

© Copyright 2020

Afnan Boutrid

Toward cross-curricular coherence in preparing teacher candidates for culturally responsive
teaching

Afnan Boutrid

A dissertation

submitted in partial fulfillment of the

requirements for the degree of

Doctor of Education

University of Washington

2020

Reading Committee:

Kenneth Zeichner, Chair

Geneva Gay

Anne Beitlers

Program Authorized to Offer Degree:

College of Education

University of Washington

Abstract

Toward cross-curricular coherence in preparing teacher candidates for culturally responsive
teaching

Afnan Boutrid

Chair of the Supervisory Committee:

Ken Zeichner

College of Education Curriculum and Instruction

This qualitative curriculum analysis study investigates the presence of cross-curricular coherence in a secondary teacher education program in preparing teacher candidates for culturally responsive teaching (CRT). This study draws on literature from Villegas and Lucas (2002) and uses their model of culturally responsive teaching to determine where the six CRT strands are present in the curriculum of the teacher education program. This study also explores how coherence existences in the curriculum both conceptually as well as structurally. This study examines the cross-curricular coherence in the summer quarter of the Master's in Teaching (MIT) program in secondary education at the University of Washington by addressing the overlaps and gaps that currently exist. It then makes recommendations for how to ensure the curriculum is more coherent in preparing teachers to successfully carry out CRT.

Contents

Chapter I - Introduction.....	1
Research Questions	3
Organization of the Dissertation	4
Literature Review and Theoretical Framework.....	4
Coherence in Teacher Education and Multicultural Education.....	4
A Multicultural Approach to Coherence between the Vision and Curriculum	7
An Overview and History of Multicultural Education	11
Culturally Relevant and Culturally Responsive Teaching	12
Preparing Culturally Responsive Teacher Candidates	15
Implications for Teacher-Education Programs.....	23
Theoretical Framework	24
Strand One: Sociocultural consciousness	25
Strand Two: Attitudes towards students from culturally diverse backgrounds	27
Strand Three: Commitment and skills to act as agents of change	30
Strand Four: Embracing the Constructivist foundations of culturally responsive teaching	33
Strand Five: Learning about students and their communities.....	35
Strand Six: Culturally responsive teaching principles	37
Chapter II - Research Design and Methodology.....	1
Curriculum Mapping and Syllabus review.....	1
Teacher-Education Program Context	3
Researcher Positionality	10
Data Collection and Data Sources	14
Process of Curriculum Mapping and Data Analysis.....	15

Summary	20
Chapter III – Findings.....	21
The Six Strands of Culturally Responsive Teaching.....	21
Strand One: Sociopolitical consciousness.....	21
Strand Two: Affirming attitudes towards students from culturally diverse backgrounds	28
Strand Three: Commitment and skills to act as agents of change	35
Strand Four: Constructivist foundations of culturally responsive teaching	42
Strand Five: Learning about students and their communities.....	49
Strand Six: Culturally responsive teaching principles	58
Summary	67
Chapter IV - Discussion of Findings	68
Conceptual coherence as foundational.....	68
Multicultural Education Courses as the Bearers of CRT.....	73
Lack of Attention on Attitudes towards Students from Culturally Diverse Backgrounds	76
The Summer Practicum as a Key Component of CRT Coherence	79
Summary	83
Chapter V - Implications and Recommendations.....	85
Culture of Collaboration.....	85
Addressing Affirming Attitudes Towards Students from Culturally Diverse Backgrounds	92
Summer Practicum and Caucusing as the key to CRT coherence	94
Recommendations for Further Research	96
References	101

ACKNOWLEDGEMENTS

I am very appreciative for having Dr. Ken Zeichner as my chair and advisor. You are truly inspirational in your willingness to use your own power and privilege to challenge the status quo. You taught me the importance of connecting with communities and ensuring that their voices are valued and honored.

I would also like to thank Dr. Anne Beitlers for hiring me to work in STEP, where I found my passion in teacher education. You are not only a mentor, but someone who I look up to with full admiration in hope that I can one day follow in your footsteps.

To Dr. Geneva Gay, I would like to thank you for always being a critical voice to challenge me. I am forever humbled to be in your presence.

To Dr. Su Motha, thank you for your kind and comforting words, constant support, and sharing your passion for dismantling colonization.

This dissertation would have not been possible without the summer teaching staff who helped tremendously in sharing their syllabi, course documents, and student work. A huge shout out to the STEP candidates who trusted me to teach them and to most importantly learn with them. To the students of Color who welcomed me into your caucusing sessions and demonstrated to me the importance of solidarity and resilience in the work we do.

A huge shout out to my partner in crime- Nancy Yi-Cline who has been with me every step of the way. You are a true inspiration and motivation. I would have never made it this far without your constant support, an ear to vent to, and a shoulder to cry on.

Finally, thank you to my husband Ahmed Makhoulf and my daughter Noor. Ahmed, you are the one who encouraged me to pursue my doctorate and held me accountable every step of the way. I am truly blessed to have such a supportive, kind, and loving partner in life. You push me every day to be the best version of myself. Noor, you have been such an important part of this process and I am so glad that you were born while I was writing my dissertation. You reminded me every day of the importance of pursuing my dreams and I hope that one day you can look back on this moment and be proud of your mama!

DEDICATION

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

For Mom, who taught me to be patient with those who do not understand us- we must show mercy towards those who show us aggression. For her unconditional love and support.

For Baba, who taught me and modeled for me that we must use our power and privilege to fight against oppression - there is no peace without justice. For his dedication to speaking up against injustice in the face of an oppressor.

For Hinda and Jamila, my sisters, who taught me the importance of being a strong and independent Muslim woman. You are truly my role models!

For Akram, husband and best friend, who shows me unconditional love and support! I am so blessed to have such a caring, kind, and loving companion for this journey.

For Noor, my daughter, may you always be a strong, independent, and resilient human that believes in bringing about positive lasting change.

For pickle, while you were only with me for a short part of this process, you taught me the true meaning of love, resilience, and the extreme pain that comes with losing a baby!

Chapter I - Introduction

As the demographics in the United States continue to shift toward increasing diversity, schools are experiencing an influx of students who do not identify as White. This shift directly impacts schools in several ways. While student populations are changing in public schools and White students no longer make up the majority in many places, there is still a high level of segregation between White students and students of Color. The most segregation exists between White and Hispanic students (Frankenberg, 2019). A study conducted by the Civil Rights Project revealed that 65 years after the historic *Brown v. Board Education* court ruling, public schools continue to be segregated. White students are more likely to attend majority-White schools, and students of Color are less likely to attend school with White students. This study uncovered a direct correlation between racial segregation and schools with concentrated poverty. “It has been apparent for generations that schools with racial segregation and concentrated poverty both produce less academic success for students, and most of the schools that rank high on either measure have both” (Frankenberg, 2019, p.11). These critical factors lead to less academic success for students of Color and students living in poverty (Frankenberg, 2019).

While there is growing diversity within the student population, teachers who are held responsible for educating these students have remained predominantly White and female. A study conducted by the U.S. Department of Education (2016) concluded that the teaching force was mainly homogenous, with 82% of teachers being White. This disparity contributes to the widening of the cultural gap between teachers and students. Now more than ever, teacher-education programs must take on the responsibility of preparing White teachers and teachers of Color to successfully teach students from culturally diverse backgrounds and students living in poverty

(Kim, 2011). Teacher-education programs must address the cultural gap and work towards closing it (Sleeter, 2001): “Schools should be responsive for all students” (Villegas & Lucas, 2002, p.92).

Teacher-education programs must prepare all teacher candidates to “teach a racially, ethnically, economically, and linguistically diverse student population” (Villegas & Lucas, 2002, p.xii). Villegas and Lucas (2002) argue that issues of diversity must be placed at the center of the teacher-education curriculum. Teacher candidates must be prepared by their teacher-education programs to engage in multicultural education, whose purpose is to “increase educational equity for all students” (Banks and Banks, 2001, p.xii). Multicultural education requires American schools to prepare students to understand diverse cultures and learn about people from different cultural backgrounds (Kim, 2011). A major goal of multicultural education is to impact change in schools to ensure that students from diverse racial, ethnic, and social-class groups experience educational equity (Banks, 2009). Teacher candidates must be prepared to teach and draw on the strengths of all students (Villegas & Lucas, 2002). Multicultural education encourages teachers to rethink their teaching strategies and to use instructional variation to create more equitable learning environments for their students (Banks & Banks, 1995).

To ensure that multicultural education is embedded into teacher-education programs and that teacher candidates are adequately prepared to engage in multicultural education, programs must be analyzed through a lens of coherence (Hammerness, 2006; Villegas & Lucas, 2002). The issue with coherence in teacher education is that many “programs consist of a set of disconnected individual courses; clinical work that is separate from coursework; and lack of a shared vision of teaching and learning” among teacher educators in a program that weakens their impact on teacher candidates (Hammerness, 2006, p.1241). Coherence is imperative in teacher-education programs

because it results in teacher candidates experiencing more powerful learning and helps them become more capable of embedding multicultural education into their teaching.

This study examines the cross-curricular coherence in the summer quarter of the Master's in Teaching (MIT) program in secondary education at the University of Washington by addressing the overlaps and gaps that currently exist. It then makes recommendations for how to make the curriculum more coherent to prepare culturally responsive teachers who successfully carry out culturally based pedagogies.

The rationale for this study is to focus on curriculum, since the “curriculum and instruction are the heartbeat of teacher-education programs” (Allen et al., 2017, p.11). The curriculum is analyzed through a theoretical framework of culturally responsive teaching to determine where there are overlaps and gaps in the coherence between the program vision and curriculum. It is imperative that teacher candidates are trained to “. . . find ways of restructuring schooling to draw on the strengths of all children, not just some” (Villegas & Lucas, 2002, p.92). Through this analysis, I make recommendations for ways in which the curriculum can be adjusted to ensure that there is greater program coherence.

Research Questions

- 1) How does cross-curricular coherence exist in relation to preparing teacher candidates to be culturally responsive teachers?
- 2) What conceptual and structural factors in the MIT second-quarter curriculum contribute to cross-curricular coherence?
- 3) What factors would enhance conceptual and structural cross-curricular coherence in the summer quarter of this program to prepare teacher candidates to become culturally responsive teachers?

Organization of the Dissertation

Chapter 1 of the dissertation has thus far introduced the background and rationale for this study and the research questions; what follows in this chapter is a review of the literature relevant to this study, including multicultural education, culturally responsive teaching (CRT), and coherence in teacher-education programs. Based on the literature, I then propose a culturally responsive teaching theoretical framework that includes six strands of CRT. Chapter 2 outlines my research methodology and describes how I approached data collection and analysis. In Chapter 3, I address each finding regarding the curriculum mapping and syllabus review. My cross-curricular analysis and findings are elaborated in Chapter 4. Finally, I provide my recommendations and present the implications of this dissertation study in Chapter 5.

Literature Review and Theoretical Framework

The key concepts that frame this study are drawn from research and scholarship on coherence in teacher-education programs and research on preparing culturally responsive teachers. The reason these sources were chosen is because this study examines the cross-curricular coherence of a portion of one teacher-education program in preparing teacher candidates who are willing and able to carry out culturally responsive pedagogies.

Coherence in Teacher Education and Multicultural Education

Teacher-education programs across the United States are attempting to tackle the cultural gap between diverse K–12 students and the lack of diversity among K–12 educators, the effects of the segregation of students of Color from White students, and the increase in the number of students living in poverty by adding multicultural education into their programs (Zimpher &

Asburn, 1992). The InTASC¹ standards, which are the basis for many state teaching standards including those in Washington, require teacher-education programs to prepare teacher candidates to “use understanding of individual differences and diverse cultures and communities to ensure inclusive learning environments that enable each learner to meet high standards” (InTASC Standards, 2011). Teacher-education programs have traditionally responded to the growing diversity in K–12 students by adding merely one or two courses on multicultural education, but they have not typically made programmatic or more extensive curricular changes (Hammerness, 2006; Villegas & Lucas, 2002). One of the biggest critiques of dominant practices is that many teacher-education programs have not changed the structure of their programs to incorporate multicultural educational frameworks, instead implementing an add-on approach (Ladson-Billings, 1999).

Multicultural education is not a stand-alone approach to preparing teacher candidates to successfully teach students who are ethnically, racially, culturally, and linguistically diverse. Kim (2011) argues that for multicultural education to be successful, it must be embedded holistically into teacher-education programs. When programs simply add a multicultural education course, they send the message to other faculty that they do not need to address topics of diversity, racism, classism, sexism, homophobia, xenophobia, and so on (Villegas & Lucas, 2002).

To ensure that multicultural education is embedded into teacher-education programs that are successfully preparing teacher candidates to engage in multicultural education, the coherence of programs must be analyzed (Hammerness, 2006; Villegas & Lucas, 2002). The issue with

¹ The Council of Chief State School Officers (CCSSO), through its Interstate Teacher Assessment and Support Consortium (InTASC), developed key model core teaching standards that outline what teachers should know and use to ensure that every K–12 student reaches the goal of being ready to enter college or the workforce in today’s world.

coherence in teacher-education programs is that many “programs consist of a set of disconnected individual courses; separate clinical work from coursework; and lack a coherent vision of teaching and learning” (Hammerness, 2006, p.1241).

When conducting research on coherence in teacher-education programs, many scholars have focused on how programs are coherent regarding their conceptual as well as their structural elements (Athanasanses & De Oliveira, 2011; Feinam-Nemser, 1990; Hammerness, 2006; Villegas & Lucas, 2002). Conceptual coherence focuses on the connections between the theoretical underpinnings of programs and how teacher educators engage in teaching and learning (Tatto, 1996). One aspect of conceptual coherence is consistency across courses and field experiences. For example, if a program has a vision that is dedicated to constructivist teaching and its curriculum is aligned with constructivist views on learning, then it is considered coherent. Conceptual coherence focuses on visions, concepts, and ideas (Grossman et al., 2008). Structural coherence “might include organizing and aligning courses and student teaching placements around a particular conception of teaching and learning to construct an integrated experience” (Hammerness, 2006, p.1242). Examples of structural coherence include alignment among assignments, activities, experiences, and in the design of learning opportunities in both coursework and field experiences (Buchmann & Floden, 1993). When studying coherence in teacher-education programs, it is important to consider that coherence be understood not as a fixed state but rather as an ongoing process (Honig & Hatch, 2004). While current research typically focuses on coherence as a binary – either a program is coherent or it lacks coherence – a focus must be placed on how programs work to become more coherent. Achieving coherence should be viewed as an ongoing process on a continuum (Hammerness, 2006).

A Multicultural Approach to Coherence between the Vision and Curriculum

When focusing on the conceptual coherence of a teacher-education program, one of the first areas to address is the operating theoretical framework of the program, such as the vision (Hammerness, 2006). Tatto (1996) argues that coherence occurs when there is a shared understanding among faculty on theories of learning and how they then arrange opportunities for teacher candidates to learn and achieve a common goal. Conducting research on a teacher-education program, Hammerness (2006) reported that the program had more coherence when certain faculty meetings were conducted specifically with the intention of revisiting the vision and addressing gaps in the curriculum. When conducting research on coherence regarding English-language-learner (ELL) teacher education, Athanases and Oliveira (2011) concluded that to be successful in achieving coherence a program must develop and continue to develop a shared vision and conceptual framework with an emphasis on ELLs. They argue that it is crucial that teacher-education programs set aside time to discuss the vision and go through various iterations to ensure that there is consistency in the mission and in efforts to carry the mission out.

Teacher-education programs must develop a vision that includes equity objectives that explicitly state how multicultural education is embedded into their curriculum and instruction. A vision should recognize that “the central role of schools is to make society more equitable and just and that learning involves the construction of knowledge” (Villegas & Lucas, 2002, p.26). Zeichner and colleagues (1998) claim that the institutional and programmatic principles of a teacher-education program should reflect the ideals of diversity and multicultural education and be explicit about these commitments. To ensure that coherence regarding multiculturalism is maintained, teacher-education programs must continue to revise their vision (Hammerness, 2006).

The curriculum of the program must also align with the vision in both coursework and

fieldwork. McDonald (2005) emphasizes the importance of the program having a shared theoretical framework that impacts the content of the courses and experiences. Programs should frequently analyze how their vision of multicultural education is incorporated throughout the curriculum (Hammerness, 2006). Villegas and Lucas (2002) stress the importance of placing diversity at the center of curriculum. They argue that to successfully prepare teacher candidates to be culturally responsive educators, the curriculum must i) develop a sociocultural consciousness in teacher candidates, ii) view typically marginalized students as assets in the classroom, iii) take ownership and agency for bringing about positive social change, iv) view learning through a constructivist lens, and v) tap into and build upon students' funds of knowledge. The curriculum must be constantly examined to ensure that it is developing and modeling these crucial elements of culturally responsive teaching (Villegas & Lucas, 2002).

When addressing the alignment between the curriculum and vision, clinical experiences are a critical component of the curriculum that must also be considered. When clinical field experiences are embedded effectively into the teacher-education program, they directly impact the quality of the teacher candidates who are prepared to go into the classroom, which positively impacts student learning (Darling-Hammond, 2006). Clinical experiences in teacher education should provide teacher candidates with the opportunities to practice the educational theories that they learn in their university courses. Darling-Hammond (2006) argues that high-quality clinical experiences must include the following criteria: they should be embedded throughout the program as a core-component of the teacher-education curriculum, emphasis should be placed on the selection of placements, and there should be direct coordination between coursework and clinical experiences.

Since clinical experiences are a crucial component of teacher-education programs,

teacher candidates should be involved in clinical experiences throughout their teacher-education program (Darling-Hammond, 2006). Ball and Forzani (2009) argue that practice should be placed at the center of teacher education. They emphasize the importance of providing opportunities for teacher candidates to practice engaging in tasks skillfully. They also claim that there is a direct link between student learning and teacher candidates practicing core tasks as a key component of their clinical experiences (Ball and Forzani, 2009).

Grossman (2011) also emphasizes the importance of clinical experiences for teacher candidates by focusing on how the work of teachers is made visible to teacher candidates during clinical experiences. If clinical experiences are not embedded throughout the teacher-education process and lack coherence with the vision and curriculum of the program, then many of the practices and the rationale behind the practices in which teachers daily engage in the classroom remain invisible to teacher candidates (Grossman, 2011).

While clinical experiences must be embedded throughout the teacher-education program, they are not effective unless school placements are properly selected. Darling-Hammond (2006) argues that the school sites in which teacher candidates are placed must share the same vision as the rest of the teacher-education program. Ideally, there should be coherence between the vision of a teacher-education program and the schools in which pre-service candidates are engaged in their clinical experiences. School sites should be carefully selected based on how well they serve all their students, the quality of their teachers as teachers and mentors, and their willingness to form a relationship with the teacher-education program. Zeichner and Bier (2015) also argue that teacher-education programs should develop relationships with school sites that share their vision of what constitutes a quality teacher. While school sites do not have to necessarily be enacting a program's vision of quality education, they should at least have a culture of willingness to grow

and learn in the direction that will move them closer towards this vision (Zeichner, 2002).

For clinical experience to be effective, it should be tied directly to the teacher candidates' coursework (Darling-Hammond, 2006). Zeichner (2002) argues that one of the biggest issues faced by teacher-education programs is the lack of coordination and collaboration between university professors and K–12 mentor teachers. The disconnect between the theory that is taught in the university courses and how teaching is enacted in the classroom by the mentor teachers is detrimental to the teacher candidates' clinical experiences. Ball and Forzani (2009) argue for a practice-focused curriculum in which teacher candidates and mentors engage in both teaching and analyzing the rationale behind certain practices. Analysis and action are both important parts of a teacher's work and should be embedded throughout the clinical experiences and university coursework. In addition, Villegas and Lucas (2002) argue that the choice of mentor teachers is crucial to ensuring that teacher candidates are trained to properly carry out culturally responsive teaching. Teacher-education programs must choose mentors who see all their students as assets and are working towards equity and social justice in their own classrooms.

To enhance the quality of culturally responsive teaching (CRT), teacher-education programs ought to utilize the expertise of communities to help train teachers. Utilizing community knowledge ensures that the teacher-education program curriculum reflects the cultural perspectives and funds of knowledge that exist in the community (Zeichner & Bier, 2015). Teacher candidates must be prepared and dedicated to addressing equity issues in school. The community should be viewed as a source of knowledge and an asset to both courses and clinical experiences. The different expertise and knowledge that exist in communities that promote CRT should be brought into the schools and the teacher-education programs and used as tools to bring about alignment of the vision, curriculum, instruction, and clinical experience

(Zeichner, 2010).

An Overview and History of Multicultural Education

As schools become more diverse in the United States, more and more students are experiencing marginalization within the current schooling systems that continue to maintain the status quo of teaching to White, Eurocentric, middle-class students. Schools continue to reproduce the racial, social, and ethnic stratifications that exist within societies (Banks, 2009).

Banks (2010) argues that schools cannot marginalize students and then expect them to feel a sense of citizenship to the nation-state. The purpose of multicultural education is to “increase educational equity for all students” (Banks and Banks, 2001, p.xii). Multicultural education requires American schools to prepare students to understand diverse cultures and learn about people from different cultural backgrounds (Kim, 2011). Banks (2004) claims that multicultural education should be conceptualized as an “idea, a reform movement, and a process” (p.391). A major goal of multicultural education is to impact change in schools to ensure that students from diverse racial, ethnic, and social-class groups experience educational equality (Banks, 2009). Banks (2009) argues that, historically, schools in America have been designed with the goal of helping students assimilate to the dominant culture. Students from diverse backgrounds have been pushed to acquire the dominant culture, while the schools have simultaneously neither legitimized nor assimilated parts of the diverse students’ cultures. Multicultural education challenges the goal of the one-way process of assimilation and instead promotes the goal of the two-way process of acculturation. A key factor of multicultural education is that it “does not exist in a vacuum but must be understood in its larger personal, social, historical, and political context” (Nieto, 2000, p.2).

Multicultural education developed in the United States as a response to the Civil Rights

movement. In the early 1970s and 1980s, scholars such as James Banks, Christine Bennett, Geneva Gay, Carl Grant, Sonia Nieto, and others began to combat the cultural deprivation and deficit explanations that were dominant in the literature in discussions about students of Color. These and other scholars called for multicultural education to be an integral component of the curriculum, instruction, teacher education, and culture of schools (Banks, 2004).

Throughout its long history in the United States in combating racism and inequality, multicultural education has gone through four distinct phases (Kim, 2011). The first phase focused primarily on the ethnic studies movement and emphasized the importance of incorporating ethnic studies into school curricula. The second phase emphasized a total school reform for education equality: schools were no longer to focus solely on curriculum but to focus on all aspects of schools. The third phase continued the total school reform approach and added the dimension of including minoritized groups that had previously been excluded, such as women and people with disabilities. The fourth and final stage focused on the intersectionality among dimensions of minority-group identities. Each of these four phases continues to influence multicultural education in public schools (Kim, 2011).

Culturally Relevant and Culturally Responsive Teaching

In the 1990s, Ladson-Billings (1995) built on the work of multicultural scholars by adding culturally relevant teaching to the scholarship on multicultural education. She called for a marriage between culture and pedagogy, arguing that changing the pedagogy to better reflect the ethnic, racial, and cultural diversity of the students would result in providing students of Color with more equitable opportunities to succeed in the classroom (Howard & Minkoff, 2017). Ladson-Billings (1995) and Gay (2010) focused on the importance of schools taking up asset-based pedagogies. Ladson-Billings (1995) developed the concept of culturally relevant pedagogy

(CRP) and Gay (2010) developed the closely related concept of CRT. Around the same time, Banks and Banks (1995) called on educators to adopt an equity pedagogy, which asked teachers to rethink their teaching strategies and to use instructional variations to create more equitable learning environments for their students. Similar features are shared among CRT, CRP, and equity pedagogy, such as viewing racially diverse and culturally diverse students and their communities as assets in the classroom, validating and affirming the experiences that these students bring to the classroom and challenging the status quo of teaching to and for “mainstream” students.

Much scholarship and many schools have framed students of Color as problems that need to be fixed. These students have often been presented as not being competent and as low academic achievers. The languages, cultures, communities, and knowledge that students of Color bring to schools have often been viewed as deficits that need to be replaced with the dominant language and knowledge (Moll, et al., 1992). This deficit mindset is challenged by CRP, CRT, and equity pedagogy, in which they view students of Color as assets (Paris, 2012). Banks (2009) argues that teachers must “modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, gender, and social-class groups” (p.15). Gay (2010) warns that “if educators continue to be ignorant of, ignore, impugn, and silence the cultural orientations, values, and performance styles of ethnically different students, they will persist in imposing cultural hegemony, personal denigration, educational inequity, and academic underachievement upon them” (p.27). Schools continue to maintain the status quo by viewing students of Color as deficits.

Ladson-Billings (1995) states that CRP must educate students “who achieve academically, can understand the existing social order, and who can critique this existing social

order” (p.474). Howard (2006) describes CRT and CRP as teaching students who are present in classrooms versus teaching to maintain the status quo that centers on Eurocentric and middle-class students. Culturally relevant and responsive pedagogies emphasize the importance of teaching about the current systems of oppression that are at play and how to challenge them. Students need to be aware of the current systems of oppression such as racism, classism, sexism, and homophobia that prevent certain groups from advancing in society. Students need to be taught not only about the existence of these systems but also ways in which they can be challenged. Another key component of CRT and CRP is supporting students in maintaining their diverse languages, cultures, communities, and knowledge, while simultaneously preparing them to successfully gain access to the dominant ones (Ladson-Billings, 1995 & Gay, 2010). Ladson-Billings (2009) notes that the goals of CRP are to empower students “intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes” (p. 382).

Ladson-Billings (2009) argues that CRP focuses on three performance domains: academic achievement, cultural competence, and sociopolitical consciousness. All students must be held to high expectations and achieve high levels of success in learning. Schools and the curriculum must help students maintain their cultural integrity. Finally, teachers must be prepared to understand the current existing social order pertaining to the systems that are in place to maintain the status quo, and they must be equipped with skills and tools to critique and challenge these systems (Ladson-Billings, 2009).

Gay (2000) describes CRT as using “the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning more relevant and effective [for diverse students] as teachers teach to and through strengths of students. It is

culturally validating and affirming” (p. 29). She identifies four key arenas of teacher behavior: caring, communication, curriculum, and instruction. Gay (2010) also identifies some effective characteristics of CRT, which should be validating, comprehensive, multidimensional, empowering, transformative, and emancipatory. Gay (2010) argues that CRT “is *validating and affirming* because it acknowledges the legitimacy of the cultural heritages of the different ethnic groups, both as legacies that affect students’ dispositions, attitudes, and approaches to learning and as worthy content to be taught in the formal curriculum” (p.31).

Culturally responsive teaching is comprehensive in that it encourages students to be part of a collective classroom environment that supports both academic excellence and cultural competence. “*Multidimensional* culturally responsive teaching encompasses curriculum content, learning context, classroom climate, student-teacher relationships, instructional techniques, classroom management, and performance assessments” (p.33). Empowering CRT “enables students to be better human beings and more successful learners” by teachers empowering students to believe that they can achieve high levels of academic success (p.34). It is transformative in that it exposes students to the injustices that currently exist in our society and provides them with the knowledge and skills to be change agents who advocate for and bring about positive lasting change. Finally, CRT is emancipatory “in that it releases the intellect of students of color from the constraining manacles of mainstream canons of knowledge and ways of knowing” (p.37).

