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Professional Development:

The Use of Culturally Relevant Pedagogy as a Framework

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Professional Development:

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by

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Report

Presented to the Faculty of the Graduate School

of the University of Texas at Austin

in Partial Fulfillment

of the Requirements

for the Degree of

Master of Arts

The University of Texas at Austin

December 2010

Professional Development:

The Use of Culturally Relevant Pedagogy as a Framework

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The University of Texas at Austin, 2010

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Culturally relevant pedagogy (CRP) has become increasingly used within academe. There has not been much research, however, into how much CRP is being used within the public school system. I am particularly interested in the area of professional development. This report seeks to answer the questions, how have issues of diversity influenced professional development in the past, and how is the theoretical framework of culturally relevant pedagogy (CRP) used within professional development today? I begin with the reasoning behind my exploration of these questions and the problems that we are facing today within the educational system. I then provide an in-depth description of what I understand to be culturally relevant pedagogy. A historical survey of culturally-centered professional development is then presented, followed by a look at current research and writing on culturally relevant professional development.

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Introduction

As I look over the variety of literature written on culture in education and critical and relevant pedagogies questions begins overtake my thoughts; are we still struggling with the same issues and inequalities surrounding race and ethnicity that we were decades ago? Haven't we done away with separate schooling? Aren't we well-established in our understandings of how to teach to a culturally diverse population since, after all, we are a country made up of immigrants? The answer to these ringing questions is, sadly, no.

This report seeks to answer the questions, how has diversity influenced professional development in the past, and how is the theoretical framework of culturally relevant pedagogy used within professional development today? I will start with the reasoning behind my exploration of these questions then describe what I understand to be culturally relevant pedagogy. A historical survey of culturally-centered professional development will then be presented, followed by a look at current research and writing on culturally relevant professional development.

Chapter One: The Ever-Present Problem: A need for Culturally Relevant Professional Development

There are several reasons I have chosen to focus on the education of practicing teachers. While I realize that generally there is a strong focus on pre-service coursework and experiences, I feel strongly that a focus on professional development is also both useful and necessary. It is recognized that pre-service education programs vary in their requirements and that most programs are not focused around multiculturalism but rather require only an isolated course on cultural understandings and relevance in the classroom while others may require none at all (LaDuke, 2009). Ladson-Billings (2000) brought attention to the dire state of programs saying, "Teacher preparation is culpable in the failure of teachers to teach African American students effectively" (p. 208) and that teachers feel unprepared for diverse classrooms. This is one reason I believe professional development is of utmost importance. Scholars also suggest that the process of learning to teach begins in teacher education programs but continues throughout the first years of teaching. Many refer to this as time of “induction” (Feiman-Nemser, 2001; Flores, 2006; O’Malley, 2010). Rueda & Monzo (2002) stated that, “teachers must be treated as life-long learners” (p. 203). So continued learning can not only offer an opportunity to address something might have been missing from a pre-service program, it can also offer an opportunity to continue what may have been started in a pre-service program. This continued learning is absolutely necessary for a teacher to be critically conscious, an intrinsic part of culturally relevant teaching, since having a critical consciousness is a fluid and evolving process (Cochran-Smith, 1995a; Howard, 2006). Lastly, I have chosen to focus on professional development because, as I will discuss later, I believe it has been largely overlooked and undervalued, particularly with regard to a culturally relevant teaching focus.

I have chosen to use the theoretical framework of culturally relevant pedagogy (CRP) as my lens with which to examine professional development that is centered on solving issues of diversity. I have not come to CRP arbitrarily. As I will describe, the necessity for teachers to have a culturally relevant practice is evident everywhere we look. It is clear that students of color are underserved and that the percentage of students of color continues to rise in our nation. The National Center for Educational Statistics (NCES) found that, "Between 1988 and 2008, the percentage of public school students who were White decreased from 68 to 55 percent. During this period, the percentage of Hispanic students doubled from 11 to 22 percent" (Aud, Hussar, Planty, Snyder, Bianco, Fox, Frohlich, Kemp, & Drake, 2010, p. iv). When the percentage of students of color are growing and they are the numerical majority in high-poverty schools and minority in low-poverty schools (Aud et al., 2010), are overrepresented within special education (Voltz et al., 2003), are taught by teachers from another culture and race who are insistent on colorblindness (Cochran-Smith 1995a), and have higher drop-out rates and lower achievement (Aud et al., 2010), something is wrong. A culturally relevant pedagogy realizes the problem does not lie with the students, but rather with the educational system and teaching ideologies which have been and still are inadequately serving and even hindering our students of color. Ladson-Billings (2006b) has termed our current state an "educational debt" owed to children of color (p. 5).

The National Center for Educational Statistics annually puts out a report called, "The Condition of Education." Within this report NCES chooses to focus a "special analysis" on a topic which is found to have particular importance or interest. I believe that the special analysis topic for 2010 is particularly relevant to the discussion of culturally relevant professional development. The 2010 topic is "high-poverty public schools," with "high-poverty" (Aud et al., 2010, p. iii) being defined as seventy-five percent or more of the students attending a particular public school being approved for free or reduced-price lunch. Though this topic may not appear immediately related to the need for culturally relevant teaching, in reality, high-poverty schools have become nearly synonymous with students of color populations. NCES found that:

> In 2007–08, some 14 percent of students attending high-poverty elementary schools were White, 34 percent were Black, 46 percent were Hispanic…. At low-poverty elementary schools, student enrollment was on average 75 percent White, 6 percent Black, [and] 11 percent Hispanic. (Aud et al., 2010, p. 8)

The significance of the strong correlation between students of color and high-poverty schools is that NCES also found, as has been found before, that students attending a high-poverty public school are taught by less-qualified teachers and have a lower graduation rate. As has already been equated, this means that a large percentage of students of color, versus a small percentage of white students, are being taught by less-qualified teachers and fewer are graduating. NCES described that during the 2007-2008 school year, "For both elementary and secondary schools, a smaller percentage of teachers working in high-poverty schools had earned at least a master's degree and a regular professional certification than had teachers working in low-poverty schools" (Aud et al., 2010, p. 12). To compound the issue, we still have a mostly white (nearly eighty percent), female (over seventy percent) teaching staff. The most frightening statistic that NCES came up with, however, concerned graduation rates. It was found that will over ninety-one percent of students in a low-poverty school graduated in 2007, less than sixty-eight percent of student attending high-poverty schools graduated in 2007. Additionally, this percentage has decreased since 1999 when the high-poverty graduation rate was just over eighty-six percent (Aud et al., 2010). This means that not only do students of color have a lower graduation rate than white students, but that their rate of graduation has also decreased over the past decade from the rate other students of color graduated at.

NCES findings confirm what can easily be seen, we still have a problem. Segregation, discrimination, and inequality are still present today. So in answer to the naïve questions I posed previously, we are in as great a need as ever for major changes in our schools, and cultural relevance in the classroom offers a part of that solution.

Chapter Two: What is a Culturally Relevant Pedagogy?

The terms relevance and culture are subjective and socially constructed terms. These words, either taken separately or together, can have various meanings. Ladson-Billings (2006a) addressed the ambiguity of the word "culture" and its use when she said, "culture is randomly and regularly used to explain everything" (p. 104) and, "a growing number of teachers have begun to dump all manner of behavior into a catchall they call 'culture'" (p. 105). She continued to clarify that pre-service teachers use the construct of culture to explain both the problem and the solution. For this reason, I believe it is crucial to define exactly what is meant by CRP. While I center my explanation around Ladson-Billings writings it is important to acknowledge that others have written about similar pedagogies, though they have used other terminology.

> Although called by many names, including culturally relevant, sensitive, centered, congruent, reflective, mediated, contextualized, synchronized, and responsive, the ideas about why it is important to make classroom instruction more consistent with the cultural orientations of ethnically diverse students, and how this can be done, are virtually identical. (Gay, 2000, p. 29)

It is important that I include other researchers who focus on various ethnicities and student populations, as Ladson-Billings focuses on students of color. Ladson-Billings (1995b), herself, even acknowledged the need for continued research on the framework.

Before delving into what CRP is, however, it is useful to identify what it is not. CRP is not merely curricular additions—a sort of heroes and holidays approach (Banks, 2004; Cochran-Smith, 1995a; King, 1991; Ladson-Billings, 1994; Ladson-Billings & Tate, 1995; Nieto, 2004). I appreciate Jim Banks' (2004) description of the four levels of multicultural education with curricular additions being insufficient at level one. He continued that the second of the four phases emerged as a result of educators realizing that “inserting ethnic studies content into the school and teacher-education curricula was necessary but not sufficient,” and that a greater reform would be needed in order to “respond to the unique needs of students of color and help all students develop more democratic racial and ethnic attitudes” (p. 13). Cochran-Smith (1995a) agreed with this stance stating that it is not enough for teachers to just teach “basket making” or, in other words, “do” multicultural education (p. 520). Bartolome (1994) also warned against the gravitation towards methods, saying that looking at culturally relevant instruction in only methodological and mechanistic terms causes instruction to be “dislodged from the sociocultural reality that shapes it” (pp. 173-174). So in order to be culturally relevant, one must understand that there is not a quick fix that can simply be injected into curricular activities.

So what is culturally relevant pedagogy? Though fairly general, Banks (2004) gave an apt description of what a culturally relevant pedagogy should accomplish.

> A major goal…is to reform the schools and other educational institutions so that students from diverse racial, ethnic, and social-class groups will experience educational equality. Another important goal…is to give male and female students an equal chance to experience educational success and mobility. (p. 3)

Gay's (2000) explanation for what culturally relevant or responsive instruction is adds to what Banks stated by providing a better look at how CRP is manifested in the classroom.

> Culturally responsive teaching can be defined as using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them. It teaches *to and through* the strengths of these students. It is *validating and affirming*. (p. 29, italics in original)

Moll, Amanti, Neff, & Gonzalez (1992) described a similar process as Gay terming it "funds of knowledge" (p. 133). Though all of these explanations touch on CRP, Ladson-Billings (1995a) provides a more specific definition for CRP by outlining three criteria that she found present in culturally relevant teachers' practice:

> I have defined culturally relevant teaching as a pedagogy of opposition (I 992c) not unlike critical pedagogy but specifically committed to collective, not merely individual, empowerment. Culturally relevant pedagogy rests on three criteria or propositions: (a) Students must experience academic success: (b) students must develop and/or maintain cultural competence; and (c) students must develop a critical consciousness through which they challenge the status quo of the current social order. (p. 160)

It is these three criteria that will now be more closely examined and expounded upon.

CRP: Students experience success

No matter what pedagogy is presented or method is tried, Ladson-Billings (1995b) recognized that no pedagogy can escape the reality that students must achieve academically. "Thus, culturally relevant teaching requires that teachers attend to students' academic needs, not merely make them 'feel good.' The trick of culturally relevant teaching is to get students to 'choose' academic excellence" (Ladson-Billings, 1995a, p. 160). In her research Ladson-Billings (1995b) found that, "Each of the [culturally relevant] teachers felt that helping the students become academically successful was one of their primary responsibilities" (p. 475) and that indeed, their students did achieve above their peers.

A community-type connection among students can help to facilitate achievement in all students. This includes students working together and collaborating (Banks, Cochran-Smith, Moll, Richert, Zeichner, LePage, Darling-Hammond, & Duffy, 2005; Bartolome 1994; Christensen, 2000; Gay 2000; Ladson-Billings, 1995b). Gay (2000) described this community classroom when she stated that, “All students can be winners” (p. 36). While maintaining that all students have the ability to succeed, she also declared that students should be held accountable for each other’s success in achieving to the best of their ability. She continued that, “Mutual aid, interdependence, and reciprocity as criteria for guiding behavior replace the individualism and competitiveness that are so much a part of conventional classrooms” (Gay, 2000, p.36).

Another way to foster engagement and achievement is by involving students in instruction and sharing with them the responsibility for generating knowledge (Banks, et al., 2005; Bartolome, 1994; Freire, 2009). This means that students and not simply given content to memorize, but, rather, are allowed to search for answers. The latter looks at teaching as pulling knowledge out of students rather than trying to stuff it in (Freire, 2009; Haberman, 2003; Ladson-Billings, 1995b).

Culturally relevant teachers also have high expectations and push students to meet those expectations, while being confident in their abilities to do so (Banks, 2004; Bartolome, 1994; Christensen, 2000; Gay, 2000; Howard, 2006; Ladson-Billings, 1995b; Nieto, 2004). Gay (2000) stated this: “Teachers must show students that they expect them to succeed and commit themselves to making success happen” (p.32). Ladson-Billings (1995b) also described how the eight teachers she observed did not allow students to choose failure, but instead did whatever necessary to push students to work at a high intellectual level. Having a community classroom, involving students in constructing knowledge, and expecting and pushing students to achieve all support students' academic success.

CRP: Students develop and/or maintain cultural competence

Ladson-Billings (1995b) found that a key factor in CRP is enabling students to have academic success while maintaining their cultural integrity. This means that, "Culturally relevant teachers utilize students' culture as a vehicle for learning" (Ladson-Billings, 1995a, p. 161) rather than viewing students culture in a deficit way as lacking or needing to be fixed (Ladson-Billings, 1995b; Valenzuela, 1999). A tragic dilemma occurs when students find they are not free to maintain their identity and be successful at the same time (Ogbu, 2008). Ladson-Billings (1995b) agreed: “Among the scholarship that has examined academically successful African-American students, a disturbing finding has emerged—the students' academic success came at the expense of their cultural and psychosocial well-being" (p. 475).

Many terms can be used to describe the kind of emotional and psychological environment that should be evident in a culturally relevant classroom. Gay (2000) used the terms affirming and validating, while Bartolome (1994) and Freire (2009) called it humanizing. Whatever the term used, a classroom should be a safe and free place for all students (Gay, 2000; Ladson-Billings, 1995b). An environment of respect helps to facilitate this. One researcher found that when cultural diversity is taught and respected, democratic communities will be formed which won't force homogenization of diverse peoples (Gay, 2000). CRP fosters respect for diversity by connecting class content to students' understanding, experiences, and strengths (Banks, et al., 2005; Bartolome, 1994; Christensen, 2000; Gay, 2000; Lee, Lomotey, & Shujaa, 1990; Moll et al., 1992; Nieto, 2004; Noddings, 2006). This connecting has been spoken about by many, called such names as "scaffolding" (Ladson-Billings, 1995b, p. 481), acting as a "cultural broker" (Aikenhead, 2001, p. 340), and "framing" (Bartolome, 1994, p. 186). Whatever the term used, it is clear that a culturally relevant classroom is on that respects and affirms all students while leading to academic success.

CRP: Students develop a critical consciousness

"Not only must teachers encourage academic success and cultural competence, they must help students to recognize, understand, and critique current social inequalities" (Ladson-Billings, 1995b, p. 476). In order for teachers to help students engage in the process of becoming critically conscious, teachers must first, themselves, be engaging in this process. Teachers must understand the political and inequality reproducing nature of schooling (Bartolome 1994; Christensen, 2000; Freire, 2009; Cochran-Smith, 1995a; Ladson-Billings, 1995b) and be willing to work toward equitable change and equip their students to work toward that change as well. Cochran-Smith (1995a) described this need:

> To alter a system that is deeply dysfunctional, the system needs teachers who regard teaching as a political activity and embrace social change as part of the job--teachers who enter the profession not expecting to carry on business as usual but prepared to join other educators and parents in major reforms. (p. 494)

Gay (2000) agreed, stating, "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 [students]" (p. 25).

In order to be a culturally relevant teacher, there a some tools that must be recognized as promoting dominance and cultural hegemony. One tool is colorblindness. While looked upon as forward-thinking by some, colorblindness, in reality, ignores certain identities and holds that everyone must be the same--normalized (Gay, 2000; Hein, 2004). Bartolome (1994) described the effects of this violent act:

> By robbing students of their culture, language, history, and values, schools often deduce these students to the status of subhumnas who need to be rescued from their 'savage' selves. The end result of this cultural and

> linguistic eradication represents, in my view, a form of dehumanization.
> (p. 176)

Other oppressive tools include the myth of meritocracy and deficit views (Valenzuela, 1999) of students. Meritocracy, at its core, puts all responsibility on students for their success or lack thereof and holds that each person has an equal opportunity. In recognizing the system of dominance and sociocultural inequalities, meritocracy is quickly exposed as a myth. Deficit views or stereotypes of students also support dominance and white hegemony (Bartolome 1994; Valenzuela, 1999).

While these researchers show the imperative nature of engaging in a critical consciousness, it should be recognized that this process could possibly be one of the most difficult necessities of CRP. Researchers and teacher educators have found pre-service teachers to show a great resistance toward acknowledging the system of dominance which they are a part of as well as the role they play in that system (Gay, & Kirkland, 2003; LaDuke, 2009; McIntyre, 1997).

After a teacher has engaged in critical understanding and committed to a socially just classroom, there are three processes that can help students' engage and commit as well. First, students must become aware of the system of dominance that is in place and their place within this system (Howard, 2006; Lee et al., 1990). Freire (2009) described this awareness of one's oppressor with the term “conscientização” (p.67). Secondly, students must learn to view curriculum content, social structures, and situations critically (Banks, 2004; Bartolome, 1994; Freire, 2009; Haberman, 2003; Ladson-Billings, 1995b); that is, students must be taught to question the “system” (Cochran-Smith, 1995a, p. 515).

Banks (2004) stressed that teachers must help students understand that “knowledge is created and…influenced by the racial, ethnic, and social-class positions of individuals and groups” (p. 4). One way to help students engage in this critique is through “explicit discussions” (Bartolome, 1994, p. 179). Freire (2009) similarly stated that, "Critical and liberating dialogue, which presupposes action, must be carried on with the oppressed at whatever the stage of their struggle for liberation" (p.65). Lastly, students must be empowered through this process of awareness and critique to act as agents of social change. Gay (2000) affirmed this saying that students should have “zero tolerance” for inequalities and that they should practice ethics and skills in their life contexts—“classrooms, schools, playgrounds, neighborhoods, and society at large” (p. 34).

Chapter Three: A Historic Look

Before looking at how CRP is being used within professional development today, it is useful to examine the historical development of both professional educational opportunities and ideas about teaching diverse populations. For this reason, I begin with a historical look at professional development, revealing its long-standing history and some of the ways it has been manifested. Understanding the ways in which professional development started and how it evolved inform our understandings about professional development today.

After examining the beginnings of professional development, I will describe the context and nature of the intercultural movement and then the multicultural movement. Any sociopolitical movement cannot be removed from its contextual surroundings, and an understanding of those surroundings can allow one to better understand a movement as well as allow one to make parallels to and inferences about where we are today. This is why I begin with the sociopolitical context of the United States before describing the intercultural and multicultural movements themselves. Finally, the purpose for studying past movements, which focused on diverse student populations and societal understandings within the educational setting, is that they inform what is happening today with CRP. The United States has been looking to its educational system for answers to societal issues of diversity since the early part of the twentieth century. CRP is not the first or only of these attempts. Professional development has also had an important role, employed as an agent for change during each movement. So, in essence, our past can be an important tool for enlightening our educational system's present state, CRP, and culturally relevant professional development.

The Beginnings of Professional Development

The beginnings of professional development can be traced back to the mid-nineteenth century. Four main movements can be identified: teacher's institutes, Chautauquas, reading circles, and extension courses. Some had longer-lasting influence than others, but all were significant in the development of teachers continued education.

What are now known as Teachers' Institutes, though first referred to as teachers' classes, were the earliest form of professional development and they began to appear shortly after normal school, schools where pre-service teachers were trained. Henry Barnard, State Superintendent of Common Schools in Connecticut, is credited with starting the first of these institutes in Hartford in 1939 (Monroe, 1918; Russell, 1922). Barnard later, in 1850, gave his rational for the institute saying:

> The object and legitimate scope of these meeting must be, not to become a substitute for the patient, thorough, and protracted study, which the mastership of any branch of knowledge requires—nor yet for the practical drilling which a well conducted normal school alone can give—but to refresh the recollection of principles already acquired, by rapid reviews, and by new and safe methods of presenting the same, to communicate hints and suggestions to aid in self-improvement from wise and experienced instructors—to solve the difficulties and doubts of the inexperienced—and to enkindle through the sympathies of numbers,

engaged in the same pursuits, the aspirations of a true professional feeling.

(as cited in Russell, 1922, p. 2)

Barnard saw these institutes not as a rival to the normal schools, but rather a continuation of learning by professionals in order to grow beyond what was learned in a normal school.

The first teachers' institute lasted six weeks, though later they could be as short as a day, and twenty-six men participated. The next year saw a repeat of the experiment with the addition of a class for women teachers. In 1843, two weeks of classes were held by J. S. Denman, Tompkins county superintendent, for one hundred teachers in New York and were called, probably for the first time, a teachers' institute (Finegan, 1920; Monroe, 1918; Town, 1848). Other states also began to hold their own institutes and the American movement flourished and evolved.

The next movement in professional development came in 1874 with the first Chautauqua assembly. The Chautauqua grew out of the Lyceum movement which began in 1826, which itself started as informal educational and scientific lecture groups. The purpose of the Lyceum lectures was to improve common schools, provide adults with education, and organize libraries and museums (Russell, 1922). While the Lyceum movement might be considered an opportunity for teachers to receive additional training, the later Chautauquas were much more central to the early development of training for teachers in service. As an experiment in summertime learning, the first Chautauqua was held beside Chautauqua Lake in New York and began as a training facility for Sunday school teachers. The assemblies were popular, though, and quickly broadened to include academic subjects, such as music, art, history, literature, elocution, and physical education. Chautauquas spread to various parts of the United States and Canada and held shows and lectures for small communities, often the summer highlight for that town (Chautauqua Institution, 2010; Gladney, 2000).

In 1878, the Chautauqua Literary and Scientific Circle, an individual home-study course, was started to provide an affordable and manageable way to acquire the skills and essential knowledge of a college education. Eventually, students participating would meet in groups known as reading circles (Chautauqua Institution, 2010; Gladney, 2000). These reading circles, "evolved into a 4-year cycle of readings, with each year planned around a subject grouping of American, English, Classical, or Modern European" (Gladney, 2000, p. 75). These reading circles became very popular and spread throughout the nation and even into other countries. At the end of the four years, students were invited to Chautauqua in August to receive a certificate of completion (Chautauqua Institution, 2010; Gladney, 2000).

Practicing teachers would engage in the reading circles to grow professionally and many states came to require "reading circle work as a prerequisite to certification in higher schedules and to re-certification" (Russell, 1922, p.5). Diplomas were even issued by the United States Commissioner of Education to members of the National Rural School Teachers' Circle. By the 1920's Chautauqua "circuits" numbered nearly six hundred, but no longer directly influenced the professional development of teachers. Its main role seemed, rather, to be in the development of the reading circles and the ideal that summer vacation should be used for continued learning (Russell, 1922) and by 1924, fifty years later, Chautauquas began rapidly declining everywhere (Gladney, 2000).

Extension courses were the next movement in teachers' professional development. The first course took place in Buffalo, New York during the 1887-1888 school year. Interestingly enough, Chautauqua speakers advocated for the courses. These classes took place during late afternoons, evenings, Saturdays, and during the summer so that teachers might attend them. Though extension courses were at first offered by Universities, normal schools, boards of education, teachers' associations, city or county training schools, local instructors outside of colleges, and states, also began to sponsor and hold classes (Russell, 1922).

While teacher's institutes, Chautauquas, reading circles, and extension courses made up the main movements leading into the twentieth century, Russell (1922) describes many other forms of professional development accepted during the first part of the twentieth century. This is significant because it shows both the growth and lack of standardization within the field of professional development. His agencies for in-service learning include: extension activities, teachers' meetings, devises, professional supervision, and work with new teachers. Extension activities, as described previously, were classes that were sponsored by a number of groups and were held in a variety of locations. Teachers' meetings were just that. Teachers would meet together in teacher associations, with their principal, with a local or outside speaker, or with their superintendent. Discussions during those meetings covered any number of topics including plans for the future, methods, lessons, school subjects, readings and books, or other general or specific topics. Russell also described what he calls devices. From his list of devices it is clear that he implies motivational structures. His devices include incentives, board of education requirements, and other teacher rating processes. Within these devices professional development options included travel, scholarship, leave of absence, creation of a library, participation in reading circles or courses, classroom experimentation and study, visits to other teachers' classrooms, and the reading of magazines and periodicals. Professional supervision included interviews, direct supervision, help, and demonstration lessons given to teachers by their principals or superintendents. Lastly Russell described how working with new teachers can count as professional development.

Similarly to Russell, about a decade later, the Thirteenth Yearbook of the Department of Superintendence recommended: "(a) extension, summer school and correspondence courses; (b) local programs of curriculum revision; (c) cooperative experimentation and research; (d) directed reading; (e) demonstration teaching; (f) professional lectures; (g) teachers meetings; and (h) apprenticeship teaching for beginners" (Edmiston, 1937, p. 273). Bigelow (1946) also described various options for conducting in-service training, including: "councils, planning committees, study groups, conferences, and workshops" (p. 393). I describe all of these opportunities for professional development in order to show that during the first half of the twentieth century, many types of experiences qualified as professional development. Though there were specific movements that started in-service opportunities, the field quickly expanded out to include just about anything.

Intercultural Education

Intercultural Education: Contextualization.

Intercultural education formed the first movement toward collective racial appreciation and equity in the United States. Because professional development was so loosely applied at the time of the intercultural education movement, the movement itself needs to first be described before those opportunities of continued learning for teachers. The year 1924 really marks the beginning of the intercultural education movement, for reasons that will be soon described. A movement is never divorced from its context, though, so a national pulse should be included in this account. Immigration, questions surrounding negro education, disunity and hate between groups, and the world wars all played a part in how intercultural education was started, received, and viewed.

Up until 1924, when Johnson-Reed Act was passed, which drastically reduced the annual quota for immigrants, three centuries of mass immigration had been a defining feature of the United State's population (Montalto, 1982). Prior to this, strong pushes for the Americanization and assimilation of immigrants had flooded the school system to the point where one of the primary purposes for schools was seen as Americanizing students and contributing to a melting-pot society. In the assimilating schools, students names were changed, cultures and traditions made fun of, and languages erased. In New York, the difficulty and reality that immigration presented was obvious as the student population grew by sixty percent between 1899 and 1914 (Tyack, 1974).

In addition to immigrants, the population of Negro students also presented a need. Since the civil war and emancipation proclamation in 1863, the state of education for blacks was considered the “Negro question” needing to be dealt with by the individuals states (Tyack, 1974, p. 114). Steffes (2009) stated that, "At the dawn of the twentieth century, Americans defined the 'race problem' or 'Negro question' as one of those most fundamental issues of the day" (p.123). The racism directed at blacks was illustrated well by a young Negro girl who won the prize for the best essay written on “what to do with Hitler after the war” (Cole, 1944, p. 4). Her response was: “Dress Hitler up in a Negro skin and drop him anywhere in the United States for the remainder of his days” (Cole, 1944, p. 4).

As a nation of immigrants, the United States is made up of a great variety of races, cultures, and beliefs. Beginning in about the 1880’s and continuing through the first world war, immigration origins began to shift from northwest European and West African populations to other countries and regions. People began emigrating to the U.S. from southern Europe, Austro-Hungary, Prussia, Russia, Italy, Ireland, Scandinavia, Germany, China, Japan, Philippines, and Canada. Jews also came to the United States from eastern Europe and Mexicans found themselves a part of north America after Mexico was forced to cede the southwest of the United States in the 1848 signing of the Treaty of Guadalupe Hidalgo (Fetzer, 2000). Stewart Cole (1942) succinctly stated the problem when he said, “Of course, persons reflecting the diversity of racial, religious and national traditions which characterize the peoples of the United States can scarcely be expected to intermingle easily and assimilate quickly” (p. 325). In addition to the great variety of people who occupied the United States, fears and hatred between the groups increasingly contributed to a fractured nation. While xenophobia seemed to remain relatively low until the 1880's, Fetzer (2000) stated, "Starting around 1885…nativism flared up and continued rising until around 1896. Beginning in 1885, for instance, whites in cities all over the West Coast rioted against the Chinese, and in the 1890's unemployed white farm workers in California violently expelled their Chinese 'competitors' from the fields" (p. 30).

World War I served to expose the failure of the melting pot ideology as second and third generations of immigrants were found to still be nationality-conscious (Montalto, 1982). Because of this and fear of uprising, "The policy of Americanization became strong in schools of the United States at the time of World War I. The millions of immigrants in the country appeared then to be a public danger. Hence they became a public responsibility" (Quintero, 1943, p. 618). In addition, the war stirred up intense hatred toward certain groups.

> The war years witnessed high anti-Semitism, anti-Mexican riots, [and] widespread anti-German sentiment. In 1918 miners lynched a German American…and other ethnic Germans were publicly flogged or tarred and feathered during the war. During the Red Scare, the Department of Justice also beat up, arrested without stated cause, and/or deported hundreds of Russian immigrants. (Fetzer, 2000, p. 33)

It was right after World War I, in 1920, however, that xenophobia really exploded. During this year the Ku Klux Klan membership reached an all time high, a "Keep California White" campaign was held, California passed its anti-Japanese Alien Land Law, Henry Ford published anti-Semitic diatribes, and in Illinois there were three days of rioting against Italians. Lynchings became commonplace and blacks, Mexicans, