Introduction

Few challenges are greater in achieving educational success in high-need schools than the preparation and professional development of teachers who understand and relate effectively to the diverse identities and cultures of their students. Teachers who emphasize with the cultural differences of their students, are sensitive to their students' diverse learning styles, and are skilled in a variety of culturally appropriate pedagogies are critical. Partnerships among teacher educators, their arts and sciences faculty colleagues, and teachers in the schools play important roles in designing pre-service curricula integrating culturally responsive content and pedagogies to equip teacher candidates for success. In short it is about both teacher and student in closing the achievement gap.

Table of Contents

Publisher's Column, *by Jan Fitzsimmons, Ph.D.*

Many years ago a fourth-grade boy came running to me in a panic in the lunchroom. He was pinching his cheek, and he said to me, "Derek says I'm black, but ain't I brown, ain't I?" As a young educator, no class had prepared me to answer his question, but I knew my response or my silence was important. The articles and columns in this issue of *Success in High-Need Schools* discuss the increasing diversity in student bodies across the nation, the importance of recruiting and preparing teachers in different ways to address the issue of diversity effectively, as well as the importance of diversity to learning and achievement.

Costner's article proposes seven principles for preparing culturally responsive teachers. These principles seek to move candidates from a student-deficit based model (that students of color are incapable of high achievement) to a model based on the need for schools to change the way they facilitate learning: "Turning the Mirror Around," as Costner expresses it.

Similarly, **Holden's** article steers away from viewing diverse student populations through the lens of a student-deficit model. She describes a practice-based program that partners Greenville College and East St. Louis. Holden vividly portrays the cultural divide that affects her pre-service candidates and their first experience in a high-need school. She suggests that we fuse the definitions of service learning and field experience so that candidates are encouraged to seek the "wisdom that the community offers." This approach recognizes the unique stories of all communities and the importance of hearing and understanding those stories as we learn to teach.

Isom's article points to the critical need for teacher preparation that understands racial stereotypes that are at work in today's society so as to prepare candidates to send constructive messages to students about race and gender.

Konkol, *et al* suggest a more introspective approach as they discuss the need for and the importance of a candidate knowing and addressing his or her own "prejudices, biases, preferences, beliefs, values and perceptions that have framed the context of development as a person and an educator." They assert that culturally sensitive teachers must be able to "understand how different life experiences impact both the prior knowledge of their students as well as the ways in which those students find meaning in the curriculum." To do this, Konkol, *et al* recommend using autobiographies and incorporating Women's and Gender Studies (an area of the curriculum where the goal is personal change) into teacher education programs.

Jurich and Vandergriff describe a framework for culturally appropriate and place based pedagogies, the challenges to such pedagogies, and strategies for enacting culturally appropriate and place based pedagogy. The authors argue for embedding this framework into teacher prep curricula, and they share samples of enacting it, including quizzes, artifacts and assignments that might be used to prepare culturally competent teachers.

O'Connor, Petty and Dagenhart conducted research with elementary and middle-grade teachers in the southwestern region of the United States, which focused on how well they were prepared to serve students in their high-need classrooms. Their findings identified three key transformations for effective teacher preparation programs: 1) require all students to complete a field placement in a high-need school; 2) transform teacher preparation coursework to include information about community, poverty, and differentiating instruction; and 3) offer consistent support to novice and veteran teachers in high-need schools.

Forstall chronicles the development of Illinois legislation for multicultural education, enacted in 1991. He explains that the general expectation was that "teachers would learn about ethnicity by taking courses in sociology or the history of education." In reality, as Forstall points out, "people are harder to change than laws." He calls for teachers to "travel

beyond the comfort zone of their own culture and educate themselves in the values and habits of other racial and ethnic groups."

Kemp *et al* explore the idea of higher education developing a course that might engage teacher candidates in a conversation on cultural competence. They ask the tough question: How do we prepare teacher candidates to cross racial boundaries and construct meaningful learning in their classrooms?

As an additional feature, **Jesse Price**, in an apt response to the *Center*'s business-education white paper, posted in *Success in High-Need Schools*, Volume 4, Number 2, which addressed the theme of P-20 Collaboration. The white paper explores corporate responsibility in local communities and the wider world. Price asserts that the principle of mutual benefit sits at the heart of successful corporate-school partnerships.

All in all, this volume rewards readers with a robust perspective on preparing prospective students to succeed in diverse settings – providing both practical applications and thought-provoking research. Our hope is that, in turn, you will share practices and programs that are working in your colleges, universities, or K-12 schools. By 2040, racial and ethnic minorities will make up more than half of the student population in America. Will our teachers be ready to answer the questions of this population and guide their paths to success?

Author Bio: Jan Fitzsimmons is director of the Associated Colleges of Illinois (ACI) Center for Success in High-Need Schools and publisher of *Success in High-Need Schools Journal.* She may be contacted at jfitzsimmons@acifund.org.

Turning the Mirror Around: Principals for Developing Culturally Responsive Teachers, *by Kelley L. Costner*

Introduction

Many schools are struggling to find ways to train teachers to work with their culturally diverse student bodies. To include all learners, schools must do much more to assist teachers in recognizing the important connections among culture, teaching, and learning.

The Seven Principles for Training Culturally Responsive Teachers were designed to shift from the student-deficit model widely employed at many schools (i.e., that students of color are incapable of high achievement, thus the futility of efforts to close the achievement gap) to a model based on the need for *schools* to change the way they facilitate learning, an action I like to call, "Turning the Mirror Around." The original principles for the latter were written for community college faculty and African American learners (McPhail & Costner, 2004), however, they have been reevaluated and updated for application to the K-12 setting and are more applicable to today's culturally diverse classroom. The proposed culturally responsive principles still promote infusion of culture in teachers' pedagogical methods and curriculum, a step that has been proven to help students from culturally diverse backgrounds to succeed.

Principle 1: Structure Professional Development Activities to Focus on Cultural Responsiveness

One of the first questions I ask of participants who attend my presentations and professional development sessions is, "Do you notice the race of your students when they walk into the classroom?" The response is consistent: 90 to 95 percent of the participants proudly exclaim, "*No!*"

Professional development activities should train educators to place students and their cultures at the center of learning, and to acknowledge, respect, and build on the knowledge, beliefs, and experiences that students bring with them to the classroom (McPhail & McPhail, 1999).

Schools can develop professional development training to help teachers place culture at the center of learning by working with teachers to identify their concerns about working with diverse learning, creating an environment where all stakeholders feel comfortable dealing with diversity, and institutionalizing a commitment to inclusion of diversity at all levels within the school.

Principle 2: Ensure That All Teachers Respect the Culture of Their Students

Once teachers become comfortable acknowledging the race and culture of their students and accept their cultural differences, teachers are better equipped to teach a culturally diverse student population. Schools can create professional development activities which ensure all teachers respect the culture of their students by providing an avenue that allows teachers to assess their attitudes and beliefs toward teaching culturally diverse students. Schools may administer instruments or hire a consultant to facilitate the administration of this type of assessment. Once this assessment is complete, strategies can be developed to train teachers to become more culturally responsive. Schools can also provide professional development initiatives that educate teachers about the varied cultural attributes of their students—for example, learning styles, cultural heritage, norms, beliefs, and practices.

Providing meaningful professional development programs to help teachers deal with their beliefs and attitudes about teaching culturally diverse learners will help to ensure that the learning needs of all learners are addressed.

Principle 3: Value and Celebrate Culture – Promote Cultural Sensitivity

Valuing a student's culture in the classroom is another frequently cited factor for successfully teaching culturally diverse learners. Culture determines how one thinks, behaves, and believes, and this in turn affects how teachers

teach and learn. Teachers who are cognizant of their own thoughts and behaviors in cross-cultural interaction are better prepared to respond in ways that will improve teaching and learning in culturally diverse classrooms.

Cultural sensitivity requires accepting the proposition that culturally diverse students have a distinct culture and learning style that should be valued, promoted, and embraced in the classroom. Culture is at the heart of what all teachers do in the name of education, whether it is curriculum, instruction, administration, or performance assessment (Gay, 2000). The importance of creating a learning environment where teachers are comfortable dealing with all barriers to the learning process cannot be overstated. A firm foundation in culturally responsive teaching creates an environment that responds to the influence of the learner's culture on the way the learner learns.

Principle 4: Communicate the School's Commitment to Cultural Responsiveness
Many schools and teachers are quick to proclaim they are committed to addressing the needs of their culturally diverse learners. This commitment must extend to helping teachers become committed to infusing culture into the curriculum, thereby benefiting the learner and the school as a whole.

Schools can train teachers to infuse culture in the curriculum by using these strategies:

- Committing human and budgetary resources for infusing culture into the curriculum,
- Displaying the school's dedication to infusing culture into the curriculum,
- Offering incentives for teachers to infuse culture into the curriculum,
- Helping teachers to evaluate their own consciousness and awareness about race and culture in order to remove barriers, and
- Creating pressure for transformation of the instructional delivery system, holding teachers accountable for using the culture of their students in the classroom, and placing the culture of students at the center of the learning experience.

Principle 5: Take Away Barriers that Impede Progress
The barriers that many culturally diverse students encounter are not always visible. They can come in the form of curricula and pedagogies that purposefully ignore the contributions of these students to class discussions; force students to learn in an environment that does not support their learning styles; display negative personal attitudes and beliefs; construct courses that minimize the levels of interaction with students, limit discussion; and express increased differential expectations among students. Eliminating barriers is an exercise of both the mind and method. It takes time and must involve school-wide commitment.

Principle 6: Help and Teach Teachers to Use Effective Pedagogical Methods that are Culturally Responsive
The pedagogical practices I will describe below are not meant to be an exhaustive list of culturally responsive pedagogical practices, but a means to introduce schools and individuals to some pedagogical practices that have demonstrated success in responding to the needs of culturally diverse students.

Wise Schooling
Steele (1992) described a concept called "wise schooling," an attempt to dispel the racial vulnerability of African American Students and stress their potential to learn. Steel labeled four elements as fundamental to the achievement of African American students:

1. If what is meaningful and important to the teacher is to become meaningful and important to a student, the student must feel valued by the teacher for his or her potential as a student.

2. The challenge and promise of personal fulfillment, not remediation, should guide the education of minority students. Their present skills should be taken into account and they should be moved along at a pace that is demanding but does not defeat them.
3. Racial integration is a generally useful element in education, if not a necessity. Segregation, whatever its purpose, draws out group differences and makes students feel more vulnerable when they inevitably cross group lines to compete in the larger society.
4. The particulars of black life and culture must be present in the mainstream curriculum of American schooling, not confined to special days, weeks, or even months.

Culturally Mediated Instruction

Culturally mediated instruction (CMI) is characterized by the use of culturally mediated cognition, culturally appropriate social situations for learning, and culturally valued knowledge in curriculum content (Hollins, 1996).

The premise underlying CMI has two components based on the centrality of the students' home culture in framing memory structures and mental operations (Hollins, 1996). The first component emphasizes that teaching and learning are more meaningful and productive when the curriculum and pedagogical practices include culturally mediated cognition, culturally appropriate social situations for learning, and culturally valued knowledge. Second, the authenticity of schooling is validated for students through the interactions and relationships between adult members of their community and school personnel.

Schools should consider positioning cultural responsiveness at the core of their central mission statement, not as something to get around to when it is convenient or politically correct.

References

Costner, K. L. (2003). The struggle continues: Community college faculty attitudes toward teaching African-American students. *Dissertation Abstracts International*, *64*(05), p. 1506 (UMI 3090068).

Gay, G. (2000). *Culturally responsive teaching*: *Theory, research, and practice*. New York: Faculty College Press.

Hollins, E.R. (1996). *Culture in school learning*: *Revealing the deep meaning*. Mahwah, NJ: Erlbaum.

McPhail, I. P., & McPhail, C. J. (1999). Transforming classroom practice for African-American learners: Implication for the learning paradigm. *Removing Vestiges*, 25-35.

McPhail, C. J. & Costner, K. L. (2004, December). Seven principles for training a culturally responsive faculty. *Learning Abstracts*, 7 (12). The League of Innovation.

Steele, C.M. (1992, April). Race and the schooling of Black Americans. The *Atlantic Monthly*, *269*(4), pp. 67-78.

Dr. Kelley L. Costner serves as the Associate Dean for the Master's Programs at the Richard W. Riley College of Education and Leadership at Walden University.

Lift Every Voice and Sing: Cross-Cultural Teacher Education Field Experience – A Service Learning Perspective, *by Teresa Blue Holden*

"Lift every voice and sing, till earth and Heaven ring,
Ring with the harmonies of liberty;
Let our rejoicing rise, high as the listening skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won."
-    James Weldon Johnson

Abstract
James Weldon Johnson's early twentieth century song "Lift Every Voice and Sing" exemplifies the American values prized in the African-American community and demonstrates the need to prepare future educators for the unique qualities of unfamiliar cultures. This essay details how state-mandated field experiences and national teacher education standards required for diverse field experiences are best satisfied in a practice-based program within the context of service learning and character development for future educators. Greenville College in Greenville, Illinois answers these mandates through a course known as EDU 202, Cultural Awareness in the Classroom. Teacher candidates are placed in classrooms in East St. Louis, Illinois, for an intensive two-week course offered between the fall and spring semesters. Past student testimonies exemplify the learning that takes place. A brief review of the literature explains the philosophical foundation for best practices in service learning and how these practices relate to cross-cultural teacher education field experiences.

Article
Mornings in many East St. Louis, Illinois elementary schools begin with children and teachers together singing the above verse from the song, *Lift Every Voice and Sing*.   The stirring melody delivers a lyrical message that reinforces many of America's highest ideals: liberty, faith, hope, persistence, and achievement. The African-American children who fill East St. Louis classrooms memorize the words to this song during the earliest days of their educational experience, as do many children in predominantly African-American schools throughout the country. Yet, few of my (mostly white, middle-class) Education majors from Greenville College (who spend six days in an intensive pre-service field experience in East St. Louis schools) have even heard the tune; much less know the words to this song.

This situation highlights a cultural divide that exists when pre-service teachers first grapple with field experiences in cultural settings that are different from their own. It also highlights the fact that simply possessing the desire to serve (that many of my students have) is not enough for them to be effective in cross-cultural settings. Knowledge and appreciation of the culture into which they step is imperative. This essay suggests a fusion of the goals inherent in definitions of "field experience" and "service learning," creating a model for cross-cultural teacher training that enhances the level of understanding students gain from their cross-cultural field experiences. Heightened understanding leads these students to achieve greater success as they attempt to function in their field experience classrooms, and the result is a greater openness to the experience. Examples for this essay derive from the cross-culture field experience/service learning that Greenville College Education majors do in the community of East St. Louis, an urban center that is fifty miles west of the rural setting of Greenville, in a class called EDU 202, Cultural Awareness in the Classroom.

Fusing the definitions and our understanding of "field experience" and "service learning" allows teacher education faculty to build experiences for pre-service teachers that more adequately prepare them and more comprehensively fulfill the mandates of the National Council for Accreditation of Teacher Education (NCATE) and the Illinois State Board of Education (ISBE). NCATE, the major accrediting agency for teacher education programs throughout the United States, defines field experiences and service learning in two discretely different ways. In a March, 2006 revision to the NCATE handbook, the terms were defined as follows:

> *Structured Field Experiences* – Activities designed to introduce candidates to increasingly greater levels of responsibility in the roles for which they are preparing. These activities are specifically designed to help candidates attain identified knowledge, skills, and professional dispositions outlined in professional, state, and institutional standards. (NCATE Standards Revision, 2006)

> *Service Learning* – A teaching/learning method that integrates community service into academic courses, using structured reflective thinking to enhance learning of course content. Through meaningful service, candidates are engaged in problem solving to create improved schools and communities while developing their academic skills, their sense of civic responsibility, and their understanding of social problems affecting children and families. When used as a pedagogical strategy, service learning can help candidates understand the culture, community, and families of students, as well as the connections between the school and the community. (Ibid)

Thus, according to NCATE, structured field experiences provide pre-service teachers with experiences that acknowledge their increasing level of knowledge about teaching. Through such experiences their professional growth is in compliance with the professional standards outlined by the state and institution. In Illinois, ISBE has adopted NCATE standards for all state-approved teacher preparation programs. In addition, the Illinois Professional Teaching Standards direct all Illinois teachers to teach with cultural awareness. ISBE explains this mandate in Standard 3, entitled "Diversity" that states, "The teacher understands how students differ in their approaches to learning and creates instructional opportunities that are adapted to diverse learners." Sections C, E and F of Standard 3 further explain this mandate:

> The competent teacher:

> 3C Understands how students' learning is influenced by individual experiences, talents, and prior learning, as well as language, culture, family, and community values.
> 3E. Understands cultural and community diversity through a well-grounded framework and understands how to learn about and incorporate students' experiences, cultures, and community resources into instruction.
> 3F. Understands personal cultural perspectives and biases and their effects on one's teaching. (Illinois Professional Teaching Standards, 2002)

Thus, Standard 3 invokes the incorporation of NCATE's definition of service learning with regard to field experiences in cross cultural settings. In order to fulfill this standard, pre-service teachers must, "understand the culture, community, and families of students, as well as the connections between the school and the community," (NCATE's Standards Revision, 2006).   Fusing these two definitions results in a conception of cross-cultural field experience that looks like this (indented below for clarity and emphasis):

> Cross-cultural field experiences allow candidates to demonstrate their increasing knowledge, skills, and professional dispositions outlined in professional, state, and institutional standards. Orientation

for these experiences helps candidates to understand the culture, community, and families of students, as well as the connections between the school and the community. Using reflective thinking and relevant texts, candidates are better able to work in reciprocity with communities to problem solve and enhance educational systems by giving consideration to the common good and principles of social justice.

This broadened definition incorporates recognized best practices in service learning that are available through a number of models.

Bringing together these two definitions allows teacher education faculty to consider cross-cultural field experiences from a new perspective: one that incorporates historical concepts of service that have existed in America for more than a century and one that benefits from current research of best practices for service learning. Concepts of service that inform service learning programs at colleges and universities across the country include historical models that are both secular and religious. A major influence on an American understanding of service has been the Settlement House movement begun by Jane Addams in Chicago at Hull House in 1889. Settlement Houses were places where educated young people, often from elite or middle-class backgrounds, came to live in neighborhoods blighted by the effects of poverty. Two particular ideas from Addams' conception of the Settlement House movement have remained a part of academic approaches to cross-cultural service. These are the ideas of reciprocity and a shared commitment to the common good.   Addams explained: "Hull-House was soberly opened on the theory that the dependence of classes on each other is reciprocal . . . " (Addams, 1910, 76). Further, she said (speaking of Settlement House residents), "the good we secure for ourselves is precarious and uncertain until it is secured for all of us and incorporated into our common life" (Ibid, 92).

Today, the idea that all communities inherently contain wisdom and valuable knowledge is central to the philosophy of most service learning programs in higher education. Thus, service learning encourages reciprocity between the community and the academy. Equally important is the commitment of the academy to the common good of all. As teacher education faculty emphasizes the reciprocity that is involved when pre-service teachers do field experiences in cross-cultural settings, pre-service teachers seek the wisdom that the community offers. Further, they become challenged to engage in an effort for the common good. The community in which they serve becomes a part of them and they become a part of it.

Greenville College teacher education majors who engage in field experiences in East St. Louis follow a service learning model of deriving knowledge from the service experience. They are required to journal reflectively in response to questions developed by the faculty member. Here is one student's response to the wisdom she gained from her experience at Miles D. Davis Elementary School and the service her education class performed at the Jackie Joyner-Kersee Center (JJKC), a non-profit organization for children and youth in East St. Louis:

> In every classroom or situation in which I was involved while in East St. Louis, every student has a positive role model and good support system, whether through their teacher, administrator, or JJKC employee. Those resources are ones that I hope to emulate when I start my career and have my own classroom. I feel that they are the most important resources one can give a student. Life is so hard to get through if one does not have a positive role model or healthy support system. Through these resources, one can find support, advice, love and nurturing. In my classroom, [my teacher] made herself very available to the students. When one of the students in particular was having a bad day, [my teacher] noticed. She went on a special walk with him to determine what the problem was and how they could get over it and have a better day. I want to be a positive role model and a source for a support system for the students in my classroom just like all the people that influence the students of

East St. Louis everyday.

One of the major aspects I saw at Miles Davis was the balance between love and nurture and discipline. It is so important to have this balance to have the respect of the students. If one is too controlling and disciplines often, the students will not be comfortable with the teacher and relationships will not be healthy. However, if a teacher loves on the children too much, the relationships can become lax and there will be no control in the classroom. By having this balance, the [Greenville] students will know their boundaries in the classroom but still have a healthy relationship with the students.

I'll admit it; my students at Miles Davis were a handful. The un-expectable was expected in my classroom. However, my field experience teacher was very structured in the way she handled these students. Their different personalities were recognized and encouraged in the classroom. She understood the importance of each individual to have personal freedom and speech, and she allowed it to a certain point until it got out of control. Mrs. Jones also helped with goal setting. Each child knew what he or she was working towards that week. Their yearly goals were expressed in their IEP's. By understanding each individual personality and helping the students with goal-setting, [my teacher] was making a deposit into relationships with her students (Tressa Stanley, January, 2006).

By being made aware that the East St. Louis community and her supervising teacher had unique expertise, this student was able to gain wisdom from this cross-cultural experience.

Recognition of the important knowledge available to them through veteran teachers led another group of students who were placed at Lily-Freeman Elementary School in East St. Louis to develop a "Best Practices" project that honored the contributions veteran and rookie teachers can make to each other. Their model allowed for veteran teachers (who were skilled at classroom management and had vast knowledge of the culture and the children in the school) and first-year teachers (who had been trained in the use of technology and specific teaching skills) to mentor each other in their areas of expertise. These students understood that reciprocity in their field experience and in their future teaching jobs was central to their success, and that team efforts would increase the common good. Further, each of these students expressed a strong desire to teach in a high need community after this field experience.

Another historical model for service learning is one that focuses on social justice. This emphasis can be traced to two historical movements: the Catholic Worker movement and the Civil Rights movement. At Catholic institutions, the Catholic Worker movement, and specifically the writings and life of Dorothy Day, have influenced institutions to pursue service learning as a part of their commitment to social justice. At secular institutions the influence of the Civil Rights movement has led to a similar emphasis that focuses on the necessity of mass efforts to bring about greater equity in American society.   The guiding principle of Center X at UCLA, a teacher preparation academy dedicated to training teachers to serve in high need schools, is to "embody a social justice agenda." (http://www.centerx.gseis.ucla.edu/TEP/Program/index.php) This is accomplished most easily when teacher education programs view their cross-cultural field experiences as a form of service learning in which pre-service teachers do not merely attain and demonstrate professional skills, but they also recognize the unique stories of the communities in which they serve.

Greenville College students are able to gain this knowledge through an orientation to the East St. Louis community made available through the efforts of an African-American history class at Greenville that collects oral histories from former educators in the East St. Louis community. The oral histories acquaint pre-service teachers who are about to enter the East St. Louis District with traditions in the community that have sustained the city's educational system

despite loss of industry, jobs, and its population base. This provides a context for these teacher education majors, so that they understand that school personnel are attempting to give children skills that will help them to transcend the difficult circumstances of their lives. By understanding the complex history of East St. Louis, pre-service teachers gain a greater understanding of and appreciation for the social justice goals of teachers in East St. Louis classrooms and begin to articulate their own social justice goals. This journal excerpt from a student who was in a special education class at East St. Louis Senior High School illustrates the recognition these education majors gain about the extent to which teachers in this community attempt to help students achieve beyond what others expect of them and participate productively in American society:

> My teacher is always telling [the students] to strive for something great and she will do everything in her power to help them. She suggests that they all go to college, but she realizes that it is not a reality for all her students, so she tries to make them the best people she can, so when they do enter the world they are able to succeed and make a difference. My teacher is a great role model for her students. She is also an emotional, mental, and support system for her students. She is always saying how her door is open to them whether it is for homework or if it is just talking about life. She, just like the students, grew up in East St. Louis and is one of the successes in that area in that she got out and is doing real well for herself. The main reason she came back is that she wanted to help them succeed just like she did. She loves to tell her students her story about how she had one teacher push her, and because of that teacher, she went to college and got her degree in education. She wants to do the same thing for the students that she teaches. Along with that she tries to push them to strive for the best they can do, even if it is not college, they can make a difference in the world (Ryan Wise, January, 2007).

Although these incidents may happen at many schools across the country, students who do field experience in East St. Louis schools understand that the work of teachers in this district is crucial to achieving social justice goals for students from this high needs areas.

For students in EDU 202, their time in East St. Louis includes more than fulfilling pre-service teacher field experience. They also donate time after each school day to tutor children and youth at the Jackie Joyner-Kersee Center (JJKC). Collaborating with staff from the JJKC in 2008, Greenville students delivered a program called "Hot Dogs, Homework and Popcorn." During the week that the Greenville students were in East St. Louis, the Center advertised to children and parents in the community that homework assistance would be available after school, along with something few school children can resist: food. With popcorn, hot dogs and lemonade, children and Greenville students spread out texts and notebooks and completed homework, read together, or (for the high school students) worked on ACT test preparation. The relaxed atmosphere broke down barriers and allowed for authentic relationships to develop. When this hour was over each day, children and youth left with smiles, and the college students were exhilarated by being able to practice the craft they are learning.

Additionally, through this project, Greenville pre-service teachers were able to experience first-hand the value of a non-profit community center in a high needs area. They clearly saw resources available at the JJKC (in part, through their own presence) that are difficult for schools to deliver on limited budgets. These include after-school academic support, mentorship by caring adults, access to educational materials, and even, food. Through their service, these students were able to gain important knowledge that fulfilled objectives for the class.

Thus, along with historical models that emphasize reciprocity, the common good, and social justice, adopting a service learning approach makes available particular models of best practice for service learning. These can help teacher education faculty to structure field experiences so that they will more fully accomplish the educational goals for their

programs. For more information about developing service learning courses, two excellent resources are Campus Compact (www.compact.org) and the National Service Learning Clearinghouse (see the Higher Education index at http://www.servicelearning.org/hehome/index.php). A document that is particularly useful contains a set of ten principles of service learning that Jeffrey Howard of the University of Michigan, Office of Community Service Learning, has developed.

These ten principles are:

1) Academic credit is for learning, not for service.
2) Do not compromise academic rigor.
3) Set learning goals for students.
4) Establish criteria for the selection of community service placements
5) Provide educationally-sound mechanisms to harvest the community learning.
6) Provide supports for students to learn how to harvest the community learning.
7) Minimize the distinction between the student's community learning role and classroom learning role.
8) Re-think the faculty instructional role.
9) Be prepared for uncertainty and variation in student learning outcomes.
10) Maximize the community responsibility orientation of the course (Howard, 1993, 5-9).

Howard's emphasis on the role of the community in the educational process of service learning underscores the usefulness of a service learning model for cross-cultural teacher education field experiences. What causes this model to differ from other field experience models is that it also suggests increased structure for the experiential aspect of the class. Faculty members acquaint students with the specific cross-cultural learning objectives for the field experience and provide them with historical and theoretical frameworks through which to reflect on their experience. Texts used at Greenville College to assist students during their cross-cultural field experience placements include: Ruby Payne, *A Framework for Understanding Poverty* (2005); Jawanza Kunjufu, *An African Centered Response to Ruby Payne's Poverty Theory* (2007); and Lisa Delpit, *Other People's Children* (2006). As a result, students participate with sufficient knowledge of the community and the course objectives that they do not feel overwhelmed by the challenge of being in a cross-cultural setting (perhaps for the first time in their lives).

In January, 2008, the sixty Greenville College students who entered East St. Louis schools to do service and fulfill cross-cultural field experience requirements did so to fulfill the College's teacher education department theme: "Preparing teachers to serve in a culturally diverse world." This year, they, too, learned the words to *Lift Every Voice and Sing*, and they knew the historical significance of this song for the East St. Louis community. James Weldon Johnson, who, in 1900, was a teacher in Jacksonville, Florida, wrote the song specifically for African-American school children there to sing at a commemoration of Lincoln's birthday.

The words resonated with meaning for the African-American community in Jacksonville, and soon the song spread to become a part of school exercises nationally in African-American schools (Johnson, 154-6). This occurred at the end of a decade that is often referred to as the "nadir" of the African-American experience since Reconstruction. The last decade of the nineteenth century saw a marked increase in the number of Jim Crow lynching's of African Americans throughout the United States. In 1896, the Supreme Court in the Plessy v. Ferguson "separate but equal" decision legalized segregation, a condition that would continue for the next sixty years. Despite these hardships, Johnson wanted children who were only a generation removed from slavery to recognize hopefulness as a part of their futures. Today, for the children of East St. Louis, this song reminds them not only of the faith and hopefulness of previous generations, but also of the faith and hope that their teachers and pre-service teachers have for them.

References

Addams, Jane. *Twenty Years at Hull-House*. 1910. New York: The Macmillan Company, 1938.

Delpit, Lisa. *Other People's Children: Cultural Conflict in the Classroom*. New York: New Press, 2006.

Howard, Jeffrey, ed. *Praxis I: A Faculty Casebook on Community Service Learning*. Ann Arbor, MI: OCSL Press. 1993.

Johnson, James W. 1933. *Along this Way: The Autobiography of James Weldon Johnson.* Cambridge, MA: Da Capo
        Press, 2000.

Kunjufu, Jawanza. *An African Centered Response to Ruby Payne's Poverty Theory*. Chicago: African American Images,
        2007.

National Council for Accreditation of Teacher Education. March 2006. *NCATE Standards Revision: Glossary Additions
        and Edits*. Washington DC: National Council for Accreditation of Teacher Education. 16 Dec. 2007 <
        http://www.ncate.org/documents/Standards/May06_revision/GlossaryAdditionsEdits.doc>

Payne, Ruby. *A Framework for Understanding Poverty*. Highlands, TX: aha Process Press, 2005.

State of Illinois. *Title 23: Education and Cultural Resources, Subtitle A: Education; Subchapter b: Personnel. Part 24:
        Standards for all Illinois Teachers*. 2002. 17 December 2007
        <http://www.isbe.net/rules/archive/pdfs/24ark.pdf>

Black Students: Identity and Schooling, *by Dr. Denise A. Isom, Calvin College*

Introduction

Beyond such issues as school equity, the achievement gap, and teacher-student relations, schooling in the U.S. is embedded in the broader social discussions of race and gender. For Black students, their very identity brings, as well as exposes, racialized gender constructs in the classroom. Despite that, research on Black children and racialized gender identity constructs is limited. That journey into the intersections of our raced and gendered social context and the developing identity of Black children requires a traversing of the socio-historical environment from which identity emerges (Stevens, 1997; Hemmings, 1998; Proweller, 1999).

Long before the peculiar institution of slavery in the U.S., the earliest contact between Europeans and Africans began the process of constructing the idea of "Blackness." Those initial impressions, which depicted Africans as savage, over-sexed heathens, have yet to be shaken in the centuries that have followed (Takaki, 1994). Slavery coupled those paradigms of race with gender based ideologies. Preparing slaves for domination and along with the ideas and structures of the "Peculiar Institution" itself enabled the destruction and subsequent re-creation of African's views of self.

Enslaved African females were conceived and perceived paradoxically as the asexual, overweight, dark-skinned "Mammy," or, contradistinctively, as an animalistic sexual deviant, or as the ill tempered, attitudinal "Sapphire" (Roberts, 1997). Alongside her stood the African male—imaged as a brute laborer and sexually charged "buck"—he, too, experienced the merging of racial and gender ideas in the creation of his constructed identity (Carbado, 1999; Majors & Billson, 1992). These images helped to create a social perception that would masquerade as reality. This assault on identity was both internalized and resisted, a process that mirrors identity development even today.

Unfortunately, impacts of slavery continue today, carried into our consciousness and society through the raced and gendered images it generated. Omi and Winant (1994) describe race as "a matter of both social structure and cultural representation…[Where] racial projects connect what race <u>means</u>…[with] the ways in which both social structures and everyday experiences are racially <u>organized</u>, based upon that meaning" (p.56). Contemporary society has seen Slave era African female images change little in becoming pop culture's "baby's mamma," "ho," and "welfare queen." Similarly, slave era African American male images have been reconstructed under the representation of the "gangsta"/criminal, "pimp," and "clown."

Identity

Coming to their sense of self in this social and ideological terrain, Black children often generate their own ideas of who they need to be, constructing versions of themselves in order to navigate racial and gender charged environments. Stevens (1997) argues that Black adolescents undergo their developmental processes by "synthesizing coherent meaning systems from three experiences of socialization: (1) mainstream society (Euro American worldview), (2) a devalued social status (affected by the status convergence of gender and race); and (3) cultural group reference (Afro-American worldview)" (p.148). Together, through their intersections and interactions, these domains become the sources of meaning making, resistance, and ultimately, identity development for Black children.

Besides resistance, Black children often internalize the racialized gender constructions projected onto them. Once internalized, it is easy to imagine externally generated images becoming more powerful. If a student is told they are dumb, their feelings might be hurt. If other people believe that message, opportunities might be tougher to come by and parts of the self could be damaged. If one begins to internalize this projected dumbness, one might begin acting dumb or conversely trying to prove their smartness. Either way, the self would be working to survive, give in to, or resist the message and messengers, but the "real" self might still be present. It is not until one believes the message of

dumbness, begins to see the messengers as knowing more of them than they themselves, that their identity becomes truly threatened (Isom, 2007, Fanon, 1967).

As a result, African Americans often find themselves living in a complex world and in multiple/shifting selves, with African American children undergoing "multitextured socialization experiences from which complex identities develop" (Stevens, 1997, p.146). Part of this phenomenon is what DuBois called "double consciousness," the "peculiar sensation…of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity" (Dubois, 1903,1994, p.2).

Raced and Gendered School Context
Like the broader cultural context from which it developed, schooling is infused with issues of race (Tatum, 1999 & 2007). As an institution and practice, education often reflects Anglo-centric norms and culture. The existing cultural, ethnic and racial gap, between White teachers/administrators and students of color, assists in the racialization of schools. Whiteness becomes imaged as power, knowledge and "normal," as opposed to Blackness which is seen as marked by lack, need, and deviance. The effects of this process are exacerbated by a lack of teacher preparation for understanding the oppression and racial stereotyping at work in society, in their students, as well as in themselves. Also, school structure, resource allocations, academic expectations and curriculum content often speak to the power and presence of racism and neo-colonialism (Banks, 1994; Price, 1999, Tatum, 2007). We have yet to eliminate "the power that [schools and] teacher[s] wield over students, not just in the allocation of grades, but in the maintenance of racism…through what and how they do and do not talk about [regarding race]" (Price, 1999, p.241). Additionally, Horvat and Antonio (1999) speak of the "pain and anguish…endured by [Black children] living out their lives as outsiders" even in their school context and how "the psychic cost of crossing boundaries created by race and class 'can be great, cumulative and…inhibitive or degenerative'" (p.336).

Methodology
To explore these constructs at work, this research project was conducted over the course of a year at an after-school program located in a lower/working class African American community near a large mid-western city. The 75 children enrolled at the program in the 5th, 6th, and 7th grades became the subjects of my participant observation. Of those Black students, 26 attained written permission to take questionnaires and 18 of those completed them. From those whose parents granted permission, interviews were conducted with a random selection of 2 boys and 2 girls from each grade level. The absence of consenting 7th grade males limited the interview number to 10.

The method chosen for this project was designed to investigate the meaning-making that children undertake in their expression and development of a racialized gender identity. The two-pronged participant observation and semi-structured interview approach is central to a naturalistic research study (Guba, 1978). Level one, participant observation, provided an introduction and overarching perspective for the study by examining the participants, their environment and their daily lives from homework time and basketball to talent shows and poetry club meetings (Isom, 2007).

Later stages of the research process allowed me to gain additional insight into the participants by building on the material gathered earlier. As opportunities arose, I used the informal gathering of single sex and co-ed pairs and groups of students to pose questions of gender and race, behavior, attitudes and schooling issues. These gatherings helped to amplify and verify themes that emerged in earlier phases of the study (Isom, 2007).

Individual interviews allowed for discovery of the students' sense of reality and a capturing of their voices regarding race- and gender-based concepts and identity. These research techniques not only expanded my access to the

meaning making world of the participants, but also allowed for comparison and contrast with previous findings, "to develop, question, refine and/or discard" emergent information (Metz, 2000, p.63).

Findings
Maleness & Masculinity
Consistent with research on Black males, including Majors and Billson (1992) and Ferguson (2001), the boys of this study defined maleness as an externally derived and attainable status marked by humor, physicality and coolness. Maleness was so constructed that it could be "given" to a girl (as was the case with a tough 5th grade girl who was great at basketball and fighting) or be taken from a boy (identified by the boys as "fags" and "the kind of boy girls don't like").

Given previous research on Black males, one might assume that the boys of the study would characterize masculinity as hyper maleness, yet their conceptions of that word introduced another notion of maleness. The boys defined masculinity as a relationally situated, caring manhood by describing it as "helping an old lady with her bags," "being someone others could talk to," and "being someone people can look up to." One young man defined it as "my heart, I guess." They appeared to want a maleness that was more than a facade, more than the limited ideas of boyhood. While living in a social system where external actions define maleness, these boys articulated values around listening and helping and encouraging others. Again and again, the boys spoke of wanting to become and to be seen as males who operate in ways that expand, if not contradict, traditional constructions of maleness (Isom, 2007). When asked to "describe the ideal man," the boys' answers spoke again of those broader ideas in defining an ideal man as "not prejudiced, good to look up to and to talk to" and "strong, willing to help cheer up someone when they are down."

Femaleness/Femininity
Similar to existing research on the female psyche and self images (Gilligan, 1982, 1994; Pitcher & Schultz, 1983; Thorne, 1993), when the girls of the study were asked on the questionnaire about girls, a third of their responses focused on female identity as relational ("good person to talk to," "having a boy friend") and another third on behavior ("good," "nice," "friendly"). Both of these categories are consistent with the "lady like" image long associated with the social construction of femininity.

Interestingly, in interviews and informal focus groups females identified themselves as more or better than males ("smarter," "more mature," "more sophisticated," "better," "more responsible"), yet the comparison model they used placed males at the center against which femaleness is measured. The girls' perceptions of themselves did not start with themselves; they were not the center of their own identity.

In contrast to these views of girls, both the boys and girls when asked to define femininity and womanhood described a multi-dimensional female. In the interviews, boys and girls connected race to gender and described Black femaleness as "the way they can get a man, possess a man. The way they hold themselves up like a strong Black woman, got her job, independent, went to college, got her degree, everything like that." Here we see females (particularly Black females) imaged as strong, sexy, and successful.

Throughout the study, the children moved in and out of gendered identity domains. Shifting between established constructions of gender to ones with racial overtones to ones emerging from their notions of their gendered selves—multiple "identities" at work (Isom, 2007).

"Blackness"
The children's initial responses to the interview question: "What is Black or Blackness?" were unexpected. Time and again they spoke of Black as "just a race" or "just a color." When asked to explain, what became clear was that the

"just" comments were not a description of racial neutrality or insignificance, but a kind of prophetic utterance. "Just a race or color" spoke of being defined by and trapped in race, yet wanting to speak, declare that trap out of existence.

That idea deepened when the children were asked about being Black. While discussing what Black means during interviews, their words articulated a powerful awareness of the complex racialized context in which they are coming to self. One student stated, "What it means to be Black is to be strong, to know that you have accomplished something that was very hard to do, even if it's not that much…that's why I love to be Black 'cause it's like we sometimes, we get more opportunities, sometimes we don't, but we still keep working hard." Another commented that "you have to face up to things, like certain things, like being Black." And yet another said, "You have to be able to take it" (Isom, 2007). They spoke of a Blackness marked by struggle, yet triumphant and overcoming in the midst of it. Their articulations appear to indicate that the children operated with willful self-creation, or as Cornel West (1996) described it, "the dogged determination to survive and subsist, the tenacious will to persevere, persist, even prevail" (p.80).

Schooling and Identity
When asked on the questionnaire, "How are you as students?" the children (given the choice between "Excellent," "Good," "Pretty Good," and "Poor") on average answered, "Good." Yet, the idea of Black children as behavior problems and as responsible for their own academic failures also appeared in their views of Black boys and girls as students. When asked during interviews, "What are Black boys like as students?" both the males and females of the study described them as "Bad," "Dumb," "Fooling around" and "not paying attention." Though African American girls were characterized as "better" and "smarter" than the boys (by both the girls and boys), they were also seen as having "attitude" and, like African American boys, "don't try hard, they don't participate, they don't focus, they don't do nothing…then they blame the teacher." Interestingly, even as they depicted Black boys and girls as exhibiting destructive behavior and being responsible for their own failures, they self reported as good students. From one vantage point they are good, from another they are trouble—multiple viewpoints in a single context.

Tatum (1999) contends that when one believes the dominant group's labeling of them as "defective/substandard," it makes it difficult to believe in one's own ability. That issue arose again during interviews where 8 of the 10 students stated that they feel Whites are smarter than Blacks. Their perceptions seem to come not simply from internalized ideas from the broader society, but also from messages generated within the classroom. One young woman who spoke of Whites as "smarter…more educated" went on to report that she held this view because the teachers "make you seem like you are dumb…you always have to get help from White people…you always have to ask White people, 'can you help me with this?'" Another reported, "If we're passing letters, the Black boy gets in trouble, but if it's …White girls…she'll just take it and put it away…If it was a Black, she'll read it in front of the whole class" and "I think that if they just stop looking at us for a minute and pay attention to more people, they would notice that [it's not] just us."

Black students are caught in a matrix of images and messages, a pervasive force deafening the sound and validity of their own voices. So one can earn good grades and still feel "dumb", can describe themselves as good students and feel they are "trouble makers." Consequently, even a child who does achieve has contradictory options in this system, often not trusting the credibility of one's achievements or crediting others for their success. Either they are not "really Black" or they are an exception, they must reject their race or try to save it (Tatum, 1999). Who they know themselves to be occupies less space and thus has less potency than the story of them told through the eyes, words, and actions of their peers, teachers, and schools in which they come to a sense of self.

Speaking against the images projected onto them, the participants expressed what they wished their teachers knew of them. The boys declared, "I'm more kind…than they saw," "That I am smart and that I do put my mind to things and that I have a funny side to me" and "That I can be smart…and caring sometimes." The boys' words vividly counter

stereotypical images of the African American male and proclaim a whole self, including what they know of their often hidden "authentic" selves, as they describe possessing the characteristics they believe manhood is about.

Similarly, the girls worked from that same self defining power in saying, "I love math and I don't like social studies…and I love to get good grades," "I can do my work and talk at the same time," "I'm Black and I'm smart and I love to play basketball and double Dutch, and I like to draw and I like pets and I'm pretty" and, sadly, "I'm not a bad kid; I AM NOT A BAD KID." They understand the limitations communicated in the externally imposed notions of being Black and female and they resist them, seemingly in an effort to establish a self outside of these constructions. Like the boys, the girls appear to be trying to neutralize destructive messages regarding race and gender, and live into their own Black female identity (Isom, 2007).

Conclusion and Implications for Schooling
We must seek to understand how "double consciousness" develops and operates in the psyche and identity and equip Black children to become masters over the images thrust upon them. Collectively, we—adults, parents, teachers, schools, communities—must establish space for validating the voices of children, so they can hear from themselves about who they are becoming. As DuBois wrote, "to attain his place in the world, he must be himself, and not another" (1903, 1994, p. 6).

Given the children's perception of the racialized gender context of schooling and the impact of raced and gendered constructions, schools which operate as a transforming bastion for the production and maintenance of Black representation. This study supports Banks (1994, 2002), Epstein (2001) and Tatum (1999 & 2007), amongst others, in calling for a movement against an Anglo-centric curriculum and ideology in schooling and instituting instead notions of socio-cultural context, critical theory/critical pedagogy, and multi-cultural education. This cannot simply mean an increased presence of African American literature or history, but a re-framing of the mission, content, and structures of schools. Teachers and curriculum stand at the formation of knowledge and the self, and as such are uniquely poised to develop the personal as the political; to equip children with the tools to deconstruct context and re-construct authentic identity.

There is also a need for schools to create discussions and interactions involving racial and or racialized gender issues; settings where school issues, individual experiences and problem solving could be explored (Tatum, 1999). This concept is along the lines of Freire's (1968, 1987) "problem-posing education," a posture which calls for schools to establish and grow students "as beings in the process of becoming" (p. 72) and a place for development of "authentic" voice and identity versus identity constructed from outside the self (Isom, 2007).

References
Banks, James A. (1994) An Introduction to Multicultural Education. Boston: Allyn And Bacon.

Blake, Brett Elizabeth (1999) She say, He Say: Urban Girls Write Their Lives. New York: SUNY Press.

Butler, Judith (1990, 1999) Gender Trouble: Feminism and the Subversion of Identity. New York: Routledge.

DuBois, W.E.B. (1903, 1994) The Souls of Black Folks. Toronto: Dover Publishing Inc.

Epstein, Terrie L. (2001) "Racial Identity and Young People's Perspective on social education" Theory into Practice, 40(1), 42-47.

Fanon, Frantz (1963) Wretched of the Earth. New York: Grove Press Inc.

Ferguson, Arnett (2001) Bad Boys: Public Schools in the Making of Black Masculinity. Ann Arbor: University of Michigan Press.

Fordham, Signitha (1993) "'Those Loud Black Girls': Women, Silence, and Gender, 'Passing' in the Academy" Anthropology and Education Quarterly, 24(1), 3-32.

Freire, Paulo (1968, 1987) Pedagogy of the Oppressed. New York: The Continuum Publishing Corporation.

Gilligan, Carol (1982, 1994) In a Different Voice: Psychological Theory and Women's Development. Cambridge: Harvard University Press.

Goldberg, David Theo (1997) Racial Subjects: Writing on Race in America. New York: Routledge.

Hall, Stuart; du Gay, Paul ed. (1996) Questions of Cultural Identity. London: Sage.

Hemmings, Annette (1998) "The Self-Transformations of African American Achievers" Youth and Society, 29(3), 330-368.

Horvat, Erin McNamara; Antonio, Anthony Lising (1999) "'Hey, Those Shoes are Out of Uniform': African American Girls in an Elite High School and the Importance of Habitus." Anthropology and Education Quarterly, v30 n3 p317-342.

Isom, Denise (2007) "Performance, resistance, caring: Racialized gender identity in African American boys." The Urban Review, v39 n4 p405-424.

Isom, Denise (2007) "Racialized Gender Identity and Schooling for African American Students." Umoja v2 n2 p1-11.

Majors, Richard and Billson, Janet Mancini (1992) Cool Pose: The Dilemmas of Black Manhood in America. New York: Lexington Books.

Omi, Michael and Winant, Howard (1994) Racial Formation in the United States. New   York: Routledge.

Pitcher, Evelyn Goodenough; Schultz, Lynn Hickey (1983) Boys and Girls at Play: The Development of Sex Roles. New York: Praeger.

Price, Jeremy (1999) "Schooling and Racialized Masculinities: The Diploma, Teachers, and Peers in the Lives of Young African American Men" Youth and Society, 31(2), 224-263.

Proweller, Amira (1999) "Shifting Identities in Private Education: Reconstructing Race At/in the Cultural Center" Teacher College Record, 100(4), 776-808.

Stevens, Joyce West (1997) "African American Female Adolescent Identity Development: A Three-Dimensional Perspective" Child Welfare, 76(1), 145-172.

Takaki, Ronald ed. (1994) From Different Shores: Perspectives on Race and Ethnicity in America. New York: Oxford University Press.

Tatum, Beverly Daniel (1999) Why are All of the Black Kids Sitting Together in the Cafeteria?" And Other Conversations about Race. New York: Basic Books.

Tatum, Beverly Daniel (2007) Can We Talk About Race?: & Other Conversations in an Era of School Resegregation. Boston: Beacon Press.

Thorne, Barrie (1993) Gender Play: Girls and Boys in School. New Brunswick: Rutgers University Press.

West, Cornel; Gates, Henry Louis Jr. (1996) The Future of the Race. New York: Alfred A. Knopf, Inc.

You Want Me to Teach Where?: Preparing Teacher Candidates to Serve in Culturally and Socially Different Contexts Than Their Own, *by Pamela J. Konkol, Michelle Morkert, Isabel Nuñez, Laura Hudson Pollom, Kristi Stricker*

Author Bios

Pamela J. Konkol is an assistant professor of Teacher Education at Concordia University Chicago. She is currently writing her dissertation in the Social Foundations at the University of Illinois at Chicago. Her research interests in teacher identity, development, and ethos are grounded in the social and philosophical foundations of education.

Michelle Morkert is faculty coordinator of the Women's and Gender Studies Program and assistant professor of English at Concordia University Chicago. She earned her Ph.D. in Women's Studies from Clark University in Worcester, MA. Her dissertation was entitled, *Securing the Heartland: The Militarization of American Women's Lives in One Small Midwestern Town During the Afghanistan and Iraqi Wars, 2003-2006.*

Isabel Nuñez is an assistant professor of Teacher Education at Concordia University Chicago. She holds a J.D. from the UCLA School of Law and an M.Phil. in Cultural Studies from the University of Birmingham in the United Kingdom, and she is currently writing her dissertation in Curriculum Studies at the University of Illinois at Chicago. Her research interests connect education and the individual psyche, from autobiography and life curriculum to the ideological role of schooling.

Laura Hudson Pollom is an assistant professor in Communication Studies at Concordia University Chicago. She received her Ph.D. from the University of Missouri, Columbia and her primary research interest's fall under the realm of interpersonal and organizational communication.

Kristi Stricker is an assistant professor of teacher education at Concordia University Chicago. She received her Ph.D. from Loyola University Chicago and her research interests include race, gender and class in education.

Abstract

This project seeks to improve the preparation of undergraduate pre-service teachers at Concordia University Chicago to successfully educate children in high-need schools. Mirroring nationwide trends, the mostly White, female graduates of this small liberal arts institution are entering classrooms with very different demographics than the schools of their youth. In order to work with populations that are diverse in race, class, gender, national origin and language, among other variables, teachers need to reflect deeply on where their own biographies intersect with these areas of difference. The members of the research team draw on the disciplines of Women's and Gender Studies (WGS) in developing a framework for this introspective work by pre-service teachers. The fledgling WGS minor at Concordia, as well as envisioned redesign and cross-listing of education and WGS courses, are presented as possible vehicles for the autobiographical reflection by students on their various identities and positionalities. The researchers present narrative and analytical accounts of what occurs when teachers at any level lack an interior gaze. Finally, the project advocates for autobiography as a critical element of pedagogic practice throughout the profession and recommends that teacher educators models transformative reflexivity.

You Want Me to Teach Where? Preparing Teacher Candidates to Serve in Culturally and Socially Different Contexts Than Their Own

The need to prepare teachers for diverse schools, be they culturally, ethnically, racially, economically or socially different from the mainstream, is widely recognized. Although the number of individuals certified to teach in Illinois (and nationwide) has been increasing steadily in the last decade, the demand for qualified, caring and competent

teachers, particularly those of color and for positions in "high-need" schools and communities, continues to exceed the available supply. Inequities in high-need schools are exacerbated by the inability of such schools to attract and retain high-quality teacher candidates. Despite the increasing number of minority students in our schools, including many with limited proficiency in English, most teachers and teacher candidates continue to reflect what Sleeter (2001) calls the "overwhelming presence of Whiteness"; the majority are White (87%) and female (74%) (Cross, 2003). Further, students of color comprise approximately one-third of the U.S. school population; the U.S. Department of Commerce projects that by the year 2050 African-American, Asian-American, and Latino students will constitute almost 57% of all U.S. students (Howard, 2003). This imbalance is acutely felt in historically underserved schools and communities.

Predominantly White institutions tend to respond slowly to the ever-growing cultural gap between teachers and the students they serve in pk-12 schools, despite well-intentioned efforts otherwise. Many dominant-culture teachers and teacher candidates are ill prepared to meet the needs of students from diverse backgrounds, having limited cross-cultural experiences, narrow visions of multiculturalism, and beliefs that reinforce negative stereotypes of urban children and their families (Cross, 2003; Levine-Rasky, 1998; Schultz, et al, 1996; Sleeter, 2001). As attitudes and beliefs often translate into judgments and actions, this is a particularly disturbing trend. Haberman in particular warns of the dangers of recruiting "the best and the brightest" from traditional teacher preparation programs to serve in culturally diverse or impoverished schools and communities, contending that these graduates are often "young White females from [the suburbs]… with high grade point averages" who do not fit the multifaceted profile of "best and brightest" for children in urban poverty and culturally diverse environments (Haberman, 1995; Haberman and Post, 1998; King, 1993).

Problems in Thinking About "Diversity" and "Underserved Populations"
The concepts of "diversity" and "underserved populations" are often fraught with misconception. As constructs, they are vague and malleable enough to be understood as whatever comfortably fits a particular context or purpose, ideology or perspective. It is all too easy for educators (and the lay community) to conceptualize diversity in narrow, safe, and exclusionary terms. In teacher education, "diversity" is often understood as representing urban, monocultural environments populated by students of color. Similarly, when thinking about "underserved" populations, many default to stereotypical images of urban ghettos, failing to consider that rural schools and communities experience socioeconomic patterns and lack resources similar to their urban counterparts, and that poverty exists in predominantly White communities as well. Although teacher preparation programs claim to value cultural diversity and to prepare teacher candidates to serve in multicultural environments, the evidence indicates otherwise.

To further complicate the situation, standards-setting bodies such as NCATE, INTASC and state boards of education are not particularly helpful in cultivating an environment in which culturally, socially, and linguistically pluralistic teacher preparation is the norm. Despite lip service otherwise, these bodies reflect values and beliefs grounded in historically assimilationist models that have served a historically White cadre of teachers. The sometimes palpable fear of the "NCATE visit" may take teacher educators down a treacherous path of doing that which is easily documented and fits nicely into a rubric instead of the often messy work of understanding different ways of knowing, believing, privileging and doing.

To Know Others, We Must First Know Ourselves
According to Haberman (1995), King (1993) and others, it is not enough merely to *want* to teach in a high-need school or community; to be an effective educator in these contexts, one must possess an internal commitment to equity and social justice that reaches beyond a desire to serve. One must be cognizant of one's own beliefs about teaching and learning, the nature of child development, and the context of one's teaching. Equally important, one must both be

aware of and address one's own prejudice, and recognize that one's own educational ideology is necessarily embedded in the host of prejudices, biases, preferences, beliefs, values and perceptions that have framed the context of one's development as person and educator.

Daunting though it may be, teachers must become better prepared to meet the educational needs of an increasingly diverse student body. In a study focused on determining particular factors that may be associated with the development of greater multicultural awareness and sensitivity in pre-service teachers, Garmon (2004) found that three of the factors critical to "positive multicultural development" were dispositional: openness to diversity, commitment to social justice, and capacity for self-awareness and self-reflection. As Pearson and Rook (1993) write, "for teachers to be disposed to care about the flourishing of their students requires that they are able to see the lives of their students in their totality – to see the forces that shape the development of their personalities, to understand the social conditions that influence their circumstances in life." Culturally sensitive teachers are able to understand how different lived experiences impact both the prior knowledge of their students as well as the ways in which their students find meaning in the curriculum. Conle (1999) looks to Goethe for insight into how we might come to understand the experiences of others: "To know yourself, see what others are doing; to know others, look into your own heart." In other words, the knowing of others begins with the knowing of self.

The literature indicates that most pre-service teachers have not engaged in the type of critical self-reflection that fosters self-knowledge. Banks (1998) explains that pre-service teachers often come to teaching with unexamined values and beliefs that derive from both personal and professional experience. This lack of examination may result in lack of awareness of how one's values and beliefs may influence the ways in which one interacts with children, particularly children who are significantly different from oneself. For example, Sleeter (1992) found that social class and gender experiences inform individual understandings of the social order used to construct race, and Rist (1970) found that teachers may unconsciously favor the students they perceive to be the most like themselves, placing minority students at a distinct disadvantage.