Preparing Culturally Responsive Teacher Candidates

Ladson-Billings (2009) argues that teacher-education programs prepare teachers who will be “dreamkeepers”: teachers who will be successful in teaching African American students. In the 2009 edition of her book *Dreamkeepers*, Ladson-Billings stated that only 5% of the public-

school teaching force was African American. A US Department of Education (2016) study discovered that in 2011–2012, only 7% of the public-school teaching force was African American. When conducting research for her book, Ladson-Billings discovered that both White and African American teachers did not feel prepared to teach students of Color (Ladson-Billings, 2009). Teachers using CRT and CRP must be well educated and trained in these practices.

It is critical that teacher-education programs prepare teacher candidates to teach using CRT.² Teacher-education programs need to address the mindsets, attitudes, and beliefs that teacher candidates bring to their programs (Ladson-Billings, 2009), as these beliefs and mindsets greatly impact how they instruct and make decisions on what and how to teach (Gay, 2010a). Teachers come with beliefs and assumptions about students of Color, and it is imperative that teacher-education programs recruit prospective teachers who already have positive mindsets about cultural diversity (Walker-Dalhouse & Derick, 2006). Research has shown that many teacher candidates come to teacher-education programs with deficit views of student diversity, viewing it as an obstacle instead of an asset (Zeichner, 2002).

Teacher-education programs should provide authentic educational experiences for teacher candidates to explore their beliefs and challenge them (Ladson-Billings, 2009; Gay, 2010a). To engage in CRT, teacher educators must help teacher candidates examine and understand their own cultural backgrounds (Gay, 2010a). This can include but is not limited to having teacher candidates write cultural autobiographies, write memoirs of their own schooling experiences, critically analyze their language practices, and answer reflective questions about their beliefs

² Throughout this dissertation I will use the term CRT to refer to both CRT and CRP. There are many similarities between CRT and CRP and throughout my dissertation I draw on features from both CRT and CRP. These features include viewing racially diverse and culturally diverse students and their communities as assets in the classroom, validating and affirming the experiences these students bring to the classroom, and challenging the status quo of teaching to and for “mainstream” students.

related to cultural diversity to assist teachers in developing critical consciousness (Alim, 2005; Canniff, 2008; Haddix, 2008, 2010).

Haddix (2008) stresses the importance of teacher candidates critically understanding their own cultural backgrounds by reading a selection of cultural autobiographies, writing their own cultural autobiographies, and then unpacking colorblind ideologies as well as culturally deficit mindsets that appear in their autobiographies. They are then asked to reflect on how their new critical understanding of their culture will impact their future teaching. Canniff (2008) argues that while teacher candidates engage in the process of writing about their own schooling experience, they should be guided to analyze how they have benefited from “mainstream” education that favored their cultural, linguistic, and socio-economic backgrounds at the expense of marginalizing students who did not share these privileged identities.

Alim (2005), a critical language theorist, focuses on the importance of teacher candidates building critical language awareness by reflecting on their own language practices and how they connect to the language of power in the current sociopolitical and sociocultural realities. Teacher candidates must be aware of how they are contributing to the status quo of maintaining unequal power relations using language. They should also reflect on the languages and dialects that they grew up speaking and how they differed from or were the language of power (i.e., Standard English).

Another important factor that teacher-education programs must consider when preparing teacher candidates to engage in multicultural education is the diverse body of students in their programs. There is a difference between how White teacher candidates and teacher candidates of Color engage in multicultural education. Teacher candidates of Color often bring more in-depth multicultural knowledge and experiences and are often more committed to carrying out

multicultural teaching (Howard, 2006). Teacher-education programs must tap into the multicultural knowledge and experiences that teacher candidates of Color bring to their programs and view them as assets. Sleeter (1993) argues that White teacher candidates are more likely than teacher candidates of Color to believe in meritocracy and use colorblindness in their teaching practices. Teacher-education programs must be willing and prepared to address the discrepancies between teacher candidates of Color and White candidates and to design multicultural program elements and curricula that address these discrepancies.

Teacher-education programs must also be willing to challenge meritocratic and colorblindness views in teacher candidates. Cochran-Smith and Villegas (2016) concluded in their literature review that many teacher candidates enter teacher-education programs with the assumption that society is just and equitable and that schools mirror society in being fair and just as well. They typically believe that schools provide equitable education for all students with parental support to experience academic success. Teacher-education programs must address these deficit beliefs, deconstruct them, prove them false, and then replace them with beliefs more based in current realities.

While teacher-education programs need to teach White teacher candidates how to deconstruct their racial identities and challenge their views about the status quo, teacher candidates of Color need the space and guidance to share and reflect on their own experiences and observations pertaining to race (Halagao, 2003). Teacher educators must also examine the knowledge and experiences that teacher candidates of Color bring to the program and consider them to be assets to be incorporated into the teacher-education program curriculum (Kohli, 2009). Having this knowledge and lived experiences does not ensure that teachers of Color are

prepared to teach students of Color successfully, as many teacher candidates of Color have not had the opportunity to reflect on and unpack their own negative experiences in K–12 schools.

Kohli (2009) conducted a study on women of Color educators in which she explored the reflections of these women about their encounters and observations with race and racism in K–12 schools. Using a critical race theory framework, she found that all the women in her study had experienced racism in their own schooling. She also discovered that the teacher-education programs that these women educators attended perpetuated these very same racial hierarchies that exist in K–12 schools. Her call to action is for teacher-education programs to respect and value the experiences that teacher candidates of Color bring to the program. Teacher-education programs need to provide space for teacher candidates of Color to share and reflect on their experiences and observations of race and racism in K–12 schools. In this space, they can reflect on their experiences, make connections to the experiences of their students of Color, and discuss ways in which to implement culturally responsive pedagogy to challenge these negative experiences (Kohli, 2009).

Howard (2006), a White teacher educator and researcher, addressed the importance of White teachers being culturally competent. He stressed the importance of White teachers forming authentic relationships with both students of Color and White students. For White teachers to build these authentic relationships, they must explore their own racial identities and their “Whiteness” and how it is part of the problem as well as part of the solution of antiracism (Howard, 2006; Theoharis, 2010).

Teacher candidates must also engage in critical reflection regarding how they maintain the status quo and can work towards challenging it (Allen, et al., 2017; Gay & Kirkland, 2003 & Howard, 2003). Howard (2003) states that “critical reflection should include an examination of

how race, culture, and social class shape students' thinking, learning, and various understandings of the world" (p.197). He stresses that to develop culturally relevant teachers, teacher-education programs must have teacher candidates critically reflect on their own race and culture as well as the race and culture of their students. A central principle of CRP is for teachers to have an authentic belief that students from culturally diverse backgrounds are capable learners (Ladson-Billings, 1994). To develop this belief, teacher candidates must explore and acknowledge how schools are currently established based on deficit beliefs about students of color. Through critical reflection, teacher candidates must critique their own thoughts and practices and determine how they will challenge the deficit-based notion of students of color that is currently present in K–12 schools. They must also make the connection between how students' cultural capital is directly connected to the success of their learning and how as educators they can tap into this cultural capital and use it as an asset in their classrooms (Howard, 2003).

It is crucial to provide the opportunity and space for White teacher candidates to address the dangerous belief that we have "truth" and they have "culture," that Eurocentric knowledge is the truth and all other knowledge and ways of knowing are considered "culture" (Howard, 2006). Villegas and Lucas (2002) claim that many teacher candidates hold deficit attitudes towards the ways of thinking, talking, and behaving that differ from mainstream cultural norms. They typically view these ways of thinking as inferior to Eurocentric ways of thinking. Howard (2003) argues that through critical reflection, teacher candidates can uncover these deficit-based beliefs and reflect on how traditional teaching practices reflect Eurocentric cultural values. They should then determine how they can incorporate CRT to challenge these teaching practices.

Teacher candidates of Color as well as White teacher candidates must be prepared in how to tap into the assets that their students bring to the classroom and to acknowledge the multiple

forms of knowledge and cultures that come from their diverse communities. It is not sufficient for them to acknowledge that students of Color have assets; teachers also need the skills to tap into diverse languages, cultures, and knowledge (Ladson-Billings, 1995, & 2009). Teachers often lack the knowledge of pedagogical content that incorporates diverse languages, cultures, and communities into the various contexts of learning. They need to learn the skills to incorporate this knowledge into their curriculum through CRT (Darling-Hammond, 2006).

Ladson-Billings (2009) warns against the superficial multicultural education workshops that focus on students' cultures and knowledge simply in terms of diverse foods and celebrations. Teacher candidates must be provided with opportunities to not only engage in learning about CRT and CRP, but also be taught through and by these practices (Ladson-Billings, 2009). One way in which teacher candidates learn how to view communities of Color as creators and maintainers of knowledge is to immerse teacher candidates in these diverse communities with careful mediation and reflection on these experiences (Richmond, 2017). Through their exposure to various home languages, cultures, histories, and social interactions, teacher candidates will experience the assets that the students from these communities bring to their classrooms. With proper mentoring by teacher educators and sometimes by community members, teacher candidates can learn not only how to honor and respect students' home cultures, but also how to integrate this knowledge into the school curriculum (Ladson-Billings, 2009 & 1995).

Gay (2010) argues that teacher-education programs should be more serious about and accountable for preparing culturally responsive educators. For teachers to successfully implement culturally responsive education, they must first be prepared by their teacher-education programs to carry out such work. While conducting a research study in British Columbia on a university's teacher-education program, Kelly and Brandes (2010) focused on how the program

prepared teachers to incorporate social justice into their teaching practices. The theme of social justice was an integral component of all the courses that the students were required to complete. The curriculum encouraged the teacher candidates to uncover and teach about the struggles that marginalized and minoritized students face in schools (Kelly & Brandes, 2010). In their study, they proposed recommendations for teacher-education programs to incorporate anti-oppression pedagogy into their curriculum. They found that the teacher candidates began to think differently about what their roles are in teaching for social justice, and they deepened their understanding of culturally responsive teaching and how it will directly benefit their minoritized students (Kelly & Brandes, 2010).

While Kelly and Brandes (2010) focus on teacher-education programs and their emphasis on social justice education, Gay (2002) emphasizes CRT and how current teachers can lead change through their teaching practices. Gay (2002) defines CRT as “using cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively” (Gay, 2002, p.106). For teachers to successfully carry out CRT, they must take on the responsibility to learn about the different cultures that are represented in their classrooms and in their schools, actively working to bring the cultures of the various students into the classroom and into the learning process. These cultures are typically divorced from the schooling process and curriculum and are not typically viewed as assets. Teachers have the responsibility to challenge these practices and remove students from the burden of “double jeopardy” (to master certain academic tasks under the cultural norms of a White, Eurocentric, dominant culture; Gay, 2010, p.110).

While Gay (2002) places much emphasis on the role of teachers in implementing CRT, in a later article, Gay and Kirkland (2003) also address the role of teacher-education programs in

preparing teachers to take on CRT by developing critical consciousness. They state that “critical consciousness learning experiences should take place within the context of guided practice, authentic examples, and realistic situations” (p.18). In this article, they address how teacher candidates often avoid discussing race in education through various techniques, and the article culminates with recommendations for teacher-education programs to ensure that they address these issues. These recommendations suggest that teacher-education programs 1) create learning environments and expectations in which engaging in self-reflection and critical consciousness are the norm, 2) provide the space for teacher candidates to have critical conversations with one another about predicaments arising as a result of poor responses to racial and cultural diversity in education, and 3) model CRT in their classrooms. In addition, it is not enough for teacher educators to talk about CRT; they also need to also show it in action in their own classrooms.

Implications for Teacher-Education Programs

Teachers who are directly addressing the issue of equity are at the forefront of culturally responsive education, and they must be prepared and persistently pushed to engage in this critical work. When culturally based pedagogy is embedded into teacher-education programs, it directly impacts teacher-candidate learning and increases the possibility that students who are typically marginalized in schools will see themselves as important assets to the school. For culturally responsive teacher education to be successful, teacher educators must successfully prepare teacher candidates to have not only the mindset but also the tools to carry out this call to action. In CRP and CRT, there is the possibility of bringing about positive change for students of Color as well as White students regarding their schooling experiences and their educational outcomes (Howard & Rodriguez-Minkoff, 2017).

Theoretical Framework

In articulating a theoretical framework for this study, I build on the idea that “curriculum for pre-service teachers [is] a series of strands that constantly intersect and that depend on one another to form a cohesive whole – strands that blend dispositions, knowledge, and skills” (Villegas & Lucas, 2002, p.26). The curriculum in the summer and second quarter of a four-quarter master’s in teaching program in secondary education at a large research university in the Pacific NW are analyzed through the following six strands. These six strands are presented in the model of culturally responsive education presented by Villegas and Lucas (2002).

- 1) Sociocultural consciousness
- 2) Attitudes towards students from culturally diverse backgrounds
- 3) Commitment and skills to act as agents of change
- 4) Constructivist foundations of culturally responsive teaching
- 5) Learning about students and their communities
- 6) Culturally responsive teaching principles

These strands form a conception of CRT as defined by Villegas and Lucas (2002), giving coherence to a teacher-education curriculum aiming to prepare culturally responsive teachers. These six strands are also linked directly to the scholarship of Gay’s CRT (2010) and Ladson-Billings’s CRP (2009). The first three strands focus on developing teacher candidates’ attitudes and beliefs about becoming culturally responsive teachers; the last three focus on preparing teacher candidates to engage in culturally based pedagogies. The remainder of this section explores each of the six strands and explains their interconnected role in preparing culturally responsive teachers.

Strand One: Sociocultural consciousness

Villegas and Lucas (2002) claim that the first strand in their model to prepare culturally responsive teachers focuses on helping teacher candidates gain sociocultural consciousness.

By sociocultural consciousness, we mean awareness that one's worldview is not universal but is profoundly shaped by one's life experiences, as mediated by a variety of factors, chief among them race/ethnicity, social class, and gender (Villegas & Lucas, 2002, p.27).

It is critical for teacher candidates to understand that their worldview is shaped by their lived experiences and that it will differ from the world views of their students, who have different identities and lived experiences compared to their own.

A key component of sociocultural consciousness is awareness of current power structures and systems of oppression. Allen and colleagues (2017) argue that teacher-education programs must provide opportunities for teacher candidates to interrogate race, power, and privilege in the context of schools. They state explicitly that "a teacher preparation program that does not critically interrogate race, power, and privilege in the context of schools does not maintain a social justice mission and consequently does not meet the tenets of CRP" (p.13). It is crucial that teacher-education programs integrate sociocultural consciousness into the curriculum.

Teacher candidates must critically examine race and other sociocultural concepts that place minoritized students at a disadvantage (Allen, et al., 2017 & Milner, 2008). A critical examination includes having teacher candidates deconstruct the current systems that are in place and understand how these systems are designed to benefit dominant groups and marginalize students of Color. An example of a social construct that needs to be critically examined is the myth of meritocracy. This belief is widely held by teacher candidates and reinforces the belief that the system is fair and that school success automatically results from hard work and innate ability (Villegas & Lucas, 2002).

Teacher-education programs must also emphasize the knowledge of systems and how they historically and contemporarily continue to marginalize students of Color. Nieto (2000) stated that teachers must be aware of the ways in which historical, economic, political, and social forces have impacted students of Color's access to learning and achievement. She also stressed the importance of understanding how schools can reinforce as well as challenge these inequities. If teacher candidates are to challenge these inequities, they must have a working knowledge of the oppressive systems that perpetuate them. Furthermore, inequities in education cannot be separated from societal inequities of racism, poverty, homophobia, and so on (Blackwell & Smiley, 2010).

Teacher candidates need opportunities to critique current systems and find ways in which they can become agents of change. They must have practice and guidance in deciding whether they will continue to maintain the status quo through their teaching or challenge it (Ladson-Billings, 2009). Teacher-education programs must also require teacher candidates to gain skills in critical reflection and critical consciousness to deconstruct the existing systems that are oppressing and marginalizing students of Color (Howard, 2003). Gay (2010) argues that it is the role of teacher-education programs to produce teachers who do not blame or try to fix students and instead to prepare teachers to place the burden of change upon themselves.

Villegas and Lucas (2002) claim that teacher-education programs must provide opportunities for teacher candidates to engage in the "process of self-examination" (p.34), addressing the perilous beliefs and attitudes that teacher candidates often bring to their programs. "Teachers are also products of educational systems that have a history of racism, exclusion, and debilitating pedagogy" (Nieto, 2000, p.5). It is imperative that teacher-education programs address the "baggage" that teacher candidates bring to their programs. Candidates must also dig

deep into their own experiences and beliefs and understand how they relate to current societal structures (Gay, 2010a).

Teacher-education programs must address the mindsets, attitudes, and beliefs that teacher candidates bring to their programs (Ladson-Billings, 2009). Teachers' beliefs and mindsets greatly impact how teachers instruct and make decisions on what and how to teach (Gay, 2010a). Teachers often come to their programs with beliefs and assumptions about students of Color. Research has demonstrated that these include the idea that students of Color lack certain knowledge, skills, and culture and that these deficiencies need to be fixed. They often view students' ways of talking, thinking, and behaving as requiring change to fit the norm set by the dominant culture (Villegas & Lucas, 2002). Because of the briefness of teacher programs, it is imperative that teacher-education programs recruit prospective teachers who already have positive mindsets regarding cultural diversity or who are at least open to change (Walker-Dalhouse & Derick, 2006). Finally, teacher educators must also provide authentic educational experiences for teacher candidates to explore their beliefs and challenge them (Ladson-Billings, 2009; Gay, 2010a). To engage in CRT and CRP, teacher candidates need to uncover and examine their own cultural backgrounds.

Strand Two: Attitudes towards students from culturally diverse backgrounds

Villegas and Lucas (2002) say that school curricula must include developing affirming attitudes among teacher candidates towards students from culturally diverse backgrounds. They clearly outline the definition of culture under which they operate in their proposal: “we use culture pragmatically to mean the way life is organized within an identifiable community or group” (p.35). They also “acknowledge that the organization of community life is continuously

evolving” (p.35) and is not in a static state. Teachers must believe that students from culturally diverse and low-income backgrounds are capable learners (Ladson-Billings, 1994).

When teachers have deficit orientations towards their students of Color, they hold the belief that the cultures of minoritized groups are inferior to that of the dominant culture and view these cultures as problems or even as non-existent. This is a very dangerous mindset for teacher candidates to hold, because they place the blame for low academic achievement on students, parents, and communities. When teachers pass the blame onto others, they relieve themselves of the responsibility to change their teaching practices, engage in CRT, and challenge the system. They also do not view the knowledge, skills, and cultures that students bring to the classroom as assets and instead attempt to replace these funds of knowledge with the dominant cultural ways of knowing (Villegas & Lucas, 2002).

Villegas and Lucas (2002) say that to eliminate this deficit mindset, teacher-education programs must address dangerous beliefs about why certain students are academically behind, such as the cultural deficit orientation that many teacher candidates bring to their programs. They argue that for teachers to hold affirming beliefs towards their students of Color, they must be exposed to critiques of IQ and cultural deficit theories. For example, IQ deficit theory states that intelligence can be measured through IQ tests and that since students of Color typically score lower on these tests, they must be less intelligent than their White peers. This deficit theory claims that the achievement gap exists due to genetics. On the other hand, cultural deficit theory claims that achievement gaps exist because of students’ home lives and a lack of parental involvement in their education. This theory focuses on the culture of the home life and the alleged lack of emphasis on education and calls out parents for their supposed lack of interest and involvement in their children’s education. These problematic theories reinforce the view that

students of Color and poor students enter schools with deficiencies that must be corrected and that the fault of their lack of academic achievement lies with either their genetic makeup or their home environment (Villegas and Lucas, 2002).

Teacher-education programs must introduce teacher candidates to structured-inequality theories. These theories (Neiman, 1984) emphasize how educational, political, economic, and social systems have been established to favor dominant groups and marginalize minoritized groups. Villegas and Lucas (2002) claim that for teacher candidates to view students of Color and White students from low-income families as assets in the classroom, they need to understand how the current systems were established to benefit their White middle-class students. Teacher candidates should be mindful of how traditional teaching practices reflect middle-class and Eurocentric values (Howard, 2002). This view challenges deficit theories such as the IQ deficit and cultural deficit theories and provides teacher candidates with a new, affirming lens through which to view their students (Lucas & Villegas, 2002).

Teacher candidates must also engage in critical reflection regarding how they maintain the status quo and can work towards challenging it (Allen, et al., 2017; Gay & Kirkland, 2003 & Howard, 2003). Howard (2003) states that “critical reflection should include an examination of how race, culture, and social class shape students’ thinking, learning, and various understandings of the world” (p.197). He stresses that to develop culturally relevant teachers, teacher-education programs must have teacher candidates critically reflect on their own race and culture as well as the race and culture of their students. Through critical reflection, teacher candidates must critique their own thoughts and practices and determine how they will challenge the deficit-based notion of diverse students that is currently present in K–12 schools. They must also make the connection between how students’ cultural capital is directly connected to the success of their

learning and how as educators they can tap into this cultural capital and use it as an asset in their classrooms (Howard, 2003).

Strand Three: Commitment and skills to act as agents of change

The third strand that Villegas and Lucas (2002) identify as critical for developing culturally responsive teachers is that the teacher-education programs should equip teacher candidates with the skills to act as agents of change. This strand focuses on both the beliefs and the skills that need to be developed in teacher candidates. The beliefs that teacher candidates must hold are that schools are connected to society, teaching is a political and ethnic activity, and that their role as teachers is to challenge the inequitable status quo. Villegas and Lucas (2002) operate under the assumption that “teachers are moral actors whose job is to facilitate the growth and development of other human beings” (p.53). They present activism as a continuum in which at one end teachers are viewed as conformist technicians and at the other end as agents of change. Villegas and Lucas (2002) argue that the role of a teacher-education program is to help teacher candidates identify where they fall on this continuum and to support them in moving towards becoming agents of change.

For teacher candidates to become agents of change, teacher educators must do the following: provide examples of how schools can become more equitable, teach teacher candidates the process of change, encourage the building of solidarity and collaboration among colleagues to bring about change, and promote activism both inside and outside the classroom. Teacher educators must also expose candidates to the reality of impediments to change that currently exist within the schooling system. Villegas and Lucas (2002) call for a balance between teacher candidates being simultaneously idealistic and realistic. There is a real danger in teacher

candidates being overly idealistic and becoming frustrated when their efforts to bring about change fail.

Ladson-Billings (2009) calls on teacher-education programs to prepare teachers to be “dreamkeepers.” In her study, she describes dreamkeepers as teachers who are successful teachers of African American students. A key component of the dreamkeeper teachers is their ability to be aware of the systems of oppression that are in place and to use their teaching to challenge these oppressive systems. Teachers who engage in CRT and CRP develop a sociopolitical consciousness, one of the key pillars of CRP (Lee, 2017). Ladson-Billings (2014) states that “sociopolitical consciousness is the ability to take learning beyond the confines of the classroom using school knowledge and skills to identify, analyze, and solve real-world problems” (p. 75). She claims that “culturally relevant teaching is about questioning (and preparing students to question) the structural inequality, the racism, and the injustice that exist in society” (Ladson-Billings, 2009, p.166). Students must be provided with opportunities to critically analyze current power structures.

The teachers she studied worked in opposition to the systems of oppression and inequitable institutions that they identified, even if those same systems were the ones employing them. These teachers viewed teaching as a political act (Darling-Hammond et al., 2002), and they challenged the system and acted and practiced a subversive pedagogy.

Teacher candidates must be both educators and activists. Cochran-Smith (1991) argues that they must be taught how to be agents of change, to teach against the grain, and to engage in reform instead of replicating the current inequitable systems that are in place. Teacher educators must be taught how to be activists in their teacher-education programs, and they must be provided with opportunities to do so (Cochran-Smith, 1991). In their classrooms, they must use

materials and resources that represent the diverse cultures of their students (Gay, 2010). For these teachers, the needs of students come first (Ladson-Billings, 2009).

Ladson-Billings (2009) provides an example of how one of the teachers in her research was an agent of change in her classroom. While working on building literacy skills among her African American students, the teacher acknowledged the students' cultures and encouraged them to work in a communal fashion. She structured her reading and writing lessons as communal activities, which resulted in her African American students learning more successfully. These communal activities included whole-class discussions in which students engaged in conversations with one another around the text they were reading, students completing character-development maps in groups, and students engaging in group projects to demonstrate their learning (Ladson-Billings, 2009). The teacher-education program curriculum must prepare teacher candidates to take on this work of being agents of change.

In a comparative study of four teacher-education programs, Ensign (2009) focused on the extent to which the teacher-education programs emphasized diversity and equity. The programs that placed the most emphasis on diversity and embedded these messages throughout teaching and learning activities produced teachers who were more willing to get to know their students of Color and adjust their teaching to the knowledge and expertise that these students brought to their classrooms. In the program with the most emphasis on diversity, 88% of the teacher candidates noted their responsibility for how their students learned, compared to 3% from teacher programs that focused minimally on diversity. Teacher candidates stated that when students were not performing well academically, it was their responsibility as the educator to examine their methods, the students' learning needs, and their background knowledge to ensure that they were teaching them properly. The responsibility lay with the teacher to change their

methods and teaching practices to meet the needs of the students. When teacher-education programs provide teacher candidates with opportunities to engage in advocacy and bring about positive lasting change, their teachers are more likely to replicate these critical actions both inside and outside their classrooms (Ensign, 2009).

Strand Four: Embracing the Constructivist foundations of culturally responsive teaching

The fourth strand that must be embedded in the teacher-education curriculum in this model is embracing the constructivist foundations of CRT. Villegas and Lucas (2002) discuss that teacher candidates and their students must be actively involved in the construction and production of knowledge. Thiessen (2000) argues for the importance of universities, teacher candidates, and current teachers collaboratively working to produce knowledge. Universities should no longer view themselves as the sole producers of knowledge, but rather allow teacher candidates and teachers in the field to provide insight, research findings, and their own lived experiences in building the teacher-education curriculum and preparing teacher candidates. For example, teacher candidates can be involved in their program in the production of knowledge by carrying out action-research and producing their own research findings from their experiences in the field that are then utilized in the teacher-education program (Stoer & Cortesa, 2001).

Banks (2009) argues that “the knowledge construction process helps teachers and students to understand why the cultural identities and the positionalities of researchers need to be considered when assessing the validity of knowledge claims” (p.16). Teachers must help students become “knowledge producers” and not merely allow them to passively consume knowledge produced by others (p.16). For teachers to practice this in the field, they need to experience and see constructivist views of knowledge production modeled for them by their teacher educators (Villegas & Lucas, 2002).

Teacher-education programs should challenge transmission views according to which school knowledge is viewed as a collection of facts and theories identified by neutral experts. Constructivist perspectives of knowledge and learning reflect the view that “the conception of knowledge [is] a human construction” (p.73) and that knowledge is not neutral. Through this lens, teacher candidates are taught the importance of using students’ prior knowledge and building on their lived experiences. Students are no longer viewed as empty vessels that must be filled with knowledge, but rather as capable human beings who make meaning from the information they are given and from creating their own meaning (Lucas & Villegas, 2002).

Upon reviewing various research studies on teacher-education programs and their incorporation of constructivist views into their curriculum, Cochran-Smith and Villegas (2016) concluded that the research shows that programs that exposed teacher candidates to both constructivist learning theories and taught them using student-centered activities were more successful at impacting teacher candidates’ views of knowledge construction than programs that only focused on exposing teacher candidates to student-centered learning activities. Teacher-education programs must expose teacher candidates to the learning theories behind constructivist views of learning. Teacher candidates must also be provided with opportunities to reflect on their views of learning and analyze how transmission views of learning differ from constructivist ones (Cochran-Smith & Villegas, 2016).

It is essential that teacher candidates be provided with opportunities to experience constructivist ways of learning in their preparation programs to then apply them in their future classrooms. Teacher candidates will teach in the ways in which they have been taught. Therefore, modeling student-learning activities is critical for teacher candidates’ development (Dag, Sumuer, & Durdu, 2019). Teacher educators must create classroom environments in which

teacher candidates experience active learning (Prince, 2004). Prince (2004) argues that active learning allows teacher candidates to take responsibility for their learning and discourages them from taking a passive role. By exploring their own beliefs on the construction of knowledge, teacher educators will better be equipped to expose teacher candidates to constructivist views of learning. Teacher candidates should also construct their own knowledge by analyzing theories, creating their own solutions, and defending their explanations (Lucas & Villegas, 2002).

Teacher educators must provide opportunities for teacher candidates to engage in student-centered practices, carrying out micro-teaching and role-playing activities, collaborating with colleagues on lesson planning, and critically reflecting on readings in small groups (Dag, Sumner, & Durdu, 2019). Teacher candidates must experience active learning, in which they take an active role in their processing of learning, with the teacher educator serving as models, viewing the teacher candidates as assets and tapping into their knowledge and providing opportunities for teacher candidates to build on each other's knowledge (Cochran-Smith & Villegas, 2016). Teacher educators need to create learning environments in which teacher candidates can engage in cooperative learning, problem-based learning, project-based learning, and other collaborative learning experiences. These collaborative practices help to develop a community of learners. Through these collaborative experiences, teacher candidates will develop the skills to engage their own students in these types of activities that emphasize the construction of knowledge (Prince, 2004).

Strand Five: Learning about students and their communities

According to Villegas and Lucas (2002), the fifth strand that must be incorporated into the curriculum is opportunities for teacher candidates to learn about their future students and the communities in which they live. Villegas and Lucas (2002) claim teacher candidates ought to

have “in-depth knowledge of the particular students they teach and insight into the history, literature, and language of the students’ sociocultural group” (p.88). Several approaches to educating teacher candidates about the assets inherent to communities of Color are presented below.

One way in which teacher candidates learn how to view communities of Color as creators and maintainers of knowledge is to immerse them in their students’ communities. Teacher candidates should be encouraged to attend and participate in community cultural events, religious ceremonies, student extracurricular activities, restaurants, films, and museums that exist within the various communities represented in the schools (Villegas & Lucas, 2002). Through their exposure to various home languages, cultures, histories, and social interactions, and with good mediation by teacher educators, they will experience the assets that the students bring to their classrooms from their communities. Teacher educators ought to lead teacher candidates in reflecting on their experiences and how they can incorporate these community experiences and this knowledge into their teaching (Villegas & Lucas, 2002).

Garmon (2005) conducted a study on the factors that transform teacher candidates’ attitudes and beliefs about diversity and their students. The study revealed that intercultural experiences were a key factor to teacher candidates’ developing affirming beliefs about their students and their communities. When teachers understand the lives of students outside of the classroom and are exposed to the forces and spaces that influence students, they are better equipped to successfully teach students (Richmond, 2017).

Ladson-Billings (2009) advocates for teachers to share the responsibility of student achievement with parents, community members, and students. Teacher candidates should learn not only how to honor and respect students’ home cultures, but also how to integrate this

knowledge into the school curriculum (Ladson-Billings, 1995, 2009). The instruction in teacher-education programs should teach teacher candidates how to view their students as assets, tap into their diverse knowledge, and to use this asset-based knowledge in their own instruction (Zeichner et al., 1998).

Culturally responsive teachers advocate for resources to connect families and communities to the schools. Athanases and colleagues (2008) conducted a study on program coherence in preparing teacher candidates to successfully work with ELLs. One key issue they faced in their study was that teachers lacked knowledge of students' home lives and communities. Their study revealed that when teacher-education programs suitably prepare teachers to connect with students and their communities, novice teachers gain the skills to teach ELL students and are willing to advocate for their students in their classrooms. One of the activities that was noted as beneficial in facilitating teacher candidates to build connections with the community was a community study assignment. In this assignment, candidates were required to learn about the cultural and linguistic diversity in the communities that were represented in their schools. Teacher candidates must take this knowledge and use it when designing instructional lessons and activities. It is vital that teacher candidates recognize the importance of the community and bring their students' communities into their classrooms.

Strand Six: Culturally responsive teaching principles

This final strand of this curricular analytical framework brings together the essential knowledge, skills, and mindsets that are pertinent to teaching a constantly changing student population using culturally based pedagogies. Villegas and Lucas (2002) state that “culturally responsive teaching is a profoundly adaptive and creative activity” (p.92) and present five broad practices that will result in teacher candidates learning how to “draw on the strengths of all

children, not just some” (p.92). These five broad practices are that teacher candidates learn how to involve all students in the construction of knowledge, build on students’ personal and cultural strengths, guide students in examining the curriculum from multiple perspectives, use a variety of assessments to promote learning, and create a classroom environment that is inclusive for all students (Villegas & Lucas, 2002).

The teacher-education program curriculum must provide opportunities and models for teacher candidates to learn and experience these skills. Villegas and Lucas (2002) acknowledge that learning how to carry out these practices is a lifelong process; however, teacher candidates completing their preparation ought to demonstrate an initial ability to engage in these culturally responsive teaching practices. Involving all students in the construction of knowledge includes having students complete inquiry projects, work in collaborative groups of mixed abilities, engage in authentic dialogues, and engage in self-directed learning. Building on students’ personal and cultural strengths includes helping students access their prior knowledge and beliefs, build on their interests, and build on their linguistic resources. It also includes integrating community resources into the classroom, using examples from students’ lived experiences, and using appropriate instructional materials (Villegas & Lucas, 2002).

Teacher candidates must be exposed to examples of teachers carrying out these culturally responsive practices in both their teacher-education courses and in their student-teaching experiences. The curriculum must expose teacher candidates to CRT by having them read about culturally responsive teachers, examine case studies featuring culturally responsive teachers, and observe culturally responsive teachers in action. These practices are most productive when they are combined with guided reflection, in which teacher candidates reflect on how they can embed these CRT practices into their own instructional practice (Villegas & Lucas, 2002)

Chapter II - Research Design and Methodology

In this chapter, I explain the rationale for curriculum mapping and syllabus review, briefly describe the context of my study in a university higher teacher–education program, discuss my researcher positionality as a researcher and how it impacted my study, review my data collection methods and data sources, and then conclude with a discussion of the process of curriculum mapping and data analysis. The goal of this study is to explore how culturally responsive teaching strands are embedded coherently throughout the summer secondary teacher–education program curriculum. The research questions are as follows:

- 1) How does cross-curricular coherence exist in relation to preparing teacher candidates to be culturally responsive teachers? What conceptual and structural factors of the MIT second-quarter curriculum contribute to this cross-curricular coherence?
- 2) What factors would enhance conceptual and structural cross-curricular coherence in the summer quarter of this program to prepare teacher candidates to become culturally responsive teachers?

Curriculum Mapping and Syllabus review

This study focuses on evaluating the curriculum of the teacher-education program. Curriculum mapping provided a visual tool to capture and study coherence in the program curricula (Matveev et al., 2010). “Curriculum mapping is about representing spatially the different components of the curriculum so that the whole picture and the relationships and connections between the parts of the map are easily seen” (Harden, 2001, p.123) in order to make the curriculum more transparent (Harden, 2001). Harden (2001) argues that “the curriculum is a sophisticated blend of educational strategies, course content, learning outcomes,

educational experiences, assessment, the educational environment and the individual students' learning style, personal timetable and programme of work" (p.123). Curriculum mapping is a critical component of the study.

Wang (2015) studies the importance of conducting curriculum mapping in higher education to ensure collaboration across different faculty and instructors. In this study, Wang (2015) discovers that "the use of a clear curriculum map enables each department and institute to regularly review and update their curriculum design according to student requirements" (p.1550). Curriculum mapping is a powerful tool to display the key elements of the curriculum, their relationship, and the connections among the various components of the curriculum to both faculty and students (Harden, 2001).

The curriculum for this study consists of the following texts: the program summer calendar, course syllabi, course-assignment descriptions, student work, and student reflections. These data points guided the researcher in analyzing the curriculum through a lens of cross-curricular coherence to determine where coherence existed and where it was lacking in the summer curriculum. More specifically, this study focuses on the degree and manner in which culturally responsive teaching is coherently embedded throughout the curriculum. It exposes the overlaps and gaps. This curriculum was analyzed and mapped through the lens of the six strands identified in my theoretical framework: sociocultural consciousness, attitudes towards students from culturally diverse backgrounds, commitment and skills to act as agents of change, constructivist foundations of culturally responsive teaching, learning about students and their communities, and culturally responsive teaching principles (Villegas and Lucas, 2002).

Maatev and colleagues (2010) identified five different aspects of a curriculum: intended, designed, communicated, enacted, and assessed. In the teacher-education summer program, the

intended curriculum is represented in the program vision, the designed curriculum is represented by the summer program calendar, the communicated curriculum is symbolized by the course syllabi, the enacted curriculum is embodied in course assignments, and the assessed curriculum is exemplified in student work and written reflections.

One of the key components of curriculum mapping is syllabi analysis. Hess and Kelly (2007) argue that “syllabi are like blueprints: they reveal structure and design, even if they do not fully reflect what real-life instruction looks like” (p.246). In their study on principal preparation programs, they uncover that syllabi typically reflect the content that students will learn, the readings that they will engage with, and the topics that will be discussed in the course. While syllabi are a key component of curriculum mapping, they cannot be the only factor, since they do not capture “real-life instruction.” There are limitations to using syllabus review, such as documents can vary in detail among sections of a course and it does not capture the full range of topics that are spontaneously generated within a course. Therefore, in conducting the curriculum mapping I also relied on course-assignment descriptions, student work, and student reflections. Concerning the actual process of curriculum mapping and syllabus review, this information is included in the section on the process of curriculum mapping and data analysis.

Teacher-Education Program Context

In this study, I work to uncover the extent to which cross-curricular coherence exists in preparing teacher candidates to be culturally responsive teachers during one quarter of the four quarters in the Master’s in Teaching (MIT) program in secondary education at the University of Washington (UW). The MIT program is a one-year master’s program designed to prepare teacher candidates to teach middle and secondary English language arts, math, science, social studies, and world languages. Upon successful completion of the program, MIT graduates

receive an entry-level middle and secondary teaching certification. The world-language curriculum is not included in this study because the world-language teacher candidates do not participate in all the summer-program courses. Specifically, they operate on a separate schedule in the summer and do not participate in the summer practicum with the rest of the teacher candidates. World-language candidates have their own teaching practicum. In future curriculum-mapping studies, the world-language curriculum should be included to encourage cross-curricular coherence in that section of the program as well.

The intended curriculum is presented in the Secondary Teacher Education Program (STEP) vision statement. The vision for STEP is mentioned on the MIT program website, which states that its “curriculum is grounded in content while maintaining a strong focus on issues of equity, access, and multicultural education” (Secondary [Middle/High School] Teacher-education program, n.d.). This statement explicitly states that equity and multicultural education are key components of STEP. Nieto (2000) argues that teacher-education programs must pay close attention to diversity and equity and take action to ensure that they are coherent throughout the program.

The rationale for choosing the summer quarter as the unit of analysis is that this is the quarter in which both the Multicultural Education course and the Language and Literacy course focusing on ELL students are taught. Of the four quarters in the MIT program, this is one of the most important for preparing students to be culturally responsive educators. The summer curriculum is composed of six courses and a student teaching practicum that includes caucusing³

³ Caucusing is a required component for teacher candidates in the teacher-education program. At the start of each quarter, teacher candidates self-select which caucus they will join. This information was then used by the teacher-education program to form groups of approximately 12 people for the dominant identity. The marginalized identity group met as one group. In the Spring quarter, teacher candidates caucus around race and ethnicity. In the Summer quarter, they caucus around sexuality. In the Fall quarter, they caucus around gender. The caucusing sessions are

around sexuality. The courses are Language and Literacy (4 credits), Topics and Tensions in Education (4 credits), Multicultural Education (3 credits), Technology (2 credits), Issues of Abuse (1 credit), and Tribal Sovereignty (1 credit). The student-teaching practicum and sexuality caucusing are 3 credits. The following are course descriptions for each of the courses taken directly from the course syllabi.

The Language and Literacy Course

The course syllabus states that it will provide teacher candidates “with a solid foundation for supporting language and disciplinary literacy” in their classrooms (UW, 2018d). This course will provide teacher candidates “with access to a critical approach to language and literacy that engages with and challenges structural and systemic injustice” (UW, 2018d). The syllabus states that after completing this course, teacher candidates should be able to: “1) identify the language and literacy demands within content area activities, 2) select appropriate scaffolds to support students’ language and disciplinary literacy, and 3) critically analyze and reflect on language use in the classroom” (UW, 2018d).

The Topics and Tensions in Education Course

The course syllabus states that teacher candidates “will examine the relationship between society and schools, specifically how race, class, and other structural and institutional factors have shaped the experiences of individuals in American society broadly, and more specifically in schools. Through a variety of readings, in-class activities, discussions, and collection of oral histories, we will think about the relationship between society and schools, and consider how

planned by faculty, instructors and teacher candidates. They are typically facilitated by faculty and instructors. During the summer quarter, teacher candidates participate in caucusing each week. The summer quarter has a total of ten caucusing sessions, each lasting a little over an hour. The summer caucus consisted of two main groups: a straight group and a queer group.

these interactions impact the role of teachers in public education” (UW, 2017).

The Multicultural Education Course

The course syllabus states that “in an increasingly globalized and pluralized world, multicultural education is often theorized as the best response to the needs of an ever-changing student population” (UW, 2018b). In this course, teacher candidates “will engage in learnings that will challenge them to reflect on the intersections of identity, culture, and teaching” (UW, 2018b). Teacher candidates “will also explore how multicultural education might fit into specific academic disciplines” (UW, 2018b). The goals of the course are stated as follows: “obtain transformative knowledge of culture and its role in teaching and learning, cultivate an understanding of identity and how it affects teaching and learning, examine the intersection of oppression and privilege, practice culturally responsive teaching/caring, and embrace and embody multicultural teaching” (UW 2018b).

The Technology Course

The course syllabus states the following: “This technology seminar course will introduce you to the vast field of educational technology. This course will challenge you to critically examine your perspective on what it means to be a learner and teacher in the digital age using contemporary learning theories. We will investigate you and your students’ digital practices in informal (out-of-school) and formal (in-school) settings, and look at what technology means to your subject area and your teaching using national and state standards. The course will provide hands on experience with novel digital media and technology collaboration opportunities and result in a large database of contemporary resources for you to use in your future classroom. We will also explore how media literacy can be woven into your practice as secondary teachers. Taken together, this seminar will provide a glimpse into the growing field of teaching and

learning in the 21st century and encourage you to continue to explore digital teaching and learning as you develop your teaching philosophy and instructional practices in the 21st century” (UW, 2018a).

The Issues of Abuse Course

The following are the objectives for this course: “1) Review your legal obligations to report suspected abuse or neglect among your students as well as to intervene when students are facing safety issues. 2) Be introduced to the research on the effect on academic performance when students are dealing with issues of abuse. 3) Become familiar with how to identify students who are experiencing trauma, physical, emotional, sexual, or substance abuse, or mental health concerns. 4) Practice applying the standards for identifying and intervening in cases of abuse through case-study review” (UW, 2018f).

The Tribal Sovereignty Course

This course syllabus states that “This course is designed to ensure that every educator can enact social justice classrooms in Washington State and beyond by upholding tribal sovereignty, engaging Native history and culture in their classrooms in ways appropriate to their discipline, and complying with House Bill 5433 requiring tribal sovereignty and history be taught in classrooms with an emphasis on Pacific Northwest Indigenous communities. This legislation was passed because of the long-term systemic under-representation and miseducation about Native peoples” (UW, 2018c). The course introduces key issues and understandings about tribal sovereignty and history and provides a range of high-leverage practices, allowing participants over the course of their careers to develop the resources to enhance teaching about Native people. The course centers on tribal perspectives of what sovereignty means through treaties and governmental practices with historical and contemporary policies affecting Native peoples. This

course concentrates on the resources and materials of Washington State’s Office of the Superintendent of Public Instruction (OSPI), with an introduction to the Since Time Immemorial (STI) Tribal Sovereignty curriculum and other tribal curricular resources. It also incorporates introductory information about teaching Native learners. The course syllabus states that teacher candidates “will explore and identify the historical and contemporary policies affecting Native learners with their families and communities. Course content will influence the development of comprehensive family and community engagement plans” (UW, 2018c).

The Summer Practicum and Caucusing

During the summer quarter, teacher candidates spend three weeks in the field at their student-teaching practicum. Summer Bridge is a program designed in collaboration with a local high school highly impacted by poverty,⁴ and the teacher-education program provides an opportunity for incoming freshmen to spend three weeks on their high-school campus learning from current high-school teachers, STEP instructors, and teacher candidates. During the student-teaching practicum, teacher candidates engage in an instructional cycle in which they plan and enact literacy-rich lesson plans for their students. Through this experience teacher candidates learn how to build relationships with students, practice enacting their own pedagogies, learn about the school community, work in collaborative groups to design lesson plans, and reflect on their experiences. The teacher candidates were divided into instructional teams by their content areas. Social studies and English-language-arts candidates were combined into humanities teams and were instructed by two local high-school teachers. The math and science candidates were combined into STEM teams and were instructed by two teacher-education-program instructors.

⁴ During the 2017-2018 school year, 31% of the students at Garfield High School were classified at low-income (Washington State Summary: Garfield High School, 2019).

Another key component of the summer practicum is caucusing for teacher candidates around sexuality. Throughout the summer program, teacher candidates participate in a total of ten caucusing sessions, which are facilitated by current high-school teachers, summer instructors, and other members of the MIT program community. Caucusing involves two groups: a Queer caucus group and a straight caucus group. The objectives for the Queer caucus are as follows: 1) “All candidates will develop a deeper understanding of the challenges (including mental health) and opportunities for LGBTQ+ students in schools” and 2) “LGBTQ+ candidates will build a sense of safety, solidarity and/or community to better develop their resources and resilience as educators, developing a professional support network to navigate choices like being out at school, starting/supporting GSAs, and other topics they choose” (Caucusing PPT, 2018). The objectives for the straight caucus were as follows: 1) “All candidates will develop a deeper understanding of the challenges (including mental health) and opportunities for LGBTQ+ students in schools”; 2) “Heterosexual candidates will develop their understanding of heterosexual privilege and the damaging off-hand language reproduced by educators” (Caucusing PPT, 2018).

Cohort Demographics

This cohort consisted of 59 teacher candidates: 12 in the English language arts cohort, 14 in math, 14 in social studies, 12 in science, and 7 in world languages. During caucusing, teacher candidates self-identified as either a teacher candidate of Color or a White teacher candidate. Twenty-one teacher candidates self-identified as being teacher candidates of Color, and 38 self-identified as being White teacher candidates.

Summer Instructor Demographics

During the summer quarter, none of the courses were taught by tenure-track university faculty. The Language and Literacy course was taught by four instructors, three of whom were graduate students and one a recent doctoral program graduate. The Topics and Tensions course was taught by one adjunct professor and two graduate students. The Multicultural Education course was taught by three graduate students. The Technology course was taught by a graduate student. The Issues of Abuse course was taught by an outside instructor. The Tribal Sovereignty course was taught by an adjunct professor.

During the summer quarter, I was one of the instructors for the Language and Literacy course, as well as a facilitator for caucusing. As an instructor, I was involved in the planning process for the Language and Literacy course. I also had the opportunity to observe teacher candidates in the Summer Bridge practicum and offered them coaching on instructional planning and best practices in teaching. As an instructor in the summer teacher-education program, I had access to the summer program calendar, all course CANVAS webpages, course syllabi, student work, and student reflections.

Researcher Positionality

My roles as a teacher and teacher educator play a critical role in my research study. For the past two years, I have worked as an instructor in the MIT summer program. I identify as a Muslim, Arab-American, Indigenous, and Immigrant teacher and teacher educator. These components of my identities are crucial in how I came to select my topic of study. My identities and experiences emphasized the importance of CRT and the dire need for CRT to be embedded into teacher-education programs.

As a Muslim who grew up in the states and attended public schools during and after 9/11, I have experienced extreme forms of Islamophobia, othering, bullying, and deficit mindsets in the curriculum that I was taught and from the teachers who taught me. Throughout my years attending public schools in North Carolina, I never had a Muslim teacher. I never experienced my cultures, languages, and communities reflected in the curriculum. If parts of my identities were mentioned, it was always in a very negative and detrimental way. In Physical Education class, my teacher constantly grilled me about where I was hiding Osama bin Laden. In Spanish class, my teacher emphasized the importance of the inquisition in expelling Muslims and Jews from Spain and how that this historical moment was a huge win for Western Civilization. In English Language Arts, I studied the Bible as the word of God and learned that Muslims were heathens who would burn in hell. In history class, I learned about the Crusades and how important they were in freeing Jerusalem from the barbarous Muslims. Throughout high school, teachers stood by passively as students called me Afghanistan (due to the War on Terror) instead of by my name. To learn about the assets of my cultures and histories, I had to teach myself. I never had a teacher who encouraged me to view my cultural identities and multilingualism as assets.

These negative experiences also carried into my teacher-education program at a private liberal arts college in the South. As a student in a teacher-education program at a private liberal-arts college, I was never asked to explore my identities. Instead, I was constantly reminded that I was not at liberty to share these identities with my students. I was encouraged to assimilate into the white, Eurocentric, Southern Baptist, and English-only culture of my program. A strong emphasis was placed on teaching white, middle-class, monolingual students. I often felt out of place and as if my knowledge was not valued. As a student teacher, I was placed with a

xenophobic mentor teacher. At first, she refused to work with me, because she thought that with such a “foreign” name I didn’t speak English. After many attempts to change mentor teachers, the director of my program assured me that my mentor teacher was the best for me because of her titles as team lead and department chair and her long years of working at the school. I never read about nor was I introduced to culturally responsive teaching practices throughout my student-teaching experience and my teacher-education program. Once I became a teacher, I was denied a teaching position, because the principal did not understand how I could teach students to be patriotic in a civics and economics class – because he did not believe that I was a U.S. citizen. The response of my teaching-fellows program director was to tell me to go back to school and become certified to teach math, since it was a less political subject.

It was not until I started coaching in the teacher-education program at UW that I experienced instructors, teacher candidates, and program directors emphasizing culturally responsive teaching. I was taken aback when, in my first-year coaching, after the 2016 election I watched one of my teacher candidates design an entire lesson on the first Somali woman to be elected to Congress. I watched as the hijabi students in her class hung onto her every word and poured over the article she presented with such enthusiasm and excitement. I watched as her Muslim students were engaged in discussions around the importance of democracy and how they saw themselves reflected in the political process. This was a profound moment for me and was the tipping point for my focus on CRT and its importance in teacher-education programs.

As a researcher, I have always felt a sense of imposter syndrome. I have never experienced having a professor in education who is Muslim or Arab-American. It was not until I took a philosophy course with Dr. Kerdeman that I was exposed to Linda Tuhiwai Smith’s *Decolonizing Methodologies* and her research on indigenous peoples. In her book, she asks

questions about the connections among power, privilege, and research. She paved the way for me to see a place for me in academia and emphasized ways in which I can challenge the current power and privileges that have been established in academia. Regarding my cultural heritage and background, I felt that I was going into academia without having any cultural or social capital. Reading Smith helped me challenge this colonized view of the self (Smith, 2012). While the world tells me that I am an oppressed and uneducated Muslim woman, I want to challenge this widely held misconception, and I want my daughter to see that we do have a place in academia and as leaders in education.

One ethical implication that arose in this study is that I conducted research on a program in which I have been an instructor and coach. During the summer of 2018, I was one of the instructors for the Language and Literacy course and one of the facilitators for caucusing. I handled this dilemma by ensuring that I had clearly defined indicators for coding (this is laid out in my data-analysis section). I also used a 1–4 scale based on the presence of certain documents in the curriculum. A score of 1 indicated as no evidence in the syllabus that the strand was addressed; 2 indicated that the strand was mentioned in the syllabus; 3 indicated that the strand was mentioned and that there was a related assigned reading; and 4 indicated that the strand was mentioned in the syllabus, readings, and at least one other activity, such as observation assignments, journal responses, fieldwork, or special projects (Baecher, 2012). I wanted to ensure that I was not mapping curricula based off my own experiences, but rather according the actual texts that were present. Throughout the process of curriculum mapping, I kept detailed memos recording my techniques and my rationale for coding.

Data Collection and Data Sources

The curriculum that was used to conduct the curriculum mapping was composed of the following data sources: the summer program calendar, the syllabi from the six courses, course readings, course descriptions of key class assignments and assessments, student-work, student written reflections on the student-teaching practicum, and student written reflections on caucusing. The student written reflections on the practicum come from their reflections in the Language and Literacy course, while the caucusing reflections were included within the practicum. In the Language and Literacy course, students were required to reflect on their experiences of engaging with teaching literacy-rich lessons to their students during the practicum. There are three practicum reflections on the literacy rich lessons and three caucusing reflections for each teacher candidate.

This study utilized data that was collected from the summer program instructors and the program director. The syllabi, assignment descriptions and student work were also collected from the different courses' Canvas websites. Table 1 demonstrates the different data that were collected from each of the courses and the practicum.

	Syllabus	Course Readings	Assignment Descriptions	Student Work	Student Reflections
Language and Literacy (4)	X	X	X	X	X
Topics and Tensions (4)	X	X	X		
Multicultural Education (3)	X	X	X		
Technology (2)	X	X	X		
Issues of Abuse (1)	X	X	X		
Tribal Sovereignty (1)	X	X	X		
Practicum and Caucusing (3)	X	X	X	X	X

Table 1. Courses and Data Sources

Process of Curriculum Mapping and Data Analysis

I engaged in three levels of analysis to map the curriculum and analyze the data. One is engaging in selective coding, according to which I mapped the data for each of the six strands of the theoretical framework (Maatev et al., 2010). The second level of analysis was identifying emerging patterns of gaps and overlaps that occur across the curriculum. The third level of analysis was to give each strand a score for how each course was demonstrating this strand (Baecher, 2012).

The first step in the analysis was to conduct selective coding, which begins early in the data analysis process and “becomes increasingly dominant, since it is more self-consciously systematic than is open coding” (Strauss, 1987, p.33). Through selective coding, I began to better identify the key codes that I then used to analyze and map the curricula. The data was analyzed using the six strands from Villegas and Lucas (2002), which led me to take on a variable-oriented approach (Miles and Huberman, 1994). This approach was useful because there was a relationship between the data being mapped and well-defined concepts (Miles and Huberman, 1994).

I began my curriculum mapping by first creating an excel sheet, on which I included the six strands from Villegas and Lucas (2002). I then determined the indicators for each of the six strands – these were the incidences that I used to pull out text from the data sources. These indicators were taken directly from Villegas and Lucas (2002)’s book. See Table 2 for the list of indicators.

Strands	Indicators
Strand#1: Sociopolitical consciousness	<ul style="list-style-type: none"> • Learning about and identifying current power structures and systems of oppression • Students are asked to critically interrogate race/ethnicity, gender, socioeconomic status, and sexuality
Strand #2: Affirming attitude towards students from culturally diverse backgrounds	<ul style="list-style-type: none"> • Affirming beliefs about their students • Viewing and identifying students and their knowledge as assets • Learning about the various histories and cultures of students
Strand #3: Commitment and skills to act as agents of change	<ul style="list-style-type: none"> • Challenge the system • Take up action • Discuss ways to bring about change • Challenge the status quo • Use power as educators to bring about educational justice
Strand #4: Constructivist foundations of CRT	<ul style="list-style-type: none"> • Emphasis on the construction of knowledge • Emphasis on collaboration • Emphasis on the power of reflection • Students are not empty vessels be filled • Teacher educators must model student-centered learning, create cooperative learning environments, and engage teacher candidates in active learning • Learners take responsibility for their learning and are active participants in the production of knowledge
Strand #5: Learning about students and their communities	<ul style="list-style-type: none"> • Teacher candidates are exposed to students' communities • Immersion as well as exposure to various languages, cultures, histories, etc. • Teacher candidates are taught how to include families and communities in their classrooms. • Teacher candidates are given opportunities to identify assets in communities and families.
Strand #6: Culturally responsive teaching principles	<ul style="list-style-type: none"> • Involving all teacher candidates in the construction of knowledge • Building on teacher candidates' personal and cultural strengths • Teacher candidates examine curriculum from multiple perspectives, • Teacher candidates experience an inclusive classroom environment • Teacher candidates have opportunities to reflect on their own beliefs and practices in relation to CRT

Table 2. List of Indictors for Culturally Responsive Strands

I then began mapping the curriculum for each class separately; there were six classes and the practicum and caucusing. For each course, I started with the syllabus then moved to the assignment descriptions, and if available, I included student work and student reflections. Since there was no syllabus for caucusing, I included the PowerPoint presentations with the content and agendas for each caucusing session. For each data source, I began by scanning the document to familiarize myself with the layout. I looked for key headings, sections, and components and

went through the document and divided it into sections. Once the sections were determined, I read through each section carefully and pulled out phrases that included the indicators for each of the six strands. I went through each document from beginning to end and mapped the indicators on the excel sheet. I always began with the syllabus course overview with objectives and then moved into course readings and course assignment descriptions. I then mapped what type of data source it was and the section from which it came. I then read through the indicator text and determined under which strand(s) it belonged. After mapping a section entirely, I went back through the section and read for context to ensure that the mapping reflected the context of the section. Once I completed one section, I moved on to the next section. I began with course syllabi and then moved on to course readings, course assignment descriptions, student work and student reflections. If the same text appeared with the same incidence in the course-assignment descriptions and the syllabi, I did not include it twice.

The courses that included student work and reflections were the Language and Literacy course and the practicum (see Table 1). When coding student work and reflections (see Table 1), I quickly read through all the student reflections, then read deeply the students' reflections and coded for each of the six strands. The students completed three reflections for caucusing. The first two reflections had candidates reflect on the experience of caucusing, and the third asked candidates to reflect on how their attitudes and beliefs had been shaped by caucusing and how this impacted their teaching. When coding the reflections for the summer practicum, I chose to code Reflection #6 (the third reflection of the summer quarter, but the sixth reflection that the candidates had conducted since beginning STEP) since it allowed candidates to reflect on how caucusing had impacted their teaching practice at Summer Bridge.

Once I completed the mapping for a course, I wrote a detailed memo regarding my methods as well as questions and concerns that emerged. I read through the excel sheet to determine patterns and themes that emerged. These findings were included in my memos. Once this step was completed, I then continued, using the same method for the next five courses as well as the practicum and caucusing. Once all six courses and the practicum and caucusing data sources were mapped, I analyzed the data to identify overlaps and gaps among the courses.

The second level of analysis took place simultaneously with coding: sorting data into codes and identifying emerging patterns (LeCompte and Schensul, 2010). I then repeated steps one and two for each of the courses and the student teaching practicum, before analyzing each course curriculum mapping across the six strands and identifying where there are overlaps and gaps (see Figure 1.1).

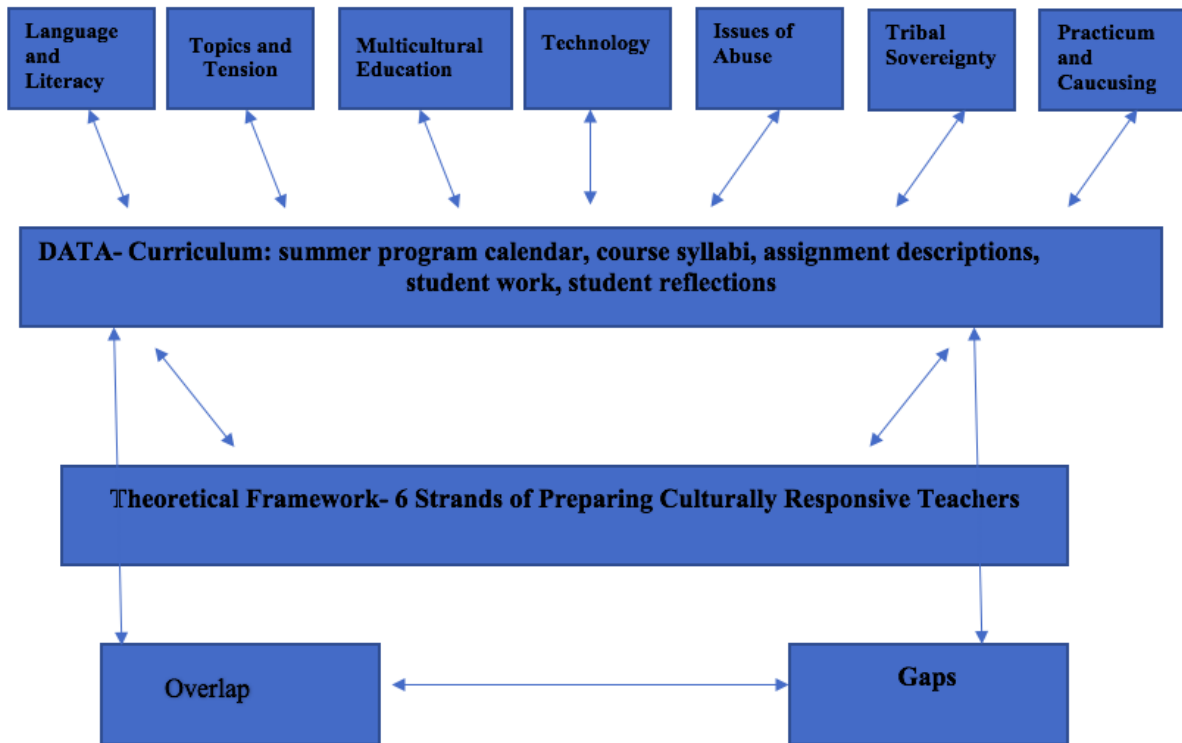


Figure 1. Curriculum Mapping Process

The third level of analysis took place once the curriculum mapping was complete. I went through all the excel sheets and conducted an analysis of the texts. For each strand, the course was evaluated on a scale of 1–4. A score of 1 indicated no evidence in the syllabus that the strand was addressed; 2 indicated that the strand was mentioned in the syllabus; 3 indicated that the strand was mentioned and there was a related assigned reading; and 4 indicated that the strand was mentioned in the syllabus, readings, and at least one other activity, such as observation assignments, journal responses, fieldwork, or special projects (Baecher, 2012). I then recorded the results in a table.

This table was used to determine where the 1s and 4s showed up in courses. This then allowed me to identify overlaps and gaps. I also recorded the number of credits for each course, thereby allowing the reader to see which courses were worth more credits than others. Each course is noted in the table with its number of credits.

Villegas and Lucas (2002) developed two levels for each of the six strands. I used the same organizing systems of levels to divide the strands. Level 1 is determined by the first three strands and is labeled “attitudes and beliefs.” These strands focus on the parts of the curriculum addressing teacher candidates’ beliefs and attitudes. Level 2 is determined by the last three strands and is labeled “action and pedagogy.” These strands focus on the part of the curriculum aiming to build up teacher candidates’ abilities and skills to carry out CRT.

Creating a curriculum map and conducting syllabus analysis through the lens of CRT and engaging in the three levels of analysis contributed to a fuller understanding of the teacher-education program’s cross-curricular orientation to embed CRT. Efforts to constrain the

limitations of syllabi analysis and to strengthen validity were made using triangulation with student work and student reflections (Baecher, 2012).

Summary

In this chapter, I elaborated on my methodology of curriculum mapping and data analysis and presented the data sources used in my analysis. In Chapter 3, I present the findings regarding the current overlaps and gaps that exist in the summer curriculum in terms of preparing teacher candidates to be culturally responsive teachers.

Chapter III – Findings

In this chapter, I present the findings from the curriculum mapping and syllabus review regarding how cross-curricular coherence exists and does not exist in relation to preparing teacher candidates to be culturally responsive teachers. I first provide information about each of the six strands and the degree to which they were present across the six courses and the practicum. I identify the conceptual (syllabus course objectives, course overview, course goals, etc.) as well as structural factors (readings, assignments, student work, and reflections) that lead to the level of coherence that is found to exist across courses. I then address the gaps that exist among these strands and the courses. The goal of this study is to explore how culturally responsive teaching strands are embedded throughout the summer secondary teacher-education program curriculum. The following findings address this research question: How does cross-curricular coherence exist in relation to preparing teacher candidates to be culturally responsive teachers?

The Six Strands of Culturally Responsive Teaching

Strand One: Sociopolitical consciousness

Findings from the curriculum mapping and the syllabus review indicate that the sociopolitical consciousness strand is mentioned in three of the courses as well as the practicum. The indicators for this strand include teacher candidates 1) learning about and identifying current power structures and systems of oppression and 2) critically interrogating race/ethnicity, gender, socioeconomic status, and sexuality (Villegas & Lucas, 2002). Multicultural Education, Topics and Tensions, Tribal Sovereignty, and the practicum all include this strand in their syllabi, readings, and assignments. The findings of the study revealed that the Language and Literacy,

Technology, and Issues of Abuse courses either do not mention this strand or mention the strand but do not have readings and activities that reinforce sociopolitical consciousness.

The Multicultural Education Course

The Multicultural Education (MCE) course clearly defines sociopolitical consciousness in its syllabus under the goals of the course, stating that one of the main goals of the course is to “examine the intersection of oppression and privilege” (University of Washington, 2018b). The course overview reiterates this concept by stating that teacher candidates “will spend time deeply examining different types of oppressions operating in schools and will discuss how their intersectional identities impact the ways in which they confront (and are confronted by)” these oppressions through their teaching (University of Washington, 2018b).

The MCE course includes readings that introduce teacher candidates to current systems of oppression that exist in society and in schools. Readings such as Milner’s (2015) book on race and poverty in schools introduce teacher candidates to these systems of oppression and how they are present in schools. Teacher candidates also read sections from Freire’s (2002) *Pedagogy of the Oppressed*, in which he identifies ways in which systems are oppressive and how maintaining the status quo benefits the oppressors and continues to subjugate the oppressed. Freire (2002) explicitly calls out ways in which power is unevenly distributed in society. Teacher candidates are also exposed to more specific case studies and are required to read Cunningham’s (2017) *The Case for Black English*, which introduces teacher candidates to ways in which “standardized” English is oppressive for many students of Color.

For an assignment, teacher candidates are required to create an identity bag. A key goal of the identity bag assignment is for teacher candidates to explore their own identities. Teacher candidates are required to create a “shopping bag” full of items that demonstrate their identities

and include a list that describes each of the items (University of Washington, 2018b). This assignment relates to sociopolitical consciousness in that it requires teacher candidates to critically interrogate aspects of their identities related to race, ethnicity, gender, sexuality, and socioeconomic status (Villegas and Lucas, 2002). Teacher candidates put their identity bags on display along with the description of their items for their peers to view and read about. They then engage in conversation on the various items and identities present in the classroom and how these identities might impact their teaching.

The Topics and Tensions Course

The Topics and Tensions course mentions sociopolitical consciousness in the “about the course” section, stating that teacher candidates “will examine the relationship between society and schools, specifically how race, class, and other structural and institutional factors have shaped the experiences of individuals in American society broadly, and more specifically in schools” (University of Washington, 2017). The course syllabus also states in multiple other places that teacher candidates will examine the relationship between society and school.

This course includes readings such as Vilson’s (2014): *This is not a test: A new narrative on race, class, and education*, which exposes teacher candidates to ways in which power is differentially divided in schools based on systems of oppression such as racism and poverty. Teacher candidates are also required to watch a video by Ladson-Billings (2006), in which the latter introduces teachers to the concept of educational debt that is composed of historical, political, sociopolitical, and moral components. She calls for teachers to challenge the achievement gap theory and instead focus on the educational debt (Ladson-Billings, 2006).

There are several assignments in the Topics and Tensions course that provide opportunities for teacher candidates to practice demonstrating their sociopolitical awareness.

These activities include: four reflection papers and the final project. The reflection papers ask teacher candidates to reflect on how teachers use their power in schools. The final paper reflection requires teacher candidates to reflect on their beliefs surrounding the purpose of public education and how these beliefs impact their approaches to teaching and learning. The description for the final project states that the latter's purpose is for teacher candidates to gain an understanding of the relationship between schools and society.

The Tribal Sovereignty Course

The Tribal Sovereignty course syllabus clearly states in the course overview that there has been “long-term systemic under-representation and miseducation about Native peoples” (University of Washington, 2018c). The syllabus also includes learning objectives that emphasize the importance of sociopolitical consciousness about Native peoples and their experiences with oppression. One of the course objectives states that teacher candidates “will develop an initial understanding of key issues surrounding Native sovereignty and history such as colonialism” (University of Washington, 2018c).

This course includes readings such as Johnston-Goodstar's and VeLure Roholt's (2017) *Our kids aren't dropping out; they're being pushed out: Native American students and racial microaggressions in schools*. This reading addresses the current inequities that exist in schools that result in Native students dropping out of school. Teacher candidates are also required to read the National Congress of American Indians (2015) *Tribal nations and the United States: An introduction*. This text discusses the historical oppression that Native peoples have encountered and how it has led to the current discrepancies in power.

A key assignment that teacher candidates are required to complete in this course is to explore a specific Tribal community. As a requirement for this activity, teacher candidates must

complete a mapping activity, in which they must “document one tribal community and/or an individual and express the perspective and experiences of historical and contemporary issues from available resources” (University of Washington, 2018c). This assignment relates to sociopolitical consciousness in that it requires teacher candidates to identify through readings the current power structures and systems that led to the oppression of Native peoples. As an extra-credit assignment, teacher candidates are encouraged to visit a local tribe and determine how these communities bring assets to the schools. This can include attending “local Native community events, activities, museums, etc.” (University of Washington, 2018c).

The Practicum and Caucusing Course

The practicum syllabus clearly states that one of the objectives is for teacher candidates “to build on their understanding of what privilege and power mean within the contexts of schools, education, and society” (University of Washington, 2018e). Another key component of the summer program is caucusing for teacher candidates around sexuality. Caucusing was composed of two groups: a queer caucus group and a straight caucus group. The caucusing objectives for queer teacher candidates and straight candidates is for candidates “to develop a deeper understanding of the challenges (including mental health) and opportunities for LGBTQ+ students in schools” (Caucusing PPT, 2018). A caucusing objective for straight candidates alone is for them “to be aware of their heterosexual privilege and the damaging off-hand language reproduced by educators” (Caucusing, PPT, 2018).

Multiple readings are required for caucusing that push candidates to be aware of the inequities that exist in schools and that continue to marginalize queer students and educators. One of these readings includes Pascoe’s (2007) excerpts from *The unofficial gender and*

sexuality curriculum, which discusses how teachers reinforce heteronormativity and toxic masculinity in their teaching practices and in their use of language.

The assignments for the practicum and caucusing were composed of a total of six reflections. In the reflections, teacher candidates were required to reflect on how their awareness and learning has grown and changed over time. Fourteen out of 46 teacher candidates reflected that through the practicum and caucusing, they developed a better understanding of their own identity as well as a better understanding of the damaging effects of homophobia, heteronormativity, and lack of queer representation in schools.

The Language and Literacy Course

The Language and Literacy course clearly states in the course overview in the syllabus that a key objective of the course is to provide teacher candidates with “access to a critical approach to language and literacy that engages with and challenges structural and systemic injustice” (University of Washington, 2018d). One of the key course principles is for students “to learn about ‘standardized’ English from teachers who explicitly acknowledge its gatekeeping role in school and society” (University of Washington, 2018d). This principle encourages teacher candidates to learn about ways in which “standardized” English can be oppressive.

The course includes one reading that helps teacher candidates examine how language is powerful and is used as a tool to maintain the status quo. Metz’s (2014) article addresses how “standardized” English acts as a gatekeeper and how educators can challenge this. There are no assignments that require teacher candidates to critically examine current systems of oppression, nor one requiring them to reflect on their identities and how they might further maintain or challenge the status quo.

The Technology and Issues of Abuse Courses

In both the Technology and Issues of Abuse courses, there is no mention of sociopolitical consciousness in the syllabus, readings, or assignments.

Summary

The MCE, Topics and Tensions, and Tribal Sovereignty courses and the practicum all mention the sociopolitical consciousness strand in their course syllabi, readings, and assignments. While each course mentions this strand, they address different components of it. For example, both MCE and Topics and Tensions focus on teacher candidates understanding the current systems of oppression that exist in society and schools. The Tribal Sovereignty course focuses specifically on how systems of oppression impact Native peoples. The practicum and caucus focus specifically on the oppression that queer students and educators face in schools. The sociocultural consciousness strand is present in these courses and in the practicum; however, it is represented in different ways. While the Language and Literacy course mentions this strand in its syllabus, there are no readings or assignments to reinforce it. The Technology and Issues of Abuse courses do not mention this strand in their syllabi, readings, or assignments.

	Syllabus	Course Readings	Assignment Descriptions
Language and Literacy (4)	X		
Topics and Tensions (4)	X	X	X
Multicultural Education (3)	X	X	X
Technology (2)			
Issues of Abuse (1)			
Tribal Sovereignty (1)	X	X	X
Practicum and Caucusing (3)	X	X	X

Table 3.1 Strand One: Sociopolitical consciousness

Strand Two: Affirming attitudes towards students from culturally diverse backgrounds

Findings from the curriculum mapping and the syllabus review indicate that the affirming attitudes towards students from culturally diverse backgrounds strand is mentioned in three of the courses as well as the practicum. The indicators for this strand include helping teacher candidates 1) develop affirming beliefs about their students, 2) view and identify students and their knowledge as assets, and 3) learn about the various histories and cultures of students (Lucas & Villegas, 2002). The Language and Literacy, MCE, and Tribal Sovereignty courses and the practicum all include this strand in their syllabi, readings, and assignments. The findings of the study revealed that the Topics and Tensions, Technology, and Issues of Abuse courses either do not mention or minimally mention this strand in their syllabi, readings, and assignments.

The Language and Literacy Course

The Language and Literacy course syllabus emphasizes under the course principles that teacher candidates must “view students as capable and resourceful sense-makers” (University of Washington, 2018d). Other course principles include “viewing students’ languages and dialects as assets in the classroom” (University of Washington, 2018d). There is also an emphasis on ELLs and the need for teacher candidates to view them through an asset-based lens. The course objectives emphasize the importance of teacher candidates positioning students as competent, “leverage[ing] students’ linguistic knowledge as a resource,” and “honoring students’ languages and beliefs” (University of Washington, 2018d).

This course requires teacher candidates to read Peterson’s and Salas’ (2004) *Rethinking schools: Working effectively with English language learners*. This article addresses ways in which teacher candidates can identify the assets that ELLs bring to the classroom and discusses techniques for creating a safe learning environment for these students.

As a key assignment for this course, teacher candidates are required to design and teach a micro lesson to their peers, after which they must reflect on the planning and execution of the lesson. One of the reflection questions asks teacher candidates to identify students’ prior knowledge and how this knowledge impacted the activity. Another activity that requires teacher candidates to demonstrate their attitudes and beliefs towards students from culturally diverse backgrounds is a case study activity around ELLs that requires teacher candidates to identify the assets that ELLs bring to the classroom. In this case-study activity, they are presented with profiles of ELLs in current Seattle classrooms. Through the description of the students, the teacher candidates are to identify the assets that these students bring to the classroom and reflect on ways in which they can incorporate these assets into their teaching.

The Multicultural Education Course

The actual language and format of the MCE course syllabus demonstrates positive attitudes towards students from culturally diverse backgrounds. For example, the instructors of the course have their names written in their native languages. This demonstrates to teacher candidates that these instructors value multilingualism. The course syllabus also includes the dates for the assignments in the lunar calendar dates, which demonstrates that the instructors value the different cultures and knowledge that students bring to the classroom.

There are multiple readings that provide teacher candidates with the opportunity to read about students from culturally diverse backgrounds and their communities and to develop a better understanding of the assets that these students bring to the classroom. The Aileen Balahadia Consultation's (2016) "Voices of Seattle's East African communities: An overview of community issues and opportunities" introduces teacher candidates to the assets that local students from East African communities bring to the classroom. Berney's (2018) *In the basement: Afro-Asian teenage female alliances in post-war America* introduces teacher candidates to the positive work that culturally diverse teenagers are carrying out to bring about change. Teacher candidates are also required to read both Ladson-Billings's (2009) and Gay's (2002) works, which address the need for teacher educators to build relationships with students, develop positive attitudes about students from culturally diverse backgrounds, and identify the assets that these students bring to the classroom.

A key assignment in this course is to create an MCE unit plan. A requirement of the unit plan is for teacher candidates to identify the demographics of the students they will be teaching. They must also identify students' racial, ethnic, gender/ed, sexual orientations, and

socioeconomic and linguistic backgrounds. As a part of the assignment, they must identify the students' funds of knowledge and must recognize and incorporate the assets and previous knowledge that the students bring to the classroom.

The Tribal Sovereignty Course

The course overview for the Tribal Sovereignty course clearly states that teacher candidates will learn about Native peoples in the state of Washington and develop positive attitudes about their history, culture, and languages. The course objectives stress the importance of learning about Native people and their history.

The readings that reinforce this strand are Ferguson's (2015) *Evaluating American Indian materials and resources for the classroom* and Grossman's (2012) article on guidelines for working with Native communities. These two readings help teacher candidates develop affirming beliefs about Native students by introducing them to their lived histories and cultures and the assets that they bring to the classroom. They also challenge teacher candidates to evaluate materials to determine whether there are negative messages about Native peoples and students.

One of the key activities that teacher candidates must complete in the course is to explore a specific Tribal community using the resources that are present on the *Since Time Immemorial* site. Through this exploration, they are to learn about the history of tribal communities in the Pacific Northwest and "document tribal community perspective and experience of historical and current issues" (University of Washington, 2018c). This activity requires teacher candidates to demonstrate their affirming beliefs and attitudes towards Native peoples and students. As an extra-credit assignment, teacher candidates are encouraged to "visit [a] focal tribe and community and chronicle resources and reflect on perspective." This can include attending "local Native community events, activities, museums, etc." (University of Washington, 2018c).

The Practicum and Caucusing Course

One of the objectives for caucusing this quarter is for teacher candidates to “develop a deeper understanding of the challenges (including mental health) and opportunities for LGBTQ students in schools” (Caucusing PPT, 2018). This objective reinforces the importance of teacher candidates developing an asset-based approach for their queer students. It is critical that teacher candidates view students as assets and important members of the school community.

The teacher candidates are required to read an article from the *Affinity* magazine about the importance of educators creating safe spaces for queer students to come out at school. *Affinity* is a publication that caters to young adolescents and addresses social justice issues (Affinity, 2020), and the article emphasizes the importance of teachers viewing queer students as essential members of the classroom community.

Teacher candidates were required to write a total of three caucusing reflections. They were provided with a general prompt that included a list of questions, and it was up to the teacher candidate to decide to which questions in the prompt they wanted to respond. In writing their reflections on caucusing, 13 out of 46 teacher candidates mentioned the importance of them checking their heteronormative assumptions about students. These 13 teacher candidates reflected on their own deficit mindsets with regard to queer students. They also reflected on implicit biases and the dangers of heteronormativity in the classroom. Some of the responses included the following statements:

I think that heteronormativity is so pervasive in our society to the point where straight people do not even realize that we are in fact promoting this culture. I’m working on checking my heteronormativity assumptions and the things I take for granted. – Teacher Candidate

I plan on working on not enforcing heteronormativity as much as possible. As a Cis gendered straight man I do fall into the category of heteronormativity just with my identity and I need to actively usurp the norms. – Teacher Candidate

Creating a space for queer and questioning TCs [teacher candidates] was so important in getting everyone to see that sexuality, heteronormativity, and straight privilege are real things that affect our students and our

school cultures every day. These things are often so invisible, and pushed so deep under the surface that no schools want to address them. We are willing to ask our students for pronouns but sexuality in so many instances is seen as taboo to bring up. This mindset is so harmful to queer educators and queer students, because schools are essentially telling them to not talk about who they are and continue to keep it oppressed.
– Teacher Candidate

Fifteen out of 46 teacher candidates mentioned their desire to be allies for their queer students.

Some of the responses included the following statements:

That's another important way in which caucusing has impacted my work with future students: it made me more deeply understand and connect with the violence that these words carry with them. I now know it is more important than ever to establish myself as an ally for students going through bullying, shame, and family trauma related to their queer identities, because for many of them it is a literal matter of life and death. In order to do this, I've learned to always announce pronouns (and have students do the same) so that others don't have to bring it up on their own, and to normalize this activity as a part of introductions. I've learned to never say the words preference or choice when discussing queer issues - because it's not a choice, it's who people are. I've learned to never shy away from a difficult conversation about queerness, because I may be the only person that some kids have to ask those questions. – Teacher Candidate

“In this regard I think caucusing helped me be more mindful of how I play into heteronormativity and how my own identity contributes to those norms. Understanding this heteronormativity was really insightful to me as a student in academic courses in that I am more aware of how I can impact others without even knowing it. I need to be mindful of heteronormative actions and be a radical listener and be authentically there for my LGBTQ colleagues and future students in order to be a true ally. Overall caucusing helped shed some light on my own identity and how I need to understand my own role in heteronormativity in order to begin to dismantle it both in and out of the classroom. – Teacher Candidate

The Topics and Tensions Course

While this course focuses on the connection between schools and society, there is little-to-no mention of students. The objectives mentioned in the syllabus for this course do not specifically mention students from culturally diverse backgrounds. There is one reading by Jennings (2015) in which a queer educator addresses the issues that queer students face in the classroom. There are no activities in the course that incorporate developing positive attitudes towards students from culturally diverse backgrounds.

The Technology Course

The objectives mentioned in the syllabus for this course do not specifically mention students from culturally diverse backgrounds. There is one reading that focuses on students from urban communities and how an organization worked to engage these students in technology in

the classroom (Barron, 2014). This reading was one reading out of three that teacher candidates could choose to read. There were no activities in class that incorporated developing positive attitudes towards students from culturally diverse backgrounds.

The Issues of Abuse Course

The objectives mentioned in the syllabus do not specifically mention students from culturally diverse backgrounds. There are no readings that specifically focus on these students. There are no activities in class that incorporate developing positive attitudes towards students from culturally diverse backgrounds.

Summary

The courses Language and Literacy, Multicultural Education, and Tribal Sovereignty and the practicum all mention and discuss this strand in their syllabi, readings, and assignments. While each course mentions this strand, they address different components of it. For example, the Language and Literacy course focuses on teacher candidates developing positive attitudes towards ELLs and learning strategies to teach these students effectively. Multicultural Education focuses on teacher candidates learning about the histories and cultures of many different racial and ethnic groups. Tribal Sovereignty focuses specifically on teacher candidates developing affirming attitudes towards Native peoples and students. The practicum centers on teacher candidates developing affirming beliefs towards queer students and educators. While the Topics and Tensions course focuses on schools and society, there is no mention of this strand in the syllabus, readings, and assignments. The Technology course incorporates only one reading that addresses students from urban communities; however, there are no activities or mention of this strand in the syllabus. The Issues of Abuse course does not mention this strand in its syllabus, readings, and assignments.

	Syllabus	Course Readings	Assignment Descriptions
Language and Literacy (4)	X	X	X
Topics and Tensions (4)			
Multicultural Education (3)	X	X	X
Technology (2)		X	
Issues of Abuse (1)			
Tribal Sovereignty (1)	X	X	X
Practicum and Caucusing (3)	X	X	X

Table 3.2 Strand Two: Affirming attitudes towards students from culturally diverse backgrounds

Strand Three: Commitment and skills to act as agents of change

Findings from the curriculum mapping and the syllabus review indicate that the agents of change strand is mentioned in four of the courses and the practicum. The indicators for this strand include preparing teacher candidates to 1) challenge the system, 2) take action, 3) discuss ways to bring about change, 4) challenge the status quo, and 5) use their power as educators to bring about educational justice (Villegas & Lucas, 2002). The courses Multicultural Education, Topics and Tensions, Tribal Sovereignty and Issues of Abuse and the practicum all include this strand in their syllabi, readings, and assignments. The study revealed that the Language and Literacy and Technology courses do not address this strand in their syllabi, readings, or assignments.

The Multicultural Education Course

The syllabus for MCE clearly mentions how the course emphasizes the importance of teacher candidates having the skills and acting as change agents. The course overview states that teacher candidates “will spend time deeply examining the different types of oppressions operating in schools and will examine how their intersectional identities impact the ways they confront (and are confronted by) these oppressions through [their] teaching” (University of Washington, 2018b).

The following required readings for MCE focus on developing teacher candidates’ commitments and skills to act as change agents. The Banks and Banks (1995) reading discusses equity pedagogy, which focuses on teachers developing teaching strategies that benefit students from ethnically, racially, and culturally diverse backgrounds. The Blackburn and Smith (2010) reading discusses how educators can be allies for queer students, challenge heteronormativity, and explore intersectionality in their teaching. Finally, both the Ladson-Billings (2009) and Gay (2002) readings advocate for teachers developing the skills to act as agents of change.

The activities in MCE require teacher candidates to reflect on ways in which they can be change agents. The MCE unit plan template reflection asks teacher candidates to reflect on how they integrated Banks and Banks’s (1995) five dimensions of MCE into their unit plans. The MCE unit plan checklist clearly states that teacher candidates must specifically state how they are designing their unit plan to make specific adjustments to meet the needs of diverse learners (University of Washington, 2018b).

The Topics and Tensions Course

The syllabus for the Topics and Tensions course under the class expectations section mentions that “every member of the community will be an important contributor to learning outcomes for the whole” (University of Washington, 2017). This class expectation emphasizes the importance of viewing students as assets and the importance of building classroom community.

The following reading emphasizes the importance of teachers being change agents and allies for queer students. Jennings (2015) is an article by a queer educator that calls on all teachers to act as change agents and bring about positive change for queer students by building a safe learning community in which queer students are valued.

The activities that support this strand are two reflection papers. The first asks teacher candidates to reflect on how they can use their power/agency in school. This reflection question emphasizes that teaching is agency. The final paper also asks teacher candidates to reflect on their beliefs about teachers as change agents, specifically to “discuss the structural constraints that will shape their participation as teachers” (University of Washington, 2017).

The Tribal Sovereignty Course

The course overview in the syllabus states that “this course is designed to ensure that every educator can enact social justice in classrooms in Washington State and beyond by upholding tribal sovereignty, engaging Native history and culture in their classrooms in ways appropriate to their discipline, and complying with House Bill 5433 requiring tribal sovereignty and history be taught in classrooms with an emphasis on Pacific Northwest Indigenous communities” (University of Washington, 2018c). This statement emphasizes the importance of teacher candidates learning about how to be change agents and bring about justice for Native

students. One of the learning objectives also emphasizes the importance of teacher candidates acquiring “a stance around and upholding tribal self-determination through their instructional practices” (University of Washington, 2018c).

McCarty and Lee’s (2014) *Critical culturally sustaining/revitalizing pedagogy and Indigenous education sovereignty* is a reading that emphasizes the importance of educators using culturally sustaining/revitalizing pedagogy to teach Native students. This pedagogy emphasizes the importance of teachers engaging in educational practices that are designed specifically for Native American learners. Teachers must address the historical impact of colonizing forces and help guide students to reclaim their cultures and languages. McCarty and Lee (2014) advocate for teachers of Native American students to use “community-based educational accountability that is rooted in Indigenous sovereignty” (p.101).

The Community Engagement Plan assignment provides teacher candidates with the opportunity to practice developing plans to be change agents. They are required to build tribal relationships for effective practice by “develop[ing] and implement[ing] a plan for connecting with students, families, and community that is informed by readings, community visits, and discourse discussions” (University of Washington, 2018c). During the summer quarter, the teacher candidates are also required to attend a field trip on which they visit a local tribal school. On this field trip, they meet Native students, teachers, and community leaders and engage in conversation with them and reflect on ways in which they can be advocates for their Native students in their future classrooms.

The Issues of Abuse Course

The course objectives mentioned in the course syllabus require teacher candidates to be “aware of their legal obligations with regard to reporting abuse” and of “their duty to intervene

when students are facing safety issues” (University of Washington, 2018f). Other course objectives are for teacher candidates “to be introduced to the research on the effect on academic performance when students are dealing with issues of abuse. To become familiar with how to identify students who are experiencing trauma, physical, emotional, sexual, or substance abuse, or mental health concerns” (University of Washington, 2018f). Students are also required to practice applying the standards for identifying and intervening in cases of abuse through case-study reviews.

The next reading, on teaching and compassion, by Wolpov and colleagues (2009), includes a case study of a Mexican American student with special needs. This case study allows teacher candidates to reflect on their understandings of how to intervene and be change agents when abuse is present. After reading the case study, teacher candidates are required to complete a case-study assignment in which they answer questions about how they would advocate for and bring about change for this student.

The Practicum and Caucusing Course

While the course objective for caucusing states that straight candidates will “be aware of their heterosexual privilege and the damaging off-hand language reproduced by educators” (Caucusing, PPT, 2018), there is no emphasis on how they can use this awareness to bring about change (Caucusing, PPT, 2018).

The teacher candidates are required to read the script and listen to the *Making gay history: The podcast* by Deborah Johnson and Zandra Rólon Amato. This podcast emphasizes the importance of teachers incorporating queer histories and queer lived experiences into their curriculum. It clearly states how teacher candidates can be allies for their queer students.

In their caucusing reflections, teacher candidates discuss how they can be agents of change, focusing on ways in which they can challenge heteronormativity in the classroom. Thirty-eight out of 46 teacher candidates specifically stated in their reflections how they would use their agency to create safe learning environments for their queer students. Some of the responses included the following statements:

When I think about what this means for me as an educator, I think it is important for me to challenge heteronormativity in my classroom and give students the opportunity as well to think critically about the messages we receive constantly from society, and how we may be reinforcing those binary views.
– Teacher Candidate

Moreover, I understand that students may (or may not) come to me in the future to ask questions about their own identity so it is my job to help students. Thus, part of my responsibilities is to be informed enough to be able to help these students, whether that be having the answers myself or directing them towards resources that I know would be beneficial to them. Beside having individual students come to me asking for help, I hope to have a classroom that will allow students to recognize my own personal thoughts. This will allow me to create a classroom that is safe for all students and hopefully help them feel safe in the entire school knowing that there is someone in the building that they can have a safe conversation with.
– Teacher Candidate

The Language and Literacy Course

The syllabus includes a few course objectives that focus on building teacher candidates' commitment and skills to act as agents of change. One of the objectives is to help teacher candidates “ground [their] approach to teaching students who come from diverse language and literacy backgrounds” (University of Washington, 2018d). The syllabus states that they will gain knowledge in “the roles of language and literacy in thinking and learning” and “how students' language and literacy proficiencies may impact their experiences in school” (University of Washington, 2018d). There is a clear emphasis on building up teacher candidates' skills to teach linguistically diverse students. The last course objective clearly emphasizes the action component of teaching by stating that the course will help teacher candidates move from principles and knowledge to action by teaching teacher candidates how to advocate for their students and advocate for themselves.

The reading that encourages teacher candidates to be change agents for ELLs is the Peterson and Salas's (2004) *Rethinking schools: working effectively with English language*. This reading provides candidates with practical knowledge about how to teach and advocate for ELLs in their classrooms. There is no activity or assignment to provide teacher candidates with the opportunity to implement this strand.

The Technology Course

The objectives mentioned in the syllabus do not specifically mention developing teacher candidates' commitment and skills to act as agents of change. There are no readings that specifically focus on this strand. There are no activities in class that incorporate developing this strand amongst teacher candidates.

Summary

The courses Multicultural Education, Topics and Tensions, Tribal Sovereignty, Issues of Abuse and the practicum all mention this strand in their syllabi, readings, and assignments. Each course addresses how teachers can use their power to bring about change for their students in the classroom. For example, the MCE course emphasizes the importance of teachers engaging in lesson planning and incorporating adjustments in instruction for diverse learners. The Topics and Tensions course focuses on having teacher candidates reflect on how they can use their power as educators to bring about change in schools. The Tribal Sovereignty course emphasizes ways in which teacher candidates can be advocates for their Native students. The Issues and Abuse course works to develop among teacher candidates the mindset that they can create positive change for the students in their classroom who are facing abuse or have experienced trauma. The practicum provides space for teacher candidates to discuss ways in which they can be advocates for their queer students and challenge heteronormativity in their classrooms and schools. While

the Language and Literacy course addresses the importance of teacher candidates designing lessons to benefit ELLs, there is no assignment to provide teacher candidates with the opportunity to practice this critical skill. The Technology course does not mention or discuss this strand in its syllabus, readings, and assignments.

	Syllabus	Course Readings	Assignment Descriptions
Language and Literacy (4)	X		
Topics and Tensions (4)	X	X	X
Multicultural Education (3)	X	X	X
Technology (2)			
Issues of Abuse (1)	X	X	X
Tribal Sovereignty (1)	X	X	X
Practicum and Caucusing (3)	X	X	X

Table 3.3 Strand Three: Commitment and skills to act as agents of change

Strand Four: Constructivist foundations of culturally responsive teaching

Findings from the curriculum mapping and the syllabus review indicate that the constructivist foundations of CRT strand is mentioned in four of the courses. It is essential that teacher educators model constructivist learning for teacher candidates and provide them with opportunities to experience constructivist ways of learning in their preparation programs. These constructivist ways of learning include requiring teacher candidates to reflect on their personal experiences as learners, exploring what teaching and learning mean to them, and providing them with opportunities to interpret ideas and refute arguments. Through the exploration of their own

beliefs on the construction of knowledge, teacher candidates will better be equipped to expose their students to constructivist views of learning. (Lucas & Villegas, 2002).

Courses such as Language and Literacy, Multicultural Education, Tribal Sovereignty, and Topics and Tensions all include this strand in their syllabi, readings, and assignments. The findings indicate that Issues of Abuse, Technology, and the practicum do not appear to explicitly address the constructivist foundations of CRT in their syllabi, readings, and assignments.

The Language and Literacy Course

The syllabus for Language and Literacy includes a course principle that emphasizes the constructivist foundations of CRT by stating that “students are capable and resourceful sense-makers” (University of Washington, 2018d). The course objectives mention the skills that teacher candidates will learn that support constructivist views of learning, such as teaching practices that support second language acquisition, scaffolding, and disciplinary literacy practices in specific content areas.

Teacher candidates are required to read an article on the importance of scaffolding by Walqui (2010). This article addresses ways in which teacher candidates can use scaffolding to ensure that all students can construct knowledge and make meaning of texts.

Teacher candidates practice carrying out the constructivist foundations of CRT by designing literacy-rich lesson plans in groups in which they are required to collaborate, produce engaging lesson plans, and then reflect on their experience. While at their practicum, they also teach in instructional teams and reflect on this experience. By designing their lesson plans, they engage in the active production of knowledge.

The Multicultural Education Course

Teacher candidates must have the opportunity to experience constructing their own knowledge as well as provide this opportunity to their own students (Villegas & Lucas, 2002). This strand is clearly stated in the course syllabus of MCE, one of whose goals as mentioned in the syllabus is for teacher candidates to “obtain transformative knowledge of culture and its role in teaching and learning” (University of Washington, 2018b).

The following readings emphasize the importance of the construction of knowledge. Banks and Banks’s (1995) article on equity pedagogy emphasizes the importance of the construction of knowledge in multicultural education. Cruz’s (2012) *Making curriculum from scratch: Testimonio in an urban classroom* emphasizes how students can construct knowledge by writing testimonies. Teacher candidates are also encouraged to write their own testimonies and share them with the class.

A key component of the MCE course is for students to design a unit plan, in which an essential requirement is for teacher candidates to clearly state the connection between what the teacher does and what the students are learning. They also must address the connection between what the students are doing in class and how it directly impacts their learning. They must explicitly state how they incorporated Banks’s five dimensions of MCE into their unit plan, including the key dimension of the process of knowledge construction. Teacher candidates are required to demonstrate how they provide opportunities for students to construct knowledge (University of Washington, 2018b).

After completing the unit plan, teacher candidates are required to reflect on the experience and how they learned throughout the process. They are also asked to reflect on how their unit plans connect to MCE and to answer the following reflection question at the end of

their unit plan: In what ways does your Unit Plan exemplify Multicultural Education?
(University of Washington, 2018b).

The Tribal Sovereignty Course

This course syllabus includes learning objectives that focus on the importance of teacher candidates exploring “the processes of teaching and learning in community contexts and explaining how they are importantly different from school-based processes of teaching and learning” (University of Washington, 2018c). For example, when teacher candidates visit the local tribal school, they experience how the students are taught to fish salmon and then to conduct their own salmon bake. They are shown how the knowledge from Native communities is passed down to the Native students through their indigenous teaching methods.

Teacher candidates are also required to read Ferguson’s (2015) article on Native materials and resources for classrooms. This article emphasizes the importance of educators not viewing students as empty vessels to be filled, but instead recommends constructivist learning scientific accomplishments. Teacher candidates are to reflect on how this knowledge is typically not represented in mainstream courses.

There are two activities that teacher candidates complete that incorporate constructivist views of learning. One is a KWL Chart, on which they identify the knowledge they bring to class. They ask questions about what they want to learn, then reflect on the knowledge that they have gained by taking this course. Teacher candidates are also required to write a final reflection, in which they identify the “gained perspectives from learnings and community engagement practices” (University of Washington, 2018c). While they do not typically have Native students at their summer practicum, teacher candidates do have the opportunity to visit a local tribal school and engage in conversations with Native students, teachers, and community members.

Reflecting on their field trip allows teacher candidates to reflect on the new knowledge and understanding they have gained through this experience.

The Topics and Tensions Course

Under class expectations, the syllabus states that teacher candidates are “expected to be a community of learners and engage in the construction of knowledge together” (University of Washington, 2017). Emphasis is placed on the construction of knowledge as a collaboration among students. The syllabus elaborates constructivist views of learning by stating that one of the goals of this course is for teacher candidates and the instructors of the course “to jointly construct and deepen [their] knowledge of the relationship between school and society” (University of Washington, 2017). There is an expectation of “thoughtful critique of the material, respectful questioning of others’ perspectives, and active participation and collaboration to fulfill this goal” (University of Washington, 2017).

There are no specific readings that discuss the strand of the constructivist foundations of CRT; however, there is a reading activity that exemplifies a constructivist process. Teacher candidates are required to complete a jigsaw reading activity, in which they must read an article and then discuss their understanding of the article with peers. The jigsaw reading activity provides teacher candidates with direct experience as learners engaging with the knowledge-construction process.

There are no activities that explicitly state that they are working towards teacher candidates developing a constructivist view of CRT. A few activities in this course provide teacher candidates with experience in knowledge creation, such as having students write reflection papers on the materials that they read and are exposed to in class and identify their

learning points. Teacher candidates are also required to partake in theatre of the oppressed⁵ (Boal, 1997), during which activity, they learn by acting out scenarios in a collaborative group and reflecting on their responses.

The Issues of Abuse Course

The course syllabus does not explicitly state that teacher candidates are to develop constructivist views of CRT as an objective or goal of the course. The course syllabus does include a course objective that states that teacher candidates will practice applying the standards for identifying and intervening in cases of abuse through case-study review; however, there is no explicit connection between this objective and constructivist views of CRT. There are no readings or activities in this course that support this strand.

The Technology Course

The objectives mentioned in the syllabus do not specifically mention using constructivist foundations of CRT in the course. There are no readings that specifically focus on this strand. While the Technology course assignments do not explicitly state that the teacher candidates are engaging in constructivist ways of learning, this strand is present in the types of assignments in which teacher candidates engage. An example of an assignment that requires teacher candidates to actively produce knowledge is the makerspace experience assignment. In this assignment, teacher candidates are required to create a design using Tinkercad⁶ (University of Washington, 2018a).

⁵ Theatre of the oppressed is an organic performance that allows participants to engage in role-play scenarios that address systemic oppression and exploitation.

⁶ Tinkercad is an online 3-D computer aided design tool.

The Practicum and Caucusing Course

The objectives mentioned in the syllabus do not specifically mention using constructivist foundations of CRT in the practicum, and there are no readings that specifically focus on this strand. While the practicum and caucusing assignments do not explicitly state that the teacher candidates are engaging in constructivist ways of learning; this strand is present in the types of activities in which teacher candidates engage. For example, throughout caucusing, teacher candidates make meaning through conversations with one another about lived experiences, readings, and observations. Teacher candidates are encouraged to reflect on their own lived experiences and address ways in which they can use their teaching to bring about change for their queer students. Through these in-depth conversations, teacher candidates are building meaning and understanding about ways in which they can be advocates.

Summary

The Language and Literacy, Multicultural Education, and Tribal Sovereignty courses all incorporate this strand into their syllabi, readings, and assignments. Each course emphasizes the importance of collaboration, the construction of knowledge, and reflection. For example, both the Language and Literacy and MCE courses provide teacher candidates with opportunities to take their learned knowledge and apply it to their practice through a unit design. They are then required to reflect on their experience and what they learned by engaging in this design process. The Tribal Sovereignty course also emphasizes reflection, having teacher candidates complete a final reflection in which they discuss ways in which they increased their knowledge on Native peoples and best teaching practices for Native students. The Topics and Tensions course mentions constructivist views of CRT in its syllabus; however, they are not explicitly integrated into the readings and course assignments. While the Issues of Abuse course, Technology course,

and practicum do not explicitly state in their syllabi and course readings that they are focusing on constructivist view of CRT, they require teacher candidates to engage in activities that support these views. There must be an explicit connection between this strand and the activities to ensure that teacher candidates understand how their various courses build on one another and help support the building of the constructivist strand.

	Syllabus	Course Readings	Assignment Descriptions
Language and Literacy (4)	X	X	X
Topics and Tensions (4)	X		
Multicultural Education (3)	X	X	X
Technology (2)			X
Issues of Abuse (1)			X
Tribal Sovereignty (1)	X	X	X
Practicum and Caucusing (3)	X	X	X

Table 3.4 Strand Four: Constructivist foundations of culturally responsive teaching

Strand Five: Learning about students and their communities

Findings from the curriculum mapping and the syllabus review indicate that the strand learning about students and their communities is mentioned in four of the courses and the practicum. The indicators for this strand are teacher candidates are 1) exposed to students’ communities, 2) immersed in and exposed to various languages, cultures, and histories, 3) taught how to include families and communities into their classrooms, and 4) given opportunities to

identify assets in communities and families (Villegas & Lucas, 2002). The Language and Literacy, Multicultural Education, Topics and Tensions, and Tribal Sovereignty courses and the practicum all include this strand in their syllabi, readings, and assignments. The findings of the study revealed that the Technology and Issues of Abuse courses do not explicitly address learning about students and their communities in their syllabi, readings, and assignments.

The Language and Literacy Course

The syllabus for this course includes course principles that address the importance of learning about students. One of the course principles is “students learn best when their teachers know them as individuals and as learners” (University of Washington, 2018d). The course objectives also support this strand by stating that this course will develop teacher candidates’ abilities to “leverage students’ linguistic knowledge as a resource for learning” (University of Washington, 2018d). Students are presented as capable learners, and an emphasis is placed on the teacher candidates getting to know their students and building relationships with them; however, there is no mention of families or communities in the syllabus.

There are no readings that address this strand in the syllabus; however, there is a reading that only the humanities teacher candidates read that discusses this strand. The humanities (English language arts and social sciences) candidates read a *Seattle Times* article about segregation at the high school in which they go on to conduct their practicum. This article stresses the importance of educators building relationships with their students and understanding the communities that compose the school.

Reflection is a key component of the instructional cycles. One of the reflection questions asks teacher candidates to reflect on how students’ prior knowledge impacted their lessons. The reflection question is as follows: “How did students’ prior knowledge impact the lesson?” There

is an emphasis placed on teacher candidates knowing their students and incorporating their prior knowledge into the planning of their lessons. In their reflections, 8 teacher candidates out of 44 mentioned ways in which they used students' prior knowledge and information about students to design their lessons and teach the students. The following are a few examples of student responses:

For our third lesson our objective was to have the students connect themselves to the community surrounding Garfield. – Teacher Candidate

One success that happened within the micro lesson was that our students ended up creating great pictures about how they see themselves interact with the community. We reworded the question to "What parts of the community do you see yourself interacting with?" which provided a great scaffolded opportunity for students to respond. – Teacher Candidate

This lesson was also really great in that because of this modeling, more students we hadn't yet heard from modeled their identities and spoke about themselves more than they had. – Teacher Candidate

While the reflection asks teacher candidates to reflect on their students, there is no mention direct of families or communities in the reflection questions.

The Multicultural Education Course

The course overview located in the syllabus states that this course will teach multicultural theories and practices that prepare teacher candidates to “work with students who were historically and are still marginalized by mainstream society” (University of Washington, 2018b). Clear emphasis is placed on the importance of learning about students and their lived experiences.

The Multicultural Education course includes many readings that introduce candidates to cultural, historical, and linguistic histories of students from culturally diverse backgrounds similar to those whom they will be teaching. These readings include Wunder's (1991) history of

South Asians and Berney's (2018) history of Afro-Asian teenagers. These readings expose teacher candidates to positive cultural histories of students who differ from the dominant culture.

Teacher candidates are required to complete a cultural activity/space reflection. In this assignment, they are required to attend a cultural or community event to learn more about the communities from which their students come. The assignment description states that “as multicultural educators, teacher candidates must constantly contextualize their knowledge and improve their skills in building communities of learners” (University of Washington, 2018b). Teacher candidates are also required to design an MCE unit plan. The requirements for this unit plan state that teacher candidates must identify the students' demographics and funds of knowledge and reflect on family/community engagement. The MCE unit plan checklist states that at least one of the lesson plans that teacher candidates design must incorporate family/community engagement.

The Topics and Tensions Course

The course syllabus mentions that this course will include a focus on how the current education system has been shaped by society, using Seattle as a case study for understanding some of the values and debates that have shaped the experiences of education in the United States. This demonstrates the importance of teacher candidates learning about how societies and communities shape schools.

Teacher candidates are required to read Vilson's (2014) book *This is not a test: A new narrative on race, class, and education*, which focuses on stories from the classroom that include examples of educators building relationships with students and learning about students and their communities.

The final project for this course requires teacher candidates to interview a school community member (stakeholder) – this could include someone who is a member of the school community or is a member of the community in which the school is located. Its description states that the teacher candidates must conduct an interview with a person involved in the Garfield high-school community. They are to create a “collection of an oral history interview of a stakeholder in the Garfield community (preferred) or another Seattle Schools community” (University of Washington, 2017). This assignment emphasizes the importance of teacher candidates getting to know the communities their students are a part of and identifying how these communities are assets to the school. The course frames communities in the context of school stakeholders and encourages teacher candidates to identify the different stakeholders who are present within the school system. They are also encouraged to design ways in which they can engage these specific stakeholders in the educational journey of their students (University of Washington, 2017).

The Tribal Sovereignty Course

The course overview in the syllabus states that teacher candidates will explore and identify the historical and contemporary policies affecting Native learners, their families, and their communities. “Course content will influence the development of comprehensive family and community engagement plans” (University of Washington, 2018c). The course overview also mentions that teacher candidates will attend a field trip to a tribal school to better understand the community and its Native students. One of the key learning objectives of the course is for teacher candidates to “produce a framework and practices for developing relationships and partnerships with Tribal communities” (University of Washington, 2018c). Teacher candidates

are encouraged to learn about Tribal communities and to engage in conversation with them around ways in which to best incorporate them into their classrooms.

The National Indian Education Association (2008) article on Native education introduces students to basic facts about Native peoples and provides teacher candidates with the opportunity to learn about Native students and the various communities from which they come (NIEA, 2008). The Grossman (2018) article includes some guidelines for teacher candidates on working with Native communities and teaching Native students.

A key requirement of this course is for teacher candidates to attend a field trip to a tribal school, in which they are encouraged to meet with Native students, teachers, and community members. Through this interaction, they are given the opportunity to discuss ways in which they can best teach Native students. They are also exposed to Native teachings and how the school incorporates Native cultures and languages into the curriculum. The Culminating Project for this course includes a very important section on creating “culturally focused unit(s) with community engagement [using] *Since Time Immemorial* and/or other tribally specific resources” (University of Washington, 2018c). Teacher candidates create these units and then place them on display for other teachers, university instructors, and community members to view.

The Practicum and Caucusing Course

The syllabus for the practicum includes the following objectives: 1) “candidates will increase their understanding of the teaching profession and school community” and 2) “candidates will be able to form teacher-student relationships and help their students feel comfortable learning in a high school setting” (Caucusing, PPT). These learning objectives emphasize the importance of learning about students and their communities. Teacher candidates are required to research the communities from which students come as well as the communities

of which the school is a part. During the practicum, teacher candidates map out the local communities present around the school setting and work on learning about the different communities from which their ELL students come. This is an example of how they engage in communities, both that in which the school is located and that in which the students live.

As part of caucusing, teacher candidates are required to read the executive summary of the GLSEN National School Climate Survey (2015), which discusses the current conditions and needs for queer youth in public schools. Emphasis is placed on teachers getting to know their queer students and building alliances with community-based organizations that work to provide safe spaces for queer youth.

As a component of caucusing, teacher candidates write a total of three reflections. The following is the prompt for the final reflection (University of Washington, 2018e):

Please note that this reflection is expected to be longer than your previous caucusing reflections. (Approximate: ~4 paragraphs, or 1.5 to two pages)

[required] Reflect on the value of **summer** caucusing in relationship to **your** learning in this program thus far. Reflect on how your learning in caucusing has impacted your learning in:

- Your summer practicum
- Courses /Academic classes (*This can include thinking back on Spring courses and how you might have engaged differently after the summer caucusing.*)
- The work you envision doing with future students

[required] Think about the nature of conversations that you had in mixed-identity groups at the start of the program to conversations that you have in mixed-identity groups now, and at our final session on 8/14):

- In what ways, if any, has the nature of these conversations changed?
- Are these conversations more or less comfortable/substantive/etc.?

- What goals do you have for your participation in mixed-identity groups during summer quarter?

In their final reflections, all candidates discussed ways in which they can implement the lessons they learned in caucusing into their own teaching practice. While 14 out of 46 candidates specifically mentioned that learning about queer students and their lived experiences was very important. They discussed ways in which they could create safe spaces for queer youth in their classroom and be allies. The following are a few samples of teacher candidate responses:

The work that I envision doing with my own students will require working hard towards the big gap between a straight ally and LGBTQA+ students, which involves deep understanding, caring, and disrupting our own straight privilege in order to better support them. I am aware that I won't be able to solve every problem, but at least I want to be able to provide a safe space where everyone is supported and welcome. Furthermore, I would like to learn more strategies on how to build alliances with my administrators and colleagues in case they are not on board with having a GSA/LGBTQA+ club on campus. – Teacher Candidate

In my future classroom and just in life, I want to be a person who can truly be an ally and a safe person for my queer friends, peers, and students. – Teacher Candidate

With this in mind, I will be intentional in my practicum in a proactive sense to be inclusive, thoughtful, and consistent towards students I am serving and develop a rapport of caring which fosters an environment of trust and safety, especially for those students who do not identify with heteronormativity and are representatives from diverse communities where race, color, and ethnicity are not dominant in terms of mainstream culture which is what many schools in Seattle reflect. – Teacher Candidate

The Technology Course

The objectives mentioned in the syllabus do not specifically address the importance of learning about students and their communities. There is only one reading that mentions students from culturally diverse backgrounds, but it does not discuss the importance of community engagement (Baron, 2014). There are no activities in this course that incorporate developing this strand among teacher candidates.

The Issues of Abuse Course

The objectives mentioned in the course syllabus do not address the importance of learning about students and their communities. Although there is a strong focus in the syllabus on teacher candidates' abilities to identify abuse, there is no mention of how communities can be

assets that educators can tap into. There are no activities listed in the syllabus that incorporate developing this strand among teacher candidates.

Summary

The Language and Literacy, Multicultural Education, Topics and Tensions, and Tribal Sovereignty courses and the practicum and caucusing all incorporate this strand into their syllabi, readings, and assignments. While each of these courses incorporates components of the strand, they each focus on different components. For example, Language and Literacy focuses on the importance of teacher candidates getting to know their students and the importance of identifying assets that ELL students bring to the classroom. There is no mention of communities and ways in which teacher candidates can tap into students' communities as assets. The MCE course, by contrast, emphasizes the importance of teacher candidates exploring their own identities, tapping into the assets that students bring to the classroom, and participating in community events. The Topics and Tensions course also emphasizes the importance of the school's community by having teacher candidates conduct an interview with a member of the Garfield school's community – this could include someone who is a member of the school community or who is a member of the community in which the school is located. The Tribal Sovereignty course emphasizes the importance of getting to know communities by having teacher candidates take a field trip to a tribal school, in which they engage in conversations with Native students, teachers, and community members. The practicum and caucusing focus on learning about both students and their communities by exposing teacher candidates to narratives from queer students as well as community organizations that advocate for queer students. Neither the Technology nor the Issues of Abuse courses mention or discuss this strand in their syllabi, readings, or assignments.

	Syllabus	Course Readings	Assignment Descriptions
Language and Literacy (4)	X	X	X
Topics and Tensions (4)	X	X	X
Multicultural Education (3)	X	X	X
Technology (2)			
Issues of Abuse (1)			
Tribal Sovereignty (1)	X	X	X
Practicum and Caucusing (3)	X	X	X

Table 3.5 Strand Five: Learning about students and their communities

Strand Six: Culturally responsive teaching principles

Findings from the curriculum mapping and syllabus review indicate that the CRT principles strand is mentioned and discussed in four of the courses as well as the practicum and caucusing. The indicators for this strand are that the teacher-education curriculum includes 1) involving all teacher candidates in the construction of knowledge, 2) building on teacher candidates’ personal and cultural strengths, 3) teacher candidates examining curricula from multiple perspectives, 4) teacher candidates experiencing an inclusive classroom environment, and 5) teacher candidates having opportunities to reflect on their own beliefs and practices in relation to CRT (Villegas & Lucas, 2002). The Multicultural Education, Topics and Tensions, Tribal Sovereignty, Issues of Abuse courses and the practicum and caucusing all mention this strand in their syllabi, readings, and assignments. The findings revealed that the Language and

Literacy and Technology courses did not address the CRT principles in their syllabi, readings, and assignments.

The Multicultural Education Course

This CRT strand shows up multiple times in the MCE syllabus. One of the goals of the course included in the syllabus is for teacher candidates to “practice culturally responsive teaching/caring” (University of Washington, 2018b). Another goal is for them to “embrace and embody multicultural teaching” (University of Washington, 2018b). Culturally responsive teaching principles are mentioned throughout the course overview; however, during week eight, there is a direct mention of CRT principles when the syllabus states that teacher candidates will “discuss how to embrace and embody multicultural teaching with hope, resilience, and love in these divisive times” and how to develop as culturally responsive educators (University of Washington, 2018b).

There are several readings that include CRT principles. Some of those readings include Gay’s (2002) *Preparing for culturally responsive teaching* and Au’s (2009) *Isn’t culturally responsive instruction just good teaching?* These readings emphasize key characteristics that culturally responsive teachers embody and provide examples of teachers carrying out CRT.

Teacher candidates are required to complete a journal reflection as a course requirement. A critical step towards becoming a multicultural educator is for one to habitually reflect on their practices. This assignment is designed to help teacher candidates reflect on their “theorizing, feeling, and teaching.” For their unit plan, teacher candidates are required to reflect on ways in which their unit plans exemplify MCE (University of Washington, 2018b).

The Topics and Tensions Course

The syllabus for this course states that the goal of this course is for teacher candidates to “jointly construct and deepen [their] knowledge of the relationship between school and society” (University of Washington, 2017). The Jennings’s (2015) article discusses how educators carry out CRT and provides examples of educators and their CRT practices. This article focuses on how educators can use CRT to provide safe spaces for queer students. The assignments that support teaching CRT principles included the method of the theatre of the oppressed (Boal, 1992; 1994) which is used as means for teacher candidates to consider how theory can be envisioned and experienced in practice. Teacher candidates are provided with real-life scenarios that they must act out collaboratively in groups and then reflect as a group to determine the best practices to handle the situation. Through this activity, teacher candidates apply the CRT principles that they have learned.

The Tribal Sovereignty Course

The syllabus for this course clearly states in the learning objectives that teacher candidates will learn how to “incorporate Native peoples (representation) into instruction in ways that create more just and equitable opportunities for learning [for their] future students and their families, which honors and respects Tribal sovereignty and history” (University of Washington, 2018c). This learning objective embodies this strand of CRT, as it emphasizes the importance of teacher candidates learning how to become culturally responsive teachers. A key component of CRT is to create opportunities for students who are typically marginalized to experience academic success.

While many of the readings required for this course include CRT principles, one reading goes into CRT principles in depth and provides examples of teachers carrying out CRT. McCarty

and Lee's (2014) *Critical culturally sustaining/revitalizing pedagogy and Indigenous education sovereignty* discusses CRT for teacher candidates as a way to best teach Native students.

The culminating project, building a unit using *Since Time Immemorial* and other tribal-specific resources, provides teacher candidates with the opportunity to apply the CRT principles that they have learned throughout the course. For the culminating project, teacher candidates are required to include the following: personally, culturally focused unit(s) with community engagement considering *Since Time Immemorial* and/or other tribally specific resources. A draft, feedback review from the instructor and cohorts on the initial draft, and revise accordingly as needed. And, showcase their final project to UW and Tribal communities. Another assignment that teacher candidates are required to complete is a final reflection, in which they are asked to identify the perspectives that they believed they have gained from learning and community engagement practices. A key principle of CRT is for educators to engage in reflection (University of Washington, 2018c).

The Issues of Abuse Course

The course objectives in the syllabus state that teacher candidates will practice applying the standards for identifying and intervening in cases of abuse through case-study review. The course overview states that teacher candidates will complete discussion posts, which provide space for teacher candidates to connect with one another and discuss these difficult topics. Key components of CRT are for teacher candidates to be exposed “to culturally responsive teachers- by reading about them, analyzing teaching cases featuring them, and watching them in action (Villegas & Lucas, 2002, p.111).

The reading by Wolpov and colleagues (2009) includes a case study of a student with special needs, which allows candidates to reflect on their understandings of how to intervene and

be change agents when abuse is present. This reading discusses ways in which other educators have carried out CRT by creating safe and inclusive classroom environments for students who have faced abuse.

The case-study review assignment provides teacher candidates the opportunity to apply their knowledge of CRT. The case studies provided to the teacher candidates include best practices of teachers engaging in CRT. After reading the case study, teacher candidates are required to complete an assignment where they must identify the ways in which the educator in the case study intervened and made changes to ensure that students felt safe in the classroom. Teacher candidates were also asked to identify other principles of CRT present in the case study example, such as teachers involving students in the construction of knowledge, teachers building on students' prior knowledge, and making accommodations for students to feel at ease while completing assignments.

The Practicum and Caucusing Course

The course objectives for the practicum are for teacher candidates “to increase their understanding of the teaching profession and school community (the community inside the school as well as the community where the school is situated)” and for teacher candidates to “form teacher-student relationships and help their students feel comfortable learning in a high school setting” (University of Washington, 2018e). Teacher candidates are encouraged to learn about the communities in which their students live and in which the school is situated. These course objectives require teacher candidates to be familiar with and carry out CRT principles during their practicum by having them take the time to get to know their students and explore these various communities. The teacher candidates are also encouraged to design lessons that

incorporate students' prior knowledge and activities and emphasize constructivist views of learning.

During caucusing, teacher candidates are required to familiarize themselves with and read the GLSEN report (2015). This report provides examples of supportive instructors and how they created safe spaces for queer students by carrying out CRT. The GLSEN report calls on teacher candidates to take up the work of CRT to ensure that queer students are cared for and provided with safe spaces to engage in learning. This includes having teachers build strong relationships with their students, design lessons that incorporate queer histories, and create classroom norms that challenge heteronormativity.

Teacher candidates are also required to reflect on the experience of caucusing at the end of the summer quarter and after each caucusing session. In their final reflections, all candidates discussed ways in which they can implement the lessons they learned in caucusing into their own teaching practice. In their final caucusing reflections, 19 out of 46 teacher candidates specifically mentioned ways in which they would carry out CRT to ensure that their queer students are provided with a safe learning environment. The following are a few teacher candidate reflection responses:

With this in mind, I will be intentional in my practicum in a proactive sense to be inclusive, thoughtful, and consistent towards students I am serving and develop a rapport of caring which fosters an environment of trust and safety, especially for those students who do not identify with heteronormativity and are representatives from diverse communities where race, color, and ethnicity are not dominant in terms of main stream culture which is what many schools in Seattle reflect. – Teacher Candidate

I want to continue this progress through intentional reflection next quarter. Further, I am excited to begin the school year in a classroom, so I can participate in establishing norms and an inclusive classroom culture. My goal for this process is to use what I have learned through the caucusing process to work to create a space where students whose identities are marginalized in society feel safe, welcome, and able to learn best. - Teacher Candidate

In their final reflections, 8 out of 44 teacher candidates specifically mentioned the importance of not only talking the talk, but walking the walk. One of the teacher candidates

mentioned that they needed to build up courage and confidence to support their students in whatever ways they could. The following are a few teacher candidate reflection responses:

With future students, what I learned is that it's important to talk the talk but also walk the walk. It's meaningless if you do not take action to back up what you say to the students. Honestly, in the past I was always afraid to walk the walk. But for my students I need to build up that courage and confidence to support my students in whatever way I can. In terms of racial and sexual identity, not only will I have physical visible representations for support in my classroom, I will also verbally express my support for them, how my room is a safe room for them all, and that I'm a resource to use in case they ever need the help. I will provide the resources they need from me, from others and from outside the schools. I'll be there to support them in whatever way I can especially during their times of struggle, hardship, and exploration.
– Teacher Candidate

After reading our pre-program homework, I became much more aware of the things I do as a white-male in conversations that are harmful to others. Therefore, I became much less comfortable as I was grappling with what that means for myself. Throughout spring quarter, I became much more confident in these interactions as I was become more comfortable with my positionality. Then the final share-out happened and it kind of rocked my world. I was very self-reflective and critical along the lines that I thought I had it figured out, but I have so much to learn. But throughout this quarter I have become much more comfortable in my participation in mixed-identity groups and I even felt that way after the final share out on 8/14. My goals are to continue to seek information about other groups of people's identities, rather than waiting for them to educate me. It is not their duty to be constantly educating the oppressive group, in fact it is our duty as the oppressive group to educate ourselves. – Teacher Candidate

In their final reflections, all candidates discussed ways in which they can implement the lessons they learned in caucusing into their own teaching practice. Nineteen out of 44 teacher candidates also mentioned how they would design their classroom spaces to create safe spaces for students from nonmainstream backgrounds as well as queer students. They mentioned how they would provide the resources that students need and that they will advocate for their students. These teacher candidates also mentioned that they want to demonstrate to their students that their multiple identities are welcomed in their classroom. The following are a few teacher candidate reflection responses:

Summer caucusing helped me to realize that I need to evaluate my biases and tendencies further in order to be a better social justice teacher. It also helped me to realize that I need to put forth much more effort to incorporate queer pedagogy in my teaching. I have realized that I have been taking my privileges as a cisgender straight individual for granted and that I must work against normativity for students with marginalized identities in this way. In regards to courses it has challenged me to pay particular attention to readings about incorporation of queer pedagogy and trying to find ways that I can integrate this as a mathematics teacher. While this is something that I definitely want to incorporate there is still a lot more research that I need to do in order to truly incorporate queer pedagogy in mathematics and to be able to properly incorporate queer representation in curriculum. However, a good starting place as a teacher is

ensuring that my students know that my classroom and I encourage students to be true to their identities. Some methods for this includes in my language use and decorations around my class room. – Teacher Candidate

In sexuality caucusing I realized that I had not included talk or representation around sexuality at all in my unit plan. I started to examine this notion. Why had I not even thought of to add a queer representation in the work? This moment pushed me to understand to importance of thought and reflection while practicing social justice. Although I think I am ally, my actions and writing did not reflect such. I am working to incorporate queer studies into my practice and writing for future lessons and units. – Teacher Candidate

The Language and Literacy Course

The syllabus for this course mentions a few ways in which this course will prepare teacher candidates to carry out CRT. The course overview states that “the knowledge and strategies [teacher candidates] learn in this class will help [them] to better serve *all* students—not only those who are English learners or those who are less experienced with school literacies” (University of Washington, 2018d). The syllabus states that this course will provide teacher candidates with “access to a critical approach to language and literacy that engages with and challenges structural and systemic injustice” (University of Washington, 2018d). This course will do so by “transparently modeling pedagogical choices and teaching moves that push teacher candidates’ relationships with, and understandings of, language” (University of Washington, 2018d).

While the CRT principles are embedded in the syllabus, there are no readings for the course that include these principles. In addition, while teacher candidates engage in reflecting on their instructional cycles and teaching, there are no direct reflection questions that ask teacher candidates to reflect on how they are incorporating CRT principles into their planning and teaching. In their reflections, 23 out of 44 teacher candidates mentioned how they were building relationships with students, creating safe and encouraging learning environments, and providing students with more agency.

The Technology Course

The objectives mentioned in the syllabus do not specifically mention CRT principles. There is only one reading that mentions students from culturally diverse backgrounds, but it does not make the connection to CRT principles (Baron, 2014). There are no activities that incorporate developing this strand among teacher candidates.

Summary

The Multicultural Education, Topics and Tensions, Tribal Sovereignty, Issues of Abuse courses and the practicum and caucusing all incorporate this strand into their syllabi, readings, and assignments. Several key components of the CRT principles that are present throughout all these courses are the emphasis on reflection and providing teacher candidates with opportunities to bridge the gaps between theory and practice. For example, the MCE course requires teacher candidates to design a unit plan in which they planned how they will carry out CRT. The Topics and Tensions course provides teacher candidates with the opportunity to model ways in which they will carry out CRT in their future classrooms by engaging in theatre of the oppressed method (Boal, 1992; 1994). The Tribal Sovereignty course requires teacher candidates to create a unit that exposes ways in which they will carry out CRT to best engage Native students. The Issues of Abuse course has teacher candidates complete a case study in which they indicate ways in which they could incorporate the CRT practices that the teachers in the case-studies used to best teach students who have faced abuse. The practicum and caucusing provide opportunities for teacher candidates to discuss ways in which they can create safe learning environments for queer students. While the Language and Literacy course mentions CRT principles in the syllabus, it does not require teacher candidates to read about or engage in assignments relating to the practice of CRT principles. The Technology course does not mention or discuss this strand.

	Syllabus	Course Readings	Assignment Descriptions
Language and Literacy (4)	X		
Topics and Tensions (4)	X	X	X
Multicultural Education (3)	X	X	X
Technology (2)			
Issues of Abuse (1)	X	X	X
Tribal Sovereignty (1)	X	X	X
Practicum and Caucusing (3)	X	X	X

Table 3.6 Strand Six: Culturally responsive teaching principles

Summary

In this chapter, I presented findings from the curriculum mapping and syllabus review regarding how cross-curricular coherence exists and does not exist in relation to preparing teacher candidates to be culturally responsive teachers. The findings identify where the six strands were and were not mentioned and discussed in the syllabus, course readings, and assignments. Chapter 4 now considers all six CRT strands and the six courses, the practicum, and the caucusing to synthesize the findings and discuss patterns of overlaps and gaps. It also discusses the conceptual and structural factors of the MIT second-quarter curriculum that I believe contributed to my findings.

Chapter IV - Discussion of Findings

In this chapter, I discuss the findings from the curriculum mapping and syllabus review regarding where cross-curricular coherence exists and does not exist in relation to preparing teacher candidates to be culturally responsive teachers in the summer quarter of the UW MIT program. This discussion will look across all six CRT strands and the six courses and the practicum and caucusing, synthesize the findings, and discuss patterns of overlaps and gaps. This chapter also identifies the conceptual and structural factors of the MIT second-quarter curriculum that appear to contribute to this cross-curricular coherence.

Conceptual coherence as foundational

When analyzing the data, it became apparent that conceptual coherence is one of the key foundations to having structural coherence. The syllabus review demonstrated that when a course did not directly mention one of the CRT strands in the syllabus, then it was very unlikely to show up in the readings and activities. In addition, when the syllabus mentioned the CRT strand in its class overview, objectives, and goals, it was then very likely to show up in the structural components of the course readings and assignments. This evidence is demonstrated in the syllabus review, shown in Table 4.

Course	Sociopolitical consciousness	Attitudes towards culturally diverse students	Developing the commitment and skills to act as agents of change	constructivist foundations of CRT	Learning about students and their communities	culturally responsive teaching principles
L&L (4)	3	4	3	4	4	2
MCE (3)	4	4	4	4	4	4
T&T (4)	4	1	4	4	4	4
T&S (1)	4	4	4	4	4	4
Tech (2)	1	1	1	1	1	1
IoA (1)	1	1	4	4	1	4
P (3)	4	4	4	1	4	4

Table 4. Score of 1–4 CRT

For each strand, the course was evaluated on a scale of 1–4. A score of 1 indicated that there was no evidence in the syllabus that the strand was addressed; 2 indicated that the strand was mentioned in the syllabus; 3 indicated that the strand was mentioned and there was a related assigned reading; and 4 indicated that the strand was mentioned in the syllabus, readings, and at least one other activity, such as observation assignments, journal responses, fieldwork, or special projects (Baecher, 2012). The colors in the table also correspond with the 1–4 scale. The colors represent the following: green indicates a score of 4, yellow a score of 3, orange a score of 2, and red a score of 1.

Villegas and Lucas (2002) developed two levels for each of the six strands. I used the same organizing systems of levels to divide the strands. Level 1 is determined by the first three

strands and is labeled attitudes and beliefs. These strands focus on the curriculum addressing teacher candidates' beliefs and attitudes. Level 2 is determined by the last three strands and is labeled action and pedagogy. These strands focus on the curriculum building up teacher candidates' abilities and skills to carry out culturally responsive teaching. To determine the degree to which this strand is represented in the courses, I took an average of the 1–4 scores for each strand. I then placed a label of low, medium, and high for each strand. Overall, there was not a large discrepancy between the presence of the Level 1 and Level 2 strands in the courses.

Level 1: Attitudes and Beliefs

Sociopolitical Consciousness: Medium

Attitudes: Low

Agents of change: High

Level 2: Action and Pedagogy

Constructivist: Medium

Students and Community: Medium

CRT principles: Medium

The lack of 2s and 3s demonstrates that if a course mentioned the CRT strand in the syllabus, then the strand was more likely to be represented in the readings and assignments. The presence of 1s instead of 2s and 3s demonstrates that when the conceptual component was missing, the structural component was missing as well. When a course syllabus did not include a strand in the objectives or goals of the course, it was very unlikely to show up in the readings and assignments.

Conceptual coherence focuses on the coherence between the theoretical underpinnings of the program and the actual teaching and learning (Tatto, 1996). It focuses on visions, concepts, and ideas (Grossman et al., 2008). The conceptual orientation should give direction to the practical activities of teacher preparation (Feiman-Nemser, 1989). Structural coherence

encompasses the structural components of the program and “might include organizing and aligning courses and student teaching placements around a particular conception of teaching and learning to construct an integrated experience” (Hammerness, 2006, p.1242). Examples of structural coherence include alignment between assignments, activities, experiences, and the design of learning opportunities including both coursework and field experiences (Buchmann & Floden, 1993).

When focusing on the conceptual coherence of a teacher-education program, one of the first areas to address coherence and alignment is in the vision and the operating theoretical frameworks of the program (Hammerness, 2006). It is critical that instructors and faculty state explicitly in the syllabus how the course will carry out CRT. Tatto (1996) argues that coherence occurs when there is a shared understanding among faculty of theories of learning and how they then arrange opportunities for teacher candidates to learn and achieve a common goal. Upon conducting research on a teacher-education program, Hammerness (2006) discovered that the program had more coherence when certain faculty meetings with the specific intention of revisiting the vision and addressing the gaps in the curriculum were conducted. Athanases and Oliveira (2011) concluded that for a program to be coherent in successfully preparing teachers of ELLs, the program must develop and continue to develop a shared vision and conceptual framework with an emphasis on ELLs. It is crucial that teacher-education programs set aside time to discuss the vision and make iterations to ensure that the vision is constantly working to uphold the mission of carrying out CRT.

The two courses with the lowest occurrence of the CRT strands embedded into the curriculum were Issues of Abuse (2.0 credits) and Technology (1.0 credits). There was no clear vision of incorporating CRT into these syllabi, and CRT was thus typically not explicitly present

in the readings and activities. It is also important to note that it is possible for these strands to have been present in other documents not analyzed in the curriculum mapping, as well as in classroom instruction. When courses do not include the core set of ideas and concepts that are present in the program vision, this impacts the overall coherence of the teacher-education program (Hammerness, 2006). Programs that are largely a collection of unrelated courses that lack coherence in their conceptual components have been found to be relatively ineffective change agents for impacting practice among teacher candidates (Zeichner & Gore, 1990).

Teacher-education programs must work to develop conceptual coherence throughout the courses by developing a vision that includes equity objectives and explicitly stating how CRT is embedded into the program's curriculum and instruction. A teacher-education program that is committed to CRT must include a vision that declares two key salient points: “[that] the central role of schools is to make society more equitable and just and that learning involves the construction of knowledge” (Villegas & Lucas, 2002, p.26). Zeichner and colleagues (1998) claim that a part of the institutional and programmatic principles of a teacher-education program must include a vision that reflects the ideals of diversity and multicultural education. They also emphasize that the program must explicitly state its commitment to multicultural education. To ensure that coherence is maintained, teacher-education programs must continue to revise and edit the vision (Hammerness, 2006). In the current case, the program vision (taken from the STEP handbook) states that one of its features is “continuous interweaving of coursework and fieldwork experiences, with particular focus on issues related to culturally responsive teaching, English Language Learners, and children with special educational needs throughout the program” (University of Washington, 2017b). This vision explicitly states that the program will address culturally responsive teaching in both the coursework and the fieldwork.

The vision of the program must also align with the curriculum – including but not limited to the coursework. McDonald (2005) emphasizes the importance of a program having a theoretical framework that then impacts the content of the courses and experiences. Programs should frequently analyze how their vision of multicultural education is incorporated throughout the curriculum (Hammerness, 2006). Villegas and Lucas (2002) stress the importance of placing diversity at the center of the curriculum. They argue that to successfully prepare teacher candidates as culturally responsive educators, the curriculum must be aligned with the vision of carrying out the following six strands: developing a sociocultural consciousness among teacher candidates, viewing diverse students as assets in the classroom, taking ownership and agency for bringing about positive social change, viewing learning through a constructivist lens, tapping into students' funds of knowledge, and designing a curriculum that incorporates as well as builds on students' funds of knowledge. The curriculum must be constantly examined to ensure that it is developing and modeling these six crucial elements of CRT (Villegas & Lucas, 2002).

Multicultural Education Courses as the Bearers of CRT

The courses that demonstrated the highest level of incorporation of the CRT standards were Multicultural Education and Tribal Sovereignty, which included all six of the strands of CRT in their syllabi, course readings, and assignments. There were multiple examples of evidence for each of the strands embedded throughout the courses. It is also important to qualify that these strands might have occurred in other documents not present in the curriculum mapping as well as in classroom instruction. The following are the indicators from each of the strands that were present in the MCE and Tribal Sovereignty course:

Strands	Indicators
Strand #1: Sociopolitical consciousness	<ul style="list-style-type: none"> • Learning about and identifying current power structures and systems of oppression • Students are asked to critically interrogate race/ethnicity, gender, socioeconomic status, and sexuality
Strand #2: Affirming attitude towards students from culturally diverse backgrounds	<ul style="list-style-type: none"> • Affirming beliefs about their students • Viewing and identifying students and their knowledge as assets • Learning about the various histories and cultures of students
Strand #3: Commitment and skills to act as agents of change	<ul style="list-style-type: none"> • Challenge the system • Take up action • Discuss ways to bring about change • Challenge the status quo • Use power as educators to bring about educational justice
Strand #4: Constructivist foundations of CRT	<ul style="list-style-type: none"> • Emphasis on the construction of knowledge • Emphasis on collaboration • Emphasis on the power of reflection • Students are not empty vessels be filled • Teacher educators must model student-centered learning, create cooperative learning environments, and engage teacher candidates in active learning • Learners take responsibility for their learning and are active participants in the production of knowledge
Strand #5: Learning about students and their communities	<ul style="list-style-type: none"> • Teacher candidates are exposed to students' communities • Immersion as well as exposure to various languages, cultures, histories, etc. • Teacher candidates are taught how to include families and communities into their classrooms • Teacher candidates are given opportunities to identify assets in communities and families
Strand #6: Culturally responsive teaching principles	<ul style="list-style-type: none"> • Involving all teacher candidates in the construction of knowledge, • Building on teacher candidates' personal and cultural strengths • Teacher candidates examine curriculum from multiple perspectives, • Teacher candidates experience an inclusive classroom environment • Teacher candidates have opportunities to reflect on their own beliefs and practices in relation to CRT

This finding reiterates the fact that when teacher-education programs attempt to incorporate CRT into their curriculum, they typically add a course or two to focus on CRT. This approach to CRT coherence is not effective (Villegas and Lucas, 2002). One of the biggest critiques of dominant practices is that many teacher-education programs do not change the structure of their programs to incorporate multicultural educational frameworks, but rather, they implement an add-on approach (Ladson-Billings, 1999).

Kim (2011) argues that for multicultural education to be successful in preparing teacher candidates, it must be embedded into programs at a holistic level. When programs simply add a multicultural education course, they send the message to other faculty and course instructors that they do not need to address topics of diversity, racism, classism, sexism, homophobia, and xenophobia. Adding a course or two in a program does not properly prepare teacher candidates to engage in culturally based pedagogies or to carry out multicultural education (Villegas & Lucas, 2002).

Melnick and Zeichner (1995) state that two approaches exist in teacher-education programs for preparing teacher candidates to carry out CRT. One approach is to integrate issues of diversity throughout coursework and field experiences and the other is simply the add-on approach discussed above. The teacher-education program that I studied was attempting to carry out the integrated approach; however, the data demonstrated the need to strengthen coherence between the vision of the program and the presence of the six CRT strands in four out of six of the courses. The program vision states that one of its features is “continuous interweaving of coursework and fieldwork experiences, with particular focus on issues related to culturally responsive teaching, English Language Learners, and children with special educational needs throughout the program” (University of Washington, 2017b). A key component of coherence is for teacher candidates to encounter consistent messages and theories throughout their coursework and fieldwork. These messages and theories should not be limited to a few of the courses but instead should be embedded throughout all the courses and the fieldwork (Hammerness, 2006).

Zeichner (1992) states that the add-on approach is very typical among teacher-education programs. While programs prefer the integrated approach, the add-on approach is clearly

dominant in U.S. teacher-education programs, of which very few carry out the integrated approach to diversity. Many of the programs that do integrate diversity throughout the curriculum are typically experimental programs on soft or external funds. These programs are rarely institutionalized or incorporated into the institution's major teacher-certification program (Zeichner, 1992).

The teacher-education program that I studied must work towards increasing coherence between the vision of the program and the four courses that are not exclusively designed towards cultural diversity. Zeichner and colleagues (1998) argue that a part of curriculum and instruction principles of a teacher-education program must embed multicultural perspectives throughout the curriculum, in both foundation and methods courses. The other four courses in this program can learn much from the Multicultural Education and Tribal Sovereignty courses about how to successfully embed CRT strands throughout the course.

Lack of Attention on Attitudes towards Students from Culturally Diverse Backgrounds

The strand that had the lowest incidence of overlap in coherence in the courses was the attitudes towards students from culturally diverse backgrounds. This strand is the lowest because the Topics and Tensions, Technology, and Issues of Abuse courses do not mention or discuss this strand in their syllabi, readings, or assignments. The lack of both conceptual and structural components led to the low incidence of overlap in coherence for this strand. It is also important to clarify that it is possible that the strands might have been present in other documents not present in the curriculum mapping as well as in the actual classroom instruction, and there are limitations to this finding, since the study did not include interviews and observations.

It is critical that teacher-education programs address the mindsets, attitudes, and beliefs that teacher candidates bring to their programs (Ladson-Billings, 2009), as these greatly impact

how teacher candidates will instruct and make decisions on what and how to teach (Gay, 2010a). Teachers often come to their teacher-education programs with deficit beliefs and assumptions about students of Color, and it is imperative that teacher-education programs address these dangerous beliefs and assumptions (Walker-Dalhouse & Derick, 2006). Many hold the belief that the cultures of minoritized groups are inferior to the dominant culture and view these cultures as problems or even as non-existent. This is a very dangerous mindset for teacher candidates to hold, because they place the blame of low academic achievement on students, parents, and communities (Villegas & Lucas, 2002). To challenge these deficit mindsets, teacher-education programs must provide authentic educational experiences for teacher candidates to explore and challenge their beliefs (Ladson-Billings, 2009; Gay, 2010a). Only the Multicultural Education course and the practicum and caucusing required teacher candidates to explore their own identities. To engage in CRT, teacher-education programs must help teacher candidates examine and understand their own cultural backgrounds (Gay, 2010a).

Gay (2010a) states that CRT is validating in that it “teaches to and through the strengths” of ethnically diverse students (Gay, 2010, p.31). Gay (2010) claims that CRT is validating and affirming when teacher candidates are taught how to build meaningful bridges between the knowledge, skills, and experiences students bring from home and what is taught in school. Teacher candidates should recognize the legitimacy of the cultural heritages of ethnically diverse students. They should also encourage students to learn about and praise their own cultural heritages and well as those of others.

Teacher-education program courses must focus on helping teacher candidates examine, develop, and sometimes revise the beliefs that they bring to their programs about students from nonmainstream groups. Since teacher candidates were once students, many base their beliefs on

their own experiences in school. These beliefs can be very dangerous and often include deficit mindsets towards students of Color (Kelly, 2018). Kelly (2018) found that many teacher candidates held inaccurate and negative views towards ELLs. It is critical for teacher-education programs to address these beliefs and encourage teacher candidates to engage in critical reflection on their own beliefs and how these will impact their teaching. To unlearn these negative views towards minoritized students, teacher candidates need the opportunity to explore their own cultural backgrounds, reflect on their current beliefs, and develop positive attitudes and mindsets towards students (Ladson-Billings, 2009; Gay, 2010a; Kelly 2018).

Villegas and Lucas (2002) discuss ways to move teacher candidates from a deficit to an affirming perspective. They argue that to address this deficit mindset, teacher-education programs must address dangerous beliefs about why certain students are academically behind – such as the cultural-deficit orientation that many teacher candidates bring to their programs. They argue, for example, that for teachers to hold affirming beliefs towards their students, they must be exposed to critiques of and the evidence that supports IQ and cultural-deficit theories that make up the cultural deficit orientation.

Many schools in the United States continue to marginalize students of Color and maintain inequities by viewing the languages, cultures, communities, and knowledge that students of Color carry as deficits that need to be replaced by the dominant language and knowledge (Moll, et al., 1992). Students of Color as well as students from lower socio-economic backgrounds are constantly referred to in schools and research as issues and problems that need to be fixed. This marginalization and the deficit mindset associated with it resulted in the formation and continuous growth of opportunity gaps (Milner, 2008).

Villegas and Lucas (2002) claim that teacher-education programs should expose teacher candidates to affirming theories such as the theory of structured inequalities. The theory of structured inequalities states that the “centrality of the dominant culture derives from its social, economic, and political power rather than any inherent superiority over other cultures and that schools actually perpetuate inequitable power relations in society by privileging the culture of the dominant group” (Villegas and Lucas, 2002, pp.52-53). Teacher candidates must be taught this explanation and accept it to move beyond a deficit view of students from culturally diverse backgrounds.

The Summer Practicum as a Key Component of CRT Coherence

The curriculum mapping and syllabus review indicated that there was a high level of coherence between the practicum and caucusing and the CRT strands. The only strand that the practicum and caucusing was lacking in was the constructivist foundations of CRT. The five other strands were mentioned and discussed throughout the vision stated in the syllabus, readings, and practical elements of the practicum and caucusing. The vision for the program proclaims that the clinical experience is a key component, asserting that one of the key features of the program is the “continuous interweaving of coursework and fieldwork experiences, with particular focus on issues related to culturally responsive teaching, English Language Learners, and children with special educational needs throughout the program” (University of Washington, 2017b).

The clinical field experience is an important part of the teacher-education program’s curriculum, and when it is embedded effectively into the teacher-education program, it directly impacts the quality of the teacher candidates who are prepared to go into the classroom and positively impact student learning (Darling-Hammond, 2006). Teacher-education clinical

experiences should provide teacher candidates with opportunities to practice the educational theories that they are learning in their university courses. To ensure that the clinical experience is high-quality and results in effective teacher preparation, certain criteria must be met by the program. Darling-Hammond (2006) argues that a high-quality clinical experience must include the following criteria: the clinical experience should be embedded throughout the program as a core-component of the teacher-education curriculum, an emphasis should be placed on the selection of placements, and there should be direct coordination between coursework and the clinical experience.

The practicum is a key component of the teacher-education program curriculum and is crucial to ensuring that teacher candidates practice the knowledge and skills they learn throughout their courses. The factors that led to the strong coherence found here were:

- The vision of the practicum was tied to CRT.
- The planning was done by both the university instructors and high-school teachers.
- Teacher candidates were provided with opportunities to implement the knowledge and skills they learned in the Language and Literacy course.
- There was a community component embedded into the practicum.

The Summer Practicum Vision

The summer practicum is in the second quarter of the program, in which teacher candidates are provided with the opportunity to work in schools. Ball and Forzani (2009) argue that practice should be placed at the center of teacher education. In their article, they emphasize the importance of providing opportunities for teacher candidates to practice enacting tasks skillfully. They argue that there is a direct link between student learning and teacher candidates practicing core tasks as a key component of their clinical experience (Ball, 2009).

The summer practicum directly states how it will embed CRT into its practice. It is

critical for instructors and faculty to state explicitly in the syllabus how the practicum will carry out CRT (Hammerness, 2006).

Grossman (2011) also emphasizes the importance of the clinical experience for teacher candidates by focusing on how through the clinical experience, the work of teachers is made visible to teacher candidates during the clinical experience. If the clinical experience is not embedded throughout the teacher-education process and lacks coherence with the vision and curriculum of the program, then many of the practices and rationale behind the practices that teachers engage in daily in the classroom will remain invisible to teacher candidates. The vision for the practicum included objectives that addressed all six of the CRT strands; which allowed teacher candidates to experience how CRT was a key component of the practicum.

Co-Planning and Coaching: Bridge between the University and Schools

A key component of the summer practicum that distinguishes it from the practicums in the other quarters of the program is how the high-school teachers are involved in co-planning the teacher-education practicum and language and literacy course curriculum as well as the curriculum that is taught to the high school students. The instructors for the Language and Literacy course are engaged in co-planning with two high-school teachers. Both the university instructors and the high-school instructors engaged in meaningful collaboration to design the summer curriculum and met several times before and during the summer quarter to plan and address changes in the curriculum.

While the Language and Literacy instructors directly co-planned with the high-school teachers, no direct planning took place between the other four summer course instructors and the high-school teachers. Zeichner (2002) claims that one of the biggest issues that teacher-education

programs face is the lack of coordination and collaboration between university instructors and K–12 mentor teachers. Disconnect between the theory that is being taught in the university courses and how teaching is being enacted in the classroom by the mentor teacher is detrimental to the teacher candidate’s practicum. There must be a connection between what is being taught in the universities and how it is being carried out in the actual classroom.

Implementation is key

The Language and Literacy course provides the opportunity for teacher candidates to practice the knowledge and skills in the field that they are learning in the course. Teacher candidates develop a literacy rich lesson plan at the university and then teach this same lesson to their high school students in their practicum. There is a direct link between what the teacher candidates learn in the course and the opportunity to apply it to the field. Grossman (2011) argues that by engaging in a clinical experience, teacher candidates are provided with more opportunities to act as teachers rather than solely to take on the role of a student. They also should be provided with specific targeted feedback and with opportunities to practice tasks and teaching under easier conditions (Grossman, 2011). Both the university instructors and the high-school teachers acted as coaches for the teacher candidates. Through this coaching, they observed the teacher candidates teaching and reflected with them on their practice.

While the Language and Literacy course provides the direct link between what the teacher candidates are learning in the program and their ability to apply it in the field, there is not much connection between the other five courses and the practicum. Teacher candidates were not provided with opportunities to practice the skills and knowledge that they learned in their five other courses. While there is a high level of coherence between the six CRT strands and the practicum, there is a lack of coherence between five of the courses and the practicum. One of the

most important factors in the clinical experience is its ability to create a direct connection between the coursework of the teacher-education program and the actual clinical experience. For the clinical experience to be effective, it must be tied directly to the teacher candidates' coursework (Darling-Hammond, 2006).

Community Participation

During their practicum, teacher candidates were encouraged to explore the communities that were present amongst their students and incorporate this knowledge into their planning of lessons and building relationships with students. This was revealed in teacher candidates' reflections on their practicum experience. The teacher candidates researched the local community surrounding the school and designed an activity for students to lead a tour through the community. While the teacher candidates engaged in this initial community involvement, the community was not asked to come in and be a part of the summer practicum planning or to be experts into planning the curriculum.⁷

To ensure coherence, the teacher-education programs should make use of the expertise of the communities to help train the teacher candidates (Zeichner, 2015). The community should be viewed as a source of knowledge and an asset to the teacher-education program and practicum. The different expertise and knowledge that exists in the community should be brought into the schools and the teacher-education programs and used as a tool to bring about alignment among the vision, curriculum, instruction, and the practicum (Zeichner, 2010).

Summary

In this chapter, I discussed the findings from the curriculum mapping and syllabus review

⁷ The Tribal Sovereignty course required teacher candidates to participate in a field trip to a tribal school on Bainbridge Island and to take a tour of the tribal lands; however, this experience is not a connected to the summer practicum course.

regarding how cross-curricular coherence exists and does not exist in relation to preparing teacher candidates to be culturally responsive teachers. The discussion revealed that conceptual components such as a clear CRT vision and objectives are crucial for cross-curricular coherence. Multicultural Education courses continue to take on much of the ownership of addressing CRT in their curriculum. Addressing attitudes and beliefs was the strand of CRT that was embedded the least throughout the curriculum. The practicum had strong levels of coherence with incorporating CRT throughout the practicum. Chapter 5 presents recommendations for implementing changes in the teacher-education program based on the discussion conducted in this chapter.

Chapter V - Implications and Recommendations

The purpose of this study was to determine where cross-curricular coherence exists and where there are gaps in the summer quarter curriculum of a four-quarter graduate teacher-education program preparing teacher candidates to become culturally responsive teachers. In doing so, I discovered that the program had many areas in which cross-curricular coherence existed among the courses and that there were a few areas with gaps. This chapter presents recommendations for enhancing the conceptual and structural cross-curricular coherence in the summer quarter of this program to prepare teacher candidates to become culturally responsive teachers.

Culture of Collaboration

This study found that when courses do not directly present a conceptual framework on preparing teacher candidates to be culturally responsive teachers in their vision statement in the syllabus, structural coherence was also lacking. Creating conceptual coherence is important for ensuring that structural coherence exists. It is crucial that teacher-education programs provide the space for course instructors and program personnel to come together and create a vision for CRT. The findings revealed that many of the courses incorporated the six CRT strands into their syllabi, readings, and assignments; however, they typically incorporated different indicators of the strands. There was also a lack in consistency in the messaging to teacher candidates regarding how various indicators are incorporated into the different courses and how they each built on each other and worked cohesively to prepare teacher candidates to engage in CRT.

For example, while courses such as Multicultural Education, Topics and Tensions, Tribal Sovereignty, and the practicum all included and addressed the sociopolitical consciousness

strand in their syllabi, readings, and assignments, they successfully did so by addressing different indicators of the strand. Both the MCE and the Topics and Tensions courses focused on teacher candidates understanding the current systems of oppression that exist in society and schools. The Tribal Sovereignty course focused specifically on how systems of oppression impact Native peoples. The practicum and caucusing focused specifically on the oppression that queer students and educators face in schools.

While these three courses addressed this strand and reinforced one another by addressing different indicators, there was no clear messaging to the teacher candidates in the course syllabi that conveyed how the sociopolitical consciousness strand and its indicators would be covered in each of their courses. This message must be made explicit in the course syllabi to ensure that teacher candidates understand how each of their courses will prepare them to be culturally relevant teachers. Teacher candidates must be made aware of how each course covers certain indicators of the strands and how the summer courses work together to emphasize the CRT strands and indicators throughout the semester. In order to do this, the teacher educators need to become familiar with how every course addresses CRT.

This finding reiterates the importance of the program having a clear vision regarding CRT that is then stated and carried out in all the courses, where each course syllabus clearly states how they are building this specific strand in the teacher candidates. This does not entail each course covering each strand and each indicator within the strand, but rather each course addressing some of the strands and explicitly linking them back to the CRT model. Each course must be explicit in how it contributes to the CRT model.

Villegas and Lucas (2002) argue that such a vision cannot be imposed from the outside

but must be grown inside the program. The permanent and adjunct faculty, program director, instructors for the summer program as well as the local high school teachers should come together to discuss the current vision and revise this vision to ensure that it encompasses CRT or agrees with the vision as it is currently stated. This recommendation is based off the assumption that the faculty, instructors, and directors will agree to include the CRT strands in the vision. They should be provided with the opportunity to decide what CRT framework they would like to incorporate into the program; the Villegas and Lucas (2002) framework for CRT is merely a suggestion, and the decision should be left up to the instructors and high school teachers. Once they agree on a model, they must incorporate elements of the model into all the courses and field experiences. They must also be explicit with the teacher candidates about how each course and practicum contributes to the overall model.

It is important to take into consideration the fact that there is a high level of turnover in the summer instructors from summer to summer. Many of the summer instructors are graduate students who either graduate or do not return to teach in the program the following summer. Even though there is a vast amount of turnover, the summer instructors have great control over designing their syllabi. From personal experience, I taught the Language and Literacy course two years in a row. Each year, we had a different instructional team, and each summer, we all came together and revised the syllabi to incorporate the expertise and knowledge that the new instructors brought to the program. The summer instructors have a lot of power and agency over how they teach their courses, and many of these decisions are made within their instructional team; however, they must incorporate elements of the CRT model that is agreed upon into their courses and the practicum. While summer instructors currently spend time planning within their instructional teams, they should be encouraged to plan across teams and across courses. The

program director should require summer instructors to meet to discuss the vision and how each course is explicitly incorporating the various strands into their courses. They should be required to explicitly state in their course syllabi how they are covering the strands as well as indicators and how each of the courses is preparing the teacher candidates to be culturally responsive educators.

In their study on how courses embedded curriculum about ELLs, Costa, McPhail, Smith and Brisk (2005) found that having a shared vision is critical and that if a shared vision to prepare teachers for working with ELLs was not present, then the presence of ELL's in the curriculum was left to chance. Costa and colleagues (2005) argue that there must be collaboration among the faculty and instructors to create a vision that incorporates ELLs. They found that when faculty and instructors came together to revise the vision and syllabi, this directly impacted teacher candidates. The latter were better prepared to teach ELLs because there was consistency among the messages they were receiving about how best to teach ELLs throughout their courses, instead of the message being contained in only one course. This finding can also be applied to preparing teacher candidates to be culturally responsive teachers.

The permanent and adjunct professors, program director, summer instructors, and high-school teachers must be involved in the process of revising the vision and must engage in dialogue and compromise to agree upon a vision that they can all carry out in their courses. Incentives should be provided to faculty to teach in the summer program. Hammerness (2006) found that teacher-education programs had more coherence when certain faculty meetings were conducted specifically with the intention of carrying out the revision of the vision and addressing how this revision would impact the curriculum. It is crucial that faculty be present at these meetings and participate in providing guidance to the novice teacher educators who typically

teach in the summer program.

By bringing the instructors together to revise the vision, the teacher-education program emphasizes the importance of collaboration, which is also an important component of CRT (Villegas & Lucas, 2002). Conceptual coherence among the program courses and the practicum can only be successful if the summer instructors who are hired already share the same vision of CRT or participate in professional development that exposes them to the model of CRT that has been adopted by the program. As instructors, they must be prepared to the point at which they feel comfortable carrying out the CRT model in their courses. Having a coherent vision across courses and field experiences is the first step to ensuring that CRT is embedded throughout the courses. This is a continual process and should continue on a yearly basis. It is crucial that each year summer instructors come together to ensure that they all still agree with the vision and to make revisions (Villegas & Lucas, 2002). This shared vision should be reflected in each of the summer course's syllabi. This practice should also be utilized throughout the STEP curriculum, not only in the summer quarter.

Once the vision is agreed upon, then the instructors, as well as the high-school teachers, must use the revised vision to examine and revise their current course syllabi (Villegas & Lucas, 2002). If they agree upon the Villegas and Lucas (2002) CRT framework, then they should spend time coordinating how each course will incorporate the six strands into its curriculum. This does not mean that each course must address all six strands, but instead, as a collective, they should work together towards covering each of the six strands. The director of STEP should mediate the discussions around the vision and how CRT will be embedded in the various courses. Teacher candidates and program faculty must also be aware of how the components of the CRT framework are embedded across their six courses and in their practicum. Instructors must be

transparent in explaining to teacher candidates how certain components are coherent throughout the summer program experience. The syllabus for each course should explicitly state how the course will contribute to the CRT model. Teacher candidates should not be left on their own to determine the coherence of the courses in relation to the vision of the program (Darling-Hammond, 2006).

It is critical for summer instructors to spend time sharing their current course syllabi with each other and the ways in which they are incorporating the CRT framework. Currently the Multicultural Education and Tribal Sovereignty courses have the most integration of the six CRT strands in their syllabi, readings, and assignments. The other summer instructors can learn a lot of best practices from the Multicultural Education and Tribal Sovereignty instructors on how to embed CRT into the curriculum. This sharing and discussion of syllabi across courses is also an important step to uncovering how certain courses cover similar topics and can promote collaboration to ensure that teacher candidates are receiving the same messages in different courses. As with the vision, revising the curriculum is an iterative, ongoing, and collaborative process and should take place at least once a year. It should be viewed as an opportunity for instructors to learn from and with one another and is a great opportunity for instructors to share ways in which they embed the agreed upon CRT framework into their courses.

Costa and colleagues (2005) recommend using a faculty facilitator whose job is to be an expert that helps guide and facilitate the review of the syllabi and curriculum. These faculty facilitators can be chosen directly from the college of education by the director of STEP. For example, in this school of education, there are leading scholars on culturally responsive teaching (Dr. Geneva Gay), culturally sustaining pedagogies (Dr. Django Paris), and teaching linguistic-minority students (Dr. Manka Varghese). These faculty could be hired by the teacher-education

program to help facilitate the revision of the curriculum to ensure that it is preparing teacher candidates to carry out culturally responsive teaching.

The director of STEP should be involved in inviting these key faculty to be active participants in the design process. This is a great way to bridge the gap between theory and practice and ensure that summer instructors are provided with the opportunity to experience faculty who are carrying out these practices in their own courses. For example, Dr. Varghese has her students complete a Language Learning and Learners Autobiography, in which students unpack their own experiences with language learning and ways in which sociopolitical contexts either hindered or helped their learning. This is a great assignment that could be embedded into the Language and Literacy course to ensure that teacher candidates reflect on their own linguistic identities and how these identities might impact how they teach literacy. There is unlimited potential to having faculty in the school of education help facilitate the revision of the summer course curriculum.

Villegas and Lucas (2002) also recommend that teacher-education programs offer professional development for instructors on how to carry out teaching the new revised curriculum that prepares teacher candidates to be culturally responsive teachers. It is typical that many instructors have had little to no training in CRT. Instructors also often have difficulty modeling CRT for teacher candidates. While they might be familiar with CRT, they do not engage in teaching through CRT, and there is a difference between teaching about CRT and teaching through CRT. For CRT to be successful, teacher candidates must be taught about and through CRT. The teacher-education program should tap into its own assets and use the experts that are available in their school of education to plan and conduct these professional development sessions. The director of STEP should design a mentorship and professional development plan

that utilizes the expertise of the experienced faculty and matches them with novice teacher educators. The responsibility to educate teacher candidates to carry out CRT lies with the faculty and instructors first rather than with the teacher candidates. The instructors must be properly prepared to carry out this immense responsibility (Costa, et al., 2005).

Some limitations of this recommendation are coordination, time, and money. Faculty have very busy schedules and may not be available in the summer to help with training and facilitating curriculum revisions. Faculty must also be monetarily compensated for their time teaching in the summer program or given course releases during the academic year to compensate for the time spent in the summer on curriculum revision. It also difficult to work around both faculty and summer instructor schedules to find a time and space in which everyone can meet. The use of technology, such as by conducting online instead of face-to-face meetings, can be a means of circumventing this constraint. Ideally, permanent faculty should be required to be a part of this process and to participate in these meetings. Another constraint is money. The teacher-education program must allocate funds from other sources to the ongoing revision process and professional development. This will take a lot of investment from both the teacher-education program director and the college.

Addressing Affirming Attitudes Towards Students from Culturally Diverse Backgrounds

The current vision of the program states that one of its key features is to prepare teacher candidates to be culturally responsive teachers (University of Washington, 2017b). One of the key strands of doing so is addressing and developing their affirming attitudes towards students from culturally diverse backgrounds (Villegas & Lucas, 2002). When the summer instructors come together to discuss revising their syllabi and curriculum, one recommendation is to focus

on ways in which to embed the goal of affirming attitudes towards students from culturally diverse backgrounds into the syllabi and curriculum. The instructors should think of ways that their courses can provide opportunities for teacher candidates to explore their own identities and understand how their experiences will impact how they teach their students. Teacher candidates must critically reflect on ways in which their positionality influences their students either in a positive or negative way (Ladson-Billings, 1994).

Villegas and Lucas (2002) recommend that teacher-education programs help teacher candidates develop affirming attitudes towards their students by teaching them about the history of and the major explanations given for the low achievement of students of Color. This history includes deficit theories such as IQ and cultural deficit theories. These theories reinforce the view that students of Color and students from low-income backgrounds enter schools with deficiencies that must be corrected. Teacher candidates must be aware of these dangerous beliefs, examine their own beliefs, and also be taught cultural difference theory and the theory of structured inequalities (Villegas & Lucas, 2002). Summer instructors should discuss ways in which their course curriculum can include and focus on these theories.

There are many ways in which instructors can take up this work in their courses. For example, the Issues of Abuse course discusses ways in which teacher candidates can be advocates for students who are facing abuse. While the course curriculum prepares teacher candidates to be change agents, it does not prepare teacher candidates to have affirming beliefs about their students. A recommendation for the course would be to include readings about communities that are successfully dealing with abuse and carrying out change in their own communities. Having teacher candidates read affirming examples of how communities are

advocating and bringing about change can serve to challenge their deficit mindsets (Villegas & Lucas, 2002).

To successfully carry out this recommendation, summer instructors must invest their time in meeting with their colleagues to plan and share ideas. They must also be willing to search for new readings that include affirming beliefs about students from culturally diverse backgrounds and design activities that help reinforce this knowledge. There must be commitment and buy-in from summer instructors to the importance of ensuring that this strand is embedded in their syllabi, readings, and assignments.

Summer Practicum and Caucusing as the key to CRT coherence

The summer practicum and caucusing is a key component to CRT coherence. While it is only three credits, it carries much of the responsibility for bridging the gap between theory and practice. It is critical that teacher candidates practice the knowledge and skills of CRT with real-life students. When the clinical field experience is embedded effectively into the teacher-education program, it directly impacts the quality of the teacher candidates and their preparation to go into the classroom and positively impact student learning (Darling-Hammond, 2006).

Currently, the Language and Literacy course does a good job of embedding the practicum into its curriculum and plays a critical role in cross-curricular coherence. The high school teachers plan alongside the Language and Literacy instructors to ensure that there is a connection between what is being taught in the university and what teacher candidates are experiencing in the high school classroom. While this course is directly connected to the practicum, it is imperative that the other five courses also be included. The other five courses should have key conceptual and well as structural components to prepare teacher candidates to practice CRT in their summer practicum. To ensure that this becomes a reality, the teacher-education program

director has been working with the instructors of the other courses to design a unit plan that will be implemented in all the summer courses. This is intended to better ensure that teacher candidates experience structural coherence in how they are taught, thereby making their own teaching more coherent. While the Language and Literacy course instructor plans with the high-school teachers, the other instructors in the other five courses do not. There must be more opportunities for all six course instructors to plan with the high-school teachers. This will ensure that there is coherence between what is happening in the university courses and in the field placement. For the clinical experience to be effective it must be tied directly to the teacher candidates' coursework (Darling-Hammond, 2006).

A key component of the summer practicum that can be adjusted to increase cross-curricular CRT coherence is the involvement of the local high-school community. This includes both the surrounding neighborhood in which the school is located and the communities from which the students come. These communities should be viewed as sources of knowledge and assets to the teacher-education program and practicum. The different expertise and knowledge that exist in these communities should be brought into the schools and the teacher-education program and used as a tool to bring about alignment between the vision, curriculum, instruction, and the practicum (Zeichner, 2010).

During the summer practicum, the summer instructors should reach out to a few community members and involve them in the summer practicum planning and teaching. For example, during the summer, there are quite a few East African students enrolled in the program. Summer instructors should reach out to local youth leaders in the East African communities and invite them be a part of the lesson-planning process. They can be a great asset in helping instructors authentically connect the content that is being taught in the curriculum to the cultures

that these students bring to the classroom.

When students enroll in the summer program, they should be asked to identify the communities of which they are a part. Villegas and Lucas (2002) recommend a list of questions that teacher candidates can ask to get a better sense of the communities from which their students come. Some of the questions include asking about the languages that are spoken in the communities, the socioeconomic makeup, the racial/ethnic composition, the businesses that are present, the significant events that happen annually, and which school staff members live in the various communities. This information can then be used by the instructors and teacher candidates to create partnerships between these various communities and the program.

Teacher candidates should also be encouraged to participate in community events during the summer (Lucas & Villegas, 2002). This is a great way for teacher candidates to learn about their students and the communities in which they live. The Multicultural Education course includes an assignment for teacher candidates to attend a cultural event, and a similar assignment should be embedded into the summer practicum to ensure that teacher candidates are truly getting to know the community in which the schools are situated as well as the communities in which their students live.

Recommendations for Further Research

This study relied heavily on curriculum mapping and syllabus reviews, and there are many limitations to this type of study. For example, the data collection was not consistent between the various courses. While I had access to student work and student reflections from the Language and Literacy course as well as the practicum and caucusing, I did not have access to student work and student reflections from the other summer quarter courses.

There are also limitations since the syllabus documents can vary in detail from course to course. In addition, a syllabus review does not capture the full range of topics that are spontaneously generated within a course (Hess & Kelly, 2007). There is typically a gap in what is demonstrated in syllabi and what happens in courses. It is critical that faculty be interviewed regarding the coherence between their course syllabi and the actual curricula implemented in the classroom. Classroom observations as well as interviewing students are important to document the enacted curriculum and the perceptions of teacher candidates as to how CRT is embedded into their courses.

For further research, I recommend conducting a qualitative study that includes classroom observations, interviews, and surveys with both students and instructors, as well as interviewing and surveying the high school students involved in the practicum. Athanases and Oliveira (2011) conducted a study on ELL coherence in teacher-education programs. When conducting research on coherence regarding ELL teacher education, Athanases and Oliveira (2011) concluded that to be successful in achieving coherence, the program must develop and continue to develop a shared vision and conceptual framework with an emphasis on ELLs. They came to this finding by analyzing data such as syllabi, lesson plans, student portfolios, questionnaires, and interviews with students and faculty, as well as transcribing meeting discussions involving the course instructors and tenured faculty. They collected and analyzed work samples from teacher candidates as well as exit surveys conducted by teacher candidates upon completion of the program.

It is also important to understand how the teacher candidates perceive the coherence of their courses and the six CRT strands. Teacher candidates should be interviewed to assess their level of perception of coherence in the program (Hammerness, 2006). Athanases and Oliveira

(2011) conducted surveys and focus groups with current teacher candidates to determine how they viewed the coherence of the program. This type of study can better ensure that teacher candidates perceive their summer courses and practicum to be coherent in preparing them to be culturally responsive teachers. Another study on the coherence of multicultural education in teacher education was conducted by Hammerness (2006). In this study, documents from key faculty meetings, transcripts of interviews conducted with faculty, and grant proposals were all analyzed to determine where the vision of multicultural education was addressed. The researcher attended and documented weekly staff meetings in which the program director, faculty, and program staff discussed the vision as well as the ongoing reforms to ensure coherence. The researcher also conducted interviews with faculty members to determine how they were carrying out the reforms in their courses.

Relying solely on document analysis limits the scope of the research findings. To ensure that the findings from this study are valid and reliable, it is critical to conduct classroom observations, interviews, and attend faculty meetings. This will ensure that these findings are not only present in documents, but are also enacted in the actual curriculum.

Reflection

While using the Villegas and Lucas (2002) CRT framework in my dissertation, I recognized that this framework has a few limitations. These limitations include the lack of concentration on ways in which teacher educators can prepare teacher candidates to address and dismantle White supremacy and the impacts of colonization on the curriculum. As I am currently working and teaching in the UAE, it is critical that when using the Villegas and Lucas (2002)

CRT in my current context that I adapt the framework to address the impact of White supremacy and colonization that currently exists in the UAE's educational systems.

While Villegas and Lucas (2002) identify sociopolitical consciousness as a key strand in CRT, they do not specifically address White Supremacy and the importance of decolonizing the curriculum. This strand does not specifically address how the current teacher-education curriculum provides White students with a clear advantage over students of Color. It is critical that teacher-education programs prepare teacher candidates to address White supremacy, identify where it shows up in the curriculum, and learn ways in which to challenge it.

In addition, the Villegas and Lucas (2002) CRT framework does not include a strand that addresses the importance of teacher candidates being aware of the impacts of colonization on the curriculum and the way in which students of Color are presented in the curriculum. Kincheloe and Steinberg (2004) argue that teacher-education programs must deal with the reality of colonization. They stress the importance and the transformative power of using indigenous knowledge to teach teacher candidates how to decolonize the curriculum. For example, they discuss how schools distort students' understanding of the Islamic world and suggest that teacher candidates must be taught the "histories and struggles of colonized groups and oppressed peoples" (p.2). This type of education is critical to preparing teacher candidates to carry out CRT as well as be empathetic educators.

When discussing ways in which to adopt the Villegas and Lucas (2002) CRT model to the UAE, I received inspiration from the scholarship on culturally sustaining pedagogies (CSP). CSP calls for a shift in how schools and educators view cultural diversity. Paris (2011) and Alim (2011) in referencing Delpit's (1988) "culture of power," argue that the knowledge of the communities and the languages and cultures that diverse students bring to the classroom must be

upheld to the same standards as Western, white, and Eurocentric knowledge. This will ensure that decolonization of the curriculum takes place. They critique CRT and CRP as only honoring this knowledge; however, they emphasize the importance of upholding this knowledge to a high standard. As the world becomes ever more interconnected, speaking multiple languages and engaging in cross cultural competence are skills that are highly valued and desirable in the 21st century. They use the terminology of “heritage practices” and “community practices” to encourage educators to tap into the knowledge, skills, and mindsets that culturally diverse students bring to the classroom (Paris, 2011; Alim, 2011). CSP requires that schools and educators support diverse students in sustaining the cultural and linguistic competences of their communities. Bucholtz and colleagues (2017) claim that “where terms such as *relevant* and *responsive* position culture solely as the target of pedagogical practice, CSP connects culture directly to sustenance, as both its target and its source” (p.55). Languages and cultures of youth of Color must be sustained as well as valued as “sources of sustenance for identity” (p.55). Through adopting this approach to the Villegas and Lucas (2002) CRT framework, it will ensure that White supremacy as well as colonization are addressed and dismantled in the context of the UAE.

References

- Affinity (2020). *Affinity Magazine: About Us*. Retrieved from <http://affinitymagazine.us/about-us/>
- Aileen Balahadia Consultation. (2016). *Voices of Seattle's East African communities: An overview of community issues and opportunities*. Seattle, WA: Office of Immigrant and Refugee Affairs.
- Alim, H. (2005). Critical language awareness in the United States: Revisiting issues and revising pedagogies in a resegregated society. *Educational Researcher*, 34(7), 24-31.
- Alim, H. (2011). Global ill-literacies: Hip Hop cultures, youth identities, and the politics of literacy. *Review of Research in Education*, 35(1), 120-146.
- Allen, A., Hancock, S.D., Lewis, W., Chance, & Starker-Glass, T. (2017). Mapping culturally relevant pedagogy into teacher-education programs: A critical framework. *Teachers College Record*, 119(1), 1-26.
- Athanases, S. Z., & De Oliveira, L. C. (2011). Towards program-wide coherence in preparing teachers to teach and advocate for English language learners. In *Teacher Preparation for Linguistically Diverse Classrooms: A Resource for Teacher Educators* (pp. 216-236). Taylor and Francis.
- Au, K. H. (2009). Isn't culturally responsive instruction just good teaching? *Social Education*, 73(4), 179-183.
- Baeher, L. (2012). Examining the place of English language learners within the teacher education curriculum. *Journal of Curriculum and Teaching*, 1(2), 8-20.
- Ball, L., & Forzani, F. (2009). The work of teaching and the challenge for teacher education. *Journal of Teacher Education*, 60(5), 497-511.

- Banks, J. A. (2004). Multicultural education: Historical development, dimensions and practice. In J. A. Banks & C. A. M. Banks (Eds.), *Handbook of research on multicultural education* (2nd ed., pp. 3–29). San Francisco, CA: Jossey-Bass.
- Banks, C.M., & Banks, J. (1995). Equity pedagogy: An essential component of multicultural education. *Theory into Practice, 34*(3), 152-158.
- Barron, B., Austin, K. & Digital Youth Network, honoree. (2014). *The Digital Youth Network: Cultivating digital media citizenship in urban communities* (John D. and Catherine T. MacArthur Foundation series on digital media and learning). Cambridge, Massachusetts; London, England: The MIT Press.
- Berney, A. (2018). In the basement: Afro-Asian teenage female alliances in post-war America. *Scholar and Feminist Online, 14*(3).
- Blackwell, S., & Smiley, A. D. (2010). Addressing equity in teacher education. *AILACTE Journal, 7*, 1-13.
- Boal, A. (1997). The theatre of the oppressed. *The Unesco Courier, 50*(11), 32-36.
- Broussard, C. Anne. (2000). Preparing teachers to work with families: A national survey of teacher-education programs. *Equity & Excellence in Education, 33*(2), 41-49.
- Brown, A., Harris, M., Jacobson, A., & Trotti, J. (2014). Parent teacher education connection: Preparing preservice teachers for family engagement. *The Teacher Educator, 49*(2), 133-151.
- Buchmann, M, & Floden, R. (1990). Program coherence in teacher education: A view from the United States. Retrieved from <https://www.educ.msu.edu/NCRTL/PDFs/NCRTL/IssuePapers/ip906.pdf>
- Bucholz, M., Casillas, D. I., & Lee, J. S. (2017). Language and culture as sustenance. In

- D. Paris & H. S. Alim (Eds.), *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world* (pp. 43–60). New York, NY: Teachers College Press.
- Canniff, J. (2008). A cultural memoir of schooling: Connecting history and critical reflection to the development of culturally responsive educators. *Teaching Education, 19*(4), 325-335.
- Cochran-Smith, M. (1991). Learning to Teach Against the Grain. *Harvard Educational Review, 61*(3), 279.
- Cochran-Smith, M. (2001). Learning to Teach Against the (New) Grain. *Journal of Teacher Education, 52*(1), 3-4.
- Cochran-Smith, M. (2004). *Walking the road: Race, diversity, and social justice in teacher education*. NY: Teachers College Press.
- Cochran-Smith, M., & Villegas, A. M. (2016). Research on teacher preparation: Charting the landscape of a sprawling field. In D. Gitomer & C. Bell (Eds.), *Handbook of research on teaching* (5th ed., pp. 439-538). Washington, DC: American Educational Research Association.
- Costa, J., McPhail, G., Smith, J., & Brisk, M. (2005). Faculty first: The challenge of infusing the teacher-education curriculum with scholarship on English language learners. *Journal of Teacher Education, 56*(2), 104-118.
- Cruz, C. (2012). Making curriculum from scratch: Testimonio in an urban classroom. *Equity & Excellence in Education, 45*(3), 460-471.
- Cunningham, V. (2017). The case for Black English. *The New Yorker*. Retrieved from <https://www.newyorker.com/magazine/2017/05/15/the-case-for-black-english>.
- Dag, F., Şumuer, E., & Durdu, L. (2019). Pre-service teachers' perceptions and experiences:

- Courses based on the active learning model and environment. *Journal of Learning Spaces*, 8(2). Retrieved from <http://libjournal.uncg.edu/jls/article/view/1778>
- Darling-Hammond, L. (2006). Constructing 21st century teacher education. *Journal of Teacher Education*, 57, 300-314.
- Darling-Hammond, L. (2010) Constructing 21st century teacher education. In V. Hill-Jackson & C. W. Lewis (Eds.), *Transforming teacher education: What went wrong with teacher training and how we can fix it* (pp. 223–248). Sterling, VA: Stylus.
- Darling-Hammond, L., French, J., & Garcia-Lopez, S. P. (Eds.) (2002). *Learning to teach for social justice*. New York, NY: Teachers College Press.
- Delpit, L. (1988). The silenced dialogue: Power and pedagogy in educating other people's children. *Harvard Educational Review*, 58(3), 280-299.
- Ensign, J. (2009). Multiculturalism in four teacher-education programs: For replication or transformation. *Multicultural Perspectives*, 11(3), 169-173.
- Feinam-Nemser, S. (1990). Teacher preparation: Structural and conceptual analysis. In W. R. Houston, M. Haberman, & J. Sikula (Eds.), *Handbook of research on teacher education* (pp. 212–233). New York, NY: Macmillan.
- Ferguson, L. (2015). Evaluating American Indian materials and resources for the classroom. Retrieved from <http://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Indian%20Education%20101/Evaluating%20AI%20Materials%20and%20Resources%20for%20the%20Classroom.pdf>

- Frankenberg, E., Ee, J., Ayscue, J.B., & Orfield, G. (2019). Harming our common future: America's segregated schools 65 years after Brown. Retrieved from <https://civilrightsproject.ucla.edu/research/K-12-education/integration-and-diversity/harming-our-common-future-americas-segregated-schools-65-years-after-brown/Brown-65-050919v4-final.pdf>
- Freire, P. (2002). *Pedagogy of the oppressed* (30th anniv. ed.). New York, NY: Continuum.
- Freire, P. (2005). *Teachers as cultural workers: Letters to those who dare teach*. Boulder, CO: Westview Press.
- Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education*, 53(2), 106-116.
- Gay, G. (2010a). Acting on beliefs in teacher education for cultural diversity. *Journal of Teacher Education*, 61(1-2), 143-152.
- Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice* (2nd ed.) New York, NY: Teachers College.
- Gay, G., & Kirkland, K. (2003). Developing cultural critical consciousness and self-reflection in preservice teacher education. *Theory Into Practice*, 42(3), 181-187.
- Goh, P. S., & Yusuf, Q. (2017). Validation of the Malaysian version of the teacher education program coherence questionnaire. *Australian Journal of Teacher Education*, 42(12), 42-59.
- Grossman, P. (2011). Framework for teaching practice: A brief history of an idea. *Teachers College Record*, 113(12), 2836-2843.
- Grossman, P., Hammerness, K., McDonald, M., & Ronfeldt, M. (2008). Constructing

- coherence: Structural predictors of perceptions of coherence in NYC teacher-education programs. *Journal of Teacher Education*, 59(4), 273-287.
- Grossman, Z. (2012). *Some guidelines for working with Native communities*. Retrieved from <https://sites.evergreen.edu/zoltan/wp-content/uploads/sites/358/2018/01/NativeCulturalRespectGuidelines.pdf>
- Haddix, M. (2008). Beyond Sociolinguistics: Towards a Critical Approach to Cultural and Linguistic Diversity in Teacher Education. *Language and Education*, 22(5), 254-270.
- Haddix, M. (2010). No longer on the margins: Researching the hybrid literate identities of Black and Latina preservice teachers. *Research in the Teaching of English*, 45(2), 97–123.
- Halagao, P. (2003). Unifying mind and soul through cultural knowledge and self-education. In Gay, G. (2003). *Becoming multicultural educators: Personal journey towards professional agency* (pp.194-220). San Francisco, CA: Jossey-Bass.
- Hammerness, K. (2006). From coherence in theory to coherence in practice. *Teachers College Record*, 108(7), 1241-1265.
- Harden, R. (2001). AMEE guide no. 21: Curriculum mapping: A tool for transparent and authentic teaching and learning. *Medical Teacher*, 23(2), 123-137.
- Hess, F., & Kelly, A. (2007). Learning to lead: What gets taught in principal-preparation programs. *Teachers College Record*, 109(1), 244-274.
- Honig, M., & Hatch, T. (2004). Crafting coherence: How schools strategically manage multiple, external demands. *Educational Researcher*, 33(8), 16-30.
- Howard, G. (2006). *We can't teach what we don't know: White teachers, multiracial Schools*. New York, NY: Teachers College Press.
- Howard, T. C. (2003). Culturally relevant pedagogy: Ingredients for critical teacher reflection. *Theory into Practice*, 42(3), 195-202.

- Howard, T. C., & Rodriguez-Minkoff, A. (2017). Culturally relevant pedagogy 20 years later: Progress or pontificating? What have we learned, and where do we go? *Teachers College Record*, 119(1), 1-27.
- Jennings, K. (2015). *One teacher in ten in the new millennium: LGBT educators speak out about what's gotten better and what hasn't*. Boston, MA: Beacon Press.
- Johnston-Goodstar, K., & Velure Roholt, R. (2017). Our kids aren't dropping out; they're being pushed out: Native American students and racial microaggressions in schools. *Journal of Ethnic & Cultural Diversity in Social Work*, 26(1-2), 30-47.
- Kelly, D. M., & Brandes, G. M. (2010). Social justice needs to be everywhere: Imagining the future of anti-oppression education in teacher preparation. *Alberta Journal of Educational Research*, 56(4), 388-402.
- Kelly, L. (2018). Preservice teachers' developing conceptions of teaching English learners. *TESOL Quarterly*, 52(1), 110-136.
- Khalifa, M., Gooden, M., & Davis, J. (2016). Culturally responsive school leadership. *Review of Educational Research*, 86(4), 1272-1311.
- Kim, E. (2011). Conceptions, critiques, and challenges in multicultural education: Informing teacher education reform in the U.S. *KEDI Journal of Educational Policy*, 8(2).
- Kincheloe, J., & Steinberg, S. (2004). *The Miseducation of the West: How schools and the media distort our understanding of the Islamic world*. Santa Barbara, CA: ABC-CLIO.
- Kohli, R. (2009). Critical race reflections: Valuing the experiences of teachers of color in teacher education. *Race Ethnicity and Education*, 12(2), 235-251.

- Kohli, R. (2019). Lessons for Teacher Education: The Role of Critical Professional Development in Teacher of Color Retention. *Journal of Teacher Education, 70*(1), 39-50.
- Ladson-Billings, G. (1994). *The dreamkeepers: Successful teachers of African American Children*. San Francisco, CA: 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.
- Ladson-Billings, G. (1999). Preparing teachers for diverse student populations: A critical race theory perspective. *Review of Research in Education, 24*, 211-247.
- Ladson-Billings, G. (2006a). From the achievement gap to the education debt: Understanding achievement in U.S. schools. *Educational Researcher, 35*(7), 3-12.
- Ladson-Billings, G. (2006). It's Not the Culture of Poverty, It's the Poverty of Culture: The Problem with Teacher Education. *Anthropology & Education Quarterly, 37*(2), 104-109.
- Ladson-Billings, G. (2009). *The dreamkeepers successful teachers of African American children*. San Francisco, CA: Jossey-Bass.
- LeCompte, M. D., Schensul, S. L., & Schensul, J. J. (2010). *Ethnographer's toolkit: Analyzing and interpreting ethnographic data*. Lanham, MD: Altamira.
- Lee, A. (2017). Deepening sociopolitical consciousness in culturally relevant pedagogy. *Talking Points, 29*(1), 20-26.
- Matveev, A. G., Zapatero, E. M., Cuevas, N. F., & Veltri, N. (2010). Curriculum mapping: A conceptual framework and practical illustration. *16th Americas Conference on Information Systems 2010, AMCIS 2010, 5*, 3211-3221.
- McCarty, T., & Lee, T. (2014). Critical culturally sustaining/revitalizing pedagogy and indigenous education sovereignty. *Harvard Educational Review, 84*(1), 101-124,135-136.

- McDonald, M.A. (2005). The integration of social justice in teacher education: Dimensions of prospective teachers' opportunities to learn. *Journal of Teacher Education, 56*(5), 418-435.
- Melnick, S., Zeichner, K. M., & Educational Resources Information Center. (1995). Teacher education for cultural diversity: Enhancing the capacity of teacher education institutions to address diversity issues (Research report (National Center for Research on Teacher Learning (U.S.)); 95-4). East Lansing, Mich.: [Washington, DC]: National Center for Research on Teacher Learning, Michigan State University; U.S. Dept. of Education, Office of Educational Research and Improvement, Educational Resources Information Center.
- Metz, M. (2014). We do language: English language variation in the secondary English classroom, by Anne H. Charity Hudley and Christine Mallinson. *Pedagogies: An International Journal, 9*(3), 275-277.
- Miles, M. B., & Huberman, M. A. (1994). *Qualitative data analysis* (2nd ed.). Thousand Oaks, CA: Sage.
- Milner IV, H. R. (2008). Critical race theory and interest convergence as analytic tools in teacher education policies and practices. *Journal of Teacher Education, 59*(4), 332-346.
- Milner IV, H. R. (2015). *Rac(e)ing to class: Confronting poverty and race in schools and classrooms*. Cambridge, MA: Harvard Education Press.
- Moll, L. C., Amanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory Into Practice, 31*, 132–141.
- NCAI (2015). *Tribal Nations and the United States: An Introduction*. Retrieved from

<http://www.ncai.org/about-tribes>

Neiman, A. (1984). Educational Schooling - Michael W. Apple: Education and Power. (Boston:

Routledge and Kegan Paul, 1982. Pp. 177. *The Review of Politics*, 46(2), 313-315.

Nieto, S. (2000). *Affirming diversity: The sociopolitical context of multicultural*

education (3rd ed.). New York, NY: Longman.

Paris, D. (2011). *Language across difference: Ethnicity, communication, and youth identities in*

changing urban schools. Cambridge, MA: Cambridge University Press.

Paris, D. (2012). Culturally sustaining pedagogy. *Educational Researcher*, 41(3), 93-97.

Paris, D., & Alim, H. Samy. (2017). *Culturally sustaining pedagogies: Teaching and learning*

for justice in a changing world (Language and literacy series). New York, NY: Teachers

College Press.

Peterson, B., & Salas, K. (2004). *Rethinking Schools: Working effectively with English language*

learners. Retrieved from

<http://rethinkingschools.aidcvt.com/publication/newteacher/NTBilingual.shtml>

Prince, M. (2004). Does Active Learning Work? A Review of the Research. *Journal of*

Engineering Education, 93(3), 223-231.

Pugach, M. C., Blanton, L. P., & Correa, V. I. (2011). A historical perspective on

the role of collaboration in teacher education reform: Making good on the promise of

teaching all students. *Teacher Education and Special Education*, 34(3), 183-200.

Richmond, G. (2017). The power of community partnership in the preparation of

teachers. *Journal of Teacher Education*, 68(1), 6-8.

Secondary (middle/high School) teacher-education program. (n.d.) Retrieved from

<https://education.uw.edu/programs/teacher/secondary-tep>

- Sleeter, C. (2001). Preparing teachers for culturally diverse Schools: Research and the overwhelming presence of whiteness. *Journal of Teacher Education*, 52(2), 94-106.
- Smith, L. (2012). *Decolonizing methodologies: Research and indigenous peoples* (2nd ed.). London, UK: Zed Books.
- Stoer, S., & Cortesa, L. (2001). Action-research and the Production of Knowledge in a Teacher Education based on Inter/Multicultural Education. *Intercultural Education*, 12(1), 65-78.
- Strauss, A. L. (1987). *Qualitative analysis for social scientists*. New York, NY: Cambridge University Press.
- Tatto, M. (1996). Examining values and beliefs about teaching diverse students: Understanding the challenges for teacher education. *Educational Evaluation and Policy Analysis*, 18(2), 155-180.
- Theoharis, G. (2010). Disrupting injustice: Principals narrate the strategies they use to improve their schools and advance social justice. *Teachers College Record*, 112(1), 331-373.
- Thiessen, D. (2000). Developing Knowledge for Preparing Teachers: Redefining the Role of Schools of Education. *Educational Policy*, 14(1), 129-144.
- University of Washington. (2017). *EDTEP 571: Topics and tensions in school and society*. Seattle, WA: Benjamin, W., Conrad, J., & Gourd, T.
- University of Washington. (2017b). *Secondary teacher-education program (STEP) program overview 2017-2018 cohort*. Seattle, WA: Beitlers, A.
- University of Washington. (2018a). *EDC&I 485A Workshop in instructional improvement:*

- Educational communication and technology*. Seattle, WA: Gawronski, J.
- University of Washington. (2018b). *EDTEP 551 Multicultural teaching*. Seattle, WA: Alemayehu, D., Conrad, J., & Wu, L.
- University of Washington. (2018c). *EDTEP 555: Understanding indigenous perspectives implications for teaching and learning*. Seattle, WA: Hardison-Stevens, D.
- University of Washington. (2018d). *EDTEP 575: Working with English language learners and literacy across the curriculum*. Seattle, WA: Boutrid, A., Fowler, K., Kirking, A., & Noel, S.
- University of Washington. (2018e). *EDTEPa STEP second quarter field experience*. Seattle, WA: Beitlers, A.
- University of Washington. (2018f). *Issues of abuse EDC&I 494*. Seattle, WA: Patish, Y.
- U.S. Department of Education. (2016). *The state of racial diversity in the educator workforce*. Washington, DC: Office of Planning, Evaluation and Policy Development, Policy and Program Studies Service.
- Vilson, J. (2014). *This is not a test: A new narrative on race, class, and education*. Chicago, IL: Haymarket Books.
- Walker-Dalhouse, D., & A. Derick. (2006). Investigating white preservice teachers' beliefs about teaching in culturally diverse classrooms. *The Negro Educational Review*, 57, 69-84.
- Walqui, A., & Van Lier, L. (2010). *Scaffolding the academic success of adolescent English language learners: A pedagogy of promise*. San Francisco, CA: WestEd.
- Wang, C. (2015). Mapping or tracing? Rethinking curriculum mapping in higher

education. *Studies in Higher Education*, 40(9), 1550-1559.

Washington State Summary: Garfield High School. (2019). Retrieved from

https://tableau.osp.k12.wa.us/t/Public/views/OnePager/OnePager?iframeSizedToWindow=true&:embed=y&:showAppBanner=false&:display_count=no&:showVizHome=no&:toolbar=no&:format=pdf&organizationid=101080

Zeichner, K. (2002). Beyond traditional structures of student teaching. *Teacher Education Quarterly*, 29(2), 59-64.

Zeichner, K. (2010). Rethinking the connections between campus courses and field experiences in college- and university-based teacher education. *Journal of Teacher Education*, 61(1-2), 89-99.

Zeichner, K., & Bier, M. (2015). Opportunities and pitfalls in the turn towards clinical experience in U.S. teacher education. In *Rethinking field experiences in preservice teacher preparation: meeting new challenges for accountability* (pp. 20-46). New York, NY: Taylor and Francis.

Zeichner, K. M., Grant, C., Gay, G., Gillette, M., Valli, L., & Villegas, A. (1998). A research informed vision of good practice in multicultural teacher education: Design principles. *Theory into Practice*, 37(2), 163-71.

Zimpher, N., & Ashburn, E. (1992). Countering parochialism in teacher candidates. In M. E. Dilworth (ed.), *Diversity in teacher education: New expectations*, (pp.40-62). San Francisco, CA: Jossey-Bass.