara's instructional approaches centered on her commitment to build upon student knowledge. Because Dara placed a high value on having students learn through sharing their interpretation of texts, student response and critique of text by connecting with their personal experiences was a consistent theme in classroom discourses. For example, during one class session Dara aimed to teach teacher candidates about different types of dialogue styles that emerge in classroom discourse. She asked different teacher candidate volunteers to read aloud different dialogue styles that modeled a classroom discourse scenario. Then Dara asked teacher candidates to categorize the type of discourse style and share their experiences with teachers who used these discourse styles. Additionally, Dara used tiered small group instructional activities to model critical thinking about a text, which is described in one of my observation notes from her class session stating:

> Students are grouped together and reading through the text for key words looking for key ideas and responding to scripted questions; then they begin to make connections with their own experiences in the classroom. Students have not necessarily read all of these chapters but they are expected to get the gist of ideas from the text, discuss in the group, and model one example for the class.

In this sense, Dara required that teacher candidates practice gaining new knowledge by recalling prior experiences and knowledge, and then asked them to construct an example of this new knowledge in their cooperative learning groups, and then for the whole class.

Dara expressed a general sense of high expectations, which was first apparent in her own personal professional expectations, and also evident in the rigorous guidelines for all course content and assignments. Specifically, she distributed supplemental materials and formal writing assignments that guided student understanding of content, but also used these materials to communicate her assignment expectations. Because Dara placed a high value on academic performance, she provided the necessary support, not only in the form of supplemental handouts, but by allotting class time to review course exams and explain connections to their certification exams. Taken as a whole, all these approaches helped to support teacher candidate construction of new and old knowledge in preparation for the classroom.

Learning about students and communities.

Although Dara created opportunities for teacher candidates to make connections with course content, she was not committed to guiding teacher candidates of color to use their cultural and linguistic capital to understand their coursework, themselves, or critique the larger system. She wanted teacher candidates to be critical readers of reading research, which at times centered on cultural and linguistic diversity, and compelled them to consider the implications for their

future teaching practices. While Dara created opportunities for teacher candidates to engage in content-rich classroom dialogue, and in the process learned about her students when they made connections to text, she did not, however, build a conceptual bridge between the plights of K-12 students of color and the experiences of teacher candidates of color in her class, and made no observable effort to learn about the implications of race, culture, and language in the learning experiences of teacher candidates of color in her classroom.

Summary of Dara's culturally responsive practices.

Dara was a likeable instructor because she set clear and high expectations. Most students want to "succeed" at the schooling process, and by articulating in no uncertain terms the expectations, Dara gave all teacher candidates a fair chance at success. In fact, she modeled for teacher candidates the manner in which they should hold their students to high expectations in the future, believing this would equip them with the ability to be successful teachers. Some of Dara's assigned research articles addressed diversity, but her pedagogy stopped short of consistently unpacking the socio-cultural/political context of education and it did not extend to considering the implications of the diversity of teacher candidates in her class. Dara was strong in a few strands of culturally responsive pedagogy (i.e., affirming attitudes towards diversity and constructivist approaches); however, she most often dealt with diversity as a topic emphasized in course readings and didn't consider the cultural diversity of her teacher candidates, or the implications for her content and instructional decisions.

Lois: Minimizing Culturally Yoked Learning in Pursuit of Content Mastery

Lois, a Latina teacher educator, was often found juggling multiple research and teaching projects. Perhaps this is why she was recommended for the prestigious Teacher of the Year Award at Sunnyside University in fall 2009. Her peers described her commitment to students

and diversity as tireless. Lois worked with various diversity initiatives at Sunnyside TEP, such as ATE diversity program, and served on numerous committees. Still, while deeply committed to teaching and her scholarship, Lois kept everything in perspective. Since losing her father two years ago she tried to balance her life with family and friends and remember the humanity in her students. After spending several years teaching in K-12 schools, Lois felt like her place was with adults because it is where she could make the most difference. She shared, "My job is to do research, but research that impacts teacher candidates so they can impact students. The bottom line is the students. It is not about you."

It is this perspective that shaped her instruction in the undergraduate course "SPED 403: Exceptional Children and Youth in Schools" which I observed during the fall 2009 semester. The course was organized as a hybrid course in which the class met every other week, one week in person and the following week online. These in-class sessions were located in a large white walled rectangular classroom, in contrast to other sessions that took place at an online "moodle shell" structured for teacher candidates to participate in discussion via the internet. There were twenty-five students enrolled in the course, roughly half of which were teacher candidates of color.

Lois described the overarching objectives of the course as follows: 1) providing an overview on special education; 2) explaining the rationale behind IDEA and the process of special education in general; 3) describing the different disability categories; and 4) going through each category and determining the eligibility of services. In order to meet these course objectives, Lois employed various instructional approaches such as video technology (i.e., pod casts, power point, DVD clips, online Blackboard shell, computer simulations, assistive technology), cooperative learning groups, inquiry based tasks, and conceptual maps/graphic

organizers. Teacher candidate mastery of content was assessed through a series of assignments that included the following: 1) strategy paper w/explicit lesson plan; 2) movie review of special education issues; 3) in-class and online participation (written and oral) activities; 4) class quizzes; and 5) chapter essays. It became clear over the course of the semester that Lois valued training teacher candidates with the knowledge and skills needed for working with exceptional children.

Affirming attitude towards diversity and sociocultural/political consciousness.

My initial categorization of Lois was as a middle age Latina professor. However, she was quick to explain that she identified more readily with the socio-geographic context in which she grew up, as opposed to thinking of herself as a Latina. She noted, "I wasn't raised Hispanic and I didn't see color. Everyone was equal. So when I got in to teaching I didn't think about being different." As a result, she described her cultural selves according to regionalism, and more broadly her statehood ("South Texan"), instead of subscribing to cultural and linguistic identities stereotypically associated with a raced identity, and thus, she openly shared her regional and state cultural identities with teacher candidates.

Although Lois could preliminarily judge from students' phenotype the presence of candidates of color in the classroom, she understood that their cultural/ethnic identities were only part of the story. She explained, "Culture is a composite of different groups and our students are too diverse to limit ourselves to exclusive ways of being. It is a good idea to know students but I tend to talk about the breakdown of identity." In her faculty logs, Lois frequently responded that the class session was relevant to student identity, in other words, their identities as "pre-service teachers" in need of content knowledge. For example, her faculty log response to a question about addressing students' cultural/linguistic identities, instead, noted the following: "relevant to

teachers teaching students with emotional disturbance," "1st chapter on specific disability category asked students [teacher candidates] to think beyond the definition and how the disability impacted the family and learning process," and "had teacher candidates engage in personal experiences with disabilities through simulations."

In this sense, Lois paid special attention to teacher candidates' identities as "pre-service teachers," and supported the accumulation of content knowledge pertaining to the field of exceptionalities. Yet, Lois did not reference or structure opportunities for cultural connectedness among teacher candidates of color by providing multiple cultural and linguistic perspectives through which to view the field of exceptionalities. Lois did not situate content knowledge about special education within a larger systemic structure of inequity that disproportionally marginalized certain racial/ethnic and linguistic groups. Avoiding any connection with "sociocultural/politically conscious" pedagogy, Lois believed her job was to provide content knowledge, guide teacher candidates to consider the implications of content on their teaching practices, and provide support for completing coursework assignments.

Acting as a change agent and constructivist approaches.

For Lois, transformational learning for teacher candidates occurred when they were properly equipped with the ability to teach exceptional children. In one observed lesson Lois did employ a constructivist approach that asked teacher candidates working in groups to learn different assistive technology strategies they can use with exceptional children. This instructional decision functioned as a model of change because often teacher candidates are not given hands-on technology to put conceptual knowledge into practice. Lois rarely, however, explicitly discussed the notion of teacher candidates being conduits of change. Instead, due to the guided content support provided to students online, Lois spent most of her time

implementing a combination of instructional approaches that prompted teacher candidates to draw upon their understandings and knowledge about course content.

During one observed class session on autism, Lois explained the autism centers the teacher candidates would work through in the class session. Students then divided into groups and rotated through a series of autism specific centers focused on the following activities: 1) conducting assessments based on a case study; 2) analyzing scenarios and writing appropriate instructional plans; and 3) engaging with assistive technology for students with autism. Afterwards teacher candidates shared their initial reactions, questions, and concerns about the autism centers in a whole class format. Next, students watched an ABC special on autism and discussed the application of the center activities to the different issues discussed in the clip. The following class session focused on deafness, hearing loss, and visual impairments, and teacher candidates engaged in a series of computer simulations that allowed them to experience the lived realities of students with these disabilities.

Additionally, during a different observed lesson Lois spent a significant amount of time (a third of class time) explaining how to structure a strategy paper students were required to submit by posting an exemplar paper on the overhead, breaking down the components of the paper, and identifying strengths and weaknesses. Lois also gave informal writing assignments and reading logs not only to scaffold teacher candidate understanding of course content, but also as a way for Lois to assess student progress and understanding and adjust her instruction accordingly. In this sense, Lois chose multiple instructional tools, pertaining to various learning objectives, which were constructivist and allowed students to build upon new and prior knowledge.

Learning about students and communities.

Lois believed that the sub-discipline of Special Education had always been critical of race/ethnicity and culture because of the disproportionate impact it has had on students of color, but she felt this only told part of the story. Lois noted:

> When working with a student, culture is just one more thing. I'm not negating or downplaying anything. Usually I have a good relationship with students and I'll ask them to talk about culture…I ask them to bring their own personal experience because I don't want to speak for them. I just share my experience.

From Lois's point of view, the work of a special educator required numerous strategies for differentiating, which meant that limiting oneself to a cultural and ethnic/racial approach was not an option.

In our post interview, when asked how she adapted instruction for teacher candidates of color, Lois talked about the second class session when teacher candidates unpacked the meaning of culture and the distinction between macro and micro cultures among students. It is in this lesson that Lois discovered who her students were by allowing them to share their cultural selves. She chided, "Some students define themselves as a Yankee, others, for example African Americans, may describe a mixture of geographic identities." After taking time to unpack teacher candidates' personal connection with culture, Lois then shifted the whole class discourse towards an exploration of the role culture played in their teaching practices, and prompted teacher candidates to consider the implications for student success in schools. This lesson, however, was an isolated one and didn't reflect the tenor of content and instruction throughout the semester. Indeed, Lois placed great value on teacher candidates' accumulation of content knowledge about exceptional children, which while critically important, excluded considering

how the cultural and racial backgrounds of her teacher candidates could impact her content and instructional practices.

Summary of Lois's culturally responsive practices.

Special education students represent a group of exceptional children in need of diverse instructional modifications, and training teacher candidates to engage with these students was at the core of Lois's course objectives; therefore, Lois facilitated teacher candidate mastery of research articles and the implications of the findings on practice for the special education population. Yet, Lois did little to understand her teacher candidates culturally or linguistically, in part because she did not find racial, cultural, or linguistic lenses to be a useful framework for understanding herself. Lois did understand the importance of preparing technically capable special education teachers, and to that end, she employed various constructivist approaches to guide teacher candidates in the learning process.

Charlene, Abilene, Francis, and Melinda: Hybrid CRP

Although I was unable to observe the entire set of nominated faculty for the study, I followed up with nominated faculty members when possible. Four additional nominated faculty were asked to participate in one to two interviews or a focus group to discuss their content and instructional practices with candidates of color. Because these faculty members did not participate in the larger in-depth study, which required classroom observations and faculty logs, individual profiles are not presented in the following section. Rather, below I included a composite view of the collective practices of the four nominated faculty to provide additional insight on the content and instructional approaches of faculty at Sunnyside TEP. Abilene and Charlene are White teacher educators who have worked in the Interdisciplinary Learning and Teaching Department (ILT) for the last seven and four years, respectively. Francis, a Mexicano

teacher educator, has served in the Bilingual-Bicultural Department for over 30 years, and Melinda, a Chicana teacher educator, joined the department four years ago.

Faculty Enactment of Culturally Responsive Pedagogy

Sociocultural/political consciousness.

As the lead faculty coordinator for the Bilingual-Bicultural (BBL) block program, Melinda emphasized the role of power in defining what forms of knowledge are valued. Although bilingualism is often portrayed negatively in public discourse, Melinda frequently shared her own schooling experiences as a Latina to validate the schooling experiences of teacher candidates of color. For example, Melinda knew what it was like to be stereotyped as an immigrant Mexican with no education and background so she described to her students a time when she was mistaken as a cleaning lady in a school she taught. While Melinda was hesitant to essentialize the experiences of teacher candidates, she described working with White students as a process where she needed to provide hard evidence for the importance of culture and language. This was not the case for teacher candidates of color; they more often than not knew from personal experiences and felt affirmed through hearing her counter-narratives.

During Francis's thirty-year career at Sunnyside TEP his experiences as a Mexicano community organizer, teacher, researcher, administrator, and mentor solidified his commitment to arousing a socio-cultural/political consciousness among his teacher candidates of color. He was a public intellectual who used reflective practices to challenge teachers that were going to serve communities of color. When Francis talked about his work with bilingual teacher educators, he explained the following:

> We talk about this in the context of developing consciousness and tell them that they carry with them the experiences that they had in schools and they are unique experiences.

> One fundamental theme is that schools reproduce inequalities and they try to wash away the cultural heritages and rid them of other language. Therefore, in the foundation course we look at history, philosophy, fundamental theories, and practice. In each of these areas we find the prevalent push is educational practices that lead to linguistic and cultural elimination and assimilation.

In BBL 3053: Foundations of Bilingual Education course, Francis required teacher candidates to attend three bi-cultural/bi-lingual events related to the themes of the course. He explained:

> They have to negotiate what cultural events matter because these events cause them to have a greater awareness and focus on the immigrant experience, for example…they have to write up a report on each observed event which causes them to think about how they can be a better teacher.

Since a majority of teacher candidates in the BBL program were Latina, Melinda and Francis's counter-narratives and critical disposition towards Latinos cultural and linguistic history provided teacher candidates with a framework to understand their own schooling experiences in order to become better teachers in the future.

Affirming attitude towards diversity.

In general, all additionally nominated faculty viewed diversity as important to their instructional practices, although they articulated the importance in different ways. Charlene, a White female distinguished professor with 20 years of experience in teacher education, has worked with teacher candidates from all walks of life. Drawing from her funds of knowledge, Charlene stressed with great conviction "I don't look at Black, White, poor, or rich differences. There is much more to it than that. There is a student's geographic location, upbringing, age,

various educational needs, etc." Charlene viewed teacher candidates' identities as hybrid, and resisted using the racial/ethnic backgrounds of teacher candidates as a useful framework for making content and instructional decisions. Instead of presuming she can relate and affirm the cultural identities of teacher candidates, she provided opportunities for teacher candidates of color to reflect and share personal experiences, choosing to affirm the hybrid, fluid individual rather than consider broader group categories of racial, cultural, and linguistic identity. She viewed education as a process in which students negotiate their learning experiences by the teacher constantly asking questions about their values and beliefs opposed to subjecting them to racialized histories and ways of beings that teacher candidates may be unable to relate to.

In contrast, Melinda valued cultural and raced understandings of the Latino community, knowing, for example, the importance of family in the lives of her Latina teacher candidates, and as a result, she understood when family issues arose over the course of the semester. For example, Melinda shared a time when her colleague brought her daughter to a class because of a scheduling conflict, noting that Latina faculty understood when a teacher candidate had to bring children to class or miss a class due to a family issue because they themselves had experienced similar issues. Her personal knowledge and experiences as a Latina, as well as her work with Latina teacher candidates, enabled Melinda to recognize the importance of family in the Latino community and exhibit an affirming attitude towards these cultural norms. While Melinda understood identity as a hybrid phenomenon, she knew the cultural and linguistic identities of her candidates shaped, in important ways, how they viewed and experienced the world around them, and in this case, how they experienced the teacher education classroom.

Acting as a change agent.

Seeing herself as a cultural and linguistic broker, Melinda proclaimed:

> It's more like I'm inspiring them so I see myself as a mediator. I have things that I need to teach them and change their minds about. Also, I want them to have these tools or things they can fall back on. I need to try to change their views and I'm hoping that they are becoming more visible change agents…I view being a change agent as my job, to teach them how to think critically and ask who benefits.

Melinda acted as a change agent because she viewed the success of teacher candidates of color as directly connected to the success of Latino communities. In a similar vein, Francis framed his pedagogy with teacher candidates of color as "validating resources that are there that they don't know that they have." He didn't want teacher candidates of color to "teach from a place of emptiness or having a lack of ability." In his mind, "learning and professional development has to be experiential and linked to an awareness of cultural resources teacher candidates can draw upon as professional educators."

Constructivist approaches and learning about students and communities.

Francis required that teacher candidates write reflective essays based on their clinical experiences and critical readings from the course. Specifically, Francis devised constructivist assignments with the following aims in mind: 1) validate their life stories and experiences; 2) ask teacher candidates to articulate the origins of their decisions to teach; and 3) require teacher candidates to use critical readings to develop a philosophical approach to their identities as teachers. In short, he provided opportunities for teacher candidates to construct their understandings of course content by learning about themselves and the communities they come from.

Abilene, a White teacher educator, recalled receiving the worst teaching evaluations of her career when she first arrived at Sunnyside TEP seven years ago. She noted, "It dawned on

me that it was because I did not know them. You know that reality where you don't know what the heck you are doing." Despite this reality check, Abilene was determined to find ways to be more effective, so she spent time talking with Latino faculty and found ways to "sit down and understand [her] students." Over time she got to know some of her students' families by joining them at cultural and holiday celebrations, and having them bring food that represented their cultures, all of which helped her gain a better sense of the community teacher candidates of color come from. These experiences enabled Abilene to acquire a sense of their lives; she "wanted to understand what [she] needed to know to be able to work with them." Once she had a better sense of who they were she was better able to relate to teacher candidate of color, and two years later she won the Sunnyside University faculty award for teaching. Abilene's commitment to culturally responsive teaching was not just theoretically oriented; she also participated in the praxis of culturally responsive pedagogy, which enabled her to better serve her students and the larger professional community.

Summary of additional faculty culturally responsive pedagogical practices.

Overall, nominated faculty exhibited affirming attitudes towards diversity, fostered constructivist approaches, and took time to learn about students. However, they varied significantly in the degree to which they exhibited sociocultural/political stances towards teacher candidates of color. Melinda and Francis both exhibited a high degree of socio-cultural consciousness and were based in the BBL department, a program which articulated a specific mission to address the preparation of Latino teacher candidates. In contrast, Abilene and Charlene, although having engaged in a few culturally relevant practices, did not articulate broader critical perspectives about the importance of teacher candidates of color in the field, and

the roadblocks that may hinder their success in the teacher education classroom, as well as when they enter the K-12 public school system.

Cross Case Analysis of Faculty and Culturally Responsive Pedagogy

In the previous section the strands of culturally responsive pedagogy were used to frame the practices of nominated faculty. The following section presents findings on a cross-analysis of content and instructional approaches by nominated faculty. These findings are summarized using strands of culturally responsive pedagogy as analytical tools to capture the most important themes that emerged from faculty practices.

Affirming Attitude towards Diversity

Although the prevalence and use of texts varied across different courses, all nominated faculty assigned course readings that addressed the importance of diversity. There were a variety of instructional approaches used to engage students with these diversity readings, but reflective practices and cooperative learning groups appeared to be the most commonly used techniques. For example, Julia, Dara, and Lois used cooperative learning groups to have teacher candidates reflect on connections to text, critique the text, and/or develop practical applications based on the readings. Interestingly, there was a clear distinction between faculty implementation of critical texts or multicultural readings, and the cultivation of instructional practices which more closely connected the texts to experiences of teacher candidates of color.

Sociocultural/political Consciousness

Through observations and interviews it became clear that there were two types of faculty. One type taught teacher candidates of color without a critical, historical, political, and/or cultural framework, and the other type taught teach teacher candidates from a sociocultural/political framework. Francis, Julia, and Melinda viewed teacher candidates from a sociocultural/political

framework in that they saw vested in their teacher candidates of color historically and culturally situated strengths and understandings, in part because of their own personal experiences and/or their knowledge of the history of people of color. These Latina faculty knew the harmful impact negative messages about youth of color can have on their student identities. Using cultural, historical, and personal lenses, Francis, Julia, and Melinda thought it was critical for content and instruction to grapple with, in various ways, the cultural, linguistic, and social capital that their teacher candidates possessed. They opted not to deem irrelevant, or restrict the relevance of teacher candidates' cultural and linguistic identities; rather, they placed these identities at the forefront of their instruction.

For example, Julia described a process, in which she brought teacher candidates to places of remembering, as if scales were falling off their eyes. In one professor log entry she noted, "Today they [teacher candidates] shared a lot about who they are, what they think, where they reside in relation to what they are doing in their field work, and the way they speak Spanish. I focused my perspective on bilingual Latino students and teachers, in other words, those in my class." Taking a similar stance, Francis framed his work with Latino teacher candidates as "validating resources that are there that they don't know that they have." In a sense, Francis and Julia engaged in "counter-story telling or counter-narrative instruction" in which they shifted the dominant discourse from ignoring or devaluing the cultural and linguistic strengths among teacher candidates of color to acknowledging the value and strength within their experiences. In part this seemed connected to their own needs to make meaning of their experiences as Latina/o professors. It was clear that Melinda, Francis, and Julia viewed their candidates' successes as connected to the success of the Latino community.

In contrast, Lois expressed the importance of training special education teacher candidates to appropriately teach all students, but it was not connected to a larger understanding of cultural and/or linguistic communities, nor informed by political and/or educational realities of these communities. Taking a similar approach, Dara constructed a monolithic vision of students that focused on having high expectations for all teacher candidates, and did not articulate a broader sociocultural/political analysis of teacher candidates of color in her class. Instead, these teachers preferred for teacher candidates to define themselves on their own terms, and did not examine individual, institutional, and/or social/cultural norms that may foster inequitable learning experiences for teacher candidates of color.

Acting as a Change Agent

Depending on faculty's socio-cultural/political consciousness, they conceptualized their work as change agents in very different ways. BBL faculty were deeply committed to preparing teacher candidates of color to become successful bilingual educators. They saw themselves as cultural brokers for these teacher candidates, believing that their success as teacher educators was intertwined primarily with the academic success of the Latino community. Lois used a different set of lenses for understanding her practices in that she viewed change, not from a sociocultural/political perspective about teacher candidates of color, but exclusively as a commitment to prepare strong special education teachers that can meet the needs of all exceptional children. Similarly, in her survey of reading research course, Dara saw change as sparking teacher candidates' excitement about research on reading, and witnessing their development into critical thinkers and readers of literacy research. Change mostly resided in the development of content expertise on the part of teacher candidates. Dara and Lois did not identify decisions to extend their instruction to include developing cultural or linguistic critique,

knowledge, and/or expertise with teacher candidates of color as an additional instrument for change.

While Melinda, Francis, and Julia valued strong content knowledge among their teacher candidates, they were equally concerned with thinking about larger cultural/political struggles in which the development and transmission of expertise resided. They viewed the problem of educational equality as multi-faceted and preparing teacher candidates with strong content knowledge represented only one part of the solution for educational change. In their minds, teacher preparation also involved developing a socio-cultural/political consciousness plus acting as a change agent, both of which addressed reasons for and potential solutions to educational inequality. They modeled this practice for their teacher candidates of color by prioritizing the importance of unpacking the diverse backgrounds of their teacher candidates, and compelling them to contemplate the implications for content and instructional practices with their future students. This emphasis appeared logically grounded in the understanding that if the teacher candidates of color experienced positive changes in their lives by unpacking culture and language, they would understand the value of engaging in these practices with their future students, and as a result, work as agents of change in ways most teacher candidates of color were not trained or equipped to do.

Constructivist Approaches

One primary way faculty assisted teacher candidates with their construction of knowledge was through modeling. Across faculty, some type of modeling was employed, whether it included showing exemplars of strategy papers, sharing examples of thematic units and community ethnographies, or asking teacher candidates to model certain components of a lesson. Additionally, faculty used a variety of instructional approaches, with reflective practices

and cooperative learning groups being the most commonly used approaches, to assist teacher candidates in their construction of knowledge. At times the cooperative learning groups involved working in center stations, critiquing texts, or working on a major class assignment in teams.

Faculty also used reflective practices to enable teacher candidates to construct knowledge and content. Often this took the form of allowing teacher candidates to share their personal experiences or consider, as Dara stated, "what does this information mean to me" and "why am I here?" Or, in the case of Charlene, she allowed teacher candidates to share who they were in order to understand how to provide them with the instruction they needed. In general, all faculty valued the importance of knowing who students were and hearing student voices to construct their understanding of content, but they differed in how they framed or facilitated classroom discourse.

For example, the practices of Francis, Julia, and Melinda fostered knowledge construction from a cultural and linguistic stance in which they modeled a framework of "counter-story instruction." Specifically, these instructional counter-stories enabled teacher candidates of color to draw upon cultural, linguistic, and social capital for learning to teach, in contrast to instructional approaches that denied opportunities to do so. These "critically conscious" faculty believed that collectively valuing the experiences of their teacher candidates of color and fostering critical perspectives on their experiences as people of color better positioned them to justly impact the students and parents they will work with in the future. Charlene, Lois, and Dara, on the other hand, valued the hybridity of student identities, encouraged students to speak for themselves, but did not provide a socio-political, historical, or cultural frame of reference in the knowledge construction process for their teacher candidates.

Instead they emphasized rigorous discourse (rooted in a critique of academic research) and high expectations in their approaches to constructing teacher candidate knowledge.

Learning about Students and Communities

While all nominated faculty attempted to learn about their students, the outcome of these efforts differed depending on what types of knowledge they valued, and/or if they acknowledged the racial, cultural, or linguistic diversity of their teacher candidates. Dara's technical views of knowledge caused her not to recognize the potential sites of cultural and linguistic experiential knowledge among her teacher candidates of color. In effect, if teacher candidates did not address their ethnic, cultural, or linguistic selves in class discussion or assignments, they did not exist for Dara. In the case of Abilene's instructional experiences, she learned that ignoring teacher candidates' cultural ways of knowing meant she would be not successful as a teacher educator. By spending time with teacher candidates she came to understand them in new ways, which shifted her content and instructional practices with her teacher candidates. For example, she noted the importance of family and community in her experiences with teacher candidates of color, and found ways to incorporate both in her assignments and classroom discussion.

Julia and Melinda, through recognizing the cultural and racial diversity among their teacher candidates, learned there were differences between White teacher candidates' and teacher candidates' of color receptivity to analyzing issues of educational inequality. Julia talked about her experiences learning about White teacher candidates and teacher candidates of color in White elite institutions. She explained that she "knew what they [White teacher candidates] were like" and frequently used statistics rather than personal stories and narratives to convey the importance of cultural, linguistic, and socio-political issues confronting communities of color in schools. It appeared that at times teacher candidates from White elite institutions needed statistics

explaining the important intersection of race/ethnicity, gender, and class. On the other hand, candidates of color typically needed the validation of their social and cultural capital because they grew up in schooling contexts that devalued or altogether ignored this capital. Also, teacher candidates of color most likely already knew the socio-political realties through their lived experiences without needing statistics for proof. Melinda noted that the instructional path towards understanding the plight of communities of color was often shorter for teacher candidates of color because they had some point of reference they were able to draw upon. Their understanding of this difference influenced their instructional approaches and was based on their experiences learning about teacher candidates over the years. Yet they also reflective enough to acknowledge that teacher candidates of color do not all speak from the same experience.

Summary of Faculty and Culturally Responsive Pedagogy

In the framework of culturally responsive pedagogy, all faculty had affirming attitudes towards diversity, employed constructivist approaches, committed to being agents of change on some level, and made at least modest efforts to learn about their teacher candidates of color at some point during the semester. However, the ways in which they articulated and practiced their approaches to these strands differed based on their sociocultural/political stance towards teacher candidates of color. If faculty considered the race, culture, and/or language of their teacher candidates as instrumental in their pedagogical decisions, their instructional approaches were more likely to fully integrate all components of culturally responsive pedagogy. Those faculty who ignored cultural and raced perspectives of teacher candidates still employed constructivist approaches, learned about students, and affirmed diversity, but they lacked criticality in their instructional approaches with teacher candidates of color.

Sunnyside TEP: Usefulness of Content & Instruction for Teacher Candidates of Color

In an effort to understand the impact of faculty on teacher candidates of color, as it relates to differences in content and instructional approaches enacted, the following section explores the experiences of teacher candidates of color in these nominated faculty classrooms.

Julia's Teacher Candidates of Color: Teaching Transformation

I observed Julia teach the undergraduate course BBL 4063: Bilingual Approaches to Content-Based Learning that met once a week for a 3-hour period over the course of the fall 2009 semester. The course consisted of 24 teacher candidates, all but two of whom were Latina, and 3 teacher candidates of color chose to participate in the study. Participation included completing student logs, interviews, and a focus group session. The students included, Gina and Lydia, who self-identified as Latinas and whose first language is English, and Delia, who self-identified as Latina and whose first language is Spanish.

Affirming attitudes toward diversity.

Julia's teacher candidates of color appreciated the passion she expressed about positive aspects of cultural and linguistic diversity. Gina explained:

> Through her passion we were able to gain the same type of respect. She was able to go over the common myths about bilingual education and show that there is a positive way to think about things. And unfortunately America has this misconception but it helped to give us this willpower to advocate for bilingual education and it has proven to be beneficial.

This was particularly important for Gina because she came from a home where being bilingual was not understood or valued. She shared, "My mom doesn't understand why being bilingual is important or what I'm doing or why I'm even in this program." Julia's affirming

attitude, however, helped her resist the assimilation stance toward language and culture expressed in her home.

Julia's class provided the opportunity for teacher candidates of color to challenge any negative attitudes about communities of color by creating space to redefine self. This impact was clear when Lydia noted:

> She implemented a lot of cultures in the class and in assignments. She took culture into consideration and she made us feel more comfortable because not only are we learning about other cultures but also we were expanding on our own. And it helped us understand ourselves better and appreciate ourselves better because sometimes I really think that we don't value ourselves especially from the interviews that we did for the ethnography. There are a lot of Hispanics who speak Spanish but they don't like it and they look down upon it and they think people who speak Spanish are lower class citizens. To me I'm like wow I think the total opposite I think that maybe if those type of people have teachers like [Julia] maybe they would have different view on it.

Julia's affirming attitude towards diversity facilitated the development of a renewed sense of self-worth; the candidates understood the value in understanding yourself and appreciating who you are.

Sociocultural/political consciousness.

The degree of socio-cultural/political consciousness that Julia embodied in her pedagogical practices was reflected by teacher candidates of color in several ways. For one, Julia's socio-political/cultural consciousness alleviated personal guilt, once candidates understood the larger systemic issues at play in the educational system. Delia, an older Latina teacher candidate in the program, stated:

> It was when we covered the teaching in elementary schools reading. All that time I thought I was the bad student and then it was like a light turned on and I threw myself into every book. That's when I decided that my happiness was in being a teacher. It was like she was taking me through my life experiences in English. If I would have known this then I could have been further along. Before I thought it was our heritage, that is just how it is, and it's not within me.

In this case, due to Julia guiding teacher candidates through a critical examination of inequitable and discriminatory educational practices with Latinos, Delia was able to examine her educational experiences with new eyes, recognizing the educational system, and not simply herself, as a contributor to her educational struggles.

Another impact of Julia's socio-cultural/political consciousness was that teacher candidates of color recognized how social and cultural norms influenced their views of language and culture. For example, when Lydia contrasted her experiences growing up in a mostly White suburb in California to her present experiences in the deep South of the U.S., she proclaimed:

> I didn't really know that I was Hispanic until I moved here and I started to associate myself with the people that I lived near and within my community. I talked with the people I go to school with and then I started identifying myself as, wait I'm also Hispanic. I'm not just half this and that, I think that that's where I grew in this course because I gained knowledge that I didn't even know about myself.

In this sense, teacher candidates of color encountered "new' knowledge in enlightening ways. Gina echoed this sentiment when she explained how the community ethnography allowed her to do the following:

To grow more as a Latina because I was involved in culture with them so it wasn't really all about them it was about me too. Being around there with them I felt like my culture was being represented here and I need to appreciate that.

Acting as a change agent.

When reflecting on her experiences in Julia's course, Gina noted that Julia modeled ways to be a change agent because Julia was truly committed to the work. Gina described a time Julia talked about filming a short documentary on immigrant issues in California; it was a report that discussed how Mexicans' restricted access to educational resources limited their abilities to meet the needs of their families in America. Gina was glad to see Julia engaged in an issue that was important to her and it helped her understand the notion of teaching as a political act. Lydia echoed a similar rationale when she noted, "I think that she is a model for not just necessarily understanding, but what she wants us to appreciate and value." Julia's modeling appeared to produce a change in the teacher candidates' of color appreciation of culture and language. Lydia affirmed this when she stated, "I love everything about Mexican culture and just learning about being bilingual and being able to speak Spanish." Gina similarly proclaimed, "I think this program just opened my eyes to another world and reminded me to appreciate culture and that that is who I am. And the only way I'm able to kind of understand where I came from or who I am is because of teachers like Julia."

Constructivist approaches/ learning about students and communities.

Most of Julia's content and instructional choices built upon the cultural and linguistic backgrounds of teacher candidates of color. The candidates appreciated this approach, citing the following instructional strategies as helpful: 1) course readings related to culture and literacy; 2) small group and jigsaw presentations; 3) assignments such as language history maps, community

ethnographies, social studies boxes, and thematic units in which they can engage their students and 4) exemplar assignments from former students. Additionally, Lydia explained how learning about cultural backgrounds from Julia and her classmates influenced her personal development, noting:

> I wouldn't know as much as I have learned history about my culture. I learned battles within my culture, I learned the strength of my culture, I learned so much even I don't think I would have the opportunity if I had gone to another school because I would have no one to talk because they probably would not have been Latino but I certainly would not be the same person.

Gina described a new appreciation for other cultures by learning about her own through course readings, articulating, "But now I have like this openness to all these other cultures besides my own. I feel like there's so much more significance to it." She then added, "We need to help students appreciate all cultures and I think I will be able to do that more after appreciating my own."

Delia confirmed her peers' positive encounters in Julia's class by comparing peer interactions in other classes where she felt the professor and teacher candidates treated her differently. Delia described an uncomfortable small group encounter in another class in which teacher candidates struggled to understand what she was saying because of her accent, and one teacher candidate made an off-hand comment about her inability to write. In response, Delia made her accent thicker and the discord escalated throughout their group work experience. This negative experience reinforced for Delia the importance of opportunities to learn from faculty and with peers, students, and parents who honored cultural and linguistic diversity.

Summary of Julia's Teacher Candidates of Color.

Julia's content and instructional choices had a significant impact on the experiences of Delia, Lydia, and Gina. They described learning experiences that exposed them to new knowledge, and the application of this new knowledge; they also experienced personal transformation in the ways they saw themselves and the world around them. Although they were not literally in physical constraint or bondage, they experienced an intellectual and emotional liberation that may serve as a catalyst for their work with their students in the future.

Dara's Teacher Candidates of Color: Creating Distance between Culture and Learning

Out of the 18 teacher candidates in Dara's IDS 6033 Survey of Reading Research class, roughly a third were teacher candidates of color, and 2 teacher candidates of color chose to participate in this study. Flo is monolingual and identified as African American; Marisa identified as Latina and spoke Spanish as her first language.

Affirming attitudes toward diversity.

Teacher candidates of color interpreted Dara's affirming attitudes towards diversity to involve course readings that contained culturally specific content. The candidates, however, did not desire more diverse course readings or activities as it related to their own culture, language, and / or race/ethnicity. In fact, Flo was uncomfortable with faculty who over emphasized culture, language, and/or race ethnicity. "I would feel uncomfortable if a professor said, 'African-Americans are a certain way' because it can be very offensive. I'd rather be talked to in an academic manner. It is useful if you are role playing and using examples but not with everyday instruction." Similarly, Marisa felt that culturally specific communication styles in graduate school were not appropriate, although she did think they were appropriate when working with children in schools. "I see myself using different vocabulary words that are

connected to a piece I am using so my students may be hooked." The teacher candidates of color did not feel Dara emphasized cultural diversity in course content, and they did not believe an emphasis on culture was relevant to their academic needs as teacher candidates of color.

Sociocultural/political consciousness and acting as a change agent.

When asked about the relevance of sociocultural/political consciousness on the part of faculty teacher candidates of color made no reference to Dara's class; instead, they referred to personal experiences or practices of other faculty members. For example, Flo described a research course taught by an African-American professor who presented statistics on African Americans' professional success in prestigious professions, which prompted her to think more positively about her cultural background. Flo believed that faculty who presented sociopolitical perspectives were rare because there are relatively low numbers of African-American teacher candidates in the program.

Marisa explained her sociocultural/political consciousness as originating from her own personal/family background. Self-identifying as Latina, Marisa's raced, cultural, and linguistic epistemology came from a collage of experiences. She explained:

> I look like a White girl and people make assumptions. I did have one professor ask me how many kids I have. See my last name is Rios and they expect me to speak Spanish. I'm a first generation graduate and I'm very proud of that. For the most part I am able to express myself and get along with professors. I want to fight against what research says about Hispanic women. I want to fight against perceptions about what Hispanic women should be able to do. My dad always told me that I need to be at home but my mom was very supportive of college so my life is very different.

Here Marisa shared the raced and gendered realities that influenced her desire for education although Dara was not the source of this realization.

Constructivist approaches and Learning about students and communities.

Both Flo and Marisa described various opportunities to speak from personal experiences to facilitate their understanding of course content. For example, they both agreed that Dara spent a significant amount of class time asking them to make connections with course content and their lived experiences, or circumstances surrounding their student teaching in schools, and in general, they felt these opportunities were useful in helping them understand course material. Dara, however, made no specific attempts to inquire about their cultural and linguistic backgrounds, and neither teacher candidate felt bothered by this fact. Instead, Flo and Marissa believed that Dara's high expectations were important because she clearly articulated assignment requirements, which in turn helped prepare them for their teacher licensure exams.

Summary of Dara's teacher candidates of color.

Both Flo and Marissa appeared to appreciate their learning experiences in Dara's class. They were not concerned about the culturally and linguistically responsive nature of instruction, and did not think it should be a concern for faculty teaching graduate courses. Both teacher candidates thought that the incorporation of strands of culturally responsive pedagogy could be useful but they did not believe that it was necessary for their learning experiences.

Lois' Teacher Candidates of Color: Unarmed with the Power of Critique

Lois' undergraduate course IDS 5403: Exceptional Children and Youth in Schools consisted of 25 teacher candidates, roughly half of whom were teacher candidates of color. The course was organized in a hybrid format that alternated between face to face and online class sessions. Four teacher candidates of color chose to participate in this study: Carolyn is a bilingual

Latina and her first language is Spanish; Korina is Indian and her first language is Hindi; Libby and Shanua are Saudi Arabian and their first language is Arabic.

Affirming attitudes toward diversity and Learning about students and communities.

When asked to talk about cultural and linguistic connections in Lois's course, Carolyn recalled a class session early in the semester which focused on the importance of culture and knowledge of self; however, this was an isolated occurrence. Instead, three of the four teacher candidates referred to discussing culture with other faculty members and students, but not in the context of Lois's course. In the case of Korina, an Indian teacher candidate, she explained:

> Americans ask me about my culture all the time and I feel proud to share my ideas and in turn I ask them about their culture as well. The instructor will ask about my culture and schooling and I am not offended. When I came here I was warned to be careful about what I say but I never faced racism. My classmates and teachers are very supportive.

Libby, an international teacher candidate of color from Saudi Arabia noted:

> My first semester here I really struggled and I had trouble understanding what professors were saying, but a year and a half later I can follow. Faculty was really supportive and they would repeat if I didn't understand. Originally I was scared but they were willing to help. I always met the professor outside of the class meeting time, and they would refer me to articles that were easier to read and/or point me to different resources. For example, instead of reading actual Dewey they would refer me to text that was easier.

While teacher candidates did not find anything uniquely affirming about Lois' attitudes toward diversity, some teacher candidates of color did view culture as a place of strength. Korina noted, "Culture is always changing and you have to keep transforming. Multilingualism is seen as favorable skill and it is an opportunity to learn from one another." The teacher

candidates in Lois' class did in fact talk about culture in affirming ways, but this attitude was not attributed to content and instructional practices deigned by Lois that enabled them to learn about one another's cultural background and experiences, but rather to their pre-existing and experiential understandings of culture outside of the course

Sociocultural/political consciousness and Acting as agents of change.

Since Lois minimized the sociocultural/political context of education in her course content and instruction, it makes sense that teacher candidates of color did not clearly articulate a raced, gendered, linguistic, or cultural unpacking of their learning experiences, or a more broadly nuanced understanding of educational inequality. Instead, teacher candidates of color interpreted their educational struggles in the program unarmed with a system of ideas that enabled them to analyze and critique their learning experiences in empowering ways. For instance, Libby described her experiences "reading books and articles where there were many words that [she] did not know the meaning of." She referenced a language institute that provided conversational language but it did not equip her for the demands of reading and writing English. Shauna described an initial writing assignment when she first enrolled in the program, in which she drafted a paper in her first language, translated the entire paper in English, and then went to the writing center tutors for help only to discover that the tutors could not understand what she wrote and she struggled to complete the assignment.

Since Lois did not link a sociocultural/political consciousness concerning teacher candidates of color with her content and instruction, these teacher candidates of color did not articulate critical counter-stories of resistance in their learning. They did not describe a renewed sense of self-worth, enact critique to challenge negative experiences of academic struggle by moving from self-blame to a systematic analysis of educational inequalities, nor did they see the

importance of valuing cultural diversity as an opportunity to use non-dominant systems of knowledge to maximize the learning experience. Despite the absence of sociocultural/political consciousness on the part of Lois, these teacher candidates of color were committed to acting as change agents. They enrolled in the program knowing, in light of their cultural and language challenges, that it would not be easy, but because they were committed to changing education in their home countries, they remained in the program. Libby, Korina, and Shanua all emphasized the importance of taking what they learned from their teacher training in the United States back to their home countries to improve their respective educational communities.

Constructivist approaches.

Although Lois' constructivist approaches were not rooted in the racial and cultural identities of teacher candidates of color, they were grounded in their academic interests and need to learn about exceptionalities, and teacher candidates of color found them particularly effective. Carolyn highlighted a useful session where they engaged with computer simulations to experience different exceptionalities and had to make decisions about how to best serve the student. Additionally, Libby described a class on autism that was all hands-on and required them to use different types of assistive technology they had been studying over the course of the semester. More broadly, the teacher candidates of color cited the usefulness of instructional tools such as in-class videos about disabilities, lecture podcasts which required them to complete guided notes for each assigned chapter, and opportunities to work in cooperative learning groups. They also appreciated the current literature Lois provided, as well as the balance she struck between direct instruction and hands on activities.

Summary of Lois's teacher candidates of color.

Lois' teacher candidates of color did find her constructivist approaches particularly useful, and they seemed to enjoy taking the course. Although the teacher candidates of color represented diverse cultural and linguistic experiences in Sunnyside TEP, their reflections on the course did not include descriptions of Lois as having drawn upon their cultural and linguistic capital aside from an isolated class session on culture. As a result, teacher candidates of color were not critical of their learning experiences or the program in general. Rather, when they talked about educational struggles they located the problem as starting and ending with themselves, and as a result, didn't consider the role of in-class pedagogy or institutional supports in contributing to these issues.

Additional Teacher Candidates of Color at Sunnyside TEP

In order to document the experiences of teacher candidates of color outside of nominated faculty classrooms, teacher candidates of color in Sunnyside TEP were recruited to participate in a focus group. The teachers included eight Latinas, six of whom spoke English as their first language (Malba, Veronica, Darcia, Selena, Rosalina, and Melanie), and two of whom spoke Spanish as their first language (Jessica and Carmen).

Affirming attitudes towards diversity.

It was apparent from a focus group with teacher candidates of color, most of whom were also members of the Bilingual Education Student Organization (BESO), that they experienced affirming attitudes towards diversity from the faculty in the Bilingual/Bicultural department. Several of the teacher candidates described feeling as though they were part of a family that wanted you to succeed. They talked about faculty as being people they could count on, even if they were not assigned to a particular course or section with them. For these teacher candidates

of color, it felt like a home away from home, and this was a distinctly different feeling from what they encountered in their generalist courses. Generalist courses were not Spanish speaking courses, and they were open to teacher candidates across both ILT and BBL departments. There were some teacher candidates of color that described feeling as though they stood out in the generalist courses, or that the other teacher candidates did not want to associate with them. Affirming attitudes towards diversity from faculty, as well as students, appeared to shift depending on the classroom, and thus influenced the classroom experiences of teacher candidates of color.

Sociocultural/political consciousness.

Teacher candidates believed that the faculty were actively engaged in the providing them with conscious raising content, experiences, and perspectives. Malba explained, "Faculty have so much pride and want to hold on to their native language. They talk about their experiences being a bilingual teacher and give us support. They make you believe in bilingual education." Almost all of the teacher candidates talked about how language had informed who they are in relationship to family, society, and schools. Due to their experiences with faculty, they saw themselves as bilingual and bicultural, and therefore, identified from a place of resistance and affirmation. Jessica, for example, talked about being taught English when she was very young and the loss of her first language, which had been, until her recent involvement in the program, a source of shame among the members of her family. Veronica talked about her life growing up in a border town where she was exposed to greater language diversity and knew firsthand the plights of English language learners. This gave her an appreciation for the Bilingual-Bicultural program at Sunnyside TEP.

When faculty made time in class for teacher candidates of color to discuss their raced, gendered, and/or linguistic positionalities teacher candidates of color felt valued and rejuvenated; especially in contrast to a teacher education classroom which often negated their experiences.

Acting as a change agent through learning about students and communities/ Constructivist approaches.

The level of pride and affinity these teacher candidates expressed about their language and culture was evidence of faculty acting as change agents. As Darcia poignantly conveyed:

> I'm not Latino or Hispanic. I'm Mexican and I have to get out of my shell. I always try to tell my family to talk Spanish and about the struggle it involves. I'm divided because I try to push ahead and you have family members that don't understand why you are not married yet. I don't want to be a statistic. You know what you don't want to be but you know that is a part of you as well. You become a coconut because you want to move up and want a better future whenever we have kids. You come over here and did well for yourself, but with them being illiterate I feel ashamed sometimes when I see other Latinos. It is a love hate relationship.

This level of personal reflection intertwined with gendered, raced, and classed analysis of culture and language was cultivated through opportunities to learn from her peers and within communities, as well as through faculty planning and implementation of critical and relevant content and assignments. According to teacher candidates of color, instructional practices that best prepared them to act as change agents included the use of bilingual resources, a robust historical analysis of the social foundations of education in the United States, and cultural simulation and immersion activities.

Summary of Additional Teacher Candidates of Color.

The intense passion expressed by teacher candidates of color about their experiences with some faculty in Sunnyside TEP was profound. Similar to the ways in which Julia's teacher candidates talked about their experiences in her class, these teacher candidates expressed moments of revelation and pride, struggles inherent with taking on new knowledge, and a commitment to work towards the needs of bilingual communities. Of particular significance was their understanding and ability to claim their raced and gendered identities. Once teacher candidates enacted with and internalized the socio-cultural/political consciousness exhibited by faculty, they grappled with ways to act as change agents in their schools and communities. Taken as a whole, culturally responsive practices on the part of faculty were particularly useful for these teacher candidates of color.

Cross Case Analysis of CRP Strands and Teacher Candidates of Color

Several key themes emerged about the theoretical constructs of culturally responsive pedagogy and teacher candidates of color. For one, the level and nature of sociocultural/political consciousness demonstrated by faculty was closely associated with the level of sociocultural/political consciousness articulated by teacher candidates of color. In the case of Julia's teacher candidates of color and students affiliated with BESO, those who had opportunities to learn from critical lessons and perspectives about their cultural and linguistic heritage changed the way they saw themselves and enacted their racial/ethnic identities, all of which impacted the way they thought about teaching students of color. Faculty members' knowledge about racially, culturally, and linguistically diverse students and communities, coupled with a commitment to act as a change agent, resulted in transformational experiences described by these teacher candidates of color.

In contrast, the teacher candidates of color in faculty classrooms that lacked this critical approach did not articulate a sociocultural/political consciousness about themselves or communities of color in general. For instance, Libby, Korina, and Shauna were international teacher candidates who aspired to master English literacy so that they could successfully complete the program and then planned to use their new skill set to empower youth in their home countries. Their beliefs were steeped in sociopolitical/cultural experiences, but Lois didn't equip them with language or theoretical frameworks to name their experiences. In the case of Dara's teacher candidates of color, their appreciation of socio-cultural/political consciousness was informed by their prior experiences in other faculty classrooms and outside their classes. For example, Marissa's level of consciousness was due to her own self-reflective work about her culturally sexist upbringing and not Dara's content and instructional approaches.

At the same time, all of the teacher candidates of color expressed the usefulness of constructivist instruction regardless of the degree of sociocultural/political consciousness exhibited by faculty. In other words, the sociocultural/political consciousness on the part of faculty did not define the usefulness of content and instruction for teacher candidates of color. There were, however, distinctive experiential differences between teacher candidates of color taught by faculty that had a sociocultural/political consciousness and those taught by faculty who did not exhibit this consciousness. These differences related to the degree of sociocultural/ political consciousness the students internalized and how they used this knowledge to transform their understandings of themselves, the world around them, and more specifically their understandings of the education system.

Taken as a whole, teacher candidates' of color sociocultural/political consciousness stretched on a continuum of integrated, partial, or limited understandings of the ways in which

culture and language are situated within the larger society. When teacher candidates of color were taught by faculty who either ignored diversity or affirmed it as additional content without critique, they often expressed limited understandings of the role of culture and language in the teacher education classroom. For example, in the case of Flo, she perceived culturally and linguistically relevant content on the part of faculty from a deficit perspective. She did not feel faculty in graduate courses should address the culture and language of teacher candidates, unaware that the hidden curriculum in teacher education often specifically addressed female, White middle class teacher candidates, and ignored the experiences of diverse teacher candidates. She was accustomed to teachers ignoring the relevance of culturally responsive pedagogy, and in turn, understood it as irrelevant and deficit in nature.

There were a few teacher candidates of color who articulated a partial expression of sociocultural/political consciousness, despite the absence of a sociocultural framework in the content and instruction of the faculty member. This was due to teacher candidates of color entering Sunnyside TEP with ideas about culture and language based on their previous personal and community experiences. For example, the teacher candidates of color in Lois' class understood the relevance of sociocultural/political realities based on their lived experiences with various international, cultural, and racial/ethnic communities. In comparison to Julia's teacher candidates or the BBL teacher candidates in the focus group, however, Lois' students' critical understandings of raced, linguistic, and/ or gendered educational experiences were only partially informed, based on their prior learning experiences. Because Lois did not provide systematic and social/cultural critiques for how inequality is perpetuated in schools and society, the teacher candidates of color in her class never developed the language to critique power and privilege in their educational experiences.

