

A large crowd of people, seen from above, forms the shape of a world map. The people are of various colors, representing diversity. They are standing on a white background. Some people are also scattered around the map, walking or standing.

# COMPREHENSIVE MULTICULTURAL EDUCATION IN THE 21ST CENTURY

## Increasing Access in the Age of Retrenchment

Brandi N. Hinnant-Crawford, C. Spencer Platt,  
Christopher B. Newman, and Adriel Hilton

A VOLUME IN  
CONTEMPORARY PERSPECTIVES ON ACCESS, EQUITY, AND ACHIEVEMENT

# **Comprehensive Multicultural Education in the 21st Century**

**Increasing Access in  
the Age of Retrenchment**

A Volume in  
Contemporary Perspectives on Access, Equity, and Achievement

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# **Comprehensive Multicultural Education in the 21st Century**

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the Age of Retrenchment**

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**edited by**

**Brandi N. Hinnant-Crawford**  
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*DEDICATION*

This volume is dedicated to contributor C. Vandyke Goings, whose work and life illustrated the necessity for caring relationships in high quality education. May we all care as he did and cultivate other educators who do likewise.

C. Vandyke Goings  
June 15, 1967– March 20, 2018



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## INTRODUCTION

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# **NATIONALISM, TERRORISM, AND THE RETRENCHMENT OF MULTICULTURALISM**

## **The Challenge of Multicultural Education in the 21st Century**

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This current generation of scholars has been fortunate to operate during the “age of Obama.” The age of Obama is reflected often upon as an era when women, people of color, the LBGTQ community and other under-

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represented populations have been able to make remarkable gains in social, political, and economic arenas. Many believed this nation would continue to build upon the legacy of past president of the United States of America Barack Obama with regards to the progress of people of color and women.

However, the age of Obama was simultaneously a time that came with significant challenges including: the shooting and/or killing of unarmed (mostly Black) citizens; the threat of deportation for DREAMERS, undocumented students and their family members; and the twin problems of the skyrocketing cost of a college education and the student loan crisis, to name a few. There is yet another challenge that has come with the Obama presidency: backlash against multiculturalism, social justice, and diversity. This came at a time when some were openly wondering if America had entered a new, postracial age, where race and ethnicity no longer limited people's life chances, after all, the President of the United States was Black. They did need to not wonder for long. We are currently less than a year removed from Obama's departure of the White House and notions of a postracial America now seem quaint and naïve.

On one fateful November night in 2016, with the election of Donald Trump, the realities that many of the advocates of multiculturalism, diversity, and social justice had grown accustomed to all shifted. Trump's surprising rise to the presidency emboldened many who oppose social justice and multiculturalism. Many students, teachers, staff, administrators, and professors who felt affirmed, validated, and valued now feel vulnerable and threatened.

It is important to consider what is occurring in the United States in an international context. The challenges multiculturalism and multicultural education face in the 21st century are not unique to the United States. Throughout the Western world there has been a retreat from multicultural values, evidenced by the rise of rightist populist movements throughout Europe. It is important to note that populist movements are not bound by ideology, and exist across the political spectrum. Judis (2016) describes an important distinction between leftist and rightist populist movements which multiculturalist cannot ignore:

Leftwing populists champion the people against an elite or an establishment.... Rightwing populists champion the people against an elite that they accuse of coddling a third group, which can consist, for instance, of immigrants, Islamists, or African American militants. Leftwing populism is dyadic. Rightwing populism and triadic. (p. 15)

While rightist populist movements are receiving more press in recent election cycles, as a result of candidates running for high-profile positions, it is important to realize that these ideas are not as fresh as the awareness

of these movements. Because of many European multiparty systems, they have been present in parliamentary branches for decades but in smaller numbers. What is of importance now is that their popularity is growing. Norris (2017) argued that the average share of the vote for rightwing populist parties has “more than doubled since the 1960s ... [and] their share of seats [in parliamentary branches] has tripled, from 3.8 percent to 12.8 percent” (para. 12). The advance of rightist populist movements is reactive and correlated with economic uncertainty and increased immigration (CNN Staff, 2017).

During the financial post-World War II boom, Europe welcomed immigrants from previously colonized countries, particularly in the Middle East and North Africa. As the economy changed, juxtaposed with a shift in mindset from socialist democratic values to neoliberalism, immigrants were viewed as competition for jobs and moochers of social welfare programs (Judis, 2016). Judis (2016) argues, “the most immediate factor in the [rightwing populist] parties’ rise was the way they tied themselves to the growing popular disapproval of non-European immigrants and asylum seekers” (p. 99). This strategy of pitting the dominant majority against the marginalized will be one of the greatest challenges of multicultural educators in this New World Order.

These rightwing populist parties in the U.S. and abroad are antimulticulturalism and vocal about being so. Geert Wilders’s, of the Freedom Party in the Netherlands, campaign website begins with the assertion, “The Netherlands Ours Again!” and an 11 point agenda, of which the first priority is to de-Islamize the Netherlands (Wilders, 2016). In Denmark, the Party Program of the Danish People’s Party states preserving Danish culture and heritage as a priority. The platform goes on to explicitly state, “Denmark is not an immigrant-country and never has been. Thus we will not accept transformation to a multiethnic society” (Dahl, 2002, para. 7). In France, presidential candidate for the National Front party, Marie Le Pen, stated “Multiculturalism is the soft weapon of Islamic fundamentalists, which is allowed by useful idiots under the guise of tolerance” (Moore, 2019, para. 3). Here, in the United States, Trump has advocated mass deportations of illegal immigrants and building a wall along the nation’s border with Mexico to keep “criminals” and “rapists” out of this country. In the rhetoric of such movements, the advocates of multiculturalism are the elites that are coddling “outsiders” that threaten the status quo.

The rightwing populism plays on the fears of “the people” especially in this age of growing terrorism. McGhee (2008) explains in the British context, and we would argue European and U.S. contexts as well, “hostility to multiculturalism and the associated new integration discourses could not be examined without considering the impact of terrorism or more accurately the impact of the response to ‘the terror threat’ ” (p. 145). McGhee’s text,

*End of Multiculturalism? Terrorism, Integration, and Human Rights*, discusses the British state's backlash to terrorism in the wake of 9/11 (September 11, 2001, U.S. World Trade center attacks) and 7/7 (July 7, 2005, London Metro attacks). While focusing only on the United Kingdom, he illustrates the various voices in the debate against multiculturalism rising from the left and the right. McGhee goes on to say, this terrorist age has "ushered in a new ethics of inhospitality and an even stronger sense of the precariousness and conditional nature of citizenship for certain communities" (p. 146). In this case, it is Islamic communities that bear the brunt of this burden. After surveying citizens in 10 European countries, Pew Research (Wike, Stokes, & Simmons, 2016) found between 40 and 76% of respondents thought the presence of refugees increase the likelihood of domestic terrorism, with the median for all 10 countries being 59%. Embracing multiculturalism in the face of terror is another key challenge for multicultural educators in the 21st century.

While some readers may take comfort in the fact that rightwing populist candidates like Geert Wilders and Marie La Pen did not win the top positions in their countries, their poisonous rhetoric and increased visibility has changed the political discourse in these countries. As Paauwe (2017) reports, in order to appeal to their voting base, the presence of Wilder required, "mainstream conservatives [...] to mimic his populism ... [and they] jumped on the train of conservative identify politics" (para. 2). Furthermore, extremist in their constituencies are propagating terror for marginalized groups and their supporters in many countries. The European Union's Agency for Fundamental Rights (2016) reports, "vigilante groups with ties to right-wing extremist groups violently attacked and harassed asylum seekers and migrants in Bulgaria, Finland, Greece, Hungary and Sweden" (p. 79). Additionally, in 2016 Member of Parliament Jo Cox was murdered as her assailant "uttered the words 'Britain first'" (Cobain, 2016, para. 2). Multiculturalists are challenged to remember discourse has consequences.

## **Where Do We Go From Here?**

Globalism has forced once homogenous societies to interact as peers with diverse people, cultures, perspectives and ways of life or risk being left behind in the global marketplace. Despite the efforts of the giants in our field, and nearly 50 years of work advancing the purpose and process of multicultural education we are in a moment on retrenchment. However, as we look to the future of multicultural education, we know the challenges of multiculturalism are not unique to Europe or the United States. In the age of terror and rightwing populist movements, all of us are required to

be vigilant on one hand, while being compassionate and empathetic on the other hand. It is our responsibility to teach the undeniable value of each life—regardless of race, creed, sexuality, religion, or country of origin despite its decreasing popularity. Norris (2017) asserts:

Triggered by globalism's economic and migratory earthquakes, and by a backlash against progressive culture shifts, populism has infected the center-right decimated the social democratic center-left and it is likely to continue to gain ground, even if experiencing occasional electoral setbacks and defeats, until the underlying conditions change. (para. 12)

Multicultural educators cannot predict the next economic downturn or civil war and natural disaster that will result in a wave of individuals seeking asylum. That is not the job or task of multicultural education. However, we can and must continue to expose pupils of all ages to content and pedagogy that requires them to think critically, examine structures of power, probe incidences of privilege, consider (and appreciate) difference, and excel academically.

The collected works in this text examine the many contributions multicultural education and approaches can have on the advancement of society, primarily through schooling. In the first chapter, Haley, Bertrand, and Mitchell outline the demographic shift facing public schooling in the United States and provide guidance for teacher education programs preparing preservice teachers to educate culturally, linguistically, and economically diverse students.

After considering the multiple ways teacher educators can prepare teachers to work with diverse populations, the following five chapters look at discipline specific multicultural pedagogical practices, designed to increase student access to literacy (Dwight & Cryer), civic learning (Hinnant-Crawford & Baptist), history (King), and mathematics (Goings). Furthermore, Bryan and Wright present *African American Male Pedagogy* for the readers' consideration.

Yet, this text does not only explore pedagogy and curricular matters, but it examines systems that contribute to and detract from opportunities to learn for students from marginalized groups. Rush and Robinson present ways to disrupt disproportionality in special education referrals; while, Sutton-Palmer, Coaxum, and Ingram illustrate strategies to enhance the transition process from special education to postsecondary education. Readers' perspectives about special education and inclusion are problematized, as Kalyanpur explores the difference between special education in the Global North and Global South.

In addition to pedagogical practice and system processes—several chapters also explore the role of the environment in creating opportunities to learn. Patterson and Moore explore the need for holistic learning

spaces that understand the intersectionality of race and gender, and the particular needs of nonmonoracial students. Similarly, Hinnant-Crawford, Platt, and Wingard argue the need for multiculturalism to invade classroom management and disciplinary practices to ensure equitable access to opportunities to learn.

Last but not least, Windchief, LaVeau, Del Duca, and Aderholdt remind scholars who wish to engage in research concerning marginalized communities about the significance of researcher positionality and conducting research in solidarity with rather than on marginalized populations.

The purpose of this book is to bring a more open and honest discussion regarding multiculturalism, the intersection of multiple identities, and the sociopolitical realities of subaltern people contemporary society. Our vision in editing this book was to bring together both emerging and established scholars in ways that are beneficial to practitioners, teacher educators, community based activists, students, policymakers, social service agencies, church leaders, administrators and researchers alike. We see this as a timely and essentially vital text for those who are committed to the work of social justice, equity and multiculturalism in these challenging times.

Social science research will continue to have a critical role to play in shaping our current and future understandings of our lived experiences and diverse populations will need to continue to have an active voice at every stage of this research's construction and dissemination. Research is needed that crosses the arbitrary lines of our disciplines and meets the needs of communities, cities, states, our nation and the world. In addition to crossing disciplinary lines, we should cross methodological lines for there are certainly many ways that many of the most pressing questions of our time can be answered. Finally, we urge scholars to continue to challenge the damaging, outdated and deficit-oriented research and practices that continue to marginalize and limit the life chances of people of color, women and other underrepresented groups. Academicians, researchers, activists, and practitioners must investigate strategies for advancing multicultural education in the age of terror and rightwing populism. If, collectively, we do all of the above, eventually, then together we will live in a more just and equitable society.

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## CHAPTER 1

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# **SITUATING A REQUISITE *PURPLE RAIN* IN MULTICULTURAL EDUCATION**

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## **INTRODUCTION**

This chapter is the combined effort of three female educators—all women of color; one teaches at the elementary level; one teaches in a middle school; and one is a teacher educator in a graduate school of education. All three are located on the eastern seaboard of the United States. There are several unifying themes around which these three individuals' paths intersect. The most demonstrative is their commitment in their lived experiences to shaping and creating spaces for culturally, linguistically, and cognitively

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diverse learners to be able to “laugh in the purple rain.” In other words, ensuring that *all* learners are taught by responsible, caring individuals who approach their work assured that every student is capable of succeeding. In this chapter we set out to examine the shifting demographics across U.S. K–12 public schools followed by recent trends in teacher preparation and their impact on multicultural education. We then shift to a closer of examination of teacher preparation in multicultural education and focus on two model programs that are specifically designed to approach teaching and learning through a more inclusive lens that both enhances and embraces dialogic inquiry and community partnerships with schools. Next we each share our “story” as meaningful pieces of the “Purple Rain” metaphor. Finally, we conclude with suggestions and recommendations that situate a purple rain in multicultural education with culturally, linguistically, and cognitively diverse learners.

### **Shifting Demographics in U.S. K–12 Public Schools**

According to the U.S. Census (2012), minorities now 37% of the U.S. population are projected to comprise 57% of the population by 2060. The demographic shift has already begun in public schools. According to the Department of Education Pew Research report, in the fall of 2014, 50.3% of students in public schools were minority students and 49.7% were White students and in the years following the percentages are expected to increase for minorities and decrease for White students (Krogstad & Fry, 2014). The demographic shifts we are seeing in public schools largely stem from increases in Hispanic, Asian, and multiracial populations and a decrease in White student populations. Public school classrooms in urban centers have predominantly been populated with students of color. The current trends since 2014 suggest that diversity appears to be expanding into areas and school districts that were predominantly White. Maxwell (2014) suggests that although the projected diverse majority will remain concentrated in major urban areas and in a handful of historically diverse states such as California, Florida, New York, and Texas, it is by no means an exclusively big-city or big-state trend. Further, in most major American cities, most African American and Hispanic students attend public schools where a majority of their classmates qualify as poor or low-income (Brownstein & Boschma, 2016). Now many rural and suburban communities are becoming increasingly diverse across racial, ethnic, and socioeconomic lines as well. With the continued growth of diverse populations in public schools the need for fresh perspectives on multicultural education and teacher preparation is paramount to ensuring educational equity for all students.

As we explore the changing populations across public schools in the United States, close attention must be paid to the systemic barriers students of color face. Historically, attempts have been made to mitigate issues of racial inequality in education through government policy as a means to solve the problem of discrimination in the American school system (Rowley & Wright, 2011). Much of the research cites landmark decisions and legislation such as the *Brown v. Board of Education in Topeka, Kansas*, *Civil Rights Act of 1964*, *Elementary and Secondary Education Act of 1965* and *No Child Left Behind* (NCLB) as key education policy measures. In essence, the goals of the major education policies involved mitigating impediments to student success particularly among minority groups that were historically disenfranchised through integration, providing Title I funding and resources to schools in need, and accountability through testing. Based on the National Assessment of Educational Progress (NAEP, 2012) *Long Term Trends in Academic Progress Report*, the gaps in reading and math between White and Black and White and Hispanic students have narrowed since the 1970s. Although, achievement gaps based on standardized tests have narrowed, they are still prevalent. This is important to reflect upon as we prepare for the demographic shifts in public schools. We must ensure that all students are achieving at high levels in public schools as these shifts continue to increase.