Critical autobiography may prove useful in helping pre-service teachers gain self-knowledge and develop a caring multicultural pedagogy. Grumet (1980) contends autobiography may be useful in helping students reveal and consider the various interests and biases that comprise their identities. Asher (2007) states that autobiography has the potential to play an important role in the formation of effective multicultural pedagogy. She asserts that when [teacher candidates] are encouraged to grapple with the interstices of race, gender and class in their own lives, they are better able to understand the significant role social factors play in the lives of their students. Powers (1998) illustrates the potential of autobiography for encouraging students to engage in a disciplined inquiry into the relationships between social structure, one's own power and privilege, and individual action. Conle (1999) also found autobiography to have some transformative impact on teachers' understanding of themselves and others. One of Conle's teacher candidates wrote, "The narrative activity has made me understand where I come from as a teacher, what I have gone through, why I believe what I believe. Through the narrative exercise [about my own learning] I am more attuned to some of those needs in my students. There are stories everywhere. I look for those stories now." Another wrote of "becoming more sensitive and aware" and doing things "less thoughtlessly" (p. 12). At present, further research into the extent to which these strategies translate into long-term change in practice is needed.

To Know Ourselves, We Must Analyze Our Gendered Perspective
A practical step toward candidate self-reflection is the incorporation of Women's and Gender Studies coursework into teacher education programs. By examining gendered ideologies, one can come to a better understanding of this particular arena of power dynamics and how it is internally manifested. This, in turn, can help new teachers to avoid perpetuating societal patriarchy.

Current research indicates evidence of contradictions between teachers' beliefs regarding their own ideologies about gender and their actual behaviors in the classroom. In 2002, Spencer, Porche and Tolman utilized both quantitative and qualitative measures to examine the relationship between school-wide gender equity efforts and seventh-grade girls' and boys' educational outcomes and psychological functioning. Quantitatively, through the use of surveys, the researchers found that teachers and students reported their school to be fair in gender equity (i.e., how equal male and female students were treated). However, through the use of qualitative methods such as observations and focus groups, the researchers heard students report that they were treated differently in terms of how they were expected to act but felt it was fair because of boys and girls' inherent differences. They considered it fair that teachers spent more time with the male students because they thought males to be louder and disruptive, while the female students are more quiet and shy. Thus, males deserved more attention.

The contradiction between what was perceived to be equitable and how students were actually treated illustrates what can happen if attention is not brought to students' social constructions of gender. Spencer et al. (2003) concluded by stating that "without explicit attention to gender ideology, current gender equity efforts may not only fail to ameliorate gender differences, they may in some cases have the unintended consequences of intensifying aspects of them. And without revealing and challenging gender as socially constructed, gender equity efforts may unwittingly be undermined for many students" (p. 1802).

A more recent study done by Baker-Sperry (2006) provides an example of how gender equity efforts can be undermined. Baker-Sperry studied communication among children and between children and adults in an elementary school setting, finding that gender was negotiated and that there was an expectation associated with gender. The male students were expected to be loud and raucous, while the female students were rewarded by other females for being silent and exhibiting subtle rule-breaking behaviors. However, when the females acted as the males were expected to act, their peers and adults disapproved and made clear that it was not acceptable to act in such a way. The expectations placed on these children were similar to those found in Spencer et al.'s (2003) research, in which the females in the study described the feeling of being "policed by both the boys in their class and their teachers through what they felt to be subtle, unspoken expectations that they be well-behaved, smart, and helpful to the boys" (p. 1798).

In the face of these contradictions among gender-based expectations for male and female student behavior, Baker-Sperry (2006) asks the following questions: "What might adults do to encourage children to be less rigid in their gendered expectations?" and "How might we also support children who experience social repercussions for their non-gendered behaviors or attitudes?" (p. 46). The answer lies in teacher preparation. If teachers are prepared to approach gender critically, then they may be able to develop their own self-aware gendered ideology, perhaps perceiving gender as socially constructed rather than something that is inherent at birth.

Teacher preparation and professional development are often ineffective in overcoming ethnic and gender stereotypes. Battey, Kafai, Nixon, and Kao's (2007) research questions whether in-service teacher education on gender equity that comes in the form of one-day workshops can challenge teachers' notions about long-standing injustices. These one-day workshops do not "fundamentally change the ways we ask questions, study, and draw conclusions about the world around us" (p. 226). Critical self-reflection that fosters self-knowledge appears to be an essential prerequisite to trying to teach others. Pre-service courses in Women's and Gender Studies, an area of the college curriculum in which the goal of personal change has been strongly emphasized (Malkin & Stake, 2004), are an excellent forum for this type of inquiry.

Women's Studies has become a mainstay in American academe since feminist scholarly activists and feminist grassroots activists mobilized to give a voice to a previously silenced population almost 40 years ago. The Women's

Studies discipline grew out of the women's movements that identified gender gaps across the disciplines in the late 1960s. Like the women's movement itself, by the early 1970s, committed faculty and students mobilized to identify supportive and qualified faculty and staff, to prepare proposals for Women's Studies courses and programs, and to petition universities and colleges across the country to adopt Women's Studies programs and create women's centers.

Almost four decades after the first Women's Studies department was established in 1970 at San Diego State University in California, over 700 Women's Studies and Gender Studies programs exist in American colleges and universities. According to the *Women's Studies Programs, Departments and Research Center* report from the University of Maryland, Baltimore, as of 2007 eleven freestanding Women's Studies and Women's and Gender Studies doctoral programs exist in the United States (Korenman, 2007). The discipline's national professional organization, The National Women's Studies Association, was established in 1979, and now hosts an annual conference and publishes a bi-annual academic journal.

Women's Studies has evolved into a field of inquiry that implements gender as a mode of analysis into the theories, experiences and perspectives of women and men, and that examines the gendered divisions of power that influence every discipline. What began as Women's Studies has progressed into the development of other academic disciplines such as Gender Studies and Queer Studies and has influenced a distinct gendered body of transnational theory, feminist theory and queer theory. The efforts of early Women's Studies thinkers, academics and activists created a gendered multidisciplinary approach that has influenced both traditional and newer disciplines. American university students who in 2007 register for courses in literature, history, religion, geography, education, communication, economics, political science, and sociology, for example, often think about gender in order to analyze their subject matter more thoroughly.

Betty Friedan's *The Feminine Mystique* was first published in 1963. In this watershed text, Friedan publicly questioned the socialized gender roles that she felt constrained her, even with her privileges as a White, educated, middle-class, heterosexual, married woman living in the United States (Friedan, 1963). Since that time, feminist scholars and activists have investigated the socially constructed gender roles about which Friedan wrote, and opened a new avenue of inquiry into Friedan's invisible privilege by studying the intersectionality of gender, race, class and sexuality in the United States (Moraga & Anzaldúa, 1981). Building on social construction theory and anti-racist approaches to Women's Studies scholarship and feminist thought, 1980s Women's Studies scholars identified "U.S. Third World feminism," and, more recently in the 1990s, post-colonialism and transnationalism (Alexander, 2005; Mohanty, 2003). In 2007, the ripple effect of this feminist scholarship is evident across the spectrum of academe from globalization studies, economic investigations into the feminization of poverty, militarization studies, and voter turnout analyses to 20th century non-Western literary theory, feminist pedagogy, and discourse analysis.

The theoretical lenses that have emerged during the evolution of Women's Studies as a discipline have changed thinking on a global scale. What they can offer to professional preparation in a field as woman-dominated as teaching is potentially transformative. We believe this can be an important component of the focus on autobiographical reflection for teacher candidates that this project advocates.

Through the Lens of Experience
In every moment of life, each of us interprets the world through a unique perspective resulting from the experiences that have come before. As Eisner (1998) explains, our understanding of the objective world is mediated by mind and thus necessarily reflects our subjective lives: "Hence what we have is experience — a transaction, rather than independent subjective and objective entities" (p. 53). An individual is not necessarily aware of the assumptions that are embedded in this worldview. However, these naïve or implicit theories (Lefrançois, 2000) are just as powerful as any publicly avowed doctrine, perhaps even more so for functioning below consciousness. While anyone would benefit

from the psychic growth and possible healing that can result from careful examination of these lenses, it is especially crucial that teachers do this inner work, as our unique lenses will shape our interactions with students. Paulo Freire (1985) expresses this truth as follows: "All educational practice implies a theoretical stance on the educator's part. This stance in turn implies – sometimes more, sometimes less explicitly – an interpretation of man and the world. It could not be otherwise" (p. 43).

This idea is particularly important for the emancipatory vision of education that is Freire's legacy. The father of popular education, Freire's work and living example illuminate a path by which oppressed peoples can transform their lives by developing critical literacy (Freire, 1985, p. 51). The role of the teacher in this process is determinative, and one's approach is shaped by their view of the students. As McLaren explains, "the subjectivities of the oppressed are to be considered heterogeneous and ideologically pertuse and cannot be represented extra textually – that is, outside of the discursive embeddedness of the educator's own founding value and epistemological assumptions" (p. 23). In other words, while the teacher must, to the extent possible, work to be free of essentialist notions about a student or school population, internal and societal constructions of marginalized groups are bound to come into play.

The pre-service teachers we hope to better serve may not conceive of themselves as Freirean revolutionaries (although some might). However, they may well be similarly situated before a group of students from presently and/or historically disadvantaged communities. Teacher candidates at Associated Colleges of Illinois member schools need to reflect on their own ways of understanding and engaging with the world for themselves, for their teaching and, most importantly, for the particular children they teach. Parker Palmer (1998), though not specifically addressing educators at high-need schools, beautifully expressed the centrality of this kind of reflexivity in the vocation of teaching: "In fact, knowing my students and my subject depends heavily on self-knowledge. When I do not know myself, I cannot know who my students are. I will see them through a glass darkly, in the shadows of my unexamined life – and when I cannot see them clearly, I cannot teach them well." (p. 2)

When teachers have not examined their own biographies nor questioned the assumptions that these have engendered, the cost to students is substantial. We have all heard horror stories like those from Fine's (1991) "urban public high school," where teacher racism and classism was so intense and destructive that dropouts left school more "optimistic in vision" than their graduating classmates (p. 124). However, the dangers of unreflective practice are often more subtle. Even a simple, innocent omission, perhaps not hearing a child, can have a detrimental influence on that young person's developing sense of self.

The Consequences of Ignorance
In 1997, Ellin Oliver Keene and Susan Zimmermann published a lyrical, deeply thoughtful book, *Mosaic of Thought*, in which they shared an approach to reading comprehension developed through their work as part of the Denver Public Education and Business Coalition (Keene & Zimmermann, 1997). This highly influential work in turn inspired two of their colleagues to present the same set of strategies in a teacher-friendly guide that now sits in every Reading First classroom in Chicago (Harvey & Goudvis, 2000). Without question, Keene and Zimmermann's volume is a valuable contribution to the field of literacy. The writers document their own comprehension processes, and their engagement with texts is deeply and personally reflective. Keene, however, also presents a dramatic illustration of how even a highly intelligent teacher with the most heartfelt good intentions can be hindered by her failure to examine her own background and assumptions.

The book is composed of memoir-like essays written independently by each of the authors, with Keene writing the chapter discussing the strategy of making inferences. In it she describes reading the picture book *Tar Beach*, by Faith Ringgold (1991), with a first-grader named Christina as they work together on drawing inferences from the text (Keene

& Zimmermann, 1997). The significance of their interaction requires some background on the children's book and its author.

Faith Ringgold is an African-American woman and lifelong resident of Harlem who is descended from a matrilineal line of artists. The critical and literary direction of her work is continued by her daughter, Michele Wallace, a professor and public intellectual who writes powerfully on race, gender and class. *Tar Beach*, a Caldecott Award winner, is based on the author's own story quilt of the same name. Set in New York during the Depression, it is young Cassie's imaginative journey through the skies above her city. Entering a structure's airspace confers ownership on this flight, allowing the child's family the resources that racism and poverty deny them in the world of reality (Ringgold, 1991).

When Christina infers that Cassie " 'likes to dream and she likes to imagine' " (Keene & Zimmermann, 1997, p. 157), Keene responds with high praise, explaining that she has just made an inference and hypothesizing about how she might have arrived at that conclusion. On the other hand, when Christina excitedly shares her next attempt, "'they're poor' " (p. 158), Keene offers no praise, questions her inference, and ultimately admits to the reader, "I wasn't sure where to go next" (p. 158). Dauntless, Christina pursues the topic of poverty until Keene forcibly ends the conversation, commenting that the child had made "[a]n inference, to be sure, but one that began to take Christina away from the central concepts of the story. I resumed reading" (p. 158).

Away from the central concepts of the story? Readers of this document who are unfamiliar with the text are strongly encouraged to obtain a copy of the book to see for themselves whether Christina gets it wrong or Keene's class privilege (or class-status denial) prevents her from recognizing a primary theme in a storybook (and this, ironically, in a germinal text on reading comprehension).

Keene shares a great deal about her personal life. Although she does not address the issue of her own class background directly, identifiers do emerge. In her chapter on synthesis she enthusiastically recalls reading a humorous essay in *The New Yorker*, a periodical which Paul Fussell (1983) describes as appealing to the middle class, which "imagines [it] registers upper-class taste" (p. 39). Her comprehension of the article comes together through its reference to Alvy Singer in *Annie Hall*, who she describes as "a character remembered by possibly twelve people in America" (Keene & Zimmermann, 1997, p. 168) – implying that she is one of a dozen cognoscenti on the films of Woody Allen!

Keene's sense of her own class status is not reflected in the best light, and one can only imagine that this is the result of not having carefully considered this issue in her own biography. Still, a far worse result than appearing slightly snobbish is the lost opportunity to fully share a powerful book with an eager, perceptive student, and possibly devaluing that child's own life experience by not acknowledging its place in a work of literature.

A Lifetime of Reflective Practice
The example of Keene's interaction with Christina demonstrates that we *all* – even the best, brightest and most reflective – bring naïve theory to our understanding of the world. It is not only pre-service teachers that need to engage the process of examining our lives and our psyches, but all of us. Teacher educators can and should be models of reflexivity, continually questioning our own assumptions, loyalties, belief systems and boundaries. In this way, we can nurture a generation of teachers who will never cease looking inward, and will themselves model the transformative critical consciousness that is our vision for students of high-need schools.

References
Alexander, J. (2005). *Pedagogies of crossing: Meditations on feminism, sexual politics, memory and the sacred.* Durham & London: Duke University Press.

Asher, N. (2007). Made in the (multicultural) U.S.A.: Unpacking tensions of race, culture, gender and sexuality in education. *Educational Researcher*, 36(2), 65-73.

Asher, N. (2005). At the interstices: Engaging postcolonial and feminist perspectives for a multicultural education pedagogy in the South. *Teachers College Record*, 107(5), 1079-1106.

Baker-Sperry, L. (2006). Gendered agency: Power in the elementary classroom. *Women and Language, 29*, 38-46.

Banks, J. A. (1998). The lives and values of researchers: Implications for educating citizens in a multicultural society. *Educational Researcher*, 27(7), 4-17.

Battey, D., Kafai, Y., Nixon, A.S., & Kao, L. (2007). Professional development for teachers on gender equity in the sciences: Initiating the conversation. *Teachers College Record, 109*, 221-243.

Conle, C. (1999). Why narrative? Which narrative? Struggling with time and place in life and research. *Curriculum Inquiry*, 29(1), 7-32.

Cross, B. E. (2003). Learning or unlearning racism: Transferring teacher education curriculum to classroom practices. *Theory into Practice*, 42(3) 203-209.

Eisner, E.W. (1998). *The enlightened eye: Qualitative inquiry and the enhancement of educational practice*. Upper Saddle River, NJ: Prentice Hall.

Fine, M. (1991). *Framing dropouts: Notes on the politics of an urban public high school*. Albany, NY: State University of New York Press.

Freire, P. (1985). *The politics of education: Culture, power and liberation*. New York: Bergin & Garvey.

Friedan, B. (1963). *The feminine mystique.* New York: Dell Publishing.

Fuller, M. L. (1992). Teacher education programs and increasing minority school populations: An educational mismatch? In C. A. Grant (Ed.), *Research and multicultural education: From the margins to the mainstream* (pp. 184-200). London: Falmer.

Fussell, P. (1983). *Class: A guide through the American status system*. New York: Touchstone.
Garmon, M. A. (2004). Changing preservice teachers' attitudes/beliefs about diversity. What are the critical factors? *Journal of Teacher Education*, Vol. 55, No. 3, 201-213.

Gilbert, S. L. (1995). Perspectives of rural prospective teachers toward teaching in urban schools. *Urban Education*, 30(3), 290-305.

Grumet, M. (1980). Autobiography and reconceptualization. *Journal of Curriculum Theorizing*, *2*, 155-158.

Haberman, M. (1995). Selecting "star" teachers for children and youth in urban poverty. *Phi Delta Kappan,*76(10), 777-81.

Haberman, M. (1995). The dimensions of excellence in programs preparing teachers for urban poverty schools. *Peabody Journal of Education*, 70(2), 24-43.

Haberman, M., and Post, L. (1998). Teachers for multicultural schools: The power of selection. *Theory into Practice*, 37(2), 96-104.

Harvey, S., & Goudvis, A. (2000). *Strategies that work: Teaching comprehension to enhance understanding*. Portland, MN: Stenhouse Publishers.

Howard, T. C. (2003). Culturally relevant pedagogy: Ingredients for critical teacher reflection. *Theory into Practice*, 42(3), 195-203.

Keane, E.O., & Zimmermann, S. (1997). *Mosaic of thought: Teaching comprehension in a writer's workshop*. Portsmouth, NH: Heinemann.

King, J. E. (1991). Dysconscious racism: Ideology, identity, and the miseducation of teachers. *Journal of Negro Education, 60(2), 133-146*.

King, S. H. (1993). The limited presence of African-American teachers. *Review of Educational Research,* 63(2), 115-49.

Konkol, P. J. (2001). *Developing teachers for urban schools. Evaluation of the Golden Apple Foundation Scholars Program*. Chicago, IL: University of Illinois at Chicago. Center for Urban Education Research and Development.

Korenman, J. (2007). *Women's Studies programs, departments, and research centers.* Available online at http://userpages.umbc.edu/~korenman/wmst/programs.html (accessed September 8, 2007).

Lefrançois, G.R. (2000). *Psychology for teaching* (10th ed.). Belmont, CA: Wadsworth/Thomson Learning.

Levine-Rasky. C. (1998). Preservice teacher education and the negotiation of social differences. *British Journal of Sociology of Education*, 19(1), 89-112.

Malkin, C., & Stake, J.E. (2004). Changes in attitudes and self-confidence in the women's and gender studies classroom: The role of teacher alliance and student cohesion. *Sex Roles, 50*, 455-468.

McLaren, P. (2007). A pedagogy of possibility. In A.C. Ornstein, E.F. Pajak & S.B. Ornstein (Eds.), *Contemporary issues in curriculum* (4th ed.), (pp. 22-31). Boston: Allyn & Bacon.