When faculty members had a strong sociocultural/political consciousness and integrated it throughout their practices with teacher candidates of color, students expressed a historically, politically and personally integrated understanding of culture and language. Julia's teacher candidate, Gina, talked about being empowered to advocate for bilingual education, and Delia discussed being released from defeatist interpretations of self by having constructed cultural, historical, and linguistic frameworks to critique her educational experiences. In this sense, sociocultural/ politically conscious educators integrated culture and language in ways which offered an opportunity for teacher candidates of color to undergo transformational learning experiences, equipping them with empowered understandings of race, culture and language in education.

Administrators: Non-Academic Support for Teacher Candidates of Color

In the case of administrators, the theoretical framework of culturally responsive pedagogy was used to describe administrative practices that reflected the principles of each strand and/or explained how administrators supported faculty and teacher candidates' of color development pertaining to each strand. Amy and Laura identified as White, and served as Dean of Teacher Education and Chair of the Interdisciplinary Learning Department, respectively. Manual and Paulo identified as Mexican, and served as Chair of the Bilingual-Bicultural Department, and Faculty Sponsor of BESO, respectively.

Affirming Attitudes towards Diversity/Constructivist Approaches

The administrative body respected and honored diversity. Manual, the Chair of the BL-BC department, described the institutional history of progressive leadership that valued diversity in higher education, and has historically recruited faculty that come to the department with this orientation. Amy, the Dean of Teacher Education, echoed this sentiment when she described a

collective commitment among faculty to engage in culturally responsive practices with their teacher candidates. In particular, she listed a process by which new faculty are supported to develop culturally responsive pedagogy with teacher candidates of color in the following ways:

1) help faculty understand the institutional context
2) explain who the clientele is
3) explain how the university has changed
4) share that the program's uniqueness is the diversity of students
5) talk about the diversity as it relates to ethnicity and language
6) talk about the specific needs of students (many single parent students, many work full time and/or are on financial aid; some are retired from the military)
7) explain that students are going to do everything they can to be successful
8) explain that the city is a community and "family driven" due to the large population of Hispanics.

In addition to providing faculty with a background of the college and student demographics, administrators emphasized commitment to faculty professional development. For example, Manual outlined the steps of faculty mentorship as follows: 1) new faculty are assigned a mentor the first year by aligning faculty based on interests; 2) new faculty participate in group mentoring in program areas (i.e., English and Special Education); and 3) new faculty receive mentoring and undergo an evaluation that relates to culturally relevant teaching.

This type of close professional tutelage has allowed faculty to learn how to engage in constructivist approaches based on the cultural and social capital of teacher candidates. According to Manual, as generational shifts within the college have taken place, a large group of young faculty received and responded well to this type of training. As Manual explained:

> When it comes to teaching we talk a lot about meeting students' needs and depending on the course, meeting very specific needs. Then faculty is better the second time around by adjusting how they proceed and the assumptions that they make. They change how they interpret behaviors and understand how they have to take the first step.

Taken as a whole, the administrators' commitment to faculty diversity, mentoring, and training worked to support faculty in the planning and implementation of content and instruction for candidates of color, which contributed to the quality preparation candidates of color received.

Sociocultural/political Consciousness and Acting as a Change Agent

A sociocultural/political consciousness guided the administrative commitment to act as change agents in the following ways: 1) positioned teacher candidates of color at the heart of the program; 2) established a consistent funding source to recruit and retain teacher candidates of color; 3) resisted classification as a Hispanic Serving Institution (HSI) and embraced Mexican cultural heritage; and 4) facilitated career, leadership, and social support for teacher candidates of color. Manual talked about the history of the university in the 1960's, explaining that although the city was one of the most populated urban centers in the state, it lacked a four-year university, in part due to the city's majority Mexican-American population. At the time, the rationale of higher education administrators was that Mexicans were workers, not students, and therefore a major public university was not necessary. When Sunnyside TEP was eventually created, it was not only designed for Mexican teacher candidates in particular, and teacher candidates of color in general, it was also designed to function as an intellectual entity that honored bi-cultural and bi-lingual knowledge through rigorous training and research. As a result, the program resisted a tendency to think about Latinos as a homogenous group and acknowledged within-group diversity.

Due to this historical context, scholars in the BL-BC department heavily influenced the vision of the teacher education program. For example, for the last seven years faculty in the IDS department worked closely with BL-BC department to acquire federally funded grants which recruited and prepared high quality teacher candidates of color through the provision of technology resources (i.e., i-phones, laptops, and e-mentoring), professional development workshops, research training, and psycho-social-emotional support networks. Amy emphasized the importance of departmental collaboration in providing stronger preparation support for teacher candidates of color because innovative preparation ideas were often first piloted within these federally funded programs, and then if effective, implemented throughout departments in Sunnyside TEP. Additionally, student led organizations within Sunnyside TEP provided spaces for students to exchange social/cultural/linguistic forms of capital, which often led to professional opportunities for teacher candidates of color to launch their careers. Paola, the faculty sponsor for BESO, described teacher candidates' of color access to community support through the fostering of safe spaces among students with similar racial, cultural, and/or linguistic experiences. This helped teacher candidates of color to navigate the struggles they often faced in systems of higher education. Paola attested first hand to these benefits because she was a graduate of Sunnyside TEP and a past member of BESO. The organization allowed her to develop leadership skills in ways that she would not have otherwise had an opportunity. She explained:

> If you are part of the leadership team in BESO you gain a lot of skills making presentations and fundraising. Also, your expertise is being built around particular issues in bilingual education. These students weren't looked at as leaders and now they have

the opportunity because sometimes in Latino culture you are expected to follow a particular role.

In fact, several faculty members at Sunnyside TEP were previously teacher candidates and BESO members in the program, demonstrating how administrative support programs served as opportunities for professional and personal change in the lives of teacher candidates of color.

Learning about Students and Communities.

Administrative practices reflected knowledge of their teacher candidates and the communities they come from, as well as a commitment to continue learning about the growing diversity among teacher candidates of color. For instance, administrators of the ATE program (federally funded grant program) knew from the research literature that teacher candidates of color often work best in cohorts. As a result, the federally funded ATE program, along with the BC-BL department, created a requirement that the final four methods courses are taken in a semester block schedule, which enabled students to refine their craft in an interdisciplinary context among a community of colleagues, while simultaneously undergoing their clinical training. Additionally, the ATE program provided professional workshops designed to assist teacher candidates of color with academic, professional, and social/cultural issues which may arise during their preparation training. Though these workshops were created under the initiative of ATE they were available to all teacher candidates. Many of these initiatives had been framed as research projects that allowed administrators to learn from these practices, which they then drew upon to revise programs to be more suitable for the learning experiences of teacher candidates of color.

Aside from a commitment to learning about teacher candidates of color, Laura, the Chair of the IDS department, described a "commitment to constantly evolving," which was rooted in

the practice of faculty questioning their practices. Amy acknowledged that while the faculty was strong at preparing teacher candidates to work with Latino populations, they were not as good at working with other immigrant and refugee populations. She felt there was a professional development need to learn more about how to work with non-Latino ESL students, and students from completely different cultures, since there had been an increase of immigrant and refugee populations in the K-12 public schools and universities in the area. In this sense, the cohort and professional development models were based on administrative knowledge about students and communities, and also provided space to continue learning about how to best prepare the growing diversity among teacher candidates of color.

Summary of Administrators and Culturally Responsive Pedagogy

Through interviews with administration it was clear that the leadership was aware of sociocultural/political issues confronting teacher candidates of color, and understood the importance of their presence in K-12 schools. Sociocultural/political consciousness and affirming attitudes towards diversity were reflected in administrators' actions to create a school climate that was responsive to the social, cultural and academic needs of teacher candidates of color. The hiring and training of culturally responsive faculty, acquisition of funding targeted to recruit and prepare teacher candidates of color, and support of cultural affinity groups, evidenced an administrative responsiveness to meeting the needs of teacher candidates of color outside the classroom. Taken as a whole, administrators at Sunnyside TEP, while not without need of improvement, honored their commitments to act as change agents in the lives of their teacher candidates of color by making institutional decisions that addressed their preparation needs.

Sunnyside TEP Summary

At Sunnyside TEP the entire nominated faculty addressed some strands of culturally responsive pedagogy with teacher candidates of color. Specifically, the entire faculty exhibited

affirming attitudes towards diversity, learning about students and communities, and constructivist approaches at some level, all of which influenced their ability to act as a change agent at varying degrees. Faculty differed, however, on the degree to which they placed issues of race/ethnicity, culture, and language in society, and teacher education specifically, within a broader framework about the role power, privilege and oppression plays in the lives and life chances of people. Sociocultural/politically conscious faculty embedded critiques of power and privilege in the curricular and instructional experiences they provided for teacher candidates of color. In turn, the level of faculty sociocultural/political consciousness influenced teacher candidates' of color views of learning, teaching, and society in general. Indeed, those teacher candidates of color who had sociocultural/politically conscious faculty members developed a deeper understanding of their own racial/ethnic, cultural, and/or linguistic identities as sources of empowerment and strength. Throughout Sunnyside TEP, administrators supported CRP through a number of faculty recruitment and professional development initiatives, as well as sought funding to recruit and support teacher candidates of color. The administrators had a sociopolitical/cultural consciousness about the oppressive socio-economic conditions of Mexican-American and other Latino populations, and worked to foster a teacher education program where raced, cultural, and linguistic knowledge was valued.

Chapter 5: Mountain Range TEP Case Study

Institutional Overview

Demographic Context of City

Mountain Range TEP resides in a Western city of 372,437 people (U.S. Department of Education, Quick Facts, 2002b). Almost 73.6% of the city is White, 12%, Latino, 6.6% , Black, and 7.8%, either Asian, Native Hawaiian, Pacific Islander, American Indian, Alaska Native, other, or two or more races (U.S. Department of Education, Quick Facts, 2002b). Slightly more that thirty-five percent of the adult population earned bachelor's degrees (U.S. Department of Education, Quick Facts, 2002b). The medium income is $45,081, and 11.7% of the population speaks a language other than English at home (U.S. Department of Education, Quick Facts, 2002b). The major industries in the city include military, technology, and tourism (U.S. Department of Education, Quick Facts, 2002b). Finally, standing at any point in the city is picturesque view of the Rocky Mountains, and thus, the program pseudonym was appropriately titled Mountain Range TEP.

State Policy Context of Teacher Education Program

Mountain Range TEP is subject to policies administrated by the State Commission on Higher Education State in conjunction with the State Board of Education, which requires compliance to the following state performance measures for teacher education: 1) comprehensive admission system; 2) advising and screening candidates; 3) content knowledge aligned to standards, skills required for licensing; 4) 800 hours of field-based experiences; 5) assessment of student progress. Additionally, the state required that all teacher candidates pass the PLACE and Praxis II assessments in order to ensure candidates' subject matter knowledge and knowledge of the standards, and most teacher education programs in the state required teacher candidates to

pass the exam before being admitted in their programs. At the time of the study the State Department of Education and the Department of Higher Education were developing a "Reauthorization Committee" to align the state reapproval process, which takes place every five years, with the accreditation processes of national agencies (i.e., NCATE and TEAC). Mountain Range TEP was one of a small handful of teacher education programs in the state that received accreditation from the National Council for Accreditation of Teacher Education (NCATE).

Program Structure and Admission Criteria

The student body of Mountain Range TEP consisted of 14% students of color, with faculty of color representing 15% of all faculty members. Mountain Range TEP resided within the College of Education and housed four departments consisting of Special Education, Curriculum and Instruction, Counseling and Human Services, and Leadership, Research, and Foundations. Two of the four departments offered bachelor's degrees, all four departments offered master's degrees, and one department offered a doctoral program. Only two departments, Curriculum and Instruction (C & I) and Special Education (SPE), provided coursework certification for K-12 teachers with majors in Biology, English, Geography, History, Math, Physics, or Spanish.

The Mountain Range TEP is a licensure only program, comprised of a one-year intensive, full-time program. The program was split between two different tiers. The first tier involved prerequisite courses and field work experiences, and the second tier was classified as a professional year that consisted of teacher licensure courses, clinical observations, and student teaching. Requirements for admission also consisted of two tiers: the first tier required 2.5 GPA (undergraduate) and 2.75 GPA (graduate), an appropriate major, an advising session, 90 hours of field experiences in three diverse settings, and enrollment in prerequisite courses. The second

tier of admission required the following: 1) 2.5 GPA (undergraduate) and 2.75 GPA (graduate); 2) career goals statement along with a complete listing of public school experiences with children and youth; 3) interview with the College of Education Faculty Interview Panel; 4) three letters of recommendation; and 5) on-site reading and writing sample.

Program Mission and Curriculum

The program mission of Mountain Range TEP was "to prepare skilled professionals who inspire excellence and create transformative change in the schools and communities in which they serve." To this end, the program was characterized by three overarching goals:

1) enhance scholarship, achievement, and service through collaborative partnerships,

2) promote and model innovative, ethical, and research-based practices and

3) embrace inclusion and social justice.

This COE mission served as an umbrella for both C & I and SPE Departments as both departments listed the COE mission as their overarching mission statements. For instance, the C & I Department mission aimed to:

> Guide graduate students to not only develop and enhance the knowledge and skills expected in graduate study, but also to provide a meaningful structure for supporting the essential elements of each program. The model assumes that professional educators will serve as instructional leaders within their school settings and that learning to teach is a developmental process.

In this sense, the program viewed professional knowledge along a developmental continuum, and was committed to supporting quality scholarship and meaningful collaboration in teacher preparation.

The structure of curriculum in the Mountain Range TEP was arranged in two tiers mirroring the admission policies. The first tier consisted of introductory courses on schooling, diversity, special education, and educational psychology along with fieldwork experiences which were integrated throughout all courses in both tiers. The second tier consisted of methods courses, such as social studies, science, mathematics, literacy, and writing methods courses, along with clinical observations and student teaching directly connected to methods courses. All courses within the department emphasized the importance of issues related to diversity. Additionally, to support diversity throughout all four departments, Mountain Range TEP offered a Culturally Responsive Teaching, Leadership, and Counseling (CRTLC) Certificate to students particularly committed to issues of cultural and linguistic diversity. The 12-credit certificate program offered one specially designed course from each department (Curriculum & Instruction, Special Education, Counseling, and Educational Leadership) aimed at addressing culturally responsive practices. Based on the overall program mission, admission criteria, faculty and student diversity, and curriculum, the program was rated "Good" according the selection rubric, and met the criteria for selection.

Mountain Range TEP: Faculty Curriculum & Instruction for Teacher Candidates of Color

Zena: "It's Just Good Teaching!"

Zena is a middle aged White faculty member with two children in middle school. Before she was a mother, she received her Ph. D. in Applied Linguistics and spent a year working as a post-doctoral fellow at the Educational Testing Service. Shortly after, Zena received a faculty position at a Northeastern University in the English as a Second Language Department, which was a subdivision of the Foreign Languages College. At Northeastern University her work was divorced from the teacher education program because the Foreign Languages College operated

as an autonomous unit and focused primarily on the teaching of foreign language and preparing students for TESOL certifications. A few years ago her family moved to the West after having spent most of their lives in the Northeast. When Zena began her work in the Curriculum and Instruction department at Mountain Range TEP she welcomed the opportunity to be more integrally involved in teacher preparation.

Over the course of the fall 2009 semester I observed Zena teach the graduate level course CURR 5703: Methods, Materials, and Theories of Assessment for ELLs. This course was offered as part of an endorsement program for teacher candidates and practicing teachers who desired to have a Linguistically Diverse endorsement for their certification. Fifteen pre-service and in-service teachers were registered for this course, five of which were teacher candidates of color. The course was designed in a hybrid fashion that required students to meet every week or two weeks on campus, and complete online assignments and discussions when they did not meet in person. In her initial interview Zena described the objectives of the course as consisting of two foundational objectives: 1) learning about reading assessment for English Language Learners through reading scholarly texts; and 2) understanding how to read scholarly literature on assessment by critiquing the text and engaging in formal presentations.

In order to address these objectives Zena located a majority of course content in assigned course textbooks, lecture notes, and articles. Each week Zena focused on a core component of assessment including various forms of informal and formal assessments, reading and writing assessments, and content area assessments. To guide students through the course material, Zena engaged teacher candidates in the following instructional strategies: 1) faculty and student powerpoint presentations; 2) microteaching; 3) cooperative learning groups; 4) case study readings; 5) online peer reviewing/editing; and 6) reflective journaling experiences.

In my discussions with and observations of Zena, she communicated a passionate commitment to linguistic diversity and viewed it as integral to all discussions of culturally responsive pedagogy and transformational pedagogy. She conceptualized the history of U.S. language policies as a series of periods in which a negative stigma was associated with languages other than English, among periods of "opportunistic" acceptance of other languages. In her work with teacher candidates she often provided students with a historical context of present day educational policies which impact English Language Learners.

Zena's Enactment of Culturally Responsive Pedagogy

Sociocultural/political consciousness and affirming attitudes towards diversity.

Zena was conscious of the defeatist and deficit tone language diversity courses can take among teacher candidates who were not informed about the issues. She noted, "Sometimes ESL educators can be very racist and sometimes one student of color will pull back in the class so I try to make sure that everyone has voice." In this sense, she articulated a consciousness about issues of voice that arose for teacher candidates of color. Additionally, because the course content centered on assessment for ELLs, a significant portion of articles and texts addressed topics related to cultural and linguistic diversity, and teacher candidates were asked to reflect on the ways in which cultural and linguistic diversity may influence educational outcomes. Zena activated a sociocultural/political consciousness about difference through her facilitation of course readings and classroom dialogue.

Constructivist approaches and Learning about students and communities.

Zena constructed a "teacher candidate centered" course that focused on guided practice and used a multiplicity of instructional tools. In particular, Zena highly valued teacher candidates' personal experiences because these experiences were viewed as sites of remembering

and places to construct new understandings about assessment and diversity. Zena explained, "I kind of always make the classroom experience where everyone has input and can be included. It has to do with what you do at the beginning of the class and it is about the students as people."

In this sense, Zena viewed language and culture exhibited by teacher candidates as strengths. As Zena learned more about her teacher candidates through structured opportunities to share their personal experiences, she discovered many bilingual and multilingual students in her class and found ways to use their cultural and linguistic capital to guide their understanding of assessment for English Language Learners. For example, during one class Zena asked a South African teacher candidate to present a lesson to the class in Afrikaans, which is her first language. The South African teacher candidate designed an economics lesson using a series of instructional strategies and assessment tools, and taught the lesson to her colleagues in Afrikaans. Zena explained the rationale behind this lesson when she noted, "They [teacher candidates] have to have a cultural experience outside of their comfort zones and experience what it feels like to not be a part of the majority group. It is an opportunity for everyone to be an outsider and helps them get beyond highlighting one particular group."

Zena's instructional decisions had an impact on presenters and the audience. The South African teacher candidate was able to utilize her cultural/linguistic capital to practice instruction and assessment techniques for ELL students, which also allowed her to foster other teacher candidates' understandings of what it feels like to be a language minority student. After the South African teacher candidate finished presenting her lesson, her peers gave her a boisterous applause and complimented her on a great lesson, which validated and affirmed her cultural and linguistic heritage. Additionally, Zena at times encouraged her teacher candidates to speak in

their first language and share with the class their experiences with assessment in their first language.

Acting as a change agent.

Given her commitment to constructivist approaches, Zena understood her role as a change agent as multifaceted. She noted, "The commitment to change comes in many forms. Sometimes change is culturally and linguistically specific and at other times change is focused on a common professional identity. In this case change involves students who want to be ESL educators." In the initial planning of the course Zena did not anticipate the cultural and linguistic diversity of her students and therefore did not structure content, instructional approaches, or assignments/assessment which aligned with her students' cultural and linguistic diversity. Once Zena gained a sense of the students' diverse backgrounds, she chose to provide instructional opportunities for students to share their diverse experiences and identities. Zena explained:

> The bottom line for me is that they need to work with the material and they do their best when it is hands on. They can reflect and bring in their own experiences…. It is about modeling the content and being interactive. I teach the same way regardless of the diversity of students. Engagement is most important.

Zena understood her instructional choices as "simply good teaching" and continued to devise ways to build upon the strengths of students as she learned more about them. By providing strong content in an engaging manner Zena felt she was acting as an agent of change in the lives of her teacher candidates.

Summary of Zena's culturally responsive pedagogy.

The content guiding Zena's course affirmed the cultural and linguistic diversity of students in public schools, as well as the linguistic diversity Zena encountered in her teacher

education classroom. To be clear, Zena did not center the majority of her content and instructional decisions on the racial/ethnic, cultural, and/or linguistic experiences of teacher candidates of color, but she did express a sociopolitical/cultural consciousness about the importance of her teacher candidates of color having space to voice their perspectives. Zena didn't articulate a larger sociocultural/political consciousness about the importance of teacher diversity in public schools; instead, she simply called her content and instructional approaches with teacher candidates of color "good teaching." She understood her pedagogy not as characterized by the raced, gendered, and/or classed interpretations of teacher candidates of color, but rather as crafted upon a need to provide teacher candidates of color with the content they needed to be effective with their ELL students.

Victoria: Stumbling Upon Culturally Responsive Pedagogy

Victoria is a White senior faculty member who taught in elementary public schools for the first part of her professional career while raising two professionally successful boys. While juggling a career and raising children she still found time to support her husband Gavin as he pursued his Ph.D. in Art Education. Once her husband received his Ph.D. Victoria went back to school and earned her Ph.D. in Literacy and Reading Instruction. Over the years she committed her professional work to training teachers and administrators on best practices in literacy instruction, and served on several state advisory boards for establishing the literacy state standards.

After almost 30 years of working in elementary public schools, Victoria wrote a new chapter in her professional life and joined the faculty at a public university about two hours north of Mountain Range TEP. It was there that she served as Director of Teacher Education, Coordinator of the Elementary Teacher Education Program, and taught graduate literacy methods

courses for almost ten years. Approximately two years ago Victoria transferred to Mountain Range TEP, where her primary responsibilities have been teaching undergraduate and graduate level literacy methods courses, as well as providing clinical support for teacher candidates during their final year in the teacher preparation program.

I observed Victoria teach the undergraduate course TED 457: Elementary Literacy Methods. The course consisted of 30 teacher candidates who met once a week for a 3-hour period during the fall 2009 semester. Out of the 30 teacher candidates in TED 457, there were 3 teacher candidates of color. The course objectives primarily focused on providing teacher candidates with foundational knowledge in literacy curriculum and instructional strategies, assessment and evaluation, learning environment, and reflective practices. Victoria assigned two core textbooks to foster student understanding of course material, and implemented the following instructional approaches over the course of the semester: 1) cooperative learning groups; 2) microteaching; 3) art creation; 4) modeling; 5) reflective journals; 6) field experiences; 7) case studies; 8) storytelling; and 9) inquiry based learning.

While these instructional strategies were meant to scaffold student understanding, Victoria designed a series of assignments to assess teacher candidates' mastery of course content. These assignments included the following: 1) in-class quizzes and assessments; 2) book talk and read aloud presentations; 3) action research project; 4) running record assignment; 5) development of a guided reading lesson with reflection; 6) literacy portfolio; and 7) mid-term and final exam. Through our conversations over the fall and winter it was clear that she was truly committed to improving the lives of students in public schools.

Victoria's Enactment of Culturally Responsive Pedagogy

Affirming attitudes towards diversity.

Throughout the semester, Victoria frequently cited the importance of employing ways to be responsive to students from culturally and linguistically diverse classrooms. One way she exhibited an affirming attitude towards diversity was when she brought in culturally diverse literacy texts as examples of the types of books teacher candidates can use with their students. During one class session Victoria modeled how teacher candidates can organize literature circles using texts such as *Henry's Freedom Box* by Ellen Levine, *Abeula* by Arthur Dorros, and *The Keeping Quilt* by Patricia Polacco, and then asked teacher candidates to practice talking about texts in small groups. Victoria also asked teacher candidates to examine books from their clinical classroom libraries which portrayed affirming attitudes towards diversity, and to share examples of their cooperative teacher modeling affirming attitudes. In fact, the consideration of culturally responsive teaching as a topic of discussion was consistent in all observed lessons, whether it involved teacher candidates writing about culturally responsive teaching in their journal reflections, or considering ways to incorporate culturally responsive teaching in their literacy strategies and instruction.

Acting as a change agent and Sociocultural/political consciousness.

Although Victoria affirmed the need to address diversity in K-6 classrooms, she did not consider the need to affirm the diversity of teacher candidates of color in her classroom. Victoria was disconnected from the potential cultural and linguistic capital teacher candidates of color possessed, unaware of the divergent challenges (i.e., issues of silencing, academic insecurities, difficulty with exams and some content areas, and/or overall marginalization) teacher candidates of color might have experienced, and unaware of the pedagogical legacy crafted by teachers of color (i.e., education for liberation).

Victoria envisioned herself as a guide for teacher candidates, rather than as a change agent, and rarely, if ever, talked of acting on behalf of education reform. Instead, as a facilitator Victoria valued the role of student voice in classroom discourse, and structured opportunities for students to share their experiences and opinions on various topics. For instance, Victoria in one class session pushed the class to discuss the usefulness of culturally responsive pedagogy based on what they learned from a required teacher education workshop. The dialogue below illustrated the willingness of Victoria to honor student voice even when it led to uncomfortable and challenging conversations:

S1: The class that I took on Friday I really enjoyed that. It was the big idea workshop on culturally responsive pedagogy.

S2: But they kept asking us an opinion and then they cut us off. If we could have shared more and not been talked at.

S3: Does it fulfill some type of standard that we need?

S1: I thought it was informative and interesting but…

T: It fulfills standard eight of your training which focuses on differentiating instruction.

S3: When I left I felt guilty for being White, straight, and Christian and now I feel privileged.

T: Well, you shouldn't feel uncomfortable about who you are. Sounds like one of the break out groups for this initiative had more of an agenda. I do think there is something called White privilege but I've been…

S2: But the more you bring attention to it, then it is oh, well maybe there is a difference.

T: can't judge just by skin color.

S4: It is not talking about privilege as far as getting stuff. It means that there are things that often people take for granted and I think that was the point. Because I don't know how many of us really thought about some of these issues before.

Here Victoria allowed teacher candidates, most of whom were White females, to share their experiences and voice their concerns. It was poignant that the Latina female (S1) in the class shared the initial comment about appreciating the lecture and then her comment was followed by a series of comments by her White female peers that refuted the usefulness of the workshop. However, at the close of the discussion, it was a White female that interjected the point, "It means that there are things that often people take for granted and I think that was the point." After this statement was made, the tone of class dialogue shifted towards an effort to understand White privilege:

T: The dean [an African American woman] said that when you go to some hotels, there is shampoo that doesn't work for her hair

S5: That shampoo doesn't work for anyone!

[Whole class laughter]

S2: Felt that they brought up really emotionally charged issues.

T: Did anyone feel like they were listened to for this workshop?

Some students said yes.

T: Good because I do not think anyone should be marginalized. But everyone should have been able to take something away. That is part of their experiences of being in the world and that is their teaching perception.

While this excerpt from class discussion demonstrated an opportunity for student voice, it also illustrated Victoria's tendency to structure concerns towards the dominant majority, in this

case White female teacher candidates, and marginalized the experiences and perceptions of students of color by restricting analysis and critique to ensure White teacher candidates felt better about their experiences.

Furthermore, Victoria's lack of attention to the cultural and linguistic diversity of teacher candidates represented a limited level of sociocultural/political consciousness towards diversity in her teacher education classroom. For example, in an interview, Victoria talked about a Black single father in her class who had fallen behind in assignments. She made a point to talk with him after class when he fell behind on a few assignments and he confided in her that his estranged wife had recently moved to the area and was causing trouble with his two boys. She later found out that he was removed from his field site without explanation, and the Field Experience Coordinator questioned Victoria about his ability to finish the program. Although Victoria expressed "concern" in our talk about the academic fate the Black teacher candidate, she did not identify possible raced institutional, individual, and social/cultural norms which can hinder teacher candidates of color in completing their programs. Because Victoria didn't examine teacher diversity from critical and empowering perspectives, it limited her ability to act as an agent of change on behalf of the teacher candidates of color.

Constructivist approaches and learning about students and communities.

Victoria created multiple instructional opportunities for teacher candidates to construct their knowledge about the importance of culture through informal writing reflections, modeling lessons, or having them assess their dispositions and attitudes towards culturally relevant teaching. Each week Victoria had students meet in small groups and share their field site reflections. In order to guide discussion, Victoria structured a short list of questions, one of which was "what examples of culturally responsive teaching are you seeing at your site?"

Additionally, Victoria had her teacher candidates complete an assessment at the beginning and end of the semester to assist them in tracking their developmental understanding of culturally responsive pedagogy. This assisted teacher candidates in constructing knowledge about culturally responsive pedagogy based on what they knew, what they learned, and what they needed to learn more about in the future.

During one class session Victoria learned more about her teacher candidates by asking them to share who they were culturally. She did so because she believed, "When you ask the students about their own identities it helps them know 'who I am' counts." In an effort to model this practice for teacher candidates, Victoria structured a read aloud literacy lesson on African-American quilts, and then asked teacher candidates to develop one square for a class quilt which illustrated their cultural heritage and identity. When they completed their squares, the teacher candidates explained their creations to their peers.

To assist with the assignment, Victoria asked Gavin, her husband, to join the class and model the construction of a square for the quilt. He provided the materials and tools needed for student to refine their creations. Gavin explained the use of art as an instructional tool:

> The main thing is that it is a whole lot of fun. It requires people to think about their uniqueness. It emphasizes introspection. It allows you to synchronize yourself in the community and promote your ideas in the context of the community. It engages people in an additional dimension of understanding. Understanding changes, styles, prints, and influences on learning that go beyond regular communication. Also, it creates a collective effort to combine ideas, understandings, and questions so that you can understand it from a physical perspective. It is the possibility of creating symbolism that

is independent of language. The quilt provided an individual perception of who they are but in a community expression.

In the case of the assembling the class quilt, Victoria moved beyond simply providing space for student voice by asking teacher candidates to illustrate who they were so that she and the other students in the class could learn more about the identities of each teacher candidate.

Summary of Victoria's culturally responsive pedagogy.

Victoria had an affirming attitude towards diversity as evidenced by her frequent talk about culturally responsive pedagogy as well as by the content and instructional approaches she constructed to foster their understanding. However, she didn't exhibit a consistent socio-cultural/political consciousness as it related to cultural diversity among teacher candidates. While she was committed to honoring student voice she did not articulate this stance from a place of consciousness about the strengths of teacher candidates of color. Nor did she appear aware of the ways that teacher candidates of color can be marginalized in teacher education classrooms or society at large. Victoria's modeling of the class quilt was a strong example of providing instructional opportunities to learn about teacher candidates and the communities which they come from; unfortunately, this was the only example of this type of instructional practice.

Sasha and Michelle: Divergent Implementations of Culturally Responsive Pedagogy

Two additional nominated faculty participated in one interview to discuss their content and instructional practices with candidates of color. Because these faculty members did not participate in the larger in-depth study, which required classroom observations and faculty logs, individual profiles are not presented in the following section. Rather, below is a composite view

of the collective practices of the two nominated faculty to provide additional insight on the content and instructional approaches of faculty at Mountain Range TEP.

Sociocultural/political consciousness and Affirming attitudes towards diversity.

Sasha moved her husband and daughter from Southern California to Mountain Range a little over three years ago. She received an appointment to the Leadership, Research, and Foundations Department, and has taught Foundations courses for the Mountain TEP. Sasha self-identified as a Chicana and stressed the importance of offering instructional support to teacher candidates of color. To offer an example she described her experiences teaching a Foundations course in which the majority of students are White females:

> It takes a while for them [teacher candidates of color] to open up. When they have things to say about what the group was feeling it can be difficult because this is a conservative climate. Being that this is a conservative campus the teachers are on the conservative end. They [White students] are passionate about what they think. One experience can give them lots of ammunition. One student who is very bright talked about serving as a mentor for a student teacher of color who is teaching math. The student was saying she was under skilled and she shouldn't have been there. It was a big argument that she evaluated her as unskilled.

In light of this conservative context, Sasha believed that ignoring diversity was not an option, precisely because teacher candidates often constructed their viewpoints with racial undertones, and faculty members must be prepared to perceive and address these realities.

Michelle, a White female teaching in the Curriculum and Instruction Department over the past two years, has also addressed teacher candidate cultural diversity in her classroom. For example, Michelle talked about a Black female teacher candidate from her Social Studies

Methods class who shared in a class discussion that she was ashamed of the Black teachers who taught her in Louisiana, and as a result, she felt insecure about her speaking and writing ability. According to Michelle, the Black teacher candidate did not feel the Black teachers she had were well educated, and based on her schooling experiences with these teachers, she frequently sought assistance from Michelle. Michelle was perplexed by her frequent requests for assistance because she felt the Black teacher candidate's writing ability was solid, and didn't understand her repeated acknowledgement of writing difficulties to her classmates. Michelle's other teacher candidates, who consisted of 10 White female students and 2 White males, were sympathetic to the Black teacher candidates' claims, and they assured her that her speaking and writing abilities were sufficiently clear.

There are two parts of this experience that are particularly fascinating. For one, Michelle didn't reflect on the social and cultural norms and values in her pedagogy which influenced the ways in which the Black teacher candidate experienced her course. Instead of attempting to responsively assist the Black teacher candidate with her writing, Michelle simply described her overall experience with the Black teacher candidate as "difficult" and "uncomfortable," and felt that she was unable to offer additional guidance other than assurance that her speaking and writing abilities were fine. The second fascinating phenomenon is that Michelle, in conjunction with her White teacher candidates in the Social Studies Methods class, enacted efforts to "cajole" the Black teacher candidate about her writing and speaking abilities, rather than having a critical discussion, unpacking the institutional, individual, and/or social/cultural norms that may have fostered internalized inferiority. In this case, Michelle did not express a sociocultural/political consciousness to critique the marginalization of students of color in public schools or the frequent marginalization of teachers of color in teacher education programs. Nor did she

articulate knowledge of the instrumental role Black educators have played, and continue to play, in the field of education. As a result, Michelle missed an opportunity to equip the Black teacher candidate with empowering information to challenge her deficit perception of herself and the other Black educators.

Learning about students and communities and Constructivist approaches.

Sasha emphasized the importance of creating space to learn about students and their communities, and explained, "I am very feudal minded and I definitely talk about the facts and address myths around issues like conservative actions. Also, I call on other people to tell me about their experience." Sharing parts of her life from raced and classed lenses encouraged teacher candidates to share more about their lives and learn from one another. She described her process with teacher candidates in the description below:

> In the introduction of the course I talked about my experiences living in a very diverse community and then during high school moving to a predominantly White community and the culture shock I experienced. I described how that affected me academically and talked about my past experiences. I think it's important for me to tell people because my outside doesn't always show that I'm a person of color. And, that's an important piece of me. I grew up very middle class and my husband grew up very poor so I do tend to have lot of stories about him in terms of his experience in school. I tend to think that it comes to me very natural to talk about those types of things. Also, I think for women I talk a lot about communication and bonding and especially the things that happen to them when they are having children. I have a daughter; I have some concerns for her in terms of her education. She's very young, but for me I'm very conscious I want her to go to a diverse

school. I talk about why that would matter. Being able to use those types of things I think creates a better classroom environment.

Sasha valued learning about her students and the communities they came from, which also enabled her to be flexible and responsive in her instructional approaches and assignments with teacher candidates. For example, she described a situation with a female Native American teacher candidate who asked to give an oral presentation instead of writing a paper. The Native American teacher candidate explained to Sasha that the oral tradition was a more prominent part of her culture, and that she was more comfortable presenting in that manner. Initially, Sasha had reservations about the Native American teacher candidate's request, but she decided the Native American teacher candidate would write the paper and give an oral presentation, both of which turned out to be solid pieces of work. In this sense, Sasha was flexible enough to honor and use a presentation style that the Native American teacher candidate was most comfortable with, while also ensuring that she fulfilled the requirements of the course. If Sasha was rigid in her instructional approaches and lacked a commitment to use what she knew about the teacher candidate to facilitate her learning, it may have resulted in a negative learning outcome for the Native American teacher candidate.

Additionally, Michelle discussed how she created space to learn about her teacher candidates, and used this knowledge to construct her instructional approaches. She described her process of modeling the importance of knowing her students when she stated, "I create time to get to know students. For example, I asked them to talk about their backgrounds. They go over their last names and think of judgments you can make around that. Also, I have students share stories about their families." She positioned the history and culture of teacher candidates as important for her understanding of who they are, which in turn enabled them to see the

importance of engaging in these practices with their future students. Beyond modeling opportunities to learn about one another, she also had teacher candidates design a multicultural interdisciplinary thematic unit plan "that differentiates according to interest, previous knowledge, learning styles, and cultural strengths." Not only did she model the importance of learning about students, she then created an assignment requiring teacher candidates to weave knowledge about student diversity into a unit plan.

Acting as a change agent.

Sasha worked as a change agent by being responsive to the needs of her teacher candidates of color, which involved adapting her content and instruction to meet their needs, and presenting counter-arguments for deficit-based explanations about marginalized communities. She positioned race/ethnicity, culture, and language at the forefront of discourse, which enabled her to be an instrument of change by simultaneously fostering "safe" academic dialogue and challenging teacher candidates who typically asserted conservative perspectives. Therefore, she expressed a sense of comfort seeing other faculty or teachers of color at professional development seminars because they created a richer discourse. Considering the small percentage of faculty of color in the Mountain Range TEP, Sasha felt encouraged to act as a change agent when she interacted with like-minded teachers and teacher educators.

In the case of Michelle, she was able to model change by demonstrating how to devise a culturally responsive curriculum design to meet the needs of students of color. However, she was perplexed with how to be culturally responsive to the needs of the teacher candidate of color in her class. While Michelle was clear on how to model culturally responsive teaching content for students of color in K-12 schools, she struggled with how to negotiate cultural responsiveness in an undergraduate classroom.

Summary of the culturally responsive practices of additional faculty.

Michelle and Sasha both talked about having affirming attitudes towards diversity and taking time to learn about students and communities, and constructed their content and instructional choices accordingly. The key difference between the two faculty was the level of sociocultural/political consciousness each expressed. Sasha recognized the power of racial/ethnic, cultural, and language differences to create varying classroom learning experiences depending on the positionality of the teacher candidate. Due to her sociocultural/political consciousness, she was poised to address tensions and conflicts when they arose and situated these conflicts within a broader critical perspective. In contrast, Michelle expressed affirming attitude towards diversity in her content and instruction but struggled to grapple with the sociopolitical/cultural realities that teacher candidates of color brought to a teacher education classroom.

Cross Case analysis of Faculty and Culturally Responsive Pedagogy

Affirming Attitudes towards Diversity

All nominated faculty included coverage of culture, diversity, and/or culturally responsive pedagogy in classroom discussions, course readings, and/or particular class assignments. For example, Victoria frequently asked teacher candidates to consider the role of culturally responsive pedagogy at their school sites, and Sasha addressed various cultural perspectives when discussing contemporary issues in education reform. Zena included course readings which dealt with the topic of linguistic diversity in assessment practices and Michelle prompted teacher candidates to consider the varying experiences of different cultures in their designing of an interdisciplinary unit plan. Collectively, there was a commitment to having affirming attitudes towards diversity in their content and instructional approaches.

Constructivist Approaches

Most of the faculty implemented a similar combination of instructional tools to convey cultural content, as well as other core ideas, and these instructional approaches included the following: modeling, case studies, cooperative learning groups, microteaching, reflective practices, and inquiry based learning. Specifically, faculty members demonstrated a commitment to provide instructional models for addressing culture and language in the classroom, and then required teacher candidates to construct artifacts that facilitated their understanding of content. For example, instead of simply giving the assignment, Michelle modeled steps for creating an interdisciplinary multicultural unit plan, provided a sample and then required teacher candidates to create their own unit plans. Zena modeled a core assignment that required teacher candidates to develop an ELL assessment that was responsive to the needs of culturally and linguistically diverse students. Taking a different approach, Victoria modeled multicultural read alouds and a culturally responsive activity to accompany them, which allowed students to share who they were and what they believed. Most importantly, all assignments required teacher candidates to actively participate in knowledge construction of the core ideas from the class, and some assignments provided an opportunity to draw upon teacher candidates' experiences and backgrounds.

Sociocultural/political Consciousness

Interestingly, while there was a broad level of consistency among faculty in their affirming attitudes towards diversity and constructivist approaches, considerable differences existed in their level of socio-cultural/political consciousness. The lone faculty member who approached readings and issues with a critical lens used a variety of pedagogical tools to convey sociocultural/political consciousness. Sasha critically discussed the social and political context

of cultural and linguistic diversity in schools, stressed the importance of being armed with statistics that support core ideas concerning inequality, and included readings that speak to the "other voices" that may be absent from the room. She also "welcomed controversy" and encouraged students to openly express their views. In this sense, Sasha's pedagogical choices were distinct from just "getting to know students" types of activities which allowed teacher candidates to share their culture, yet omitted addressing the sociocultural/political context of cultural and linguistic diversity. Although Victoria expressed the importance of culturally responsive teaching for students in public schools, she did not present research based evidence or theoretical arguments for why CRP emerged as critical to teacher pedagogy, nor did she consider the relevance of CRP for her work with teacher candidates of color. Victoria's limited sociocultural/political consciousness impeded her ability to transition from discourse about culturally responsive pedagogy in elementary/secondary classrooms to enacting culturally responsive pedagogy with teacher candidates of color in her college classroom.

Learning about Students and their Communities

All nominated faculty expressed and/or exhibited efforts to learn about their teacher candidates of color. This was evident in Victoria's quilt activity, Sasha's encouragement for students to share their experiences, Zena's questioning about the linguistic diversity, and Michelle's probing of teacher candidates' racial/ethnic identities and cultural histories. However, what was most relevant were ways the faculty used their knowledge about teacher candidates to inform their content and instructional approaches. Some expressed views of teacher candidates that evidenced that they did not fully consider what they had learned about the cultural and linguistic diversity of teacher candidates. Victoria and Michelle were committed to learning about their students and communities, but there was a disjuncture between learning

about their teacher candidates and enacting instructional approaches based upon what they had learned. For example, Michelle knew that the Black female teacher candidate was insecure about her literacy ability, and Victoria knew that the Black male teacher candidate was experiencing family difficulties and falling behind in his coursework. Yet, neither faculty was able to capitalize on this knowledge to support the teacher candidates.

Ultimately, Victoria and Michelle did not articulate a sociocultural/political understanding, or even consider a need to understand, the factors that might hinder the success of Black teacher candidates. Instead, Victoria and Michelle seemed to interpret the Black teacher candidates' experiences as isolated individual circumstances which required encouragement rather than awareness of the ways in which raced systemic and hierarchical factors may influence their program experiences. While Michelle and Victoria were committed to learning about teacher candidates in general, their limited sociocultural/political consciousness limited their ability to address the needs of teacher candidates of color.

Acting as a Change Agent

Although all nominated faculty were agents of change, they perceived the concept in varying ways. Victoria envisioned herself as a guide charged with preparing high quality literacy teacher candidates. By providing strong content in an engaging manner, Zena felt that she acted as an agent of change. Michelle modeled change by demonstrating how a culturally relevant interdisciplinary unit of study can be devised to meet the needs of students of color. And Sasha worked as a change agent by adapting her content and instruction to meet the needs of her teacher candidates of color, and presenting counter-arguments for marginalized communities. While the faculty worked towards change in a variety of ways, in most cases, their

actions were not grounded in a sociocultural/political consciousness about teacher candidates of color and the communities in which teacher candidates will work.

Summary of Faculty and Culturally Responsive Pedagogy

Two parallel epistemologies differentiated the content and instructional choices of faculty. One epistemology stressed knowledge about cultural diversity as an objective set of ideas important for teacher candidates to master if they are to be successful in the field. The other epistemology exhibited a critical understanding of race and culture in the context of the college classroom, and instructional approaches that are responsive to the needs of teacher candidates of color. The latter perspective on knowledge required complementing knowledge of cultural diversity with a critical incorporation of instructional approaches that drew upon the cultural and linguistic diversity of teacher candidates of color in the classroom. In this case, Sasha exhibited strong sociocultural/political consciousness and drew upon the cultural capital of teacher candidates of color.

Faculty who lacked this critical perspective about the preparation needs of teacher candidates of color experienced ambivalence or stagnation in their pedagogical decisions with teacher candidates of color. Instead of providing a critique of systematic inequality and using instructional approaches that were truly responsive to teacher candidates' of color academic needs, faculty who de-emphasized the political nature of racial, cultural, and linguistic realities of teacher candidates of color in many ways might have worked to reproduced the educational inequities (i.e., marginalization, silencing, de-raced pedagogy, difficulty with program completion, etc.) confronting teacher candidates of color.

Mountain Range TEP: Usefulness of Content and Instruction for Teacher Candidates of Color

In an effort to understand the impact of faculty on teacher candidates of color, as it relates to differences in content and instructional approaches enacted, the following section explores the experiences of teacher candidates of color in these nominated faculty classrooms. Six teacher candidates of color from nominated faculty classrooms, and three who were in the teacher education program but not in nominated faculty classes, agreed to participate in the research study.

Zena's Teacher Candidates of Color: Joanne, Viena, and Selena

Over the course of the fall 2009 semester I observed Zena teach the graduate level course CURR 5703: Methods, Materials, and Theories of Assessment for ELLs. This course was offered as part of an endorsement program for teacher candidates and practicing teachers who desired to have a Linguistically Diverse endorsement for their certification. Fifteen pre-service and in-service teachers were registered for this course, 5 of whom were teacher candidates of color. Three of the 5 teacher candidates of color chose to participate in this study. Viena is Chinese and her first language is Mandarin; Selena is Latina and her first language is Spanish; Joanne is Black and she is monolingual.

Affirming attitudes towards diversity and Sociocultural/political consciousness.

The teacher candidates of color were clearly at ease with the classroom climate and the attitudes towards diversity exhibited by Zena and their colleagues. As a first generation Chinese immigrant, Viena expressed initial concern about language barriers. However, once she was immersed in the class setting and discovered other classmates were bilingual, she felt welcomed and her fears dissipated. Joanne, a Black teacher candidate, referenced a time when Zena demonstrated for the class that she was fluent in Spanish and then asked teacher candidates to

talk about how their experiences in schools differed depending on their racial, cultural, and linguistic affiliations and identities. Joanne appreciated that culture was addressed from a strength-based rather than deficit perspective. Teacher candidates of color felt comfortable with Zena's affirming attitudes towards diversity, yet did not articulate a critical understanding of the inequitable lived realities of communities and students of color; in other words they did not exhibit a sociocultural/political consciousness about the system of education.

Acting as a change agent and Constructivist approaches.

Teacher candidates of color did not describe Zena as a change agent or identify experiences in their student logs that challenged them to see their work as teachers from a critical perspective. Most teacher candidates, in response to a student log question about modeling or acting as a change agent, noted little impetus to work for educational change as future. As Joanne explained, "I didn't view content necessarily in a new way, but definitely in a good way, a positive way, a reflective way." In this sense, positive attitudes of affirmation were apparent, but not infused with a critique or commitment to education reform.

However, Zena's teacher candidates of color did value being exposed to multiple hands-on instructional approaches which allowed them to be architects in their own learning experiences. Aside from the readings, teacher candidates found cooperative learning groups, student presentations, and microteaching useful approaches for facilitating their understanding of content. Collectively, the teacher candidates of color highlighted a class session when Lolita was able to develop a lesson in Afrikaans which built upon her cultural and linguistic background, and facilitated teacher candidate understanding of teaching ELL students. Teacher candidates of color also appreciated the use of reflective journal responses, which helped them to gain a sense of how their thinking had shifted over the course of the semester. Some teacher candidates of

color also mentioned the usefulness of the final course assignment which required them to use the knowledge about a particular ELL population to create an assessment.

Learning about students and communities.

Although teacher candidates of color were indifferent to socio-political/cultural consciousness connected to acting as change agents, several teacher candidates of color highlighted an appreciation for instructional opportunities which allowed them to learn about their colleagues. As Selena, a Latina teacher candidate explained, "I appreciated a chance to look back at my life as a student learning a second language and seeing the connection with assessment. It perfectly fit my experiences and through this I was able to learn more about my culture and know myself better." In addition to the importance of unpacking and addressing their cultural experiences, teacher candidates valued learning about the experience of one another. Although the frequency of these opportunities was limited, they were valued, and all the teacher candidates of color found the course to be useful.

Summary of Zena's teacher candidates of color.

In general the teacher candidates of color in Zena's course found her content and instruction to be useful, and they viewed culturally relevant teaching as important for the students which they will work with in the future. Specifically, they thought Zena exhibited affirming attitudes towards diversity, took time to learn about students and communities, and incorporated useful instructional approaches and assignments. At the same time, they downplayed the need for themselves to act as a change agent. Zena's teacher candidates of color didn't identify her as a change agent or articulate critical understandings of education with respect to inequitable educational opportunity for students of color; nor did they interpret their preparation experiences with raced lenses.

Victoria's Teacher Candidates of Color: Vera, Penelope, and Esther

I observed Victoria teach the undergraduate course TED 457: Elementary Literacy Methods in the fall 2009 semester. Out of the 30 teacher candidates in TED 457, there were 3 teacher candidates of color. All 3 teacher candidates of color chose to participate in this study. Vera and Esther are both Latina females whose first language is Spanish; Penelope is a female Filipino teacher candidate whose first language is Tagalog.

Affirming attitudes towards diversity and Sociocultural/political consciousness.

In general, teacher candidates of color described Victoria modeling affirming attitudes towards diversity. Penelope, a Filipino teacher candidate, explained:

> She asked about my family because she had heard of the typhoon and subsequent flooding of several cities in my native country. She was the only person to ask about them and I felt very grateful. Dr. [Victoria] has made me feel like an important part of her class from the very beginning, something I feel is lacking in my other classes. It's always all-business with my other professors. The fact that she heard the news and inquired about my family made me feel affirmed as a student and as a human being.

Vera, a Latina teacher candidate, echoed this affirming experience with Victoria when she noted:

> I feel like most teachers do not understand what ESL students are experiencing; I wish they could feel at least once what is like for an ESL student. I enjoyed having Dr. [Victoria] speak about cultural experiences that she had when she was teaching. My own experiences were similar, but it was interesting to see how some teachers deal with culture. I am so excited to involve culture every month in some fun activity!

Penelope also described a culturally relevant quilt project as particularly affirming, "Seeing my art work in a mural together with the rest of the class made me feel how different I

was yet I still belong. This activity promoted a sense of camaraderie I've never been able to share with my classmates before. It affirmed my uniqueness at the same time that it recognized my contribution to the class."

Esther, a Latina teacher candidate, articulated a more sophisticated attitude towards diversity than did the rest of her classmates, most likely because she grew up speaking Spanish in Chile. She described her experiences attending a very diverse international high school and at times she felt her peers at Mountain Range TEP didn't really understand diversity in a critical way. Similar to Penelope, Esther's culture defined her uniqueness, and also shaped how she viewed the world. While all of the teacher candidates described Victoria's content and instruction as having affirmed their cultures, the affirmation and caring was not paired with a sociocultural/political consciousness about the education system or teacher diversity.

Learning about students and communities and Acting as change agent.

Due to Victoria's affirming attitudes towards diversity, her content and instructional practices provided opportunities for teachers of color to learn more about themselves and their peers. Vera explained:

> We've been working on a multicultural art project for the past month and today we were able to put our pieces together into one big mural. Before that, in our small groups, we shared our art showing four areas of our lives including interests and hobbies. I found out one of my classmates is a Mexican who grew up in Colorado Springs and another whose spouse is Irish and whose heritage she has wholeheartedly embraced. These are bits of information we never get to share because we always talk about schoolwork instead.

Penelope noted a similar experience with this instructional approach when she stated:

> I realized I am not the only person in the class to hail from another culture. I need to be more aware that there may be others like me who feel too different that they can never belong or be accepted. I also need to reach out to tell others I want to belong. I will make sure to include activities such as the Multicultural Mural in my teaching portfolio so that none of my students ever feel left out.

Clearly, teacher candidates found the instructional approach beneficial, and in the case of Penelope, such methods encouraged change in her practice. In this sense, Victoria's instructional approach planted a seed of change among teacher candidates of color. While the Multicultural Mural was effective, however, it was an add-on diversity activity, and was not guided by a sociocultural/political consciousness of teacher candidate cultural diversity.

Since Victoria did not model a sophisticated level of sociocultural/political consciousness, it was not surprising that some teacher candidates of color expressed discomfort when discussing cultural and linguistic diversity. For instance, Esther often felt very different from other students, reasoning, "I'm very much a minority but it doesn't faze me. They don't have the experiences I have." Vera expressed feelings of being out of place when she remembered, "Yes, there is one student that has a bit tanner skin, like mine. He and I are close friends in the program. We sometimes discuss diversity, but also talk about how we are almost the only two students not engaged or married in our class." Similarly, Esther further elaborated:

> I always feel out of place because English as my second language does not come as easily. I sometimes feel it's hard to relate to other classmates. I do wish I would open up more because I have a lot to offer many of these teachers. When I can share I try to say as much as I can. I have a lot to bring to the table and I feel it's important because a lot of these student teachers do not have any experiences with culturally diverse classrooms.

In a later log Esther also noted:

> Nothing today made me feel close to another classmate if anything I felt very different and further away from people. I felt a bit looked down on today because I had enjoyed the seminar on Friday, and often White students felt attacked. Finally it gave them a spin on feeling the minority! I loved being able to share growing up as a minority and how much more difficult my life was compared to 'privileged' friends! No one in class truly understands what it's like to grow up as an ESL student. (It was very difficult)! I felt very much by myself in this session.

While Victoria's quilt activity illustrated an affirming attitude towards diversity and allowed teacher candidates to learn more about one another, the experience didn't necessarily translate into a change in teacher candidates' perceptions of diversity. Nor was this activity reflective of the type of nuanced insight Victoria would have needed to have been responsive to the needs of teacher candidates of color when unanticipated racial, cultural, and/or language issues emerged.

Constructivist approaches.

The teacher candidates of color appreciated Victoria's explicit instruction on literacy methods in elementary schools. Penelope described the usefulness of modeled "read alouds" and running records, along with weblinks which provided more information on the topic. In terms of constructivist approaches, the quilt was clearly effective, in addition to structured opportunities for students to share their experiences in cooperative learning groups. Additionally, the provision of opportunities for teacher candidates to construct knowledge through microteaching literacy strategies was particularly helpful. In general, the teacher candidates of color found hands-on instructional approaches the most engaging and useful.

Summary of Victoria's teacher candidates of color.

Overall, teacher candidates of color viewed Victoria's content and instruction to be useful, and her affirming attitudes towards diversity and constructivist approaches had the strongest impact on teacher candidates of color. Teacher candidates of color appreciated the emphasis on culture in classroom discourse, and specific instructional approaches to address culturally responsive pedagogy. Despite the overall usefulness of content and instruction, however, at times teacher candidates of color felt discomfort, isolation and/or frustration in the classroom. When incidences related to race or culture arose, the teacher candidates of color did not cite Victoria as resource or facilitator of culturally and linguistically charged issues. Instead, they internalized the experience or talked with other teacher candidate of color about their experiences.

Additional Teacher Candidates of Color: Jamal, Paola, and Christopher

Affirming attitudes towards diversity.

Paola, a Latina teacher candidate, and Jamal, a Black teacher candidate, believed that most of the faculty at Mountain Range TEP had affirming attitudes towards diversity. Paola referenced the usefulness of being required to visit a cultural community with which she was unfamiliar, describing a time she visited a Catholic mass, and found the experience very illuminating. Jamal cited the usefulness of an online diversity course which had several intriguing readings on the importance of culture and language. Paola and Jamal agreed that faculty demonstrated affirming attitudes towards diversity in their content and instructional practices.

Sociocultural/political consciousness and Acting as change agent.

While the teacher candidates of color believed that faculty exhibited affirming attitudes towards diversity, the candidates of color had fewer experiences with faculty who had a sociocultural/political consciousness and acted as change agents. Christopher, a Southeast Asian teacher candidate, described a course that focused on the importance of culturally responsive teaching. The faculty member explained the necessity for culturally responsive teaching in terms of affirming difference, but did not teach teacher candidates about how the cultural norms and practices of students were marginalized in schools, nor did the instructor model how to incorporate different cultural knowledges and experiences into the curriculum. From Christopher's perspective, discussions of cultural difference should be accompanied with cultural knowledge and action, both of which would have better equipped him to act as a change agent.

Since Christopher served as a Dean of Students, he understood the importance of culturally responsive practices as a form of enacting change, noting, "The School of Education faculty has a professional obligation to model the practices of their discipline since it is part of their mission." Jamal described his positive learning experience with a Black teacher educator who expressed sociocultural/political consciousness and modeled being a change agent by having high expectations. He noted, "She didn't want you in the classroom instructing kids if you don't know what you are doing. She'd say you will not fail because we cannot afford to do that to our kids. Then there was hope for change." In both cases, Christopher and Jamal knew the importance of acting as a change agent, and valued it in their development as future teachers.

Constructivist approaches and Learning about students and communities.

While teacher candidates of color were required to develop constructivist assignments and engage in experiences which required them to learn about different communities, often times

the assignments were rushed and did not require that they construct knowledge using their cultural or linguistic backgrounds. Jamal compared his preparation experience with a "binge and purge" situation in which he acquired an accumulation of large amounts of teacher professional knowledge to pass certain benchmarks, but often lost the practical applications to teaching shortly after. He was often in panic mode, and subsequently, looked for opportunities for relief. Consequently, when faculty addressed important diversity initiatives for teacher candidates, he believed teacher candidates often viewed them as a waste of time in their already busy and hurried lives.

Yet, when faculty chose not to learn about and from their teacher candidates of color, and downplayed the importance of diversity, it impacted the preparation experiences of teacher candidates of color. Although teacher candidates of color found most of the content and instruction useful, both Jamal and Christopher talked about feelings of isolation due to a lack of faculty and student diversity. They felt that more student and faculty diversity would have resulted in richer discussions and would have enabled them to talk more freely in class because they wouldn't have to work so hard to explain themselves. Understanding that the lack of diversity would not be solved immediately, teacher candidates of color identified various ways to confront the lack of diversity, which included: 1) speaking up and asserting themselves more; 2) resigning to accept and adapt to avoid feeling exposed; 3) communicating the importance of classroom climate to the department; and 4) joining student cultural groups on campus.

Jamal, for example, shared his experience attending the Building Inclusiveness Group (BIG) workshop that aimed to heighten teacher candidates awareness of diversity and the ways in which backgrounds often influence the ways people experience their lives. Although he was only one of a small handful of Black males in the program, the workshop caused him to realize

that he spent a lot of time making sure he wasn't singled out, so he frequently remained silent and tried not to be noticed. In other words, racial and cultural differences subconsciously affected Jamal, but he was more accustomed to coping with or adapting to these situations by silencing himself rather than being critical about his learning experience. He realized from the experience that he needed to speak up and assert himself more in classroom discussion, even if it was difficult. Taking a different approach, Christopher combated his feelings of isolation by joining the Southeast Asian Student Organization, in which he had served as President for the last two years. He expressed two main advantages of the organization: it provided a safe space among peers who understood each others' experiences and it offered an opportunity to make one's voice heard among peers, faculty, and administration.

Summary of additional teacher candidates of color.

For the most part, teacher candidates of color defined the usefulness of content and instruction in terms of the immediate application to their clinical experiences as teacher candidates and student teachers. In this sense, the teacher candidates believed that the integration of race/ethnicity, culture, and/or language in course content and instructional practices was not as important as the perceived relevance of developing pedagogical skills which enabled them to become successful teachers. Despite this utilitarian stance, teacher candidates of color valued cultural connectedness and experienced feelings of isolation in the absence of diversity among faculty and teacher candidates. The most intriguing finding among these teacher candidates of color was their articulation of coping mechanisms to deal with the lack of diversity, and a reluctance to be critical of faculty, administration, and the program at large.

Cross Analysis of CRP Strands and Teacher Candidates of Color

Teacher candidates of color expressed a range of views—from denial and ambivalence to acknowledged need—about various components of culturally responsive pedagogy in their learning experiences. On one end of the continuum were teacher candidates of color who denied the importance of culturally responsive content and instruction in their learning experiences. In the middle were those who appreciated the presence of culturally relevant instruction but didn't view it as essential to their learning experiences or practical due to time or other factors. At the other end of the continuum were those who acknowledged the importance of culturally responsive teaching in their learning experiences, and recognized it as part of a larger critique of educational inequality.

One factor that affected the placement of teacher candidates of color on this continuum was the faculty's integration of culturally responsive practices in courses. Teacher candidates of color believed that most faculty affirmed diversity through the use of articles, dialogue, and videos about diversity, but the content and instructional practices of most faculty less frequently incorporated the cultural, linguistic, and/or socio-historical backgrounds of teacher candidates of color. Faculty members' affirming attitudes towards diversity were less related to the time faculty had taken to learn about their students and more related to diversity topics relevant to teaching students in K-12 schools.

In addition, most of the teacher candidates of color didn't view their own cultural and linguistic experiences as relevant to most faculty members' classroom pedagogies and resisted the idea of desiring or needing faculty who taught in culturally responsive ways. Teacher candidates of color did not expect faculty to express a sociocultural/political consciousness or act

as an agent of change, but instead, some employed a series of coping mechanisms to deal with feelings of isolation or frustration with coursework and program experiences.

Administrators: Non-Academic Support for Teacher Candidates of Color

The following five administrative leaders were interviewed at Mountain Range TEP to discern the ways in which they offered non-academic support to teacher candidates of color: Mary, a Black female Dean of the College of Education; Kristi, a White female Associate Dean of the College of Education; Janice, a White female Chair of Curriculum and Instruction; Ron, a White male Chair of the Special Education Department; and George, a Chicano male Diversity Officer of Mountain Range TEP.

Sociocultural/political Consciousness and Affirming Attitudes towards Diversity

Mary, the Dean of Mountain Range TEP, stressed the importance of recruiting diverse faculty, and referenced a diversity plan she implemented when she first took over the program in 2004. One initiative she highlighted was the targeted recruitment of faculty who addressed culturally responsive pedagogy in their practice, research, and pedagogy. Additionally, Mary increased faculty recruitment advertisements across various mediums to make them more accessible to scholars of color. She also required that there be at least one finalist of color for all faculty positions. Given these initiatives, it is not surprising that the College of Education had the most diverse faculty of all the colleges at Mountain Range University.

Also, Mary, in collaboration with the Assistant Dean Kristi, initiated a Culturally Responsive Teaching, Leadership and Counseling (CRTLC) Program which integrated culturally responsive theory and pedagogy across the four departments in the College of Education. The program is currently in the process of creating two tracks: one for K-12 teachers and another for higher education. The program enables teacher candidates to enroll in a 12-credit endorsement

certificate program in culturally responsive pedagogy. In order to structure the certificate program, faculty members amended their content and instructional practices to include culturally responsive aims, pedagogies and assessments. Faculty across departments were recruited to participate in the initiative, and Mountain Range TEP consistently provided professional development from leading scholars in the field such as Dr. Geneva Gay. In fact, for the last five years Mountain Range TEP sponsored a CRTLC symposium that brought together scholars, practitioners and community leaders to educate faculty and the broader educational community about culturally responsive teaching.

Acting as a change agent.

Janice, the Chair of Curriculum and Instruction Department, was appointed to the position four years ago, and she emphasized the importance of leadership coupled with faculty desire to change. Janice described a developmental process over her last four years in which the first year consisted of surviving what she inherited and recognizing the need for change. The second year involved dealing with a great deal of resistance to change. During the third year, faculty started to accept the importance of culturally relevant teaching in schools, which in turn required faculty accountability in the preparation of courses and the assessment of the quality of instruction. Between the third and fourth year, faculty began implementing changes, in part as a result of change in faculty leadership and the addition of new faculty. George, the Diversity Officer for Mountain Range University, also stressed the importance of a new generation of faculty entering the university which was more likely to be receptive to the work of culturally responsive pedagogy. With this new influx of faculty, Janet emphasized the importance of modeling, peer mentoring, and collegiality in the department.

Similarly, Kristi, the Associate Dean, expressed the importance of academic and professional development opportunities in training and research which equipped faculty with the knowledge, dispositions, and skills to engage in these practices. Kristi described the importance of critical faculty reflections which led the Mountain Range TEP Department to consider whether the GRE was a non-biased assessment for teacher candidates. Upon reflection, the committee decided that since they could not rule out the possibility of bias, they had to remove it as a criterion for admission.

Taken as whole, the changes in faculty representation and practices spearheaded by both Deans, and the provision of a theoretical grounding in culturally responsive pedagogy for faculty, enabled the institution to provide a supportive culture for CRP. George saw the Mountain Range TEP as a symbol of change throughout the university, and stressed that a commitment to diversity must involve an allocation of resources. As the only Black Dean on the entire university campus, George noted that Mary set an example of how to link goals with the budget to yield outcomes which have become inclusive of cultural diversity and responsive to all members of the community.

Constructivist Approaches and Learning about Students and Communities

While the impetus for change was strong, administrators recognized that Mountain Range TEP still had not adequately met the preparation needs of most candidates of color. Kristi explained that for many of the faculty, candidates of color were invisible so they did not place an emphasis on cultural and linguistic responsiveness with respect to teacher candidate racial and cultural diversity. Instead, they took a personal approach. Janice echoed this perspective when she noted that due to the culture of the city, there is more emphasis on the religious, class, and/or

military backgrounds among teacher candidates, rather than a focus on issues of race, culture, and language.

In recognition of the demographic composition of the student body, George described the role of the Building Inclusiveness Group (BIG) workshops in Mountain Range TEP as "creating awareness and legitimate space for inclusiveness." The workshops have been created for students and faculty to consider "how diversity is applied and to position people to learn more from each other." George viewed his role from the point of view of a community organizer; he "organized" different colleges within the university by challenging them to begin to examine the level of inclusiveness. In George's view, Mountain Range TEP, while not without weaknesses in responsively preparing teacher candidates of color, was a leading example of the type of critical work colleges across the university must begin as an initial commitment to diversity. Articulating this commitment to diversity, Ron, the Chair of the Department of Special Education, explained the Department's all-encompassing approach to diversity included open classroom discourse, access to resources, clear standards, and establishing collegial relationships with students. In Ron's estimation, these practices were dependent upon a commitment to learn about students and finding meaningful ways for them to construct knowledge.

Summary of Administrators and Culturally Responsive Pedagogy

The non-academic support offered to teacher candidates of color consisted primarily of the following administrative practices: 1) visionary leadership; 2) a commitment to culturally responsive pedagogy in theory and practice; 3) recruitment of diverse faculty; 4) provision of academic and professional opportunities related to CRTLC for faculty and students; and 5) commitment of resources (i.e., monetary, time, and influence) to address cultural diversity within the College of Education. Although these supports illustrated an important commitment on the

part of administrators, they admitted more attention was needed to responsively prepare teacher candidates of color.

Mountain Range TEP Summary

At Mountain Range TEP, faculty's enactments of CRP for teacher candidates of color primarily involved the constructs of affirming attitudes towards diversity, learning about students and communities, and constructivist approaches. Rarely did faculty express a sociocultural/ political consciousness pertaining to the teacher candidates of color in their classrooms, and teacher candidates of color did not perceive their cultural identities as pertinent to their learning experiences with faculty. Despite an institutional context that offered a CRP certificate program, hosted an annual CRP conference, and provided CRP professional development to local public schools, CRP was not apparent in most faculty practices with teacher candidates of color. In the case of the lone faculty member who did address teacher candidate diversity in her pedagogy, she also demonstrated a sociocultural/political consciousness towards teacher candidates of color. Similar to Sunnyside TEP, sociocultural/ political consciousness reflected distinct differences in faculty pedagogy.

The following chapter will present a cross case synthesis of Sunnyside TEP and Mountain Range TEP to explore similarities and differences in faculty members', teacher candidates' of color and administrators' perceptions and enactment of CRP.

Chapter 6: Cross Synthesis of Sunnyside TEP and Mountain Range TEP

Yin (2008) describes cross synthesis as an analytical process involving two or more cases, which serves to support more robust findings by first analyzing each individual case study, as was done is the previous two chapters, and then synthesizing findings across both cases as it relates to the primary themes and theoretical constructs that are emerging from the data. In order to synthesize findings across case study sites, this chapter presents a cross analysis of Sunnyside TEP (STEP) and Mountain Range TEP (MTEP) program characteristics, faculty pedagogy, the experiences of teacher candidates of color, and administrative policies and practices, and then ends with a summary synthesizing key themes across programs.

Program Characteristics

There were several differences in the institutional contexts of the two programs. MTEP is located in a liberal arts institution, smaller in program size, and has a predominately White faculty and student population, which reflects the demographics of the moderately sized suburban-urban city in which it is situated. In contrast, STEP is affiliated with a research one university, large in program size, and has a diverse teacher candidate population that reflects the urban geographic make up of a predominately Latino population. Therefore, at MTEP teacher candidates and faculty of color were more likely to be a racial minority in their programs, whereas at STEP this was less likely to be the case. Aside from differences in demographic composition, both programs demonstrated a commitment to CRP in their preparation curriculum for teacher candidates.

Faculty at Sunnyside TEP and Mountain Range TEP

A total of five faculty participated in the in-depth portion of the study (observations, faculty logs, and interviews), and six additional faculty participated in focus groups and/or

interviews. One important finding across programs was that faculty all ranked high in the areas of affirming attitudes towards diversity and constructivist approaches. The faculty members expressed dispositions that appreciated diverse cultural perspectives, which at times influenced their content and instructional choices. This was evident from text and activity selection, and positive classroom discourse about the value of diversity. Additionally, by using various instructional approaches such as prompting prior knowledge, modeling, cooperative learning groups, partnership assignments, or written reflections, all teacher educators provided opportunities for students to construct knowledge. Despite this commonality, differences in their views of knowledge construction were evident. Some faculty, such as Dara and Victoria, chose to promote student understanding based on technical views of knowledge (i.e., facts about best practices for conducting guided reading groups), choosing to solidify teacher candidate understanding through lecturing (i.e., dissemination of facts) and designing tiered instructional assignments (i.e., practicing mastery of facts). In addition to technical knowledge, however, other faculty, such as Julia and Sasha, used cultural and linguistic ways of knowing as a vehicle for fostering student understanding through sharing their testimonies as women of color (i.e., lived experiences count as knowledge worth sharing and learning) and structuring class discussions around issues connected to culture and language.

Although most teacher educators took the time to learn about teacher candidates the motivation for these efforts varied. In the case of Dara, she wanted to learn who students were so teacher candidates would be comfortable participating in class discourse and know their "voice" would be heard. Or, in the case of Victoria, she attempted to learn about her teacher candidates to demonstrate the uniqueness inherent in cultural diversity, and model how teacher candidates of color could take the time to learn about their future students. Aside from honoring

voice and uniqueness, Francis', Julia's, and Zena's pedagogy differed from the other teacher educators in that they used their attempts to learn about teacher candidates to make future pedagogical decisions. When Zena learned about a teacher candidate's language background she decided to have the teacher candidate model an ELL focused lesson in her native language. Similarly, Julia and Francis used cultural and linguistic knowledge about their teacher candidates of color as a site of empowerment, drawing upon their cultural identities to strengthen and transform their views of learning, teaching, and society in general.

While all nominated faculty were "good" teacher educators, "critically conscious" teacher educators, that is faculty who had a strong sociocultural/political consciousness, viewed and employed their pedagogy in markedly different ways. "Good" faculty talked about the importance of affirming diversity, at times presenting cultural content (i.e., reading Ladson-Billings' 1995 article on CRT), but decontextualized these conversations and content from larger issues of power, privilege and inequality in the teacher education classroom. The essential difference between "good" faculty and "critically conscious" faculty was that critically conscious faculty framed course content and instructional approaches around a critical perspective on power and inequality, especially as they related to racial/ethnic, cultural, and linguistic hierarchies among teacher candidates.

For example, being a "good" teacher educator, Zena reflected a constructivist approach and an affirming attitude towards diversity by modeling how to create a linguistically diverse assessment and asking teacher candidates to draw upon their prior knowledge of assessments. A "critically" conscious teacher educator, however, might additionally use a sociopolitical perspective to frame the contemporary uses of linguistically diverse assessments as tools which work to combat the disenfranchisement of students of color. As a "critically conscious" teacher

educator, Julia, for example, had teacher candidates develop language history maps to view their cultural and language heritage with "fresh eyes" and then critique their educational experiences. Students then considered the instructional decisions they would make in the future to advocate for the educational equality of their students. "Critically conscious" faculty wove together the broader political context of K-12 public education, with knowledge and dispositions about cultural and linguistic diversity among teacher candidates of color, to inform their content and instructional choices. In addition, they linked their identity as a change agent not only to their practices with teacher candidates of color, but to a larger commitment to communities of color.

Teacher Candidates of Color at Sunnyside TEP and Mountain Range TEP

A total of 15 teacher candidates of color participated in the in-depth nominated faculty group (observations, student logs, and interviews/focus groups), and 11 teacher candidates of color across the program participated in focus groups and/or interviews. In both cases, teacher candidates of color cited the usefulness and value of being part of campus diversity groups (i.e., Bilingual Education Student Organization/BESO and Southeast Asian Student Organization) which allowed them to develop a sense of voice, exchange resources, and offset some of the isolation and indifference that they experienced in other aspects of their program. Also, despite having had faculty who differentially incorporated CRP, teacher candidates of color across both institutions seemed to benefit from both types of faculty; that is, the "good" teacher educators, and the "critically conscious" teacher educators.

In this case, benefit means candidates of color overwhelmingly rated the content they received from both types of faculty as useful, and considered their learning experiences as valuable and informative. However, teacher candidates of color taught by "critically conscious" faculty described more of a transformational process, in that they constructed a critical raced,

gendered, linguistic epistemological framework as an additional intellectual resource. They claimed the power of their social, cultural, and political capital by critiquing their educational experiences and committing to advocate for equality. They differed from Dara's teacher candidates of color who denied the significance of culturally responsive pedagogy in facilitating their understanding. In the absence of "critically conscious" teacher educators, teacher candidates of color at Mountain Range TEP relied on one another to address feelings of isolation and frustration in the classroom, or similar to the teacher candidates of color in Lois' class, attempted to solve their educational difficulties by themselves without critiquing their educational experiences. While these teacher candidates of color at times chose silence and suffered in isolation, they were resilient in that they resolved to work diligently towards the completion of the program.

Administrators at Sunnyside TEP and Mountain Range TEP

Five administrative staff (Mary, Kristi, Janice, Ron, and George) were interviewed at MTEP, and four administrative staff (Amy, Manual, Laura, and Paola) at STEP. Overall, both programs had institutional policies and practices that were supportive of the preparation experiences of teacher candidates of color, which is why they were selected for the study. They committed monetary resources to provide professional development on culturally responsive pedagogy for faculty, recruited diverse faculty, and incorporated culturally responsive pedagogy across content areas in the teacher education curriculum.

Due to the demographic context, Sunnyside TEP had a higher percentage of teacher candidates of color, which made them more "visible" than in the context of Mountain Range TEP. Also, due to the historical context and size of Sunnyside, they had a Bilingual-Bicultural Program rooted in honoring Mexicano epistemologies and advocating for bilingual education.

Therefore, they housed a critical mass of faculty that viewed the cultural and linguistic strengths of teacher candidates of color as valuable intellectual resources. However, not all teacher candidates of color were taught by these faculty in the generalist program, and therefore, not all teacher candidates of color experienced "critically conscious" faculty. In this sense, the institutional context of Sunnyside TEP supported culturally responsive pedagogy, but the full integration of all culturally responsive pedagogy strands was not evident across a majority of teacher educators. The same was true for Mountain Range TEP, in that, while Sasha was a "critically conscious" teacher educator, a majority of her peers were "good" teacher educators. While conceptually both institutions had policies and practices that supported teacher candidates of color, these initiatives did not necessarily translate into contexts in which all or most faculty members made content and instructional decisions based on the strengths and needs of teacher candidates of color.

Summary of CRP at Sunnyside TEP and Mountain Range TEP

Across both programs, "critically conscious" faculty grounded their views of schools and teacher candidates of color in critical socio-historical, political, and/or cultural contexts, which strongly influenced content selection and instructional approaches. In turn, teacher candidates of color who took classes with "critically conscious" faculty amassed empowering knowledge of cultural and linguistic diversity in relation to themselves, educational settings, and/or more broadly society at large, which fostered an integrated or critical understanding of culturally responsive pedagogy. Conversely, at both sites, some faculty affirmed diverse cultures, but did so in ways which decontextualized cultural differences from socio-cultural, historical, and political realities. In these cases, the knowledge faculty and teacher candidates of color constructed was useful but invariably presented CRP as little more than an academic requirement

or add-on instructional approach for K-12 students of color, and failed to embody the power, tensions and struggles inherent in teaching and learning in an inequitable society.

Indeed, teacher candidates of color did not necessarily come equipped with tools of resistance, critique, and connectedness to various racial, ethnic, or cultural identity groups, but when taught by "critically conscious" teacher educators, teacher candidates of color were more likely to learn, remember and use these tools. On the other hand, teacher candidates of color taught by "good" teacher educators, which are faculty who ignored or didn't promote their cultural and linguistic strengths, were less likely to see the usefulness of critical perspectives and culturally responsive practices in teaching and teacher education programs. Ironically, teacher candidates of color who articulated an uncritical stance validated "good" teacher educators' dispositions and practices connected to the politics of whiteness and privilege, which worked to reproduce the marginalization of diverse perspectives, knowledge, practices, and experiences among teacher candidates of color.

While administrative policies and procedures affirmed the use of CRP and impacted some faculty practices and student experiences, the impact did not consistently resonate throughout the programs. For instance, administrators and faculty who founded the BC-BL program at Sunnyside TEP continued to commit pedagogy and resources to support the experiences of teacher candidates of color. These administrators and faculty, however, constituted a minority position within teacher education programs. Moreover, in the case of MTEP, the administrative vision of CRP, while extensive, did not translate into a diverse pool of teacher candidates, and most faculty were not invested in culturally responsive content and instructional approaches for teacher candidates of color. Although both programs had mission statements and policies supportive of CRP, CRP existed only to the degree that individual faculty

members committed to it. While administrators created policies which supported the practices of faculty who enacted various levels of CRP, neither institution represented a faculty or student culture where CRP was infused seamlessly throughout the teacher education program.

This chapter presented a cross case synthesis of Sunnyside TEP and Mountain Range TEP to explore similarities and differences in faculty members', teacher candidates' of color and administrators' perceptions and enactment of CRP. The final chapter will discuss the theoretical, policy, research, and practice implications of this study.

Chapter 7: Theoretical, Policy, Research, and Practice Implications

Discussion

Theoretical Implications

In response to the marginal position teacher candidates of color occupy in the teacher education literature, and in an effort to employ empirical research that lends itself to theorizing, analyzing and potentially improving the preparation experiences of teacher candidates of color, this study modified the Villegas and Lucas (2002) framing of culturally responsive pedagogy in teacher education programs to investigate faculty culturally responsive pedagogy (CRP) with teacher candidates of color. While some strands of CRP, such as constructivist approaches, learning about students, and affirming attitudes towards diversity were frequently incorporated by a majority of faculty, sociocultural/political consciousness mediated the ways in which faculty planned content and instruction with teacher candidates of color. Thus, "critically conscious" faculty (i.e., those who exhibited a strong sociocultural/political consciousness) tended to weave together the sociocultural/political context of teacher education and cultural and linguistic knowledge and dispositions about teacher candidates of color to enhance students' understanding of their positionality in educational contexts by (re)framing their learning and teaching opportunities to examine education and the society at large with critical lenses.

"Critically conscious" faculty also more positively influenced teacher candidates of color in their self-reported understanding and enactment CRP in their own and others' lives. In contrast, "critically blind" faculty (i.e., those who exhibited a weak sociocultural/political consciousness) more often had teacher candidates of color who denied, avoided or just didn't grasp the significance of CRP as it related to their learning experiences in the program. These findings suggest that CRP in teacher education programs should be critically dialogical in nature,

speaking to the content preparation of all teacher candidates *and* the instructional practices of faculty with teacher candidates of color. Indeed, the strand of sociocultural/political consciousness can be theorized as a dynamic process of "sociocultural/political praxis" through which all the other elements of CRP (i.e., affirming attitudes towards diversity, learning about students and communities, and constructivist approaches) are filtered, envisioned, and actualized.

"Critically blind" faculty's enactment of the strand affirming attitudes towards diversity was mainly exhibited through texts that addressed cultural and linguistic diversity, but in comparison to "critically conscious" faculty, the content was not framed within a discourse of power and privilege, in effect, presenting partial, decontextualized knowledge about diversity. Additionally, "critically conscious" faculty used knowledge they learned about teacher candidates of color as a guide for instructional decisions, an effort "critically blind" faculty did not extend to their teacher candidates of color. For example, Abilene learned about the cultural and family backgrounds of teacher candidates of color through in-class and out of class activities, which prompted her to establish a more trusting learning environment by framing their cultural and linguistic identities as valuable and important to course discourse. Lois, on the other hand, arranged a "cultural" lesson aimed at learning about students, but the information gained was isolated to discussion in that particular class session, and it did not influence her pedagogical decisions in other classes with teacher candidates of color. Furthermore, "critically conscious" faculty did not simply use their knowledge of teacher candidates of color to foster a supportive classroom environment, but faculty used this knowledge to assist teacher candidates of color in their construction of knowledge and understandings. For example, Julia, after learning about the cultural and linguistic backgrounds of her teacher candidates of color, had them construct their

understandings of the value of their own cultural and linguistic strengths by guiding them to create their own language history maps and share their experiences with their classmates.

While pedagogical decisions of "critically conscious" and "critically blind" teacher educators are distinctly different due to the strength or weakness of their sociocultural/political consciousness, there is a conceptual bridge that may lead to the enactment of a sociocultural/ political consciousness. The process of enactment can be understood as a critical emergence. "Critically emerging" faculty are those who exhibit an emerging partial mastery of the knowledge and dispositions of racial, cultural, social, and linguistic stratification in society at large, which is linked to our education system, and more specifically the context of teacher education and the preparation of teacher candidates of color. For instance, Abilene became aware of the importance of culturally relevant content and instructional practices with teacher candidates of color after receiving low teaching evaluations from her teacher candidates of color during her first semester at Sunnyside TEP. As a result, she took the time to learn about the cultural backgrounds of her teacher candidates of color, and the proceeding semester she acknowledged and affirmed the cultural and linguistic strengths by creating a supportive classroom environment where their perspectives and experiences were honored. However, Abilene's pedagogy was not critically rooted in understandings of inequitable schooling for students of color in public schools, and specifically teacher candidates of color in teacher education programs. In this sense, she affirmed the cultural values of teacher candidates of color, but didn't have a broader understanding of the plights of teacher candidates of color, or articulate an understanding of their importance in communities of color and for the students they will teach in the future.

The practices of Francis, Julia, and Melinda, however, emerged as the enactment of sociocultural/political consciousness in that the strands of CRP (i.e., learning about students and communities, constructivist approaches, and affirming attitudes towards diversity) were used to address institutional and individual social/cultural norms that may perpetuate inequality in the context of teacher education, and specifically in the preparation of teacher candidates of color. Among "critically conscious" faculty, sociocultural/political consciousness in praxis fostered high expectations, provided multiple opportunities for success, and presented and incorporated cultural artifacts, resources, and ways of knowing that expanded and (re)defined what was valuable and relevant for teacher candidates of color in the field of education. Taken as a whole, sociocultural/political consciousness served as a lens through which faculty designed content, instruction, and assessment that addressed the preparation needs of teacher candidates of color in critical, validating, and empowering ways.

Chart D: Theoretical Implications of Sociocultural/political Consciousness

Critically blind	*Critically Emerging*	*Critically conscious*
Working definition: Exhibit affirming attitudes towards diversity by acknowledging cultural and linguistic differences as 'unique' or 'distinct' but fail to frame differences within a discourse of power and privilege in society, public education, and the teacher education classroom	Working definition: Exhibit partial mastery of the knowledge and dispositions of raced, classed, gendered, and cultural/linguistic stratification in society and public education, and begins to link this understanding to the context of teacher education, and specifically to the preparation of teacher candidates of color (TCOCs)	Working definition: Weave together the sociocultural/political context of teacher education, and cultural and linguistic knowledge and dispositions about teacher candidates of color, to enhance TCOCs understanding of their positionality as citizens, learners, and future teachers with critical lenses
Pedagogical decisions: Constructivist approaches without raced, cultural and/or linguistic lenses	Pedagogical decisions: Constructivist approaches with emerging raced, cultural and/or linguistic lenses (i.e.,	Pedagogical decisions: Constructivist approaches with raced, cultural and/or linguistic lenses (i.e.,

	asking students to share cultural backgrounds and experiences in classroom) Attempts to learn about TCOC are made to provide students with a sense of voice and ensure "comfort" in classroom setting (i.e., cultural quilt activity)	community ethnography of cultural groups TCOCs closely identify with) Used cultural knowledge about TCOCs to inform instructional decisions (i.e., writing assignment about educational inequality in their family) which supported their understandings of course content
Do not make attempts to learn about TCOC (technical views of knowledge)		
<u>Implications for TCOCs</u>: Limited, deficit knowledge of cultural and linguistic diversity in relation to themselves, educational settings, and / or more broadly society at large Awareness of cultural and linguistic diversity but fail to consider the implications for their classroom practice	<u>Implications for TCOCs</u>: Partial, affirming knowledge of cultural and linguistic diversity in relation to themselves, educational settings, and / or more broadly society at large Learn to value cultural and linguistic diversity and consider implications for their classroom practices	<u>Implications for TCOCs</u>: Integrated, mobilizing/ empowering knowledge about cultural and linguistic diversity in relation to themselves, educational settings, and / or more broadly society at large Facilitated an empowered view of their academic ability and resources Equipped them with critical epistemology to be "change agents" in public schools Provided them with a cultural and linguistic toolbox for instruction for all students.

Policy

This comparative case study illustrates that a rethinking of CRP in teacher education programs is needed. Many schools of education profess institutional policies and practices focused on CRP but they are not always infused with action. Although culture, diversity, language, and activism may be explicit parts of the preparation curriculum for teacher

candidates, this study suggests teacher education programs often forget to interrogate the myriad cultural and racial identities enacted in teacher education classrooms (Milner, 2008). For example, although the institutional practices and policies of Mountain Range TEP suggested support of CRP, nominated faculty classrooms were complicit with traditional norms of practice in their teacher education classrooms, failing to critique their interpretation of race, culture, and language in their pedagogical practices with teacher candidates of color. The idea of culturally responsive pedagogy was infused throughout course readings, fieldwork observation templates, and faculty professional development agendas, and clearly was a topic of importance within both programs. Yet, these institutional efforts negated *linking* theoretical understandings of CRP to preparation and pedagogy for teacher candidates of color in their teacher education programs. Critically unpacking CRP in teacher education programs has implications for teacher educators' pedagogy, and will require an ideological shift from outdated industrial models of producing monolithic, homogeneous teachers, to a process in which teacher education programs attentively cultivate the unique strengths of teacher candidates, thereby positioning them to best serve communities and schools (Goodlad, 2008; Jacobowitz & Michelli, 2008; Wang, Spalding, Odell, Klecka, & Lin, 2010).

Specifically, it suggests that cutting edge teacher education models that responsively prepare diverse teacher candidates from multiple racial/ethnic, cultural, and linguistic backgrounds and experiences can make important contributions to the culturally responsive preparation of teacher candidates, and educational policies should support—financially and intellectually—programs committed to this work (Kumashiro, 2010; Labree, 2010; Sleeter & Milner, in press). In this sense, teacher education state and federal policies must develop and strengthen teacher education programs that have created innovative ways to extend their

commitments to CRP not simply to involve recruiting diverse teacher candidates and faculty, but expect teacher educators' pedagogical commitments to CRP to include employing content and instruction for culturally and linguistically diverse teacher candidates. Program commitments to these efforts work in tandem with the broader teacher education policy goal of ensuring high quality teachers for all public school students.

Implications for Practice

Faculty Practices.

Applicability in education research is important for reformers who want positive, transformational change in our twenty-first century schools, and findings for this study suggest several practical implications for teacher education faculty. For one, the heart of teacher education work must remain rooted in the provision of rigorous content, instruction, assessment, and fieldwork opportunities for all teacher candidates; there is nothing new about these areas of focus (Ball, Thames, & Phelps, 2008; Darling-Hammond et. al., 2005). Rather, it is the positioning of a dispositional filter that teases out inequalities and privilege among teacher candidates, in effect creating sites for critical sociocultural knowledge that is relevant for the pedagogical decisions of teacher education faculty (Gay & Kirkland, 2003).

Notably, "critically conscious" faculty acknowledged that teacher candidates are not a homogeneous population, but rather hybrid beings representing various racial/ethnic, cultural/linguistic differences within and across groups. Secondly, aware of teacher candidate diversity, "critically conscious" teacher educators engaged in counter-narrative instruction that resisted dominant discourse, content, and instructional understandings that decontextualize the socio-political/historical privileging of White teacher candidates. Counter-narrative instruction was characterized by "caring" about teacher candidates of color, which was critically important

because teacher candidates of color often opted not to voice their issues and concerns in "uncaring" teacher education classrooms. Moreover, "critically conscious" teacher educators understood that teacher candidates of color may have insecurities about their K-12 educational experiences, or their home upbringing, and worked to combat these experiences by using their cultural and linguistic backgrounds as transformative tools of instruction. Counter-narrative instruction supported teacher candidates of color by increasing their self-confidence through the provision of critical raced, gendered, cultural, and linguistic knowledge; positioned them as change agents in public schools; and intentionally prepared them to work with students of color, all of which worked to increase the likelihood of their successful program completion. In effect, "critically conscious" teacher educators proved that teacher candidates of color can benefit from pedagogy that is culturally and linguistically raced, gendered, and couched in an analysis of educational inequality. Teacher candidates of color were not simply cognizant of cultural and linguistic strengths, but located and cultivated valuable intellectual and pedagogical resources that better equipped them to be successful teachers. In this sense, "critically consciousness" faculty do two things: 1) they lead candidates of color to understand the broader context of educational inequality, thereby facilitating their understanding of their own educational experiences, and; 2) lead teacher candidates of color to become transformational, both in how they understand themselves and the broader society, and in the pedagogical resources they are able to draw from in their own approaches to teaching.

Teacher Education Programs.

Faculty, however, do not exist as an island unto themselves, and institutional efforts, in addition to curriculum and instruction, can support the overall preparation experiences of teacher candidates of color. Institutional support for the sustainability of student diversity groups within

teacher education programs, and across School of Education departments, was seen by teacher candidates of color as a particularly useful site of engagement and participation. These groups can involve critical readings, lectures, and exchange opportunities that are edifying for their critical raced, gendered epistemologies, understanding that the meaning making process needs to extend beyond the classroom (Delgado-Bernal, 2002; Fairbanks et. al., 2010; Milner, 2010; Solórzano & Yosso, 2002). Additionally, a commitment to critically examining a teacher education program's institutional context towards diversity in the form of informal in-house data collection, as well as internal academic research, is a critical next step in extending a commitment to CRP to include responsive preparation for teacher candidates of color (Sockett, 2008).

Lastly, teacher education programs can provide opportunities for faculty to go through their own self-analysis, or what Ball (2006) called in her teacher candidates, the process of ideological becoming. Using a conceptual framework of teacher change, Ball understood change in teacher candidates to involve meta-cognitive awareness (i.e., thinking about one's thinking), ideological becoming (i.e., changes in thinking as one comes in contact with new information), internalization (i.e., begin to make new ideas one's own), and active agency guided by personal voice (i.e., take actions based on ideas). This model of change is relevant for teacher educators as well. Unfortunately, teacher education faculty, in part due to scholarly demands that at times devalue teaching, rarely have time to engage in the critical process of ideological becoming (Labaree, 2004). One practical solution is to engage faculty in a "critically conscious" professional development series that fosters these stages of change (Galman, Pica-Smith, & Rosenberger, 2010). As findings from this study suggest, sociocultural/political consciousness

is not a static system of being and knowing, in other words, it doesn't happen automatically without opportunity and reflection, and still needs refining with practice over time.

Educational Research

Important research is needed to unearth a wealth of knowledge about the academic, social, and/or cultural/linguistic strengths of teacher candidates of color (Villegas & Davis, 2008). Most studies focus on teacher candidates of color in multicultural education courses, or in isolated teacher education classrooms, and fail to consider their preparation experiences across content areas, classroom contexts, and teacher education programs (Gomez et. al, 2008, Sleeter & Milner, in press). This research study makes an initial attempt to address some of the gaps in the literature, but significantly more examination and analysis is necessary to address the multiplicity of experiences among teacher candidates of color. Furthermore, it is curious that all the "critically conscious" teacher educators in this study were faculty of color, which highlights a need for research more closely investigating their pedagogy in teacher education programs. Additionally, even if teacher candidates of color were taught by "critically conscious" teacher educators, we know even less about the experiences of teachers of color post-graduation and their impact on students in K-12 schools (Achinstein & Aguirre, 2008). In the case of this study, more longitudinal research is needed to measure the value added by programs that employ "critically conscious" faculty who address teacher candidate diversity. Are these "critically conscious" faculty in fact better at preparing successful teachers, and teachers of color specifically, than the "critically blind" faculty? This also raises broader research questions about culturally responsive pedagogy in Hispanic Serving Institutions and Historically Black Colleges and Universities, and their effectiveness in preparing a critical mass of teacher candidates of

color. Educational research that specifically focuses on preparation in these programs may provide important clues on how these pedagogies are enacted.

Summary

The field of teacher education, staying true to its historical foundations, is a contestable space where interests groups compete for the most compelling reform rhetoric that best captures public imagination to move forward respective socioeconomic/political objectives in restructuring American education (Apple, 2008). This context is further complicated by competing visions of what education means and needs to be for children in this twenty-first century, making content, instruction, assessment/evaluation, resources, and inclusiveness, along with a plethora of other education elements smaller battle grounds for how best to prepare teachers. In the jungle of education reform where the most powerful, organized voices typically reign, this study pursues those truly committed to educational change to shed dominant ideologies that have dictated their understandings of teacher education programs, and education more broadly, by prompting them to (re)assess their vision. A penetrating examination is needed to unpack the ecology of teacher education, and explore, with new lenses, why transformation is elusive, giving ground to business models of preparation that ignore teacher candidate diversity, school communities in general, and the funds of knowledge of parents and community leaders in particular (Weiner, 2007). Dialogically, the values, morals, and knowledge that define the best of the profession must speak not only to establish educators as professionals to the public, but also to the pedagogical praxis teacher educators and institutions enact to fulfill these obligations in service to community (Spalding, Klecka, Lin, Odell, & Wang, 2010). Teacher candidates of color represent one lens through which to assess teacher education programs' commitment to educational justice and reform, exposing the need to investigate the role education plays,

regardless of the preparatory level, in the depreciation or actualization of humanity, thus significantly loosing or strengthening the powerful grip of inequality.

Appendix A: Alignment of Research Questions, Data Sources, and Analytic Codes

Research Questions	**Data Sources**	**Analytic Codes**
1) How do faculty plan and implement their curriculum and instruction to prepare candidates of color?	A) Faculty interviews B) Faculty observations C) Faculty logs/student logs	A) socio-cultural consciousness B) affirming diversity C) acting as change agents D) learning about students and their communities E) constructivist foundations F) cultivating practices of CRP
2) How useful do candidates of color consider the curriculum and instruction offered in their teacher education program?	A) Campus wide focus groups for candidates of color B) Student pre- and post-course interviews in participant faculty classrooms C) Student logs	Same as above
3) In addition to curriculum and instruction, how do teacher education programs address the preparation needs of candidates of color?	1) Interviews with administrators (i.e., dean and other necessary support personnel/department chairs)	Same as above
4) What role does culturally responsive pedagogy play in the preparation experiences of candidates of color?	A) Faculty interviews B) Faculty observations C) Faculty logs D) Campus wide focus groups for candidates of color 5) Student pre- and post-course	Same as above

	interviews in faculty classrooms 6) Interviews with administrators (i.e., Deans, Department Chairs and other support personnel)	

Appendix B: Program Selection Criteria

Criteria	Well above standard	Standard	Below Standard
Faculty Diversity	The percentage of diverse faculty members is above the national percentage of racial/ethnic representation for individual minority groups (i.e., Latinos, 15.8% or African Americans, 12.8%)	The percentage of diverse faculty members is representative of the national percentage of racial/ethnic representation for individual minority groups (i.e., Latinos, 15.8% or African Americans, 12.8%)	The percentage of diverse faculty members is below the national percentage of racial/ethnic representation for individual minority groups (i.e., Latinos, 15.8% or African Americans, 12.8%)
Candidate Diversity	The percentage of teacher candidates of color is above the national percentage of racial/ethnic representation for individual minority groups (i.e., Latinos, 15.8% or African Americans, 12.8%)	The percentage of teacher candidates of color in the program is at the national percentage of racial/ethnic representation for individual minority groups (i.e., Latinos, 15.8% or African Americans, 12.8%)	The percentage of teacher candidates of color is below the national percentage of racial/ethnic representation for individual minority groups (i.e., Latinos, 15.8% or African Americans, 12.8%)
Admission Criteria	In addition to admission criteria which account for diversity of teacher candidates, school has programs specifically	The admission criteria takes in to account the diversity of teacher candidates—either through their own	The admission criteria fails to account for teacher candidates experiences with diversity and/ or the

	targeted to recruiting diverse candidates (i.e., Call Me Mister, GYO, and career ladder programs recruitment models)	personal experiences within high-needs/culturally diverse communities, or values extensive service experiences in these communities	diversity of teacher candidates
Curriculum	Offers courses that address all six curriculum strands of CRP (Villegas & Lucas, 2002) and organize candidates in cohorts	Offers courses that addresses all the six CRP curriculum strands	Fails to offer coursework that address all six curriculum strands of Villegas and Lucas (2002)
Mission Statement	Acknowledges the strengths of a diverse student and teacher population in K-12 schools	Acknowledges the strengths of a diverse student population in K-12 schools but not a diverse teacher population	Doesn't acknowledge the importance of diversity in K-12 schools as it relates to the student and teacher population

Appendix C: Selection characteristics of Mountain Range TEP and Sunnyside TEP

Mountain Range TEP
Admission Criteria
1. Application Requirements A. Career Goals Statement B. Interview with College of Education Faculty Interview Panel C. Complete listing of public school experience with children or youth D. Three letters of reference E. Completed or enrolled in SPED 3001 and T ED 452/552 (undergraduates only) F.A cumulative GPA of 2.5 or better 2. Pre-requisites and Requirements: A. Complete T ED 300/ 500: Introduction to Contemporary American Education B. Complete T ED 301: Early Diverse School Experience Practicum C. Receive B- or better in all TELP core courses D. Receive a B- or better in MATH 301 and MATH 302 and a B- or better in ENGL 131 3. Special Recruitment Program: Troops to Teachers
Mission Statement
The College of Education prepares skilled professionals who inspire excellence and create transformative change in the schools and communities in which they serve. To this end we: 1) Enhance scholarship, achievement, and service through collaborative partnerships; 2) Promote and model innovative, ethical, and research-based practices, and 3) Embrace inclusion and social justice.
Candidate Diversity
TELP: 13.4% Candidates of Color (Black, Native American, Hispanic, Asian, Pacific Islander, and other) SELP: 14.7% Candidates of Color (Black, Native American, Hispanic, Asian, Pacific Islander, and other)
Faculty Diversity
15% Faculty of Color (Black, Native American, Hispanic, Asian, Pacific Islander, and other)
Curriculum/Course Sequence

General Course Sequence:

A. Pre-professional Courses (13-15 hours): Educational Psychology; Diversity, Schools, and Society; and ESL for Educators

B. Summer (5 credits): Reading methods; Classroom management organization

C. Fall (13 credits): Additional Methods courses and Field Experience in Schools

D. Spring (12 credits): Student Teaching

NOTE: Promotion of diversity throughout coursework and experiences and across departments is noted on curriculum planning documents

Cohort model: YES

Additional Supporting Evidence for Selection

Course Offerings & Curriculum: A 12 credit Culturally Responsive Teaching, Leadership, and Counseling (CRTLC) Certificate Program in which candidates receive specialized training in culturally responsive approaches in teaching, counseling, and leadership across the four departments within the College of Education.

Alumni Satisfaction: 87.5% of graduates would recommend the program to other students

Sunnyside TEP

Admission Criteria

1. Application Requirements

A. 2.5 GPA (undergraduate); 3.0 GPA (graduate)

B. Complete online quiz (undergraduate students)

C. Passing score on content area exams (graduate)

D. Attain at least 60 credit hours with at least 9 hours completed at the university

E. Complete department of education criminal background check

F. Attain minimum passing scores on the following exams: THEA, ACCUPLACER, ASSET, and COMPASS. ASSET: Reading Skills, Elementary Algebra, Writing Skills, and Written Essay; COMPASS: Reading Skills, Algebra, Writing Skills, and Written Essay; ACCUPLACER: Reading Comprehension, Elementary Algebra, Sentence Skills, and Written Essay; THEA: Reading, Math, and Writing

G. Earn a "C" or better in writing course (WRC 1023, WRC 1013, COM 1043, COM 1053, COM 2123, COM 2113) and Earn a "C" or better in a public speaking course (SPN 3003, or SPN 3033) H. EC-6 BBL and 4-8 BBL will be required to have taken the ALPS (Spanish language proficiency exam) I. For graduate and post-baccalaureate candidates they must also take content exams J. Due to the size of the program interviews are not conducted for all students. However, for some specialized programs students are required to complete interviews and a write a philosophy of teaching statement Special Recruitment Programs: A Science, Technology, and Math Academy which recruits candidates of color to participate become teachers. Cohort Model: YES NOTE: This program contains a Bilingual-Bicultural department that has at the core of the curriculum the importance of honoring and building upon the linguistic and cultural diversity of their teacher candidates.
Mission Statement
Within the context of the University's mission, the mission of the COEHD Teacher Preparation Program is to prepare teacher leaders who are knowledgeable and creative thinkers, are pedagogically competent, who value diversity, are reflective decision-makers, and who are committed to working for a just and equitable world for all children. Faculty, staff, university supervisors, cooperating teachers, and teacher candidates endeavor to accomplish this in an environment where the values of the mission statement are modeled, practiced, and developed through authentic experiences in the classroom and beyond, and where the integration of these values in both personal and professional life is solidified through a lifelong commitment to the teaching profession.
Candidate Diversity
75% students of color (Black, Native American, Hispanic, Asian, Pacific Islander, and other)
Faculty Diversity
40% faculty of color (Black, Native American, Hispanic, Asian, Pacific Islander, and other)
Curriculum/Course Sequence
General education courses: University required courses and major coursework

1. Block One: Assessment, Diversity, and Methods Courses

2. Block Two: Assessment, Diversity, and Methods Courses

3. Field Observations and Student Teaching

Appendix D: Classroom observation notes

Course:

Time:

Date:

Professor:

Focus for today's session:

Sketch of classroom:

Open-notes:

Appendix E: Professor Log

Professor: Number of students:

Course:

Date:

Directions: At the end of each class session please take the time to complete the following professor log. To ensure confidentiality please be sure to complete this document in private. In order to record an accurate account of instruction, be sure to complete the log before the end of the day.

Briefly describe the focus of today's instruction by noting the beginning, middle, and end of today's session:

Please check all texts/media used during today's session below

Text/Medium focus:	Title	Major Focus	Minor Focus	Touched Briefly	Didn't Use
Article					
Book					
Excerpt					
Video					
Other					

Please check all pedagogical tools that you used during today's session below

Pedagogical Approaches	Focus of Instruction	Touched on Briefly	NA
Microteaching			
Field Experiences			
Service Learning/Community Service			
Computer Simulations			
Case Studies			

Story telling			
Cooperative Learning			
Inquiry based Learning			
Other:			

Please indicate any formal or in-class assignments that you collected in today's session

Assignments/ Methods of Assessment	Title/Description		
Journal Writing /Reflective essays			
Personal Biographies			
Portfolios			
Action Research Projects			
Other:			

Please attach any handouts or materials provided to students during today's session

Session Follow-up

1) How useful do you think today's session was?

1	2	3	4
Not at all useful	somewhat useful	useful	very useful

2) How relevant was today's session to the personal (i.e., how you see yourself as a person)/ cultural (i.e., your culture/race/ethnic identity)/ social experiences (i.e., your current lived experiences as a social being) of your teacher candidates?

1	2	3	4
Not at all relevant	somewhat relevant	relevant	very relevant

3) Did you present content or material from various cultural perspectives? Yes or no

If you answered yes, please briefly describe the content and material you exposed teacher candidates to.

4) Of the content, material, and/or classroom activity that you introduced in today's session, which medium and/or exercise do you think the teacher candidates found the most intriguing? Please explain why.

5) Did you feel an affinity with (i.e., closeness to) your teacher candidates in today's session:

Please circle one of the following: yes or no

Please explain why or why not.

6) Do you think that you affirmed teacher candidates' identities in today's session?

Please circle one of the following: yes or no

Please explain your answer below

7) Do you think any portion of today's session caused your teacher candidates to view their lives or worldview in a new way?

Please circle the following: yes or no

Please explain below.

Appendix F: Student log

Student: Course:

Date: Professor:

Directions: At the end of each class session please take the time to complete the following student log. To ensure confidentiality please be sure to complete this document in private. In order to record an accurate account of instruction, be sure complete the log before the end of the day.

Briefly describe the focus of today's instruction:

Please check all texts/mediums used in today's session below

Text/Medium focus:	Title	Major Focus	Minor Focus	Touched briefly	Didn't use
Article					
Book					
Excerpt					
Video					
Other					

Please check all in-class activities that you engaged in during today's session below

In-class activities	A focus of instruction	Touched on briefly	NA
Microteaching			
Engage in Field experiences			
Service learning/community service			
Work on Computer simulations			
Read Case studies			

Story telling			
Cooperative learning			
Inquiry based learning			
Other:			

Please indicate any formal or in-class assignments that you collected in today's session

Assignments	Title/Description		
Journal writing /reflective essays			
Personal biographies			
Portfolios			
Action research projects			
Other:			

Session Follow-up

1) How useful did you find today's session?

1	2	3	4
not at all useful	somewhat useful	useful	very useful

Comment:

2) How relevant was today's session to your personal (i.e., how you see yourself as a person) /cultural (i.e., your culture/race/ethnic identity)/social experiences (i.e., your current lived experiences as a social being)?

1	2	3	4
not at all relevant	somewhat relevant	relevant	very relevant

Comment:

3) Were you presented content or material from various cultural perspectives? Yes or No

If you answered yes, please briefly describe the content and material that you were exposed to below:

4) Which content, material, and / or classroom activity, if any, did you find most intriguing in today's session?

□ I did not find any content, material, and / or classroom activity. Please explain below

□ I found the following content, material, and / or classroom activity intriguing. Please explain below.

5) Did you feel an affinity with (i.e., closeness to) other students of color in today's session: Yes or No

Please explain why or why not

6) Did you feel affirmed as a student in today's session? Yes or No

Please explain your answer below

7) Did any portion of today's session cause you to view your life or the world in a new way? Yes or No

Please explain below.

Appendix G: Faculty interview

(Pre-Course Interview)

1. Can you give an overview of the course you are planning to teach?

2. What are the objectives of the course? What instructional tools do you employ? Why?

3. Can you describe the planning process you went through for developing this course?

4. What do you hope students learn from this course? How will you know if they learned what you hope? l

5. What does culturally responsive pedagogy mean to you? What role does it play in the teaching of this course? What does power mean to you? What role does it play in teaching this course?

6. How do you plan and implement curriculum and instruction for teacher candidates of color in this course?

7. What are your views on the purpose of teaching in higher education? What are your views on the purpose of knowledge and learning?

(Post-Course Interview)

1. Did you meet the objectives of the course you taught this semester? What instructional tools worked best? What was least effective?

2. What do you think the students learned from this course? How do you know?

3. How did you address the diversity of teacher candidates in your course?

4. What challenges did you experience when attempting to address the diversity of teacher candidates in your course?

5. What role did culturally responsive pedagogy play in the teaching of this course?

6. What types of professional development have you received to address teacher candidate diversity?

7. What would you do differently the next time you teach this course?

Appendix H: Teacher Candidate Interview

Pre-Course Interview Questions

1. Why did you sign up for this course?

2. What do you hope to learn from this course?

3. What have your experiences with curriculum and instruction been in teacher education program?

4. What course has been most useful? Why?

5. What professor have you enjoyed the most in the program? Why? What instructional tools were most helpful for you?

6. Why did you decide to teach?

Post-Course Interview Questions

1. Did you learn what you hoped to learn? How do you know?

2. What did the professor do that helped you learn the content in the course?

3. How useful did you find the curriculum and instruction you received in this course?

3. Which session(s) were most useful for you? Why? Which class sessions were least useful? Why?

4. What parts of the course were most challenging for you? Why?

5. How were issue of race, culture and language addressed in your coursework? What approaches and/or content did you find most meaningful? Why?

6. How did the professor, if at all, address your racial/ethnic, cultural, and/or linguistic background over the course of the semester? Did you find these practices useful? Why or why not?

Appendix I: Candidate of Color Focus Group

1. Why did you apply to the School of Education at this university? What influenced your decision to attend?

2. How would you describe your experiences with faculty members in the School of Education? Are their faculty members that you've been able to establish relationships with? If so, how were you able to establish the relationship?

3. How would you describe your coursework experiences? Were there any courses that stood out to you? What were they and why?

4. How does the university address issues of diversity as it relates to student body, faculty, and pedagogical practices?

5. How diverse do you consider the student body in the School of Education? University at large?

6. How diverse is the faculty? In what ways do faculty members address diversity in coursework, learning environment, and overall course experience?

7. If you have already taken the Basic Skills Exam (certification exam), how did you prepare for it? What supports did the School of Education provide?

8. Have you had opportunities to interact with a diverse group of pre-service teachers? faculty? administration?

9. What role, if any, do you think culture, ethnicity, and race play in your learning experiences at the university?

10. Have you heard of the term culturally responsive teaching? What does it mean to you?

11. Have any of you taken a multicultural education course in your program? If so, please describe the experience.

12. If there is one thing that you would change about your teacher preparation experience, what would it be?

13. Do you plan on completing your degree at this university? Why or why not?

14. Where would you ideally like to teach when you finish your degree? Why?

Appendix J: Dean Interview

1. What is the racial/ethnic make-up of the teacher candidate population in the teacher education program?

2. What is the racial/ethnic make-up of faculty in your program? Are there any policies/institutional practices in place to ensure that you have diverse faculty in your departments?

3. Can you describe the admission criteria for your program? Please explain the rationale for these criteria as well.

4. What is the mission of the teacher education program?

5. What does culturally responsive pedagogy mean to you? What role does it play in your teacher education program?

6. What are your views on teaching, learning, and knowledge?

7. How would you describe the students that enter your program? What strengths and weaknesses do they have?

8. What type of faculty do you recruit to this program? What do you look for in a high quality faculty member?

9. What part do you believe teacher education programs play nationwide in school reform?

10. Are there any programs/organizations aimed at addressing diversity in the teacher education program?

Appendix K: Operational Characteristics of Culturally Responsive Pedagogy for Research Instruments

Socio-cultural Consciousness

Over the past decade numerous scholars have addressed the need for raising awareness among pre-service and in-service teachers about the sociopolitical context that frames the lives of students (Villegas & Lucas, 2002; Gay 2000; Ladson-Billings, 2001) According to Villegas & Lucas (2002), the ability of a pre-service teacher to gain socio-cultural consciousness involves "the awareness that one's life experiences are not universal but is profoundly shaped and mediated by a variety of factors, chief among them race/ethnicity, social class, and gender" (p. 27). In other words, the development of socio-cultural consciousness in pre-service and in-service teachers is facilitated as they discover how differentials of power can be seen through lenses of social class, race/ethnicity, language, gender, and sexual orientation. Similarly, an instructor that exhibits socio-cultural consciousness would be acutely aware of these power differentials among the pre-service teachers that they teach. Furthermore, they would address issues of difference and subjugation by exposing them to socio-cultural/political conscious raising literature that allows them to understand the complexities of oppression and how it functions in their lived realities on a daily basis.

Socio-cultural consciousness: Classroom observations/Teacher and student logs
Explicitly talking to students about how differentials of power can be seen through lenses of social class, race/ethnicity, language, gender, and sexual orientation. *Sample statement in class reflecting socio-cultural consciousness:* "I expect all students in this class to work hard and be successful. Everyone will succeed with hard work and perseverance no matter where you come from, the color of your skin, sexuality, or any other ism that is used to oppress. Everyone will work to ensure the success of each other."
High
Incorporates socio-cultural knowledge that is relevant to student experiences *throughout the session* (i.e., share statistics about the socioeconomic makeup of the diverse communities they are in) Provides an *in-depth overview* of content/subject matter from various cultural perspectives (i.e., shares with students and/or incorporates media that acknowledges the differences that emerge across race, class, culture, gender, and sexuality) Students have an *ample opportunity* to explore socio-cultural conscious raising literature which is essential in allowing them to understand the complexities of oppression and how it functions in their lived realities on a daily

basis
Medium Incorporates *some* socio-cultural knowledge that is relevant to student experiences (i.e., share information with class about the socioeconomic statistics of the diverse communities they are in) Provides a *general* overview of content/subject matter from various cultural perspectives (i.e., shares with students and / or incorporates mediums that acknowledges the differences that across race, class, culture, gender, and sexuality) Students have an *limited opportunity* to explore socio-cultural conscious raising literature which is essential in allowing them to understand the complexities of oppression and how it functions their lived realities on a daily basis
Lo Incorporates *little to no* socio-cultural knowledge that is relevant to student experiences (i.e., share information with class about the socioeconomic statistics of the diverse communities they in) *Does not provide* overview of content/subject matter from various cultural perspectives (i.e., shares with students and / or incorporates mediums that acknowledges the differences that emerge across race, class, culture, gender, and sexuality) Students have *no opportunity* to explore socio-cultural conscious raising literature which is essential in allowing them to understand the complexities of oppression and how it functions in their lived realities on a daily basis

Socio-cultural Consciousness: Surveys Interviews and Focus Groups
Explicitly comments about how differentials of power can be seen through lenses of social class, race/ethnicity, language, gender, and sexual orientation. *Sample response made by teacher*: "I recognize the challenges that can sometimes confront candidates of color such as_____ (i.e., K-12 school systems have failed potential candidates of color; difficulty tapping academically well-prepared candidates of color; increase in standards and competency testing; declining financial aid in postsecondary institutions) and try to give them the curriculum, instruction, and resources they need to be successful"
High Worldview: *Heightened awareness* (again change bold key terms to italics) that there are multiple perspectives on

the world and that a person's worldview reflects his/her location in the social order relative to such factors as class, race/ethnicity, and gender; clear insight into one's perspective and how it has been shaped by one's biography (Villegas & Lucas, 2002)

Power Differential: *Profound understanding* that power is differentially distributed in society and that social institutions including the educational system, are typically organized to advantage the more powerful; *critical of existing inequalities* (Villegas & Lucas, 2002)

Incorporates socio-cultural knowledge that is relevant to student experiences *throughout the session* (i.e., share information with class about the socioeconomic statistics of the diverse communities they in)

Provides an *in-depth* overview of content/subject matter from various cultural perspectives (i.e., shares with students and/or incorporates mediums that acknowledges the differences that emerge across race, class, culture, gender, and sexuality)

Students have an *ample opportunity* to explore socio-cultural conscious raising literature which is essential in allowing them to understand the complexities of oppression and how it functions in their lived realities on a daily basis

Medium

Worldview: *Some awareness* that there are multiple perspectives on the world and that a person's worldview reflects his/her location in the social order relative to such factors as class, race/ethnicity, and gender; *but limited insight* into one's own perspective and how it has been shaped by one's biography (Villegas & Lucas, 2002)

Power Differential: *A general understanding* that power is differentially distributed in society and that social institutions including the educational system, are typically organized to advantage the more powerful; *not very critical of existing inequalities* (Villegas & Lucas, 2002)

Incorporates socio-cultural *some* knowledge that is relevant to student experiences (i.e., share information with class about the socioeconomic statistics of the diverse communities they in)

Provides an *general overview* of content/subject matter from various cultural perspectives (i.e., shares with students and / or incorporates mediums that acknowledges the differences that across race, class, culture, gender, and sexuality)

Students have an *limited opportunity* to explore socio-cultural conscious raising literature which is essential in allowing them to understand the complexities of oppression and how it functions their lived realities on a daily basis

Lo
Worldview: *Unreflective way of thinking* that takes one's worldview as universal; lack of awareness that one's experiences in life, as mediated by factors such as social class, race/ethnicity, and gender, influence how one comes to see the world (Villegas & Lucas, 2002) Power Differential: *Unaware of power differentials* in society and how existing differences in power are structured into the standard practices of the various institutions-including the education system; uncritical belief in the neutrality of school practices; unquestioned adherences to a meritocratic view of American society, which supports justification of existing inequalities (Villegas & Lucas, 2002) Incorporates *little to no* socio-cultural knowledge that is relevant to student experiences (i.e., share information with class about the socioeconomic statistics of the diverse communities they in) *Does not provide* overview of content/subject matter from various cultural perspectives (i.e., shares with students and / or incorporates mediums that acknowledges the differences that emerge across race, class, culture, gender, and sexuality) Students have *no opportunity* to explore socio-cultural conscious raising literature which is essential in allowing them to understand the complexities of oppression and how it functions in their lived realities on a daily basis

Research Instruments	**Questions Related to Socio-cultural Consciousness**
Student Log	2. How relevant was today's session to your personal, cultural and social experiences? 3. Were you presented content or material from various cultural perspectives? 4. Which content, material, and / or classroom activity, if any, did you find most intriguing in today's session?
Faculty Survey	4. How often do you make connections between coursework and pre-service teachers of color prior knowledge and/or background and experience? 6. How often do you incorporate socio-political knowledge that is

	relevant to pre-service teachers of color experiences? 7. What portion of materials and mediums used in your course reflect the cultural experiences and/or heritage of pre-service teachers of color? 8. What degree of impact do you think societal inequities make on the educational opportunities of the students that you each? 11. How would you describe your experiences teaching pre-service teachers of color?
Candidate of Color Survey	4. How often do your professors in the teacher education program make connections between coursework and your prior knowledge and/or background and experience? 5. How important is it that professors make connections between your coursework and prior knowledge and / or background and experience? 6. How often do your professors build your cultural knowledge and experiences during their instruction? 7. How important is it that professors build on your cultural knowledge and experiences during their instruction? 8. How often do your professors incorporate socio-political knowledge that is relevant to your experiences? 9. How important is it that professors incorporate socio-political knowledge that is relevant to your experiences? 10. What portion of materials and media used in the courses reflect your cultural experiences and/or heritage? 11. How important is it that the materials and media used in the courses reflect your cultural experiences and / or heritage?
Administration Survey	1. How would you rate the School of Education's efforst to affirm diversity as it relates to the recruitment, retention, and graduation of candidates of color? 2. What themes have emerged from your work with teachers of color

	within the School of Education? 8) How important do you think it is for faculty members to learn teacher candidates' cultural backgrounds and the communities they come from?
Faculty Interview	5. What does culturally responsive pedagogy mean to you? What role does it play in the teaching of this course? What does power mean to you? What role does it play in teaching this course?
Candidate of Color Interview	N/A Note: more specific questions related to the observations and teacher/student logs will be asked
Candidate of Color Focus Group	4. How does the university address issues of diversity as it relates to student body, faculty, and pedagogical practices? 7. If you have already taken the Basic Skills Exam, how did you prepare for it? What supports did the School of Education provide? 9. What role, if any, do you think culture, ethnicity, and race play in your learning experiences at the university?

Developing an affirming attitude towards students from diverse backgrounds

Teacher educators that teach in culturally responsive ways recognize the importance of developing an affirming attitude towards from diverse backgrounds. Nieto (2004) asserts that affirming diversity "…implies that cultural, linguistic, and other differences can and should be accepted, respected, and used as a basis for learning and teaching. Rather than maladies to be cured or problems to be confronted, differences are a necessary starting point for learning and teaching, and they can enrich the experiences of students and teachers" (p. 390).

Acknowledging the diversity of perspectives in society enables teacher educators to use different lenses to view the dominant or mainstream culture, the cultures of non-dominant groups, and students who depart from the dominant cultural norms (Villegas & Lucas, 2002). As Gay (2000) states "Teachers need to begin the process of becoming more caring and culturally competent by acquiring a knowledge base about ethnic and cultural diversity in education. This can be derived from the rich bodies of social science, educational, and literary scholarship on ethnic groups' histories, heritages, cultures and contributions." (p. 70)

Affirming attitudes: Classroom Observations/Teacher and Student Logs
Sample statement made teacher: As educators we must be concerned about preparing our students to be successful in a multilingual global society. We will read articles and texts that present knowledge from multiple cultural and linguistic perspectives so you understand the value of affirming diversity in your classrooms.
Hi *Expresses a commitment in action* to valuing all forms of knowledge, which in turn means valuing the diversity of voices within the classroom *Intentionally creates instructional experiences* that provide an opportunity for students to feel cultural closeness with one another *Consistently uses affirming attitude* when referring to students of color experiences
Medium *Sometimes expresses a commitment in action* to valuing all forms of knowledge, which in turn means, valuing the diversity of voices within the classroom *Sometimes* creates instructional experiences that provide an opportunity for students to feel cultural closeness with one another *Sometimes* uses affirming attitude when referring to students of color experiences

Does not express a commitment in action to valuing all forms of knowledge, which in turn means, valuing the diversity of voices within the classroom

Does not creates instructional experiences that provide an opportunity for students to feel cultural closeness with one another

Does not use an affirming attitude when referring to students of color experiences

Affirming Attitudes: Surveys, Interviews), and Focus Groups

Sample statement made teacher: As educators we must be concerned about preparing our students to be successful in a multilingual global society. We will read articles and texts that present knowledge from multiple socio-cultural, historical, and political perspectives so you understand the importance of affirming diversity in your classrooms.

Hi

Attitude toward the dominant culture*:* The culture of the white middle class is valid, as are the cultures of other groups. The greater status of this *dominant culture derives from the power of the white middle class, not from an inherent superiority* (Villegas & Lucas, 2002)

Attitude toward cultural diversity: *Ways of thinking, talking, and behaving that differ* from the dominant cultural norm *are valid* (not inherently inferior or deficient). *Cultural differences are to be respected and affirmed* (Villegas & Lucas, 2002)

Attitude toward culturally different students: *All students*-not just those who conform to the dominant cultural norms-*have experiences, knowledge, and skills* that can be used as resources to help them learn even more (Villegas & Lucas, 2002)

Expresses a commitment in action to valuing all forms of knowledge, which in turn means, valuing the diversity of voices within the classroom

Intentionally creates instructional experiences that provide an opportunity for students to feel cultural closeness with one another

Consistently uses affirming attitude when referring to students of color experiences

Medium

Attitude toward the dominant culture: The culture of the white middle class is valid, as are the cultures of other groups. However, believes *that in some ways* the white middle class more superior to other cultures (Villegas &

Lucas, 2002) Attitude toward cultural diversity: Ways of thinking, talking, and behaving that differ from the dominant cultural norm are valid (not inherently inferior or deficient) *but believes that not all* cultural differences can be respected and affirmed (Villegas & Lucas, 2002) Attitude toward culturally different students: *Believes some* students have experiences, knowledge, and skills that can be used as resources to help them learn even more (Villegas & Lucas, 2002) *Sometimes expresses a commitment in action* to valuing all forms of knowledge, which in turn means, valuing the diversity of voices within the classroom *Sometimes* creates instructional experiences that provide an opportunity for students to feel cultural closeness with one another *Sometimes* uses affirming attitude when referring to students of color experiences
Lo Attitude toward the dominant culture*: Believes that the culture* (e.g., ways of thinking, talking, behaving) of the white middle class is inherently superior and, therefore, the legitimate standard for U.S. society and its institutions (Villegas & Lucas, 2002) Attitude toward cultural diversity: *Ways of thinking, talking, and behaving* that differ from the dominant cultural norms *are inherently inferior*. Cultural differences are problems (Villegas & Lucas, 2002) Attitude toward culturally different students: Students who *don't conform* to the dominant culture *are "deficient" and in need of "fixing."* Emphasis is placed on what students are lacking (Villegas & Lucas, 2002) *Does not express a commitment in action* to valuing all forms of knowledge, which in turn means, valuing the diversity of voices within the classroom (i.e., incorporates materials/ perspectives of marginalized groups) *Does not* creates instructional experiences that provide an opportunity for students to feel cultural closeness with one another *Does not use an* affirming attitude when referring to students of color experiences

Research Instruments	**Questions for Affirming Attitude towards Diversity**
Student Log	3. Were you presented content or material from various cultural perspectives?

	4. Which content, material, and/or classroom activity, if any, did you find most intriguing in today's session? 5. Did you feel cultural closeness with your peers in today's session? 6. Did you feel affirmed as a student in today's session?
Faculty Survey	5. How often do you build upon pre-service teachers' of color cultural knowledge and experiences during your instruction? 6. How often do you incorporate socio-political knowledge that is relevant to pre-service teachers of color experiences? 7. What portion of materials and media used in your course reflect the cultural experiences and/or heritage of pre-service teachers of color? 9. How often do pre-service teachers of color participate in class discussions? 10. How often are students in your class given an opportunity to interact with students from diverse backgrounds? 12. In what ways do you attempt to affirm the diversity of student backgrounds in your classroom? 13. How, if at all, do teachers' cultural backgrounds impact your pedagogical practices?
Candidate of Color Survey	6. How often do your professors in the teacher education program build your cultural knowledge and experiences during their instruction? 7. How important is it that professors build on your cultural knowledge and experiences during their instruction? 8. How often do your professors incorporate socio-political knowledge that is relevant to your experiences? 9. How important is it that professors in the teacher education program incorporate socio-political knowledge that is relevant to your experiences? 12. How often do you participate in class discussion?

	13. How often do you interact with students from diverse backgrounds? 15. How often do you work with teacher candidates from a similar racial background? 16. How often do you work with teacher candidates from differing racial backgrounds? 17. In what ways, if at all, have your professors attempted to affirm the diversity of student backgrounds in your classroom?
Administration Survey	1. How would you rate the School of Education's efforst to affirm diversity as it relates to the recruitment, retention, and graduation of candidates of color from the program? 2. How would you rate the School of Education's ability to recruit diverse faculty members? 4. What programs are available within the School of Education to increase the diversity of teacher candidates in the program? 5. What themes have emerged from your work with teachers of color within the School of Education? 7. How, if at all, are faculty encouraged to plan and implement curriculum and instruction for teacher candidates of color? 8) How important do you think it is for faculty members to learn teacher candidates' cultural backgrounds and the communities they come from?
Faculty Interview	10. How did you address the diversity of teacher candidates in your course?
Candidate of Color Interview	NA **Note:** more specific questions related to the observations and faculty/student logs will be asked
Candidate of Color Focus Group	4. How does the university address issues of diversity as it relates to student body, faculty, and pedagogical practices?

	5. How diverse do you consider the student body in the School of Education? University at large? 6. How diverse is the faculty? In what ways do faculty members address diversity in coursework, learning environment, and overall course experience? 8. Have you had opportunities to interact with a diverse group of pre-service teachers? faculty? administration? 11. Have any of you taken a multicultural education course in your program? If so, please describe the experience

Acting as Agents of Change

The important role that teacher educators play in assisting pre-service and in-service teachers with gaining socio-cultural competence as well as developing an affirming attitude towards diverse learners is critically linked to their commitment to act as agents of change. Once teacher educators come to terms with the nature of socio-cultural context in which candidates of color are more likely than Whites to lack cultural affirmation from their teachers, they must begin to grapple with the idea of teaching for social justice. Cochran-Smith (2004) argued that "terms such as "teaching and teacher education for social justice," "social change," and "social responsibility" have generally been used to emphasize that although teachers cannot substitute for social movements aimed at the transformation of society's fundamental inequities, their work has the potential to contribute to those movements in significant ways" (p. 65). By actively working for greater equity in education, teacher educators can increase access to quality learning experiences and simultaneously challenge the prevailing perception that differences among students are problems rather than resources. To act as agents of change, teacher educators must not only develop the commitment and skills characterized by socio-cultural consciousness and an affirming attitude towards diverse groups of students, but cultivate a vision of what such practices entail. In constructive ways, teacher educators must implore practices that nurture passion and idealism as well as a realistic understanding of obstacles of change by encouraging candidates of color to explore schools and systems that practice equity as well as develop skills for collective action and collaboration (Villegas &Lucas, 2002).

Agents of Change: Classroom Observations and Teacher/Student Logs
To act as agents of change teachers must not only develop the commitment and skills characterized by socio-cultural consciousness and an affirming attitude towards diverse groups of pre-service teachers, but cultivate a vision of what such practices entail. *Sample statement made teacher*: As educators we must see our pedagogical efforts as yoked with a commitment to fight social inequality. We must understand that our decisions have consequences on the quality of life outcomes for the students we teach. We cannot be neutral in our efforts to teach in an urban school system that has historical failed students of color at an alarming rate.
Hi *Provides several strong models* of change agents that are culturally relevant to candidates experiences *Encourages students to do what has not been done* by exposing students to new possibilities for their future.

Discuss with students the *notion of change agency and the implications* it has for their lives. This includes *challenging* students to change their current circumstances, if necessary, and giving them the tools and resources to do so

Medium

Provides some models of change agents that are culturally relevant to candidates' experiences

Encourages students be *successful by maintaining the status quo*

Discuss with students the *notion of change agency with students but short of* giving them the tools and resources to do so to be change agents

Lo

Provides no models of change agents that are culturally relevant to candidates experiences

Does not offer students encouragement about new possibilities in the future

Does not discuss the idea of being a change agent with students

Agents of Change: Surveys, Interviews and Focus Groups

Sample statement made teacher: As educators we must see our pedagogical efforts as yoked with a commitment to fight social inequality. We must understand that our decisions have consequences on the quality of life outcomes for the students we teach. We cannot be neutral in our efforts to teach in an urban school system that has historical failed students of color at an alarming rate.

Hi

View of schools: Schools are intricately connected to society and typically reproduce existing social inequalities by privileging the culture and interests of the dominant groups. However, they have the potential to serve as sites for social transformation (Villegas & Lucas, 2002)

View of teaching and teachers: Teaching involves much more than applying instructional methods. It is essentially a political and ethical activity. Teachers are participants in a larger struggle to promote equity in society. They must develop a personal vision of why they are teachers and what is important in education and in the larger society. As agents of change, they assume responsibility for identifying and interrupting inequitable school practices. Their actions are never neutral; they either support or challenge the existing social order (Villegas & Lucas, 2002)

Provides several strong models of change agents that are culturally relevant to candidates experiences

Encourages students to do what has not been done by exposing students to new possibilities for their future.

Discuss with students the *notion of change agency and the implications* it has for their lives. This includes *challenging* students to change their current circumstance, if necessary, and giving them the tools and resources to do so.

Medium

View of schools: Schools are intricately connected to society and typically reproduce existing social inequalities by privileging the culture and interests of the dominant groups. However, schools are not seen as sites for social transformation (Villegas & Lucas, 2002)

View of teaching and teachers: Teaching involves much more than applying instructional methods because teachers are participants in a larger struggle to promote equity in society. However, they develop a personal vision that does not assume responsibility for identifying and interrupting inequitable school practices because they see their actions are pre-determined by institutional policies (Villegas & Lucas, 2002)

Provides some models of change agents that are culturally relevant to candidates experiences

Encourages students be *successful by maintaining the status quo*.

Discuss with students the *notion of change agency with students but to short of* giving them the tools and resources to do so to be change agents.

Lo

View of Schools: Schools are neutral settings that function separately from the struggle for power in society and are not affected by this struggle. They provide all students with an equal opportunity to prove their merit (Villegas &Lucas, 2002)

View of teaching and teachers:

Teaching is principally a technical activity that involves the application of clearly defined instructional procedures or methods. Standard school practices are accepted uncritically. There is no need for teachers to develop a personal vision. The role of teachers is to impart to students the knowledge and skills that are packaged in the school curriculum. Teachers should strive to be "objective" in their words and deeds (Villegas &Lucas, 2002)

Provides no models of change agents that are culturally relevant to candidates experiences

Does not offer students encouragement about new possibilities in the future.

Does not discuss the idea of being a change agent with students.

Research Instruments	**Questions for Acting as Agents of Change**
Student Log	4. Which content, material, and/or classroom activity, if any, did you find most intriguing in today's session? 7. Did any portion of today's session cause you to view your life or the world in a new way?
Faculty Survey	7. What portion of materials and mediums used in your course reflect the cultural experiences and/or heritage of pre-service teachers of color? 8. What degree of impact do you think societal inequities make on the educational opportunities of the students that you each? 11. How would you describe your experiences teaching pre-service teachers of color? 15. In what ways do you receive support from the faculty and staff in the school of education to teach in culturally responsive ways to pre-service teachers of color? What about from the institution as a whole?
Candidate of Color Survey	10. What portion of materials and mediums used in the courses you've taken in the teacher education program reflect your cultural experiences and / or heritage? 11. How important is it that the materials and mediums used in the courses you've taken in the teacher education program reflect your cultural experiences and / or heritage?
Administration Survey	2. How would you rate the School of Education's ability to recruit diverse faculty members? 4. What programs are available within the School of Education to increase the diversity of teacher candidates in the program?
Faculty Interview	4. What do you hope students learn from this course? How will you know that they learned what you hope learn? 7. What are your views of teaching and schooling in teaching in higher

	education? What are your views on knowledge and learning?
Candidate of color Interview	8. Which session(s) were most useful for you? Why? Which class sessions were least useful? Why?
Candidate of Color Focus Group	2. How would you describe your experiences with faculty members in the School of Education? Are their faculty members that you've been able to establish relationships with? If so, how were you able to establish the relationship? 7. If you have already taken the Basic Skills Exam, how did you prepare for it? What supports did the school of education provide?

Learning about Students and their Communities

Central to the notion of culturally responsive teaching is that teachers must take time to learn about their students' lives outside of school, the communities in which they live, their perceptions of school, and their connections to school knowledge (Banks, 2003; Delpit, 2006; Gay 2000 Moll & Arnot-Hopffer, 2005; Nieto, 2004; Villegas & Lucas, 2002). Banks (2007) argues that "By learning which particular communities of practice a student has had access to, and the kinds of participation in those communities that a student has engaged in, a teacher can come to understand the personal culture of each student—to see each student as "cultural without stereotyping the student simplistically as 'Anglo' or 'African-American,' as 'lower class' or 'upper middle class,' as 'boy' or 'girl' (p. 49). In this sense, it is imperative that teacher educators engage in the practice of learning about their students which represents a fundamental aspect of what culturally responsive teaching requires.

Learning about Students and Their Communities: Classroom Observations and Teacher/Student logs
Sample description of instructor: Instructors create opportunities where students learn from and with one another in a manner that values the knowledge and experiences of all teacher candidates. For example, in a survey course on teaching, an instructor might ask candidates to write about their experiences in schooling and work in partnerships to share their experiences.
Hi Incorporates *numerous italicize* structures and / or opportunities (i.e., through class discussions or writing assignments) to discover students' perceptions of school knowledge and belief in the potential of schooling to improve their lives in the future (Villegas & Lucas, 2002) *Consistently* provides instructional opportunities/experiences which allow the him or her the opportunity to become more knowledgeable about student's cultural, family, and community backgrounds Provides *consistently* opportunities for students to interact with students, communities, and/or cultures that are different to students cultural backgrounds
Medium Incorporates *some* structures and / or opportunities to discover students' perceptions of school knowledge and belief in the potential of schooling to improve their lives in the future (Villegas & Lucas, 2002) Provides *some* instructional opportunities/experiences which allow the him or her the opportunity to become more knowledgeable about student's cultural, family, and community backgrounds

Provides *some* opportunities for students to interact with students, communities, and/or cultures that are different to students cultural backgrounds

Lo

Incorporates *no* structures and / or opportunities to discover students' perceptions of school knowledge and belief in the potential of schooling to improve their lives in the future (Villegas & Lucas, 2002)

Provides *no* instructional opportunities/experiences which allow the him or her the opportunity to become more knowledgeable about students' cultural, family, and community backgrounds

Provides *no* opportunities for students to interact with students, communities, and / or cultures that are different to students cultural backgrounds

Learning about Students and their Communities: Surveys, Interviews and Focus Groups

Sample description of instructor: Instructors create opportunities where students learn from and with one another in a manner that values the knowledge and experiences of all teacher candidates. For example, in a survey course on teaching, an instructor might ask candidates to write about their experiences in schooling and work in partnerships to share their experiences. Within the groups they would note common themes and differences, and later interrogate racial/ethnic/cultural/ social components that may provide insight on similarities and differences. Instructors see views and experiences of students as central to the discourse of the class.

Hi

Incorporates *numerous* structures and / or opportunities (i.e., through class discussions or writing assignments) to discover students' perceptions of school knowledge and belief in the potential of schooling to improve their lives in the future (Villegas & Lucas, 2002)

Provides *consistently* instructional opportunities/experiences which allow the him or her the opportunity to become more knowledgeable about student's cultural, family, and community backgrounds

Provides *consistently* opportunities for students to interact with students, communities, and / or cultures that are different to students cultural backgrounds

Medium

Incorporate *some* structures and / or opportunities (i.e., through class discussions or writing assignments) to discover students' perceptions of school knowledge and belief in the potential of schooling to improve their lives in the future

(Villegas & Lucas, 2002) Professor provides *some* instructional opportunities/experiences which allow the him or her the opportunity to become more knowledgeable about student's cultural, family, and community backgrounds Provides *some* opportunities for students to interact with students, communities, and / or cultures that are different to students cultural backgrounds
Lo Incorporate *no* structures and/or opportunities (i.e., through class discussions or writing assignments) to discover students' perceptions of school knowledge and belief in the potential of schooling to improve their lives in the future (Villegas & Lucas, 2002) Professor provides *no* instructional opportunities/experiences which allow the him or her the opportunity to become more knowledgeable about student's cultural, family, and community backgrounds Provides *no* opportunities for students to interact with students, communities, and / or cultures that are different to students cultural backgrounds

Research Instruments	**Questions for Learning about Students and Their Communities**
Student Log	N/A
Faculty Survey	4. How often do you make connections between coursework and pre-service teachers of color prior knowledge and/or background and experience? 16. What do you know about your students and the communities in which they live and / or come from? How does, if at all, this impact your teaching of your students?
Candidate of Color Survey	4. How often do your professors in the teacher education program make connections between coursework and your prior knowledge and / or background and experience? 5. How important is it that professors make connections between your coursework and prior knowledge and/or background and experience? 6. How often do your professors build your cultural knowledge and

	experiences during their instruction? 7. How important is it that professors build on your cultural knowledge and experiences during their instruction?
Administration Survey	8. How important do you think it is for faculty members to learn teacher candidates' cultural backgrounds and the communities they come from?
Faculty Interview	**N/A**
Candidate of Color Interview	**N/A**
Candidate of Color Focus group	**N/A**

Constructivists' Foundations: Curriculum and Instruction

As can clearly be seen in the explanation of the previous four components of culturally responsive teaching, students are not blank slates for knowledge to be transcribed upon; rather, they are beings that come with culturally specific practices for experiencing life. Much of the literature that examines culturally specific practices in classrooms uses the theoretical framework of Vygotsky which focuses on the role social interaction plays in learning. Specifically, his coining of the term zone of proximal development is important for scholars and educators interested in the role of culturally responsive practices in curriculum and instruction (Bransford, Brown, & Cocking, 2000). Indeed, developing a constructive approach that builds upon the cultural heritage and strengths of students, by acknowledging their active role in learning and building bridges between their pre-existing knowledge and experience and curricular content, is one of the most important aspects of culturally responsive pedagogy. Teacher educators must provide opportunities for future teachers to have a sense of what constructivist approaches look like in practice as well as develop the skill to incorporate these approaches into their own teaching and learning.

Constructivist Foundations: Classroom Observations and Teacher/Student logs
Sample description of instructor practices: Incorporates instructional tools that scaffold student understanding of course content. For example, the teacher educator constructs teacher candidate understanding of read aloud instruction in a literacy methods course by having students do the following: 1) reflect on read alouds they enjoyed in the past as students; 2) identify characteristics of their read aloud experiences in partnerships; 3) link their prior experiences and knowledge to a class discussion on assigned research articles about read aloud instruction.
Hi *Constructivist views of teaching*: Supporting students in their attempts to make sense of new input by helping them build bridges between their prior knowledge and experiences and that input. Emphasis is on monitoring students' developing understanding of ideas. Teachers motivate students to learn by engaging them in purposeful activities, such as solving problems. Differences among students are acknowledged and treated as resources for learning. The complex nature of learning demands that teachers continuously adjust their plans of action. (Villegas & Lucas, 2002) Makes constant connections to students' prior knowledge, experiences, culture, and language Uses students' cultural knowledge in the planning and implementation of instruction

Medium

Constructivist views of teaching: *Offer some supports* to students in their attempts to make sense of new input by helping them build bridges between their prior knowledge and experiences and that input. Teachers motivate students to learn by engaging them in *some* purposeful activities, although often instructional activities appear less purposeful. At times differences among students are acknowledged and treated as resources for learning. *It is not* apparent that the *teacher is continuously* adjusting their plans based on student needs (Villegas & Lucas, 2002)

Makes *some* connections to students' prior knowledge, experiences, culture, and language

Lo

Constructivist views of teaching: Transmitting or delivering the content of the school curriculum to students. Emphasis is on "covering" the content of the school curriculum and testing students' recall. The uniform method of instruction involves presentation by teacher and practice by students until mastery is shown on tests. Differences among students are ignored or treated as deficiencies. Use of rewards and punishments to motivate students to learn (Villegas & Lucas, 2002)

Makes *no* connections to students' prior knowledge, experiences, culture, and language

Constructivist Foundation: Surveys, Interviews and Focus Groups

Hi

Constructivist views of teaching: Supporting students in their attempts to make sense of new input by helping them build bridges between their prior knowledge and experiences and that input. Emphasis is on monitoring students' developing understanding of ideas. Teachers motivate students to learn by engaging them in purposeful activities, such as solving problems. Differences among students are acknowledged and treated as resources for learning. The complex nature of learning demands that teachers continuously adjust their plans of action. (Villegas & Lucas, 2002)

Make constant connections to students prior knowledge, experiences, culture, and/or language; Uses of students cultural knowledge in the planning and implementation of instruction

Constructivist views of knowledge: Always filtered through knowers' frames of reference, which are influenced by their experiences in the world. Given the subjectivity involved in the act of knowing, knowledge-is necessarily a human construction. Knowledge is depicted as value-laden, partial, interpretive, and tentative (Villegas & Lucas,

2002)

Constructivist views of school knowledge: The meanings students give to the content of the school curriculum is based on their preexisting knowledge and experiences. Because the curriculum is believed to be value-laden and partial, teachers have the responsibility to help students understand the perspectives reflected in and excluded from it (Villegas & Lucas, 2002)

Constructivist views of school learning: An active process by which students give meaning to new input based on their preexisting knowledge and experience. While each student must construct his or her understanding of new ideas and experiences, the new conceptions originate in social interactions within a given learning community. Students are seen as builders or constructors of knowledge (Villegas & Lucas, 2002)

Medium

Constructivist views of teaching: Incorporates a combination of both constructivist and transmission approaches to teaching (Villegas & Lucas, 2002)

Constructivist views of knowledge: Wavers between presenting knowledge as a social construction and conceptualizing knowledge as objectivity and value-free (Villegas & Lucas, 2002)

Constructivist views of school knowledge: View the curriculum as value-laden and partial, but fail to take the time to help students understand the perspectives reflected in and excluded from it (Villegas & Lucas, 2002)

Constructivist views of school learning: Seen as an active and inactive process in which students have some opportunities to construct knowledge, and at other times candidates are seen as depositories for knowledge (Villegas & Lucas, 2002)

Lo

Constructivist views of teaching: Transmitting or delivering the content of the school curriculum to students. Emphasis is on "covering" the content of the school curriculum and testing students' recall. The uniform method of instruction involves presentation by teacher and practice by students until mastery is shown on tests. Differences among students are ignored or treated as deficiencies. Use of rewards and punishments to motivate students to learn (Villegas & Lucas, 2002)

Make no connections to students' prior knowledge, experiences, culture, and/or language.

Constructivist views of knowledge: A reality that exists independent of the knower and is waiting to be discovered. "Scientific" methods of discovery, which are considered neutral and objective, lead all knowers to the same

conclusions. Objectivity of methods is said to eliminate personal and collective bias. Knowledge is seen as discrete, fixed, and disinterested (Villegas & Lucas, 2002)

Constructivist views of school knowledge: Body of accepted facts, concepts, principles, and theories discovered by experts in the different disciplines and packaged into the school curriculum according to subject areas. The content of the curriculum is organized sequentially from basic facts and skills to more complex process and ideas. The curriculum is believed to be fixed, agreed upon, and neutral. Teachers and textbooks are the principle sources of information of students (Villegas & Lucas, 2002)

Constructivist views of school learning: A relatively passive act of receiving the content of the school curriculum; memorizing what teachers say and what textbooks report. Students are seen as empty receptacles into which knowledge is poured. The more knowledge a student retains, the more successful a learner he or she is perceived to be (Villegas & Lucas, 2002)

Research Instruments	**Questions for Constructivist foundations of teaching**
Student Log	N/A
Faculty survey	4. How often do you make connections between coursework and pre-service teachers of color prior knowledge and/or background and experience? 5. How often do you build upon pre-service teachers' of color cultural knowledge and experiences during your instruction? 6. How often do you incorporate socio-political knowledge that is relevant to pre-service teachers of color experiences? 7. What portion of materials and media used in your course reflect the cultural experiences and/or heritage of pre-service teachers of color? 13. How, if at all, do teachers' cultural backgrounds impact your pedagogical practices?
Candidate of Color Survey	4. How often do your professors in the teacher education program make connections between coursework and your prior knowledge and/or background and experience?

	5. How important is it that professors make connections between your coursework and prior knowledge and / or background and experience? 6. How often do your professors build your cultural knowledge and experiences during their instruction? 7. How important is it that professors build on your cultural knowledge and experiences? 8. How often do your professors incorporate socio-political knowledge that is relevant to your experiences? 9. How important is it that professors in the teacher education program incorporate socio-political knowledge that is relevant to your experiences? 10. What portion of materials and media used in the courses you've taken in the teacher education program reflect your cultural experiences and/or heritage? 11. How important is it that the materials and media used in the courses you've taken in the teacher education program reflect your cultural experiences and / or heritage?
Administration Survey	7. How, if at all, are faculty encouraged to plan and implement curriculum and instruction for teacher candidates of color?
Faculty Interview	1. Can you give an overview of the course you are planning to teach? 2. What are the objectives of the course? What instructional tools do you employ? Why? 3. Can you describe the planning process you went through for developing this course? 6. How do you plan and implement curriculum and instruction for teacher candidates of color in this course? 7. What are your views of teaching and schooling in teaching in higher education? What are your views on knowledge and learning?

	8. Did you meet the objectives of the course you taught this semester? What instructional tools worked best? What was least effective?
Candidate of Color Interview	3. What have your experiences with curriculum and instruction been in teacher education program? 4. What course has been most useful? Why? What instructional tools were most helpful for you? 7. How useful did you find the curriculum and instruction you received in this course?
Candidate of Color Focus group	3. How would you describe your coursework experiences? Were there any courses that stood out to you? What were they and why?

Cultivating the Practice of Culturally Responsive Teaching

Villegas and Lucas (2002) bring all five concepts of culturally responsive practices together in this final strand and reiterate principles previously covered. Specifically, they claim cultivating culturally responsive practice should include the following: 1) involving all students in the construction of knowledge; 2) building on students personal and cultural strengths; 3) helping students examine the curriculum from multiple perspectives; 4) using varied assessment practices that promote learning; and 5) making the culture of the classroom inclusive for all students. Based on arguments advanced in the previous strands, the importance of engaging in these practices, not as add-on approaches but as practices that permeate the implementation of all curriculum and instruction, is clear.

Cultivating the Practice of Culturally Responsive Teaching: Classroom Observations, Teacher/Student Logs, Surveys, Interviews, and Focus Groups
Hi *Consistently uses* multiple modes of assessment and pays attention to differing learning styles *Consistently speaks* native language in order to build on students linguistic resources *Consistently involves* all students in the construction of knowledge by creating spaces for authentic dialogues and opportunities for inquiry projects *Consistently* builds on students' interests by using examples and analogies from students' lives *Consistently* creates different paths to learning by using varied instructional activities *Consistently* helps students examine the curriculum from multiple perspectives *Consistently* makes the culture of the classroom inclusive for all students
Medium *Sometimes uses multiple modes* of assessment and pays attention to differing learning styles *Sometimes speaks in native language* in order to build on students' linguistic resources *Sometimes involves all students* in the construction of knowledge by creating spaces for authentic dialogues and opportunities for inquiry projects *Sometimes builds* on students' interests by using examples and analogies from students' lives *Sometimes creates* different paths to learning by using varied instructional activities *Sometimes* help students examine the curriculum from multiple perspectives

Sometimes makes the culture of the classroom inclusive for all students
Lo *Does not* use multiple modes of assessment and pays no attention to differing learning styles *Does not* speaks in native language in order to build on students' linguistic resources *Does not* involve all students in the construction of knowledge by creating spaces for authentic dialogues and opportunities for inquiry projects *Does not* build on students' interests by using examples and analogies from students' lives *Does not* create different paths to learning by using varied instructional activities *Does not* help students examine the curriculum from multiple perspectives *Does not* make the culture of the classroom inclusive for all students

Research Instruments	**Questions for Cultivating Culturally Responsive Practices**
Student Log	N/A
Faculty Survey	4. How often do you make connections between coursework and pre-service teachers of color prior knowledge and/or background and experience? 5. How often do you build upon pre-service teachers' of color cultural knowledge and experiences during your instruction? 7. What portion of materials and media used in your course reflect the cultural experiences and/or heritage of pre-service teachers of color? 10. How often are students in your class given an opportunity to interact with students from diverse backgrounds? 11. How would you describe your experiences teaching pre-service teachers of color? 13. How, if at all, do teachers' cultural backgrounds impact your pedagogical practices? 14. How would you describe culturally responsive teaching? What place do you think it has in academia?

Candidate of Color Survey	4. How often do your professors in the teacher education program make connections between coursework and your prior knowledge and / or background and experience? 5. How important is it that professors make connections between your coursework and prior knowledge and/or background and experience? 6. How often do your professors build your cultural knowledge and experiences during their instruction? 7. How important is it that professors build on your cultural knowledge and experiences during their instruction? 10. What portion of materials and media used in the courses reflect your cultural experiences and/or heritage? 11. How important is it that the materials and media used in the courses reflect your cultural experiences and / or heritage? 13. How often do you interact with students from diverse backgrounds? 14. How would you describe your experiences working with faculty in the School of Education? 15. How often do you work with teacher candidates from a similar racial background? 19. How would you describe culturally responsive teaching? What place do you think it has in academia?
Administration Survey	3. Within the School of Education, how often are faculty encouraged to teach in culturally responsive ways? 7. How, if at all, are faculty encouraged to plan and implement curriculum and instruction for teacher candidates of color?
Faculty Interview	4. What do you hope students learn from this course? How will you know that they learned what you hope learn? 5. What does culturally responsive pedagogy mean to you? What role does it play in the teaching of this course? What does power mean to

	you? What role does it play in teaching this course? 6. How do you plan and implement curriculum and instruction for teacher candidates of color in this course? 9. What do you think the students learned from this course? How do you know? 11. What role did culturally responsive pedagogy play in the teaching of this course? 12. What would you do differently the next time you teach this course?
Candidate of Color Interview	6. Did you learn what you hoped to learn? If so, what did the professor do that helped you learn it? If not, what didn't you learn? Why do you think that was the case? (cultivating culturally responsive teaching) 8. Which session(s) were most useful for you? Why? Which class sessions were least useful? Why?
Candidate of Color Focus group	2. How would you describe your experiences with faculty members in the School of Education? Are their faculty members that you've been able to establish relationships with? If so, how were you able to establish the relationship? 3. How would you describe your coursework experiences? Were there any courses that stood out to you? What were they and why? 10. Have you heard of the term culturally responsive teaching? What does it mean to you? 12. If there is one thing that you would change about your teacher preparation experience what would it be?

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