Roughly 83% of teachers in public schools are White (National Center for Education Statistics [NCES], 2013). As populations continue to shift, U.S. schools must acknowledge a teaching force that does not mirror image its students. Goldenberg (2014) suggests that there can be a clash of cultures that occurs in classrooms between students of color that are mostly from low-income households and their teachers who are predominantly White and middle class. The work of Gay and Howard (2000) refers to this as a demographic divide across race, cultural, linguistic and socioeconomic contexts between teachers (predominantly White) and K–12 students (increasingly from racial/ethnic groups of color and low income). This is not to suggest that White teachers cannot teach students of color successfully—quite the opposite. Examining teacher preparation programs is critical to ensuring that incoming teachers learn how to employ multicultural competencies and culturally relevant pedagogy. As scholars in the field of multicultural education and cultural relevancy (Gay & Howard, 2000; Ladson-Billings, 2009) have previously suggested White teachers must not only recognize their privilege but also value the cultural experiences and knowledge of students of color and find meaningful ways to incorporate that into the classroom. Exploring fresh multicultural perspectives for teacher preparation helps to build a knowledge base to assist programs with the development of future educators that will benefit all students in

increasingly diverse public school classrooms. This begs the question: *how* do we best prepare teachers for multicultural classrooms?

## Teacher Preparation and Multicultural Education

U.S. public policy is filled with opinions about what teacher preparation should include or exclude, and if teacher preparation is necessary (Berry, Hoke, & Hirsch, 2004; Cochran-Smith & Fries, 2001). Teacher education seems crucial to the preparation of teachers, especially as teachers are prepared to meet the needs of an increasingly diverse P–12 student population (Milner, 2010). Preparing teachers for diversity, equity, and social justice are perhaps the most challenging and daunting tasks facing the field of teacher education (Milner, 2010). In the 2011 Obama Administration Plan for Teacher Education Reform and Improvement, former U.S. Secretary of Education stated:

Over the next ten years, 1.6 million teachers will retire, and 1.6 million new teachers will be needed to take their place. This poses both an enormous challenge and an extraordinary opportunity for our education system: if we succeed in recruiting, preparing, and retaining great teaching talent, we can transform public education in this country and finally begin to deliver an excellent education for every child. (U.S. Department of Education, 2011)

Furthermore, the pervasive inequities for culturally, linguistically, and cognitively diverse (CLCD) students are proliferated by teachers' unintentional dispositions and low expectations of CLCD learners (Castagno, 2008; Ortiz & Fránquiz, 2015). Race and class further separate the powerful from the powerless when we should be moving towards empowerment of the disenfranchised (Cookson, 2011). The divide between the privileged and the marginalized students creates an achievement gap that continues to widen in a culture of low expectations (Delpit, 2012).

The need for successful recruiting, preparing, and retaining of great teachers is important because of the growing number of minority students who are the new majority in public schools (NCES, 2014). Traditional teacher preparation programs can no longer conduct business as usual. These programs must begin to consider the racial, linguistic, and class differences of today's public school students.

In 2013, the National Council on Teacher Quality (NCTQ) shared a report of the nation's teacher preparation programs. This report brought attention to improving what is at best a mediocre teacher preparation system in the United States (NCTQ, 2014). The report highlighted how imperative it is that teachers are classroom-ready upon graduation. Since the publication of this report teacher preparation has become an agenda

item for state school boards and legislatures (NCTQ, 2014). In 2014, a second review of the nation's teacher preparation programs was written and revealed how since the release of the 2013 review, several states have made significant changes in teacher preparation policy. However, one important factor has been left out of these programs and that is including courses and field experiences that include exposure to multicultural education and racially, linguistically, and economically diverse classroom settings.

One of the purposes of teacher preparation is to prepare teachers to connect and communicate with diverse learners (Darling-Hammond & Bransford, 2005). Most preservice teachers enter teacher education programs, bringing prior knowledge and experiences they acquired from their families, personal experiences, and K–12 schooling; therefore, their beliefs are often developed long before they enter teacher preparation programs (Bennett, 2013; Swartz, 2003). These beliefs are often understood by preservice teachers as reality and as a result, can be a challenge to influence.

In order to influence the beliefs of these preservice teachers, preparation programs need to group coursework with field experiences in diverse schools and provide a framework that will enhance the success of preservice teachers working in diverse communities that include students from different racially ethnic, class, and linguistic backgrounds. A survey study conducted with 92 students in a teacher education program found that most students in teacher education programs held biases towards culturally diverse populations including beliefs that assessments should not be modified to address various language difficulties, and felt moderately uncomfortable with people who spoke different dialects (Walker-Dalhous & Dalhouse 2006). Negative stereotypes and lack of knowledge how to work with students of various ethnic, linguistic, and economic backgrounds may impact the quality of teaching.

Banks (2002) states that multicultural education has been a prime factor in the development of contemporary curricula; in fact within the past 30 years, it has made its way into public schools and institutions of higher learning. While it is not the priority topic of instruction in colleges of education, it is a contributing factor to curriculum and instruction for classrooms. Many teacher education programs confine diversity preparation to a course, workshop, or module that students are mandated to complete for certification requirements (Bennett, 2013). Most multicultural education course(s) attempt to “help prospective and in-service teachers develop the knowledge, skills, and dispositions needed for successfully working with diverse student populations” (Ukpokodu, 2009, p. 1). Gorski (2009) administered a research study that examined 45 U.S. based multicultural teacher education course syllabi from colleges and universities across America. The syllabi were limited to courses focused explicitly on multicultural teacher education (Gorski, 2009). The majority (30 out of

45) of the syllabi analyzed were from undergraduate courses and 15 were from graduate levels courses (Gorski, 2009). Using qualitative content analysis and drawing on existing typologies for multicultural education, he analyzed the theories and philosophies underlying multicultural teacher education course designs. The researcher concluded, “Most of the syllabi did not appear to be designed to prepare teachers to practice authentic multicultural education, they did appear designed to meet the NCATE standard” (Gorski, 2009, p. 312). Teacher education programs must go beyond meeting just the standards of college accreditation standards and educate preservice teachers so they may enter diverse classrooms as effective highly qualified teachers.

### **Innovative Multicultural Perspectives for Teacher Preparation**

Teacher preparation programs must help teachers examine their own cultural beliefs and practices, gain a repertoire of cultural practices relevant to their diverse students, and acquire pedagogical knowledge and skills about how to create spaces to connect these cultural practices to the curriculum and in their daily instruction (Li, 2013). The need for infusing multicultural education into teacher preparation has been widely recognized in the literature but many studies have indicated that this is hardly realized in teacher education programs (Bartolomé, 2004; Darling-Hammond & Bransford, 2005; Gorski, 2009). With the changing nature of public schools, it is imperative to explore innovative teacher preparation programs that are attempting to mitigate the demographic divide that is increasingly becoming more and more apparent. As this is a newer trend, two graduate level teacher preparation programs, University of California, Los Angeles (UCLA) Center X and George Mason University (GMU) concentration in transformative teaching will be examined. These programs bring fresh multicultural perspectives into teacher preparation programs providing glimmers of hope in the field of teacher education in a changing cultural landscape.

UCLA Center X began in 1994 with the mission of preparing teachers to teach successfully for social justice in urban school spaces through critical study of race and society, inequity as structural, activism if necessary with multiculturalism being central to the curriculum (Quartz, Olsen, & Duncan-Andrade, 2008). What makes UCLA unique is the way in which it not only foregrounds multicultural education through critical readings in the field including prominent scholars such as Freire (1970), Giroux (1992), Banks (1994), Hooks (1994), Nieto (1999), Oakes and Lipton (2003) but also, in the focus on dialogic inquiry in connection with communities through partnerships with urban schools in Los Angeles. Center



X strives to teach culturally relevant and collaborative pedagogy in practical ways that will potentially transform urban spaces by building bridges with students, parents and communities in which they will work.

In spite of the many successes, Center X is an innovative teacher preparation program that faces many challenges. One main challenge is building and sustaining university-community-school partnerships. Quartz et al. (2008) found that many Center X teachers reported a wide gap in separating university conceptions and Los Angeles school realities, finding it hard to build pedagogical bridges between them. Also long term retention of teachers in urban settings has also proved to be another hurdle. In a longitudinal study by Quartz et al. it was reported that Center X graduates stay in teaching at higher rates than the national average, but many do leave as only 69% of those who were in the first cohort have stayed in education for 6 years and remained in a high poverty school. Although there is still a lot work to be done in regards to teacher retention and sustaining partnerships, Center X provides practical strategies for integrating a multicultural, collaborative curriculum for preservice teachers entering spaces filled with predominantly students of color and/or high poverty schools. The social justice framework is an attempt to merge community, schools and university to blend research theory and practice and challenge traditional norms of school with a focus on educational equity showing tremendous promise for today's classrooms. Center X at UCLA provides us with a concrete example of an innovative teacher preparation program focused on social justice and extends the principles of multiculturalism to ensure all students succeed in public classrooms. The next program mode is designed to address experiences in multicultural education for experienced, in-service teachers.

The transformative teaching masters of education concentration is innovative on many levels as it is a hybrid online course targeting experienced teachers currently in the field. This is critical to providing in service teachers with opportunities to learn multicultural perspectives and influence their teaching practice. According to the website (<https://gse.gmu.edu/transformative-teaching/>), the transformative teaching concentration provides teachers with the opportunity to reflect upon their teaching practices, create empowering learning environments and become informed participants in the policy arenas. The program is primarily online to accommodate full time teachers but also includes a two weeklong intensive summer courses. The titles of the course work differ from traditional teacher education curriculum in that it focuses on inquiry, reflection, and empowerment. See Figure 1.1 for the MEd concentration in transformative teaching course work sequence.

### Course work in sequence for the masters degree cohort program

#### Year 1

- EDUC 647: Critical Reflective Practice | 1.5 credits | (one week on-campus)
- EDUC 649: Critical Dialogue in Education | 1.5 credits
- EDUC 651: Critical Theories and Pedagogies | 3 credits
- EDUC 653: Technology and Learning | 3 credits
- EDUC 655: Teacher Research Methods | 3 credits
- EDUC 657: Teaching for Democracy and Social Justice | 3 credits

#### Year 2

- EDUC 659: Teacher Leadership | 1.5 credits | (one week on-campus)
- EDUC 661: Teacher Empowerment and Policy | 1.5 credits
- EDUC 663: Culturally Relevant Pedagogy | 3 credits
- EDUC 665: Teacher Inquiry in Practice I | 3 credits
- EDUC 667: Teacher Inquiry in Practice II | 3 credits
- EDUC 669: Teaching and Learning in Practice | 3 credits

**Figure 1.1.** MEd concentration in transformative teaching course work sequence.

This program shows tremendous promise but research is limited on its impact in shifting the culture of schooling other than anecdotal responses located on the website. But what can be gleaned from both GMU transformative teaching and UCLA's Center X are promising strategies to revamp and create teacher preparation programs that focus on multicultural perspectives in a new manner that values the experiences of all students, is reflective and collaborative. Both model programs seek to challenge dominant paradigms of teaching by using a critical lens, theoretical frameworks, and multicultural readings throughout the teacher preparation program, and therefore not reducing multicultural education to one course. These innovative programs embed multiculturalism in each course throughout the teacher preparation program but this is often not the case nationwide. The examination of higher education policies in teacher preparation is critical to understanding potential barriers to infusing multiculturalism in teacher preparation programs.

### Higher Education Policies in Teacher Preparation

In 1977, the National Council for Accreditation of Teacher Education (NCATE) mandated multicultural education to be integrated into all teacher preparation programs using the following requirement: "The

(teacher preparation) institution gives evidence of planning for multicultural education in its teacher education curricula including both the general and professional studies components” (NCATE, 1977, as cited in Ramsey & Williams, 2003, p. 213). The 1990s version of this requirement stated, “The unit ensures that teacher candidates acquire and learn to apply to professional and pedagogical knowledge and skills to become competent to work with all students” (NCATE, 1997, as cited in Ramsey & Williams, 2003, p. 13). By the mid-1990s, a focus on preparing teacher candidates to teach diverse student populations influenced accreditation standards, teacher certification requirements, program and curriculum development, and the position statements of professional organizations (Ramsey & Williams, 2003). While there has been a push for teacher preparation programs to focus on preparing teacher candidates for diversity by NCATE, putting this into practice was found challenging.