Moraga, C., & Anzaldua, G. (1981). *This bridge called my back: Writings by radical women of color.* Berkeley: Third Woman Press.

Palmer, P.J. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life*. San Francisco: Jossey-Bass.

Pearson, A. T., & Rooke, P. T. (1993). Gender Studies and teacher education: A proposal. *Canadian Journal of Education*, 19(4), 414-428.

Powers, R. F. (1998). Using critical autobiography to teach the sociology of education. *Teaching Sociology*, 26(3), 198-206.

Ringgold, F. (1991). *Tar beach*. New York: Random House.

Rist, R. (1970). Student social class and teacher expectations: The self-fulfilling prophecy in ghetto education. *Harvard Educational Review,* 40(3), 411-451.

Schultz, E. L., Neyhart, K., & Reck, U.M. (1996). Swimming against the tide: A study of prospective teachers' attitudes regarding cultural diversity and urban teaching. *Western Journal of Black Studies*, 20, 1-7.

Sleeter, C. E. (2001). Epistemological diversity in research on preservice teacher preparation for historically underserved children. *Review of Educational Research*, 25, 209-250.

Sleeter, C. E. (2001). Preparing teachers for culturally diverse schools. Research and the overwhelming presence of Whiteness. *Journal of Teacher Education*, 52(2), 94-106.

Sleeter, C. E. (1992). Resisting racial awareness: How teachers understand the social order from their racial, gender, and social class locations. *Educational Foundations*, 6(2), 7-32.

Spencer, R., Porche, M.V., & Tolman, D.L. (2003). We've come a long way – maybe: New challenges for gender equity in education. *Teachers College Record,* 105, 1774-1807.

Culturally Appropriate and Placed Based Practices: Pedagogy for All Students and Teachers, *by Donna Jurich and Jim Vandergriff, Knox College*

Author Bios

Donna L. Jurich is an Associate Professor in Educational Studies at Knox College. She has been working on issues concerning bilingual and multicultural education for over ten years.   Her experiences teaching in San Francisco, Tucson and now Galesburg, Illinois, have enriched her understanding of the importance of culturally appropriate and placed based pedagogies. She has done professional development work on the White Mountain Apache Reservation in Arizona and the Navajo Nation in New Mexico.

Jim Vandergriff is an Assistant Professor in Educational Studies at Knox College, with a PhD in Teaching and Teacher Education from the University of Arizona. He is a past president of the Illinois Association of Teacher Educators and is currently chairing a three-year Commission on Indian Education for the National Association of Teacher Educators. He also has done professional development work on the White Mountain Apache Reservation in Arizona and the Navajo Nation in New Mexico.

Abstract
Culturally appropriate and placed based pedagogies provide teachers and students with opportunities for true gains in learning. As a result, it is critical for teacher candidates to learn about and practice this pedagogy throughout their teacher preparation programs. After providing the theoretical framework for culturally appropriate and place based practices, we discuss two challenges to a culturally appropriate and place based pedagogy, one of which is systemic and the other personal. Then, we present specific assignments in which teacher candidates address their own cultural identities as the foundation for developing and using culturally appropriate and place based pedagogy in their own classrooms. The assignments begin in initial teacher preparation courses and continue through student teaching. We conclude by discussing the need for changes in teacher education programs in order to meet the needs of all students.

Culturally Appropriate and Placed Based Practices: Pedagogy for All Students and Teachers
Our work on culturally appropriate and placed based practices became more of an interest and challenge after we participated in a Summer Science and Technology Camp for teachers and students on the Navajo Reservation in the summers of 2001 and 2003. In the 1990s, while teaching introductory education courses at the University of Arizona in Tucson and having provided professional development on the Apache Reservation, we worked on ways of developing teacher candidate awareness of culture. Yet, our research for and our actual teaching in an elementary setting on the Navajo Reservation made us realize that we needed to be more systematic and focused in our current teacher preparation courses in the Midwest on culturally appropriate and placed based pedagogy.

In this paper, we first lay out a theoretical framework for culturally appropriate and placed based practices. Then, we address two challenges to these practices: 1) the conflicting mandates for teacher education and K-12 education that are systemic and institutional, and 2) the dilemmas of teaching in and to the dominant culture that are local or personal. After laying out our theoretical framework and the challenges, we discuss different methods that we have used in a systematic attempt to encourage teacher candidates to adopt culturally appropriate and placed based practices and the ways in which these practices have application in all classroom settings.

Culturally Appropriate and Place Based Practices Defined
To begin a discussion of culturally appropriate teaching, we first must explain what we mean by a culture. Nieto (1999, p. 48) defines culture as:

> "… the ever-changing values, traditions, social and political relationships, and world view created, shared, and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class and religion… As is clear from this definition, culture is complex and intricate; it includes content or product (the *what* of culture), process (how it was created and transformed), and the agents of culture (who is responsible for creating and changing it)."

It is important to note that Nieto's definition of culture recognizes that cultures are evolutionary and not homogeneous. We also believe that within each culture, there are micro cultures, which "share most of the core values of the nation-state, but these values are often mediated by the various micro cultures and are interpreted differently within them" (Banks, 1993, pp. 11-12). As a result, each of our identities is the nexus of the convergence of cultures and micro-cultures. For example, not only one's cultural background but also gender, the number of generations one's family has been in the country, the place(s) one has lived, one's age, one's socioeconomic status, religious background, the languages that one speaks, and the number of years of education one has had all contribute to the identity of an individual. These visible and "invisible cultures" (Phillips, 1993) influence how each of us sees and interprets the world and, as a result, how educators teach.

Culturally appropriate and placed based practices require teachers not only be aware of students' cultures, as defined above, but also place students' cultures at the center of the curriculum, both in terms of content and process (Tiedt, 1995). We use culturally appropriate teaching to stress that the curricula are not just teaching *about* cultures but teaching based *in* particular culture(s). Yazzie (1999), a Navajo writing specifically about education in Navajo culture, defines culturally appropriate curricula as using "materials that link traditional or cultural knowledge originating in Native home life and community to the curriculum of the school. Deeply embedded cultural values drive curriculum development and implementation and help determine which subject matter and skills will receive the most classroom attention" (p. 83). This does not limit the content to "traditional Native culture but should include the local climate and politics in which Native youth live" (Yazzie, 1999, p. 83). Ray Barnhardt (1997) says this as well, "[W]hatever piece of the curriculum you are responsible for, embed it first in the world with which the students are familiar and work outward from there. Adapt the content to the local scene and then help the students connect it to the region, the nation, and the world" (p. 5). Through culturally appropriate and placed based practices, students learn the traditional knowledge and skills of the dominant culture through their own cultures.

For us, the use of culturally appropriate and placed based practices evolved naturally from our use of constructivist and multicultural/culturally inclusive practices. Culturally appropriate and placed based practices are similar to constructivist and multicultural/culturally inclusive practices in that they are student centered (Villegas & Lucas, 2002). For constructivists, the learner constructs knowledge; learning is a personal interpretation of experience; learning is active, collaborative, and situated in real world contexts; and assessment of learning is integrated within the learning context itself (Marlowe and Page, 1998). Multicultural/culturally inclusive teaching is also "authentic, child-centered, and connected to the child's real life. [Such practices] employ materials from the child's culture and history to illustrate principles and concepts" (Abdal-Haqq, 1994, p. 2). In these ways, culturally appropriate and placed based practices are similar to constructivism and multicultural and placed based practices.

In addition, culturally appropriate teaching is similar to constructivism in that it is based on the beliefs that who we are involves how and what we learn because the premises are that we are situated in contexts and we construct knowledge. So, both constructivism and culturally appropriate teaching center on the student. Culturally appropriate teaching, also, draws from multicultural/culturally inclusive teaching in that both value and incorporate culture, specifically the students' culture into the classroom. However, as we stated earlier, what defines culturally appropriate and placed based practices is that they are based in culture. Culturally appropriate and placed based practices transform traditional curricula, moving from inclusion of culture to a restructuring of curricula based on

culture. In our teacher education courses, we wanted to ensure that teacher candidates understood that culturally appropriate and placed based practices were more than what Banks (1996, 1994) refers to as the "contributions" or "additive" approaches to making education more culturally inclusive.

We have pursued culturally appropriate and placed based practices because we believe that they best address the mandate of No Child Left Behind (NCLB) and, even before NCLB, the need to erase academic discrepancies between Anglo, African American, Hispanic and Native American students. Although we may not agree with the policies that have developed from NCLB, we, too, see the need to address the academic inequities that exist locally and nationally. In implementing culturally appropriate and placed based practices in teacher education courses, we have identified two challenges, one systemic and one personal.

Challenges to Culturally Appropriate and Place Based Practices

The movement to professionalize teaching and the current mandates of NCLB have certainly raised questions concerning the ways in which teacher candidates are prepared to teach. In fact, the professionalization of teaching and NCLB have changed teacher education programs. For example, to be in line with the teacher education program accreditation process in the state of Illinois, we have moved to a standards based performance assessment system for teacher candidates. Teacher candidates in our program must demonstrate that they meet the Illinois Professional Teaching Standards, the Illinois Content Area Standards for Teachers, the Core Technology Standards, and the Core Language Arts Standards. In addition, because Illinois teacher education program accreditation is aligned with the National Council of Accreditation of Teacher Education (NCATE), we must ensure that teacher candidates have not only the knowledge but also the skills and dispositions to teach all children.

The challenge posed by professionalization as demonstrated in the Illinois accreditation process is that the standards used do not "adequately incorporate what we know about culturally responsive teaching" (Zeichner, 2003) despite a growing body of literature which "identifies remarkably consistent sets of knowledge, skills, and performances that are related to successful teaching in culturally diverse schools (Zeichner, 2003). The language of professionalization and, by default, standardization, almost seem to work against rather than for the development of culturally appropriate teaching. This can be noticed in how few mentions there are of culture, for example, in the NCATE document, *Professional Standards for the Accreditation of Schools, Departments and Colleges of Education* (NCATE, 2002). To NCATE's credit, of the six standards, one standard, Standard Four, focuses on diversity. Yet within that standard, of the nine references to culture, only two refer to K-12 students' cultures, and within the two standards on teacher candidate performance, culture is only mentioned four times. The standards developed for professionalization have not provided the level of specificity that would encourage schools, colleges and departments of education as well as teacher candidates to embed culture in their curricula.

At the same time, at the federal level, NCLB defines a highly qualified teacher as one who "1) holds a minimum of a bachelor's degree, 2) obtained full state certification or licensure, and 3) demonstrated subject area competence in each of the academic subjects in which the teacher teaches" (http://www.ed.gov/admins/tchrqual/learn/hqt/edlite-slide008.html). The focus is on teachers' academic content knowledge in the belief that when teachers know their content, all students are able to learn the content. So, while the title "NCLB" focuses on students, the actual legislation focuses on content. Yet, as the research literature has shown, knowing students—culturally appropriate teaching—will address the achievement gap (Zeichner, 2003). The focus on the federal level on content knowledge distracts teachers from a focus on their students. In their fieldwork experiences teacher candidates see the enactment of this focus on content, to the exclusion of their students, during their "apprenticeship of observation" (Lortie, 1975). In local schools, teacher candidates report that teachers are consistently spending increased amounts of time on the content areas being tested, currently reading and mathematics. This focus on content knowledge, not student

knowledge, can also be seen in the growing number of school districts implementing merit or performance raises based on student achievement (Delisio, 2003).

As a result, professionalization and NCLB systematically focus teachers' classroom attention on content and away from their students and their cultures. As a consequence, teachers and teacher candidates alike are less likely to use curricula that do not directly address the content on standardized tests.

While professionalization and NCLB are systemic and institutional, a second challenge to implementing culturally appropriate and place based practices occurs at the local or personal level. Teacher candidates may have taken sociology and anthropology courses and may be able to explain that culture, depending on the discipline from which they learned the definition, is generally "the values, traditions, norms, customs, arts, history, folklore, and institutions that a group of people, who are unified by race, ethnicity, language, nationality, or religion, share" (http://wind.uwyo.edu/sig/definition.asp). Yet, because they have discussed this concept of culture usually when studying "other cultures," they still often report a semester or two later in a classroom discussion, "I don't have a culture." We have often found that in teacher education courses where the teacher candidate population was racially, linguistically, and/or ethnically diverse, the teacher candidates who were white or Anglo-American would say, "I don't have a culture like they (teacher candidates of non-dominant cultures) do." This phenomenon has been studied extensively in the research on teacher candidates (Gay & Howard, 2000; Howard, 2003; Howard, 1999; Zeichner, 2003). The fact that we have teacher candidates in our courses who struggle with identifying their own culture reflects on the ways in which culture is taught—or not taught—in K-12 classrooms.   Teacher candidates may have been taught about culture as a concept, but are unable to apply the concept to themselves, to their own lives and experiences.

As much of the literature on teacher candidate beliefs about culture and race report, a first step to understanding and including culture in the classroom is for teacher candidates to understand their own. Then, teacher candidates need to address how their culture influences the ways in which they think and behave, thus confronting their own misconceptions, stereotypes and prejudices (Gay & Howard, 2000; Howard, 2003; Howard, 1999; Villegas & Lucas, 2002). This second step, the confrontation, can often be difficult, sending some teacher candidates away from a discussion feeling angry and hurt (Howard, 2003; Howard, 1999). One reason for this seems to be that we have not provided them enough time to understand their own culture. They have not located themselves but feel that we have located them—in a judgmental way—as part of the problem, as racist or prejudiced, and not as part of the solution. If teacher candidates have not grasped the concept of culture, they see themselves in a deficit view. Consequently, they may retreat from understanding culture preferring, "not to see color or difference" and finding comfort in the pronouncement that they should be teaching "all children" equally.

As a result, we believe a critical step in teaching culturally appropriate and placed based practices is having teacher candidates identify and feel comfortable understanding their own cultures.

Culturally Appropriate and Placed Based Assignments in Teacher Education Courses
As we noted earlier, we came to realize that we needed to be more systematic and focused in our own teaching practices in order to have teacher candidates experience and apply culturally appropriate and placed based practices. Therefore, we have developed a series of assignments that appear throughout the teacher candidate program of study which encourage more reflective thinking on issues of culture. These assignments provide experiences which teacher candidates can draw upon as we discuss culturally appropriate or placed based practices in K-12 classrooms. The first assignment, a cultural artifact assignment (See Appendices A and B), occurs early in the candidates' program of study and may be used in connection with a series of culture quizzes (See Appendix C). Then, prior to entering their methods courses, teacher candidates complete a personal cultural autobiography and a cultural biography of their schools (See Appendix D). Finally, during student teaching, teacher candidates repeat the cultural biography of their schools.

A. Cultural Artifact Presentation and Paper

The cultural artifact presentation asks teacher candidates to bring a representation of their cultures to the classroom. It's best if they can bring in an actual representation versus an illustration. The teacher candidates then have five minutes to present their representation to the class. The three goals for this assignment are: 1) teacher candidates display their own knowledge of culture and their ability to apply that understanding to their own lives; 2) they begin to see the "ever changing" nature of culture as they hear similarities and differences to their own; and 3) teacher candidates learn each other's names and something important about their lives, an important step in community building for the course. What does not become apparent until further into the term is that teacher candidates use the knowledge they have gained about themselves and others in class to help explain their perspectives in classroom discussions. They often provide additional cultural information during discussions to help their colleagues understand their perspectives. This models for the teacher candidates ways to elicit and reference students' cultures when they teach.
The instructor's role has had some influence on the process of the cultural artifact assignment. One co-author instructor has participated in the assignment and one has not. The instructor who has participated learned that she should not go first in the presentations. When she has gone first, her presentation has sometimes stymied the class since she is second generation Italian American and has strong cultural ties to her Italian heritage. Teacher candidates, after watching her presentation, have often felt even more strongly that they "do not have a culture." However, this instructor feels that it is crucial to share with the teacher candidates to build community. The other co-author instructor, who has not participated, found that teacher candidates constructed their own understanding of the assignment and this was more aligned to his constructivist approach to teaching.

How have teacher candidates responded to the cultural artifact assignment? Most teacher candidates have "discovered" their own culture. In the Midwest a replica of a John Deere tractor or a farm deed to land no longer owned represented ties to their farming cultures. Quilts made by family members and a dish from a parent's good china represented strong ties to rural family culture. Car keys and a charge card represented ties to the consumer culture. All of these—farming, family, and consumerism—reflect aspects, or micro cultures, of the larger American culture. This assignment by nature is personal and, at times, the cultural artifact presentations have touched us all— car keys that represented the time spent living in a car on the streets, or a sweater bought at a second hand store and cherished for its "beauty" and warmth, the missing piece of a family puzzle, or a sibling who died in a car accident poignantly capture significant elements of the teacher candidates' cultures.

Not all teacher candidates have been able to identify their cultures. This is seen in the artifact they choose to bring to class. Photos of family or pets or baseball caps rarely provide information about the teacher candidates' lives, nor do they reveal information about their cultures. Still, however, after watching the presentations, teacher candidates find it more difficult to make the claim that they do not have a culture and have been much more likely to identify their perspectives in discussions.

One instructor developed a companion writing assignment (See Appendix B). The goal was to have candidates reflect on what they learned through the assignment to reinforce the cognitive process for understanding cultures and to identify themselves in terms of social class. Because the discussion of social class was difficult for teacher candidates to have in public and because they often self-identified themselves as middle class, the instructor had the teacher candidates locate themselves in terms of income designations on the Census Bureau website. Then, the teacher candidates had to compare themselves to the same statistical data for the town in which they were currently living. They discovered that their own perceptions of class were inaccurate and that there are marked differences in the economic status in which they were raised and the economic status of the children in the local school district where

they are completing their fieldwork. This writing helped teacher candidates address and dispel misconceptions of class, a micro culture within the dominant culture.

B. Cultural Quizzes

When we first began using the cultural artifact assignment and culture became part of our classroom discussions, teacher candidates began to bring in culture quizzes (See Appendix C). Many of these were passed around as jokes, but we came to see their value in the classroom. These quizzes developed the discussions on culture in several ways. First, the quizzes helped us discuss the concept of stereotypes and cultural norms. Were these quizzes just stereotyping different people? Is stereotyping an issue? Second, the quizzes made real the idea of cultural capital in terms of knowledge. Who values what knowledge? What knowledge is of most worth? Can standardized tests adequately assess knowledge? What happens to knowledge, especially cultural knowledge, when it appears on a test? Third, the cultural quizzes made the more intellectual and academic discussions on assessment, especially standardized tests, a "lived experience" because the teacher candidates often failed the quizzes. This provides an entry into whose and what knowledge is taught and assessed.   A natural progression we have not followed would be to have the teacher candidates create their own cultural quizzes as a way to further identify their cultures.

C. Cultural Autobiographies and Biographies

Prior to taking their methods courses and beginning an extensive local fieldwork placement, teacher candidates are asked to write a cultural autobiography and a "biography" of their schools and students. The cultural autobiography has three parts: a family tree, a description of one's culture, and a reflection on the presence of one's culture in their teaching. This assignment builds from their cultural artifact assignment. In an earlier class, candidates thought about their culture by identifying one artifact. Now, the teacher candidates must provide a fuller, richer description.

The cultural autobiography assignment has several goals. The first is to have the teacher candidates re-visit their cultural identities. Because we believe that learning is ongoing and exploring identity is challenging, the second assignment is a necessary step to having teacher candidates think about culturally appropriate and placed based practices. To understand these practices, teacher candidates need more fully to locate themselves. The second goal is to have teacher candidates move from a description of their cultural identities to a discussion of the ways their cultural identities impact their lives in terms of privilege and teaching. In the second and third parts of the assignment, the teacher candidates bring critical reflection to their lives so that they can then begin to evaluate teaching practices and materials. In these sections of the cultural autobiographies, the teacher candidates begin to make a connection between who they are and how they are situated in the dominant culture and the ways in which they think about teaching.

By doing the cultural autobiography, teacher candidates explore where their families may have originated and the evolution of their ancestors that has resulted in their current families. This part of the assignment offers some challenges. For some students, it means extended conversations with parents on a topic they may not have explored before. Some teacher candidates discover information about their families that is new and supports their work, for example a history of educators in the family. Others discover disquieting information-- adoptions, divorces, or family members who have disappeared. Whether the information is comforting or disturbing, teacher candidates have learned something new about themselves through the experience of tracing their family trees and often discover a sense of personal history.

The second part of the cultural autobiography asks the teacher candidates to further develop a sense of their cultural identity by exploring the ways in which they are privileged. This part of the assignment is open for the teacher

candidates to decide what aspects of their identities to discuss. We believe that through discussing areas of privilege with which the teacher candidates are most comfortable we are able to further the investigation of privilege and have fewer feelings of denial and guilt. Some teacher candidates discuss social class; others discover that while being rural and relatively poor, their race has made it easier for them to negotiate the community norms.

In the third part of the cultural autobiography, teacher candidates begin to make connections between who they are as individuals and who they will be as teachers. The candidates discover penchants for teaching particular content areas and avoiding others. They also are asked to identify ways in which their cultural identities aid in some students' learning and may hinder other students. Some teacher candidate begin to see a disjuncture between their primary language and the language of their students, often masked by the small number of students whose primary language is not English and who may have been identified as shy rather than in need of additional language support. Many candidates begin to see patterns in the ways they interact with students, being drawn to some over others. Some teacher candidates also begin to explore the ways in which they think families should function, for example, questioning their belief that parents who cannot come to conferences do not care.

Much of this is facilitated by the second part of the assignment when teacher candidates construct the school district, school, and student "biographies."

One of the goals of the school biography is for teacher candidates to begin to collect knowledge about the school community and their students. Schools reflect the communities where they are situated; if teachers are to use culturally appropriate and placed based practices, they need to begin to observe and collect data on communities. Another goal of this assignment is to have teacher candidates identify in meaningful ways what they may share and not share with the school community and students.   Too often, the communities in which our teacher candidates work look somewhat familiar and the teacher candidates seeking a level of comfort focus on what is similar. By comparing the statistical data provided by the Census Bureau and school report cards of the schools candidates attended with the schools where they are now working, teacher candidates begin to see past some of the assumptions they may have made. So, the school biography is an important piece for self-understanding, as well as for understanding the candidates' schools and students. Because of the importance of this assignment, teacher candidates repeat it during student teaching as a way to gain information about the new contexts and students with whom they will be working.

Conclusion
Our work on culturally appropriate and placed based teaching grew from our work in culturally and linguistically diverse communities. The literature supports curricula that draw from students' cultural backgrounds, and we have seen the ways in which students become more engaged when culturally appropriate and place based practices are used. Despite our support of culturally appropriate and place based practices, these approaches face two major challenges, the first being systemic in terms of professionalization and current federal policies, especially NCLB. However, we feel culturally appropriate and place based practices would best address the academic gap that exists among different student populations.   At a more local level, teacher candidates struggle with an understanding of culture and are resistant to addressing controversies surrounding culture, for example stereotyping and prejudice. Much of the literature in multicultural education calls for teacher candidates to confront their own feelings and ideas about culture as well as race (Banks, 1994; Gay & Howard, 2000; Howard, 2003; Howard, 1999). We believe that a critical first step in teacher candidates adopting less dominant culture or traditional curricula is for them to understand their own cultural identities and the ways their identifies become a part of how they teach (Villegas & Lucas, 2002). We have presented several assignments that over the course of a year have students become more informed about and comfortable with their own cultural identities. By locating themselves in their own cultures and environments, teacher candidates are more able to use culturally appropriate and place based practices.

Our goal continues to be to help teachers move away from such decontextualized activities and toward a curriculum that draws on the strengths, values, and knowledge of the local culture. As Rebecca Novick (1998) of the Northwest Regional Education Laboratory has written, "Acknowledging and nurturing the cultural knowledge of cultural and linguistically diverse children can help bridge the gap between home and school" (p. 18). From our examples, we hope to have demonstrated that this is true for dominant culture students as well as non-dominant.

Our work points toward several changes in teacher preparation and development if we are to promote culturally appropriate and placed based teaching. First, in order to move to more culturally appropriate and placed based teaching, the teachers need to identify their own cultures as well as their beliefs about culture and about learning (Banks, 1991; Villegas & Lucas, 2002). Second, we need to continue to support the development of culturally appropriate or placed based curricula in which the content is based in the students' cultures while addressing state learning standards. Third, we must continue to develop teaching practices that do not contradict but build on cultural approaches to learning. This acknowledges that not all children learn in the same way and that not all teaching practices may be appropriate for all children. We understand that "exploring issues of cultural identity is a valuable process but one too complex to be resolved in the relatively short period of time covered by a pre-service program" (Au & Blake, 2003). However, by embedding and modeling culturally appropriate and placed based practices throughout the teacher candidates' course work (Villegas & Lucas, 2002), we have a greater chance of beginning teacher candidates on the journey of meeting the needs of all students through culturally appropriate and place based practices.

In classrooms with a large combination of cultures, culturally appropriate teaching may seem an impossible task, but that is only true if we see every child as the same and receiving the same curriculum.   We argue that we must work against a trend the standards movement buttresses towards a homogenized knowledge base that alienates students and move instead toward a culturally appropriate teaching which includes and engages more students. Only then will we truly begin to see achievement for all students and teachers.

References

Abdal-Haqq, I. (1994). Culturally Responsive Curriculum. ERIC Digest. ED370936.

Au, K. & Blake, K. (2003). Cultural identity and learning to teach in a diverse community: Findings from a collective case study. *Journal of Teacher Education, 54*(3), 192-205.

Banks, J. (1991). A curriculum for empowerment, action, and change. In C.E. Sleeter (Ed.), Empowerment through multicultural education (pp.125-141). Albany: State University of New York Press.

Banks, J. A. (1994). *Multiethnic education: Theory and practice* (3rd ed.). Boston: Allyn & Bacon.

Banks, J. A., Ed. (1996). Transformative knowledge, curriculum reform, and action. In J. Banks (Ed.) *Multicultural education, transformative knowledge, and action* (pp. 335-348). New York: Teachers College Press.

Delisio, E. (2003). Pay for performance: More states brave teacher-pay debate. Retrieved February 1, 2006, from Education World website: http://www.education-world.com/a_issues/issues/issues374d.shtml.

Gay, G. & Howard, T. (2000). Multicultural teacher education for the 21st century. *The Teacher Educator 36(1)*, pps. 1-16.

Howard, G. (1999). We can't teach what we don't know: White teachers, multiracial schools. Williston, VT: Teachers College Press.

Howard, T. (2003). Culturally relevant pedagogy: Ingredients for critical teacher reflection. *Theory into Practice 42(3)*, pp. 195-202.

Glossary of Terms (n.d) Retrieved February 1, 2006, from 21st Century SIG/Prevention Block Grant: http://wind.uwyo.edu/sig/definition.asp.

Lorti, D. (1975). *School teacher: A sociological study.* Chicago, IL: University of Chicago Press.

Marlowe, B. and Page, M. (1998). *Creating and Sustaining the Constructivist Classroom*. Thousand Oaks, California: Corwin Press Inc.

NCATE (2002). *Professional Standards for the Accreditation of Schools, Departments and Colleges of Education.* Washington, D.C.: NCATE.

Neito, S. (1999). *The Light in Their Eyes: Creating Multicultural Learning Communities.* Multicultural Education Series. New York, NY: Teachers College Press.

Nyberg, L, Ed. (1993). *Earth's Caretakers: Native American Lessons.* Master's Project. Lawrence: University of Kansas (ERIC # ED373940).

Phillips, S. (1993). *The Invisible Culture: Communication in Classroom and Community on the Warm Springs Reservation.* New York, NY: Longman, Inc.

Tiedt, P., & Tiedt, I. (1995). *Multicultural Teaching. A Handbook of Activities, Information, and Resources. 4th Edition.* Needham, MA: Allyn and Bacon.

Title I: Defining a highly qualified teacher. Retrieved June 10, 2007, from http://www.ed.gov/admins/tchrqual/learn/hqt/edlite-slide008.html

Villegas, A. M. & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education, 53*(1), 20-32.

Yazzie, T. (1999). Culturally Appropriate Curriculum: A Research-Based Rationale. *Next Steps: Research and Practice To Advance Indian Education*. Swisher, Karen Gayton & Tippeconnic, John W., III, Eds. Charleston, WV: ERIC Clearinghouse on Rural Education and Small Schools.

Zeichner, K. (2003). The adequacies and inadequacies of three current strategies to recruit, prepare, and retain the best teachers for all students [Electronic version]. *Teachers College Record, 105(3)*, pp. 490-519.

Appendix A

Cultural Artifact Presentation
An artifact is a "thing" (very technical term). For this presentation, you want to choose an artifact -- a thing -- from your culture to present to the class. (You may bring the actual thing or a visual representation of it -- that is, instead of a bowl of mashed potatoes, you may bring a poster with a bowl of mashed potatoes on it.)

The first goal of these presentations is to have each of us reflect on what our culture is and what comprises our culture. You may choose to represent any aspect of your culture that you wish to present, so long as it is **representative of your culture,** but I would recommend that you work in the large arena of "social mores" -- holiday celebrations, naming practices, food ways, language practices, rituals (weddings and funerals, christening, church services, rites of passage, etc.) How does your family do things? How are you like the other people you grew up and lived among? How are you different from other groups of people?

The second goal is to use the cultural artifact presentation as a way to get to know each other. We need to learn each other's names and something about who we each are. This is critical to creating a sense of community and "comfort" – who are you within the framework of your culture?

Again, you may choose any aspect of your culture that **is representative of your culture** and that you feel comfortable discussing. You need to explain the artifact and its value to you, **how it reflects you in your culture**. So, only choose items that have some kind of cultural connection that you can explain.

You will have **five** minutes to present and a minute to field questions. If I were you, I would definitely practice beforehand so that the main points are clearly presented. You will be timed, and I will stop you when your time is up. If you don't stop when the timer goes off, I will penalize your grade. Your grade for this assignment will be a combination grade that includes both the written and the oral elements.

Appendix B

The Cultural Artifact Paper

Content/Focus
This paper has three foci. One focus: put your presentation into writing. You have had time to think about your cultural artifact. You presented it to a group of colleagues, and you heard others present their cultural artifact. Now, using that knowledge put your thoughts into writing. What was the artifact? What was the process you went through in choosing it? Having given the presentation, was the artifact the best one to choose? What other artifact might be more appropriate? Then, what did you learn about yourself from doing the presentation, about your own culture, about culture in our class, and about culture and education? If you are looking for an A grade, you'll want to make connections to Spring (2005) or other texts with which you are familiar (Don't go looking for new references.) by quoting or paraphrasing the work.

Second focus: we have spent time in class for two days discussing and you have read about how statistics inform us about our communities and schools. Discuss what you have learned about yourself in terms of these numbers. Where do you and/or your family place in terms of income? What are the most important features of your community? School? Use a minimum of four pieces of data to discuss yourself, your community and your school.

Third focus: Talk about how you think your presentation went and what you learned – a reflection. The first goal of these presentations is to have each of us reflect on what our culture is and what comprises our culture. Your paper should talk about how successful you think you were at representing your culture to us. The second goal is to use the cultural artifact presentation as a way to get to know each other. We need to learn each other's names and something about who we each are in order to have the discussions we need to have.   So, did your presentation do all that? Talk about what you did, what you didn't do, what you would do differently if you were doing it over. Did you explain how the artifact represents your culture? Did you explain how you are like and different from other people?

Appendix C

Cultural Quizzes

The following are examples of questions from two different cultural quizzes we have used. The first is a quiz based on "San Francisco Bay Area" culture and the second is on "Appalachian" culture.

San Francisco Bay Area Quiz

1) Complete the following phrase: Dublin, Berkeley, San Lorenzo, Cupertino, _____ .

2) Name the five bridges that cross San Francisco Bay.

Extra credit: put them in order from north to south.

Extra extra credit: explain how to get across the Golden Gate Bridge during rush hour in less than an hour.

3) Complete the following phrase: 2400 Mission, top of the hill, _____.

4) You're at a San Francisco Spiders hockey game at the Cow Palace.

(True: a team called "the Spiders" played at a place called "the Cow Palace." Go figure.)   A woman comes out to sing

the Star Spangled Banner wearing a huge hat with a model of the entire financial district, including the TransAmerica

building, on top of it. Your response is:

  a) "Hey, look at that idiot wearing the dorky hat!"

  b) "Hey, look at that woman wearing the cool hat!"

  c) "Hey, Beach Blanket Babylon!"

5) Which of the following is your typical response to an earthquake?

       a) "Earthquake! We're all gonna die!"

       b) "Earthquake! Great! Now I don't have to go into work today."

       c) "Earthquake? We had an earthquake today? I didn't feel it."

Appalachian Culture Quiz

1. A "ramp" refers to

a. a fish   b. a plant   c. an animal   d. a drink

2. Which word does NOT belong?

a. holler   b. valley   c. cove   d. river

3. A "gully washer" refers to a

a. river   b. laundress   c. bathtub   d. cloudburst

4. A "crick" refers to a

a. cricket   b. spinal pain   c. children's game   d. small stream

5. The average height of a coal mine is

a. 5 ft   b. 3-1/2 ft.   c. 2 ft.   d. 6-1/2 ft.

6. What is a spreader used with?

a. horse   b. fertilizer   c. toy   d. game

7. What is a "jack leg"?

a. preacher   b. tool   c. crippled person   d. alcoholic drink

8. A "cakewalk" is an

a. easy job   b. Sunday walk c. easy girl   d. social event

9. Which term does NOT belong?

a. Redbone   b. Blue Tick   c. Black and Tan   d. Collie

10. Which is NOT an alcoholic drink?

a. white lightning   b. mountain dew   c. lights-out   d. stump water

Appendix D

Cultural Autobiography and School Biography
 "…The most valuable resources available for teachers to relate classroom goals to the cultural diversity of their students were those that most often were overlooked: their students, the members of the local community, and the teachers themselves." (Nieto, 1999, p. 154)

Cultural Autobiography
The cultural autobiography has three parts, all of which focus on the relationship between our cultural identities and our teaching.

In Part One of the assignment, you trace your family history back to immigration to the United States, using a family tree or genealogy chart. Think of this part of the assignment as a journey from the original countries of origin to where your current family calls "home." So, you are tracing names and locations. If possible also add the dates of births and deaths. Here is a site that has a sample chart for you to examine and/or use.
http://www.ancestry.com/save/charts/ancchart.htm

For Part Two of the assignment, describe your cultural identity. Your family history/tree will give you some ideas about your cultural heritage. Then, explore all facets of your cultural identity. "…[E]veryone has a culture because all people participate in the world through social and political relationships informed by history as well as by race, ethnicity, language, social class, gender, sexual orientation, and other circumstances related to identity and experience" (Nieto, p. 48). How have all these different facets influenced your identity? As part of this section, discuss the areas in which your cultural identity is privileged and those in which it is not. As Nieto noted, "Everybody can write something [about privilege], since everybody benefits from some kind of privilege, whether it is in terms of their race, gender, social class, sexual orientation, or some other way in which their status is rewarded by society" (Nieto, 1999, p. 134).

Finally, in Part Three analyze and discuss how your cultural identity influences your thinking about teaching. Review your educational philosophy. What is the relationship between your philosophy and your cultural identity? For example, why does responsibility—usually individual responsibility—appear in so many of our educational philosophies? Does your philosophy reflect the dominant culture? Are there ways in which your philosophy might exclude students because of the cultural values upon which it is based? How does your cultural identity help you meet the needs of all students? How might your cultural identity create barriers or obstacles for you or your students when you teach?

In the oral presentation, you will need to choose to present your cultural identity to the class and the ways in which your cultural identity influences the ways in which you have been a student and will be a teacher
<u>District, School and Student Biography</u>

Since we are not all observing at the same schools, begin with a description of the community and the school. Take some time to drive or walk around the school. What is the neighborhood like? What kinds of homes surround the school? Who appears to live in the neighborhood?

Then, turn your attention to the school. When was the school built? Does anyone in the school have a school history? Ask your cooperating teacher if there is a written history of the school or check with the school librarian for information on the history of the school. If there is a written history or a collection of artifacts about the school, read it.

Try to find any and all materials that people, particularly parents, receive about the school. Is there a brochure? There may be a web site. Use this information to help you describe the school. Also, analyze what information is made public and what information is not made public. You should visit, as well, the district and school web sites and collect all the information about the school. (Useful websites have been listed at the bottom of this page.) Use this information throughout this assignment.

Also consider the current school. What does the school look like? What condition is the school in? What feeling do you get as you walk onto the school campus and through the building? What gives you this feeling? Be concrete and specific. What do you see as you enter the building and walk the hallways that contributes to your sense of the school environment? For example, if the school feels comfortable to you, what makes you feel comfortable? Is it that you only recently graduated from an elementary school and this school feels like your school? Is it because the students and adults say "hello" to you? Or, does the school feel unwelcoming? Why? Is it because the halls are dark? Do students look at you quickly and then look away? You need to consider the district and school mission or vision statements. What do school administrative bodies want to achieve? What do they expect from their students? Teachers? Staff?

Then, describe the classroom in two ways. First, draw the classroom layout. Indicate doors, windows, chairs, desks, tables, and whatever else is in the room. Draw this to scale. After drawing the layout, write a description of the classroom. What is on the walls? Bulletin boards? If there are windows, what do you see outside? Through the drawing and the description, we should be able to "see" the classroom in which you are working.

Finally, using your knowledge from psychology of education and our reading from Eby and Martin discuss the physical environment. Is it conducive to the kind of teaching the teacher does? Is it conducive to learning? Does the layout have "traffic" problems? How did the teacher take advantage of what was present in the room? What else might the teacher take advantage of?

Classroom Population
From your work in the classroom, describe the teacher, the students, and others who are present in the classroom on a regular basis, such as teachers' aides, parent volunteers, student aides, etc. From what you see what is the composition of the student population: Gender? Socio- economic level? Language? Ethnicity? Race? Age? Does the teacher represent the majority of the students in the class? Check the school report card to see if what you have surmised is fairly accurate. What kind of match or relationship (for example little, poor, good, excellent) is there between the students' backgrounds and the classroom cultures? Think about what is represented on the walls. Do the materials that the teacher uses or that are displayed for students represent the student population? How does this

classroom compare to the school population statistics? Is it representative of the school statistics? Unusual? How do you "match" the school population?

Resources for School Description

Illinois State Board of Education
http://www.isbe.state.il.us/students.htm

Scan down to "School District Information." Each title is a link. Warning: Illinois School Report Cards http://206.166.105.128/ReportCard/rchome.asp loads slowly

School District Information (NCES). Another way to access the School Report Cards: http://www.isbe.net/research/htmls/report_card.htm
http://nces.ed.gov/ccd/search.asp

Information on schools and districts. Information includes enrollment, fiscal information, demographics, staff, etc. Good for school and district comparisons. (Hint: type in R O W V A with spaces in between letters).
http://www.census.gov

US Census Bureau. National, state and county census information - especially demographic, economic, and social information.
http://quickfacts.census.gov/qfd/states/17000.html

Illinois - Brief summary
http://www.census.gov/census2000/states/il.html

More detailed tables
http://nces.ed.gov/
National Center for Education Statistics - Educational statistics on national and local levels

Teaching Children in High Need Schools: A Call to Teacher Preparation Programs, by Katherine A. O'Connor, Teresa M. Petty, Diana B. Dagenhart

Author Bios

Katherine A. O'Connor is an assistant professor in the Department of Curriculum and Instruction at East Carolina University in Greenville, North Carolina. Her interests include teacher retention, social studies advocacy, and purposeful technology integration. She teaches action research, gifted education, social studies, and elementary curriculum and instruction courses. She works with graduate students and preservice teacher candidates in the area of elementary education.

Teresa M. Petty is an assistant professor in the Department of Middle, Secondary, and K-12 Education at the University of North Carolina at Charlotte. Her interests include teacher attraction, teacher retention, asynchronous audio feedback in online environments, and mathematics education. She teaches both undergraduate and graduate courses including technology integration and instructional design.

Diana B. Dagenhart teaches sixth grade in Catawba, North Carolina. She has worked as a public school classroom teacher for over twenty-five years. She has obtained her National Board certification and her doctorate degree. Her areas of specialty include middle school science and mathematics. Her research interests include teacher quality, teacher retention, effective teaching strategies, and issues regarding National Board certification.

Abstract

To gather information about ways teacher training programs can prepare preservice teacher candidates to work in high need schools, an online survey questionnaire was administered to teachers currently teaching in high need schools in one southeastern state. The data for this study were obtained from elementary school teachers (n=252) and middle school teachers (n=149) who taught in a high need elementary or middle school during the 2005-2006 or 2006-2007 school year. Of the 918 teachers who were invited to participate, 401 completed the online survey, yielding a 43.6% response rate. The question, in what ways can teacher education programs prepare preservice teacher candidates to work in high need elementary and middle schools, guided this research. Teacher participants recommended three approaches to teacher preparation programs including: a) requiring high need school field placements for *all* preservice teachers, b) revisiting college and university teacher education coursework requirements and making revisions including adding courses in community-school partnerships, understanding poverty, and differentiating teaching instruction, and c) offering consistent support to novice and veteran teachers in high need schools.

Teaching Children in High Need Schools: A Call to Teacher Preparation Programs

In many professions, a person spends hours training before actually stepping into a job. In the medical field, many years of hands-on training, resources, and medical exams are provided in order for a person to be fully prepared for job situations. In the business field, an accountant studies investments, insolvency issues, bookkeeping and tax services and after passing an exam with a predetermined score, accountants have the expertise to manage your money. In education, a similar phenomenon occurs. Teacher candidates take courses and work in current classrooms, field placements, and after passing an exam (usually the Praxis); they have obtained a teaching license. However, does the teaching license make them an expert? Are they trained to teach all children? In particular, are they trained to teach children in high need schools? Every teaching position, similar to medical or business specialties, is very different. Gehrke (2005) found that "a mismatch exists between the backgrounds of most teachers and the students for whom they are responsible" (p. 15). It is our responsibility to minimize the abovementioned variance and ensure that students have equal access to a quality education no matter who is standing in front of them each day.

The data for this study were obtained from elementary school teachers (n=252) and middle school teachers (n=149) who taught in a high need elementary or middle school during the 2005-2006 or 2006-2007 school year. The question, in what ways can teacher education programs prepare preservice teacher candidates to work in high need schools, guided this research.

 An online survey was used to gain information about what teacher preparation programs can do to prepare teachers to work in high need schools. For the purpose of this article, "high need" is defined as "schools where the percentage of economically disadvantaged students is greater than 80% of the student population." Economically disadvantaged students are children from families whose income is at or below the levels shown eligible for free or reduced-price meals under the National School Lunch, School Breakfast Programs, and/or After School Snack (North Carolina School Report Cards, 2007).

Literature
Pogrow (2006) stated that the level of child poverty is a disgrace nationwide. He said that "we can make substantial progress in improving high poverty schools – but not the way we are currently operating" (p.147). Pogrow suggested that we think more innovatively about training preservice teacher candidates and administrators to function successfully in high need schools. Ng (2003) focused on how college and university teacher preparation programs and school organizational structures affected teacher shortages in urban areas because most preservice teachers graduating from traditional programs are frequently hesitant to work with low-income minority children.

Watson (2001) found that schools serving the highest population of minority, high need students had the least experienced faculty, highest turnover rate, and teachers with the lowest educational qualifications. He recommended that teacher preparation programs do more to recruit minority teachers, to prepare teachers to work in high need settings, and to improve mentoring of beginning teachers. Districts need to document attrition rates for new teachers and do more to support teachers with discipline and decision-making skills, as well as create a task force to identify schools with the highest turnover rates (2001).

Gehrke (2005) stated that one of every six American students lives in poverty and that schools with the largest gap in expectations and achievement were in urban settings. She found, however, that some teachers were successful in even the most difficult schools. Her examination of these successful teachers revealed three significant characteristics. First, highly effective, successful teachers in high need schools were aware of their personal beliefs and understood the difference in their backgrounds and the living conditions of most of their students. Therefore, they chose teaching and learning strategies that related to the students' lives. Second, they were trained, both preservice and inservice, on dealing with the effects of poverty and the dismal lack of resources had on learning. This helped them become more aware of the environment. Finally, they held a strong belief that poverty was no excuse for low expectations and therefore held high expectations to help students rise to the challenge of the standards based accountability system. Teacher preparation programs need to ensure these characteristics are embedded in their programs.

Method
To obtain information about ways teacher preparation programs can prepare teachers to work in high need schools, an online survey questionnaire was administered to teachers currently teaching in high need elementary and middle schools in one southeastern state. Forty-seven of 188 high need elementary schools and 35 of 106 high need middle schools in the state were randomly selected to participate. Each teacher in the sample had an email address and access to the Internet. Of the 82 schools, 52 schools chose to participate in this study. After receiving permission and obtaining email addresses, the researchers sent an email to every K-8 classroom teacher (n=1096) in the sample. Due to electronic mail filter issues and incorrect email addresses, 178 were returned. This left the researchers with a

sample of 918 prospective respondents.   Of the 918 elementary and middle school teachers who were invited to participate, 401 completed the online survey, yielding a 43.6% response rate.

The email message included a description of the study, a request to participate with consent, and a link to the online survey. Two weeks following this initial email contact, a follow-up email was sent to those teachers who did not respond requesting their participation. A second follow-up reminder email was sent a week later requesting participation from those teachers who had not completed the survey. Finally, a third email was sent asking teachers to complete the survey within five days.

The constant comparative method was used to analyze the data.   This method involved assessing data to reveal similarities and differences. Sets of data were produced on a similar dimension and then grouped to create a category (Merriam, 1998). Themes or patterns in the data were determined (Glaser & Straus, 1967).

The survey had eight open-ended questions, although for the purpose of this paper, we focused solely on the following question, "In what ways can teacher preparation programs prepare beginning teachers to teach in high need elementary and middle schools?"

Results

Infuse Reality
When asked what ways teacher preparation programs could better prepare preservice teacher candidates, the most frequently mentioned answer from both elementary and middle school respondents was to require practicum experiences in high need schools with exposure to strong role models. Some respondents stated, "They all need to work or take a class which requires them to be in the classroom of a high need school," they need "more experience in these types of schools (with) opportunities to speak with teachers (who) have taught in these schools," and universities, colleges or community colleges "can prepare new teachers for high need schools by allowing students the opportunity to do their practicum in these schools. Often times students are sent to schools that are at or above standards; this gives them a false sense of reality."

The following comment, from a novice teacher, details her reaction of being unprepared to teach in a high need area, "As a new teacher (in a high need school), I was completely out of my element in my school with very little background to go on. Perhaps the best way would be to put student teachers in these (high need) schools so that they know what to expect once they are out on their own. It is easy to do your student teaching in a school with full parental support, a great PTA, students that are on grade level when you get them, and any other resource you may need. Once out in the real world of a high needs school, you are not prepared to deal with students that come to you 2 and 3 years behind grade level, no or very little parental support, and very few resources to build things on." In order to prepare beginning teachers for the reality of high need schools, exposure to and firsthand experiences in high need schools are non-negotiable.

Reexamine Required Coursework
The next most frequently mentioned response was for teacher preparation programs to reexamine the required courses preservice teachers need to take.   For example, several respondents said that preservice teacher candidates needed to take required education courses with a poverty focus from instructors who had taught at high need schools. Other preservice courses mentioned include classroom management and behavior management courses.   One respondent said preservice teacher candidates need "training and strong preparation in understanding poverty." Another respondent specifically mentions requiring "an entire course on the framework for understanding poverty (by Ruby Payne)." Finally, courses about parent and community interactions and differentiating instruction were also

suggested. "Make sure they (preservice teacher candidates) understand the impact poverty has on the students and their families and that they understand how people in crisis respond to others." Gaining a better understanding about the community and environment of high need schools is critical in the preparation of teachers.

Offer Support

Survey respondents also mentioned that teacher preparation programs need to offer mentoring programs to recent graduates who are employed at high need schools. One teacher at a high need school said that institutions of higher education should "offer monthly support for the first year of employment." Due to travel and budget constraints, an online mentoring program would benefit the novice teacher and the college or university. The new teacher would be able to email questions to university experts and the university would be able to gather statistics on the types of questions being asked. These data would be ideal for course improvement.

Another type of support mentioned by respondents was to offer additional professional development including ELL/ESL trainings and workshops about how to encompass a variety of learning needs during instruction. One respondent stated that preservice teachers need to "be prepared to teach a varied population of learners." Another current high need elementary teacher said, "Many of our students are born very prematurely and present new educational needs that other generations of teachers have not had to address." Giving teachers at high need schools a supportive network would benefit beginning and veteran teachers.

Significance

Nelson (2004) reminds us that the most teaching vacancies in our nation occur within high-needs, low-performing schools, rather than high performing schools. Many new teachers do not experience success in high need schools because teacher credential programs continue to fail to prepare them for success in complicated environments such as high need schools.   You have heard this statistic many times---here it is again: "Almost a third of teachers leave the profession within the first three years, and nearly half leave after five years." However, have you heard the rest of the story? In schools serving low-income communities, the rate of teachers, leaving is even higher (Holt & Garcia, 2005, p. 1).

Teacher preparation programs must step up to the plate. First, teacher preparation programs need to infuse reality with requiring high need school field placements for *all* preservice teachers. Haberman and Post (1999) mention the idea of a zero transfer approach where "learning to teach is most powerful when it is under the actual conditions in which one will serve" (p. 103). Second, colleges and schools of education need to revisit their coursework requirements to ensure there are entire courses or at least modules in each course that will help prepare teachers to teach in high need environments. Finally, teacher preparation programs need to offer continual support to all high need teachers, novice and veteran.

There are many high need schools nationwide—more than some policymakers would care to admit to. As one elementary teacher in a high need school stated, "colleges need to spend less time inside of textbook world with teachers and expose them more to the classroom before student teaching - our schools are not clean, they are not well heated or cooled, the classroom will have mice and bugs and most of all your kids come to school every day no matter what (because) they need two free meals…the state needs to help." This teacher is correct. Each state needs to take a serious look at the funds that high need schools require for teachers, administrators, resources, and building repairs.   It will take an improved partnership among the state, teacher preparation programs, and local communities to eliminate high need schools.

References

Gehrke, R. S. (2005). Poor schools, poor students, successful teachers. *Kappa Delta Pi   Record, (42)*1, 14-17.

Glaser, B. G., & Straus, A. L. (1967). *The discovery of grounded theory.* Chicago: Aldine.

Haberman, M., & Post, L. (1999). Teachers for multicultural schools: The power of selection. *Theory into Practice, 37*(2), 96-104.

Holt, C. B., & Garcia, P. (2005). Preparing teachers for children in poverty: The Nashville district picks up the mantle for qualified instruction in high-need schools. *The School Administrator* (Dec.). Retrieved July 5, 2007, from http://findarticles.com/p/articles/mim0JSD/is1162/ain15970230.

Merriam, S. B. (1998). *Qualitative research and case study applications in education.* San Francisco: Jossey-Bass.

Nelson, C. (2004, Spring). Reclaiming teacher preparation for success in high-needs schools. *Education, 124*(3), 475-480.

Ng, J. C. (2003). Teacher shortages in urban schools: The role of traditional and alternative certification routes in filling the voids. *Education and Urban Society, 35*(4), 380-398.

North Carolina School Report Cards (2007). NC School Report Cards Advanced Search. Retrieved on June 15, 2007, from http://www.ncreportcards.org/src/advSearchMoreInfo.jsp?iId=105

Pogrow, S. (2006, October). The Bermuda Triangle of American education: Pure traditionalism, pure progressivism, and good intentions, *Phi Delta Kappan,* 142-150.

Watson, S. (2001). *Recruiting and retaining teachers: Keys to improving the Philadelphia public schools.* Report prepared for the Consortium for Policy Research in Education. Retrieved April 16, 2007, from http://eric.ed.gov/ERICDocs/data/ericdocs2/content_storage_01/0000000b/80/23/54/eb.pdf

Meeting the State Mandate for Multicultural Education in Illinois, *by James Forstall*

Author Bio
James Forstall is the former Associate Director of Grant Programs for the Illinois Board of Higher Education.

Meeting the State Mandate for Multicultural Education in Illinois
In September 1991, a bill enacted in the Illinois State Legislature called for the Board of Higher Education to "require each public institution of higher education to include in the general education requirements for obtaining a degree, course work on improving human relations to include race, ethnicity, gender and other issues related to improving human relations to address racism and sexual harassment on their campuses, through existing courses." The language in the Act provided a strong mandate for curriculum revision and enhanced instructional strategies at all state universities, including multi-campus systems (Public Act 87-581).

I recall how members of the General Assembly spent very long days on this topic. The final document was a huge compromise designed to further develop general education curricula through inclusion of "Multicultural Education." Multicultural education is intended to empower our students to become knowledgeable of other cultures and more active and caring citizens in our ethnically polarized nation. I find that one major misconception is the view that multicultural instruction is only for people of color and schools with racial problems. Such a misconception is compounded when teachers in predominantly white schools comment that they don't have a multicultural education program because they have too few or no students of color.

In retrospect, it appears to me that the larger strategy of the legislative leadership was to use the innovative grant programs of Illinois' Higher Education Cooperation Act (HECA) to augment institutional efforts and to integrate cultural education projects into the curriculum as positive agents for change. Initially, lots of HECA funds were used to support compliance with the Act.

The "system of systems" that is the Illinois higher education organizational structure also appeared to be quite useful in the implementation of this act. Coordinating boards had a great deal of control over the actions of the various universities. For many of the supportive legislators, the true statewide goal was to improve opportunities for students to learn more about the multiple cultures in Illinois and contiguous states. At that time, affirmative action programs were still legal and useful in advancing recruitment activities designed to increase numbers of minority faculty, students and staff. This legislative mandate also provided guidance for revising mission statements of coordinating boards and individual public institutions to include multicultural education.

Initially, the top problem was that teachers had not been prepared to teach ethnically different students effectively, a situation that could have been remedied when schools were supposedly integrated following the 1954 Brown decision of the U.S. Supreme Court. Compliance with Brown reveals that teacher education programs only superficially addressed issues such as assimilation, segregation, desegregation and integration. The general expectation then was that teachers would learn about ethnicity by taking courses in sociology or the history of education.

The State of Illinois, however, is composed of distinct ethnic, racial, and cultural groups that, for a variety of reasons, live separately and have limited knowledge of and respect for each other. This unfortunate and embarrassing reality contributes to ethnic and racial intolerance in our society, resulting in conflicts we find in the workplace, in the housing market, in our schools and in our institutions of higher education.

Reflecting on Public Act 87-581 leads to lots of historical recall. Some years ago, to assimilate immigrant students into Anglo American culture, all sorts of "Americanization" programs were instituted into the school curriculum. The idea

had always been to wean immigrant students from their native languages and cultures and replace them with the American English language and Anglo culture. Remember, it was not too long ago when speaking foreign languages and or wearing native costumes were considered "un-American." Seldom, if ever, were teachers encouraged or trained to utilize their ethnic and cultural differences as educational tools.

Even today–most of our teacher still reared in middle-or lower middle-class homes and communities safely away from the concentrations of people of color and lower socio-economic groups–this Americanization process still prevails. Many teachers were taught that minority students are culturally deprived and, therefore, all are disadvantaged. Some believe that minority group cultures are dysfunctional because impoverished parents impose "anti-learning" attitudes on their children.

My experience in higher education has taught me that "most faculty members do not care to be told what to do nor how to do it." They are quick to use "academic freedom" to justify pursuit of their own academic interests at their own comfortable pace. As a somewhat distant observer of this process on campuses, it seemed to me that faculty resisted the multicultural education bill as much as the resistance it encountered in the legislature. There were certain constituencies, especially faculty, that just did not get it. Hence, certain institutions made very limited or no changes to their general education graduation requirements as outlined in the Act. Such is a small explanation of the strength of faculty.

In spite of this resistance, Illinois public higher education has responded to the mandate of Public Act 87-581. Western Illinois University, the leader in implementing the Act among large institutions, initiated a large statewide faculty development project–a week-long institute to assist faculty in formulating strategies to advance teaching effectiveness with students from under-represented groups. Oakton Community College followed with a semester-long faculty seminar entitled "Multiculturalism in the Classroom." Parkland College was the site of a summer institute and fall conference on reforming the curriculum. Northern Illinois University created the "Multicultural Curriculum Transformation Institute," a four-day workshop on how to develop a stronger multicultural curriculum. The University of Illinois at Urbana-Champaign developed eight new courses that address subjects related to non-western cultures and minority subcultures. I understand the Urbana campus now offers more than fifty-five such courses. Southern Illinois University at Edwardsville formed the "Diversity Advocates Program" to prepare students for cultural and racial issues on the SIUE campus and for the future. Many other Community Colleges, such as Kankakee, Elgin, and Lakeland, pursued multicultural curricular development projects.

Needless to say, the curriculum content is most important in this effort to alter the general education requirements. It is not enough to add ethnic studies courses to a program nor is it satisfactory to include a few minor characters to a situation and consider that to be adequate. Such an approach only says that minorities are not an integral part of our society. In such cases, there must be critical analysis applied to the content to insure that appropriate images are portrayed. We must remember that these curricular changes are designed to prepare students to live in harmony in a multi-ethnic society. Of course, the images must be accurate and all of us must learn to understand and appreciate the differences that exist among our citizens. It is to see these differences as a positive force in our society that profess complete respect for the worth of every individual. It is clear to me that what is needed is a wholesale overhaul of the entire general education curriculum at colleges and universities in Illinois so that significant minority contributions are presented in all disciplines and to all persons.

It is fair to say that the multicultural activities at Illinois education institutions at the time of the Act were motivated by two specific factors. On one hand the demographic projections indicated that minorities were dramatically changing the face of student bodies, a situation that warranted renewed efforts to improve academic performances. The other

was an increase in racial conflict prompting fears of tensions spreading into elementary and secondary schools and leading to calls for more "inclusion, diversification and improved" academic achievement programs for minorities.

As we know, many such projects and efforts were attempted at enormous expense. My belief is that if the matter of improving general education is taken seriously, race and diversity almost always come into play. The efforts of Illinois public colleges and universities demonstrate that half-hearted compliance and a casual ethnic consciousness achieve only partially satisfactory results. To attain highly positive results there must be a full and true commitment of the institution's leadership and faculty. Words are cheap and laws are not enough. People are harder to change than laws. It takes courage and boldness on the part of the majority legislative leadership to push such unpopular measures as affirmative action, cultural and multicultural education, and other "hot button" topics involving ethnic groups.

I think the future of multi-ethnic education is bright. Educators, politicians and other professionals seem to agree and are promoting the subject. If the leadership, with more aggression than in the past, continues to pursue the goals of human rights and social harmony and if programs are developed more prudently, multicultural education should continue to grow.

In closing, I would like to present the following observations to the Academy: Change will not happen by chance or merely by the passing of time. The status quo is able to exercise too many loopholes that serve as internal resistance to equity and work against the limited possible empowerment of ethnic minorities... There are too many roadblocks to full membership in the Academy for the faculty to show a considerable increase in the population of ethnic minority persons. In the past few years, private industry has been a strong competitor to higher education for ethnic group talent...Teachers must learn to travel beyond the comfort zone of their own cultures and to educate themselves in the values and habits of other racial and ethnic groups. Though grudgingly, we must all be willing to participate in addressing cultural education and there must be close interaction that will allow each group to discover the many commonalities among us to help reduce our mutual apprehensions.

Preparing Teacher Candidates to Become Culturally Competent: An Exploration of Racial Identity Development, *by J.L. Kemp, Linda Hoffman, Sandra Lang, Deanne Riess, Russell Gray, Jymeka Boyd, Lindsay Jorns, and Melissa Schneebli*

Author Bios

Jymeka Boyd is a Master level student at McKendree University with a concentration in elementary education, with 3.903 GPA. She has an undergraduate degree in Political Science from Hampton University. Jymeka serves on the Board of directors of Project Compassion, and non-profit organization that feeds the homeless. She is also on the Youth Council of her church. Jymeka Boyd Plans on teaching K-3 grade at District #189 where she currently is a substitute teacher.

J. L. Kemp is an Associate Professor Psychology at McKendree University with research interests in two areas: cultural competence and enhancing student's learning from a Vygotskian approach. She is co-author of a book chapter on cultural competence which is currently in press; also she will give a presentation on student learning this coming spring.

Linda E. Hoffman is currently an Assistant Professor of Psychology at McKendree University in Lebanon, Illinois. She received her Ph.D. in Applied/Experimental Social Psychology from Saint Louis University in St. Louis, Missouri, in 1999. Her research interests include decision making, social cognition, racial identity development and teaching cultural competence.

Abstract

Historically, ethnic identities of students across the United States have tended to be closely associated with the racial demographics of schools; however, today's trends suggest that a blending of ethnic identities is becoming more the norm. If this blending is to have positive outcomes educationally and in race relations, it appears that college curricula must be assessed to determine if teacher candidates are culturally competent. To that end, this project investigated the identity development of five racial groups as the basis for development of a new course for our teacher candidates at McKendree University; the five groups were African Americans, Asian Americans, Hispanic Americans, Native Americans, and White Americans.

This project was conducted over a four-month period, beginning in June 2007 and ending in September 2007, and involved five McKendree faculty members (two from Arts and Sciences and three from Education), two graduate education students, and one undergraduate education student. Each faculty member did a literature review of one of the ethnic groups and shared their findings with the project team in a PowerPoint presentation. In addition, we reviewed three related books: Ladson-Billings, The Dreamkeepers (1994); Howard, We Can't Teach What We Don't Know: White Teachers, Multiracial Schools (1999); and Villasenor, Burro Genius: A Memoir (2004). The results of this project indicated both a need for a course to help teacher candidates enhance their knowledge of cultural differences and student receptivity to a course of this nature. The research suggests that a logical beginning in introducing curriculum change that might move us from "business as usual" is a course that prepares teacher candidates by providing basic cultural information, specifically racial identity development.

Introduction

Past research on cultural competence has opened the lines of communication regarding racial concerns, but the data suggests that researchers remain baffled on how to design curricula that would prepare teacher candidates to become culturally competent. When we decided to participate in the ACI *Center for Success in High-Need Schools* summer action research program, we felt it important to make a contribution to the literature on development of the teacher

education curriculum. Consequently, the goal of our project was to examine the five major racial groups (African Americans, Asian Americans, Latino/Hispanic Americans, Native Americans, and White Americans) as the basis for a course that would develop students' cultural competence. This paper summarizes the data that supports the importance of preparing teachers to become culturally competent educators and describes the approach we used to evaluate the design for a course on diversity.

Literature Review

Sleeter's (2001) literature review of 80 studies that investigated the preparation of teachers to work with diverse populations makes clear pre-service candidates overwhelmingly are unprepared to meet the demands of changing demographics in the classroom. Historically, ethnic identities of students across the United States have tended to be closely associated with the racial demographics of schools; however, today's trends suggest that a blending of ethnic identities is becoming more the norm (www:nces.ed.gov/pubs2006/2006307.pdf). Sleeter's analysis paints a vivid picture of the problems that exist with many curricula and suggests that strategies must be designed to educate pre-service candidates and in-service teachers on how to deal effectively with children of color, especially those attending schools in high-need environments. She describes as "business as usual" curricula that do not prepare teachers to cross racial boundaries but rather to stay within their traditional comfort zones, concluding that "predominately White institutions have generally responded very slowly to the growing cultural gap" (Sleeter, 95). According to her review of the literature, white teachers are not required to take a course on cultural diversity. In contrast many African American teachers are trained at historically black institutions that prepare them to become culturally competent. It appears that one way to alleviate the problem of "business as usual" is to make multicultural education a requirement. Sleeter believes that such a move will force the issue of "what to do in pre-service education" to assure that all teachers possess cultural competence and to stimulate new research to overcome the fact that there currently is "no clear guidance" from previous research in developing such curricula (p. 96). Teacher education at historically black institutions may provide a place to begin.

Although mainstream education researchers appear to be at a loss for guidelines to teach students how to become culturally competent, health care providers may have developed a paradigm regarding the skills necessary to achieve such competence; albeit they have other issues and concerns as well. Ridley *et al* (2001) posit that simply defining cultural competence is insufficient. They ask, ". . . does achieving cultural competence signify different goals for teachers in the classroom, clinicians in the office, and citizens in their neighborhood? Is the consideration of cultural competence for organizations the same as it is for individuals?"(p.823) Cross *et al* (1989), as noted in Sue (2001) contend that if one understands the importance of culture against a backdrop of similarities and differences, how to make valid assessments based on culture, and how to adapt to the needs of the culture, developing cultural competence is plausible. We feel, however, that this perspective fails to prescribe a curriculum that will yield an accurate measure of an individual's ability to assess another's culture—a primary motive for our project at McKendree.

McAllister and Irvine (2000) blame faulty research for curricular inadequacies in developing cultural competence, "Inconsistent findings in the research have hindered the field of teacher education from developing effective strategies that produce desired changes in teachers' beliefs, attitudes, and behaviors that result in school success for culturally diverse students." (p.3) Consequently, they evaluated three process-oriented models of cross-cultural development: Helm's Racial Identity Theory, Banks' Typology of Ethnicity, and Milton Bennett's Developmental Model of Intercultural Sensitivity because these approaches facilitate an "understanding of how people change their behavior and attitudes about themselves and others as cultural beings" (p.4). One of their findings suggests that process-oriented models tend to "decrease resistance and increase support for the learner" (p.20), which helps promote cultural competence. This finding lends support to the decision of the McKendree team members to study the racial

identity development of the five major groups in promoting cultural competence, as the team's literature review described specific process-oriented models.

Ladson-Billings (1995) suggests still another perspective that appears to be an important element when designing a culturally competent curriculum. She introduced what she calls "Culturally Relevant Pedagogy," offering three criteria for fostering culturally relevant teaching: "(a) students must experience academic success; (b) students must develop and/or maintain cultural competence; and (c) students must develop a critical consciousness through which they challenge the status quo of the current social order." (p. 160) Ladson-Billings' work suggests that the teacher must create an environment in which the student does not lose her sense of self and is able to maintain a healthy perspective on assimilating and accommodating her conceptual schema regarding culture. Her concepts should not be difficult to incorporate into the design of a curriculum for teaching culturally competence.

Finally, Abrams and Gibson (2007) introduce the importance of teaching White identity and privilege from the perspective of social workers, "White privilege is fundamental to understanding the systematic oppression of people of color and raising self awareness about social workers' roles and responsibility with culturally diverse clientele" (p. 147) They stress that the curriculum for their discipline does not provide information on "institutionalized racism on White privilege" (p.148). In pursuing the issue of White privilege further, one of the project team members reviewed McIntosh, *White privilege: Unpacking the invisible knapsack* (1990) which describes certain privileges a dominant ethnic group possesses associated with its race, the advantages of which members of the dominant racial group are essentially unaware. McIntosh asserts, "I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. . . .I have come to see white privilege as an invisible package of unearned assets that I can count on cashing in each day, but about which I was 'meant' to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks." (pp. 1-2). These two works provide a cognitive structure for understanding how racism became so entrenched in white American attitudes and can no longer be ignored in developing a curriculum for teaching cultural competence.

Results and Discussion

The results of our literature review demonstrate the need to design a course to help prepare teacher candidates with knowledge of cultural differences as they learn to become culturally competent teachers. We believe that our students will be highly receptive to such a course. Our review of the literature also reveals inadequate and inconsistent research as a reliable guide for the easy design of an effective course to develop the cultural competence of teacher education students. Consequently, our action research in the summer of 2007 turned out simply to be our first step in development of such a coursed. Project members will submit another action research proposal to ACI's Center for the summer of 2008 to translate results of our literature search into design of the syllabus for such a course.

Finally, as a result of our project findings the team prepared answers to the following questions:

1. *How can teacher education, K-12 faculty and administrators, and arts and science faculty work together for the benefit of teacher candidates?* First, it was agreed that collaboration of this nature that involves teacher candidates in discussion and planning will help to create a program oriented to the needs of future teachers, as future teachers themselves would be part of the decision making. Second, once students are accepted as a part of the project, their voices must be heard and respected. Finally, this type of interdisciplinary collaboration brings faculty together in a non-threatening way which tends to foster openness and honesty. We believe that this type of interaction sets the stage for the development of courses that will be beneficial to the professional growth and development of teacher candidates.

2. *How might working together be mutually beneficial?* This type of collaboration helps the stakeholders "get to know" each other which facilitates a successful and productive working environment. It also bridges the gap between faculty, administrators, and students, as it opens lines of communication that contribute to effective problem solving techniques.

3. *What are the assumptions and beliefs (both positive and negative) that teacher education faculty have about preparing future teachers?* Many faculty feel: a) they must adhere strictly to the subject material – that it is imperative to stay on task, b) it is their responsibility to get the discipline they teach across to students, and c.) The culture of the students is important regarding learning and is an integral to the success of any course.

4. *What role should college faculty play in closing the achievement gap in high-need schools?* We believe that articulation agreements between colleges and high schools are a primary way to establish successful long-term relationships with faculties at each. In other words, these agreements tend to prepare students not only to bring basic skills to the college environment but also to increase their knowledge and self-confidence, improve their critical thinking skills, and promote their overall college success.

5. *Whose responsibility is it to prepare teacher candidate pedagogical skills, pedagogical content knowledge, and subject content knowledge?* We believe that the responsibility of content/subject knowledge and pedagogical skills lies initially in the hands of the teacher education department; we believe that the University faculty as a whole must be role models for appropriate behaviors that reinforce the education department's training of candidates. In addition, we believe that the overall curriculum should be data driven. For instance, as the data suggests, preparing teachers to become culturally competent is essential to combat racism and to prepare teacher candidates who will be effective across K-12 education. We believe that this is an imperative that can no longer be ignored. It is our responsibility to make sure that teacher candidates are knowledgeable in all areas so that they might have a positive impact on their future students' academic growth and achievement, and, by extension, the well-being of our democratic society.

References

Abrams, L. & Gibson, P. (2007). Reframing multicultural education: Teaching white privilege in the social work curriculum. *Journal of Social Work,* 43(1), 147-160.

Cross, T.L. , Bazron, B.J., Dennis, K.W. & Isaacs, M.R. (1989). *Towards a culturally competent system of care.* Washington, D.C.: Child and Adolescent Service System Program Technical Assistance Center.

Hoffman, L., & Sable, J. (2006). Public Elementary and Secondary Students, Staff, Schools, and School Districts: School Year 2003-2004 (NCES 2006-307). US. Department of Education. Washington, D.C.: National Center for Education Statistics (www:nces.ed.gov/pubs2006/2006307.pdf).

Howard, G. (1999). We Can't Teach What We Don't Know: White Teachers, Multiracial Schools. New York: Teachers College Press.

Ladson-Billings, G. (1994). The DreamKeepers: Successful Teachers of African American Children. San Francisco: Jossey-Bass.

Ladson-Billings, G. (1995). But that's just good teaching! The case for culturally relevant pedagogy. *Theory into Practice,* 34(3), 159-165.

McAllister, G., & Irvine, J. (2000). Cross cultural competency and multicultural teacher education. *Review of Educational Research* 1(1), 3-24.

McIntosh, P. (1990). White privilege: Unpacking the invisible knapsack. New York: Teachers College Press.

Ridley, C., Baker, D., & Hill, C. (2001). Critical issues concerning cultural competence. *The Counseling Psychologist* 18(6), 822-832.

Sleeter, C. (2001). Preparing teachers for culturally diverse schools: Research and the overwhelming presence of whiteness. *Journal of Teacher Education* 52 (2), 94-106.

Sue, D.W. (2001). Multidimensional facets of cultural competence. *The Counseling Psychologist,* 29(6), 790-821.

Villaseñor, V. (2004*). Burro Genius: A Memoir*. New York: Rayo.

The Formula for Successful Business-Education Partnerships, *by Jesse Price*

Author Bio
Jesse Price is the retired Public Affairs Manager for Caterpillar, Inc.

Column
Corporations have the responsibility as global citizens to enhance the lives of their neighbors around the world, especially the communities, schools, and people with whom they interact. Corporations generally are dedicated to community enhancement because it is the right thing to do. Communities rely on corporations to help keep them strong, and corporations rely on communities for much the same reason.

Partnerships afford corporations ways to connect with customers, give back to the community, and improve the quality of life in a more efficient and environmentally sensitive manner. They generally select partnerships that positively reflect company brand values, showcase their technology solutions, and support their long-term environmental, economic, and social commitments. Corporations also develop community partnerships because they are beneficial to achieving business and/or social and philanthropic goals. Of course, the ideal partnership is one that achieves all of these ends.

Business objectives advanced through partnerships might include increasing sales, differentiating a company's product in the marketplace, ensuring the company has a reliable source of qualified employees, complying with environmental and labor regulations, and improving perceptions among institutional investors. The list could expand, depending on the company's products, philosophy, and needs.

A company's social and philanthropic goals in the communities in which it operates or where its employees reside include assisting those in need, providing resources to schools, colleges, and other educational organizations, and improving diversity in local communities, particularly through scholarship and other educational means.

A review of business-education partnerships suggests that the majority of these collaborations fall into the ideal category. They are both the right thing to do and beneficial to business objectives. Businesses also are becoming more strategic in developing partnerships. For example, manufacturing, energy, and lumber companies are developing partnerships that improve the environmental impact of their products and processes on the Earth and society, while improving corporate profitability.

ACI: An Ideal Partner
Most corporations understand that improving educational systems, especially at K-16 levels, is the right thing to do for their communities and is instrumental to expanding their pool of employees. The same corporations understand that replacing the baby boomer workforce over the coming decade will require greater educational opportunities. We will no longer be able to allow 40% to 50% of our inner-city students to drop out of school, thereby opting out of the qualified and available job candidate pool. Expansion into global markets, which will create a need for different skill sets, particularly those related to cultural diversity and team problem-solving, places additional pressure on the job market. Improving the educational system must include increasing high school graduation rates in our inner cities and providing greater access to higher education for inner-city graduates.

The availability of teachers capable of teaching and developing students in high-need areas is essential. Studies have shown that students living in poverty and attending high-need schools have increased risks of failure in the educational system, but neither of these conditions preclude their ability to learn. Unfortunately, because many high-need students bring issues to the classroom that "get in the way" of instruction, many of their teachers have preconceived

notions that these students cannot learn. Such attitudes lower the expectations of high-need students. Furthermore, some teachers come to the classroom ill-equipped to handle the behaviors and variety of needs of their high-need students.

Partnering with an organization such as ACI to develop excellent teachers for high-need schools is an ideal partnership for business. The goal for such a partnership is to produce teachers for high-need schools who can reach underserved students, develop their technical acumen in math, science, reading, etc., and improve their leadership, communications, and teamwork-for-problem-solving skills for the workplace of the 21st century.

The impact of teachers on this student demographic is the bottom-line measure of educational success: producing students who are able to contribute to society, take care of their families, and teach others. While partnerships that contribute to these outcomes also contribute to the business objective of most corporations, they are also obviously the right thing to do.