In a national evaluation of teacher education programs, the National Council for Accreditation of Teacher Education’s Blue Ribbon Committee (2010) recommended “a dramatic overhaul of how teachers are prepared” in order to meet the needs of public education’s most disenfranchised groups (p. 2). NCATE drew attention to teacher candidate preparedness for diverse populations. NCATE (2008) Standard 4 required teacher education programs to design, implement, evaluate curriculum, and provide “experiences for candidates to acquire and demonstrate the knowledge, skills, and professional dispositions necessary to help all students learn” to obtain accreditation. NCATE was clearly stating that teacher candidates must demonstrate and apply cultural competency resulting from experiences with diverse populations. While NCATE’s diversity mandate seems to be what is needed in teacher preparation programs to prepare teacher candidates, it has been criticized because it “stops far short of advocating critical pedagogy and *social reconstructionist* approach” (Ramsey & Williams, 2003, p. 214).

In 2013, the Teacher Education Accreditation Council (TEAC) and NCATE merged to become the Council for the Accreditation of Educator Preparation (CAEP) in order to raise the performance of teacher candidates as practitioners in the nation’s P–12 schools and raise the stature of the profession. This new accrediting body has five CAEP standards that reflect the voice of the education field on what makes a quality educator (CAEP, 2013). The five standards are: (1) Content and Pedagogical Knowledge; (2) Clinical Partnerships and Practice; (3) Candidate Quality, Recruitment, and Selectivity; (4) Program Impact; (5) Provider Quality, Continuous Improvement, and Capacity (CAEP, 2013).

The CAEP (2013) standards did not use the same approach as NCATE (2008). CAEP (2013) used diversity to express their plan for recruitment of diverse candidates who meet employment needs. Standard 3.1 reads:

The provider presents plans and goals to recruit and support completion of high-quality candidates from a broad range of backgrounds and diverse populations to accomplish their mission. The admitted pool of candidates reflects the diversity of America's P-12 students. The provider demonstrates efforts to know and address community, state, national, regional, or local needs for hard-to-staff schools and shortage fields, currently, STEM, English-language learning, and students with disabilities. (CAEP, 2013)

While it is important to have “plans and goals to recruit and support completion of high-quality candidates from a broad range of backgrounds and diverse populations,” it is equally important to make sure that all teacher candidates are equipped by the colleges of education they attend to teach in diverse educational settings. Recruiting diverse teachers is important, but so is content and pedagogical knowledge that does not include any rhetoric or implementation regarding diversity. CAEP Standard 1: Content and Pedagogical Knowledge states:

The provider ensures that candidates develop a deep understanding of the critical concepts and principles of their discipline and, by completion, are able to use discipline-specific practices flexibly to advance the learning of all students toward attainment of college- and career-readiness standards. (2013)

Teacher knowledge and pedagogies for teacher preparation are important factors to consider in merging multicultural education with teacher preparation programs. Scholars (Banks et al., 2005; Hammerness & Darling-Hammond, 2005) express that it is important to bring teacher disposition, knowledge, and pedagogies together under a coherent vision of multicultural teacher preparation to prepare teacher candidates to teach diverse student populations more coherently. Banks et al. (2005) suggest that teacher education programs be designed with the goal of making “attention to diversity, equity, and social justice centrally important that all courses and field experiences for prospective teachers are conducted with these goals in mind” (p. 274). In order for this goal to be accomplished policies and teacher education standards must commit to mandating that teacher preparation programs focus on preparing teachers for diverse backgrounds.

The three authors of this paper all have experiences with teacher preparation programs as well as the impact of multiculturalism on teaching and learning in today's society. In this section they each share their “purple rain stories.”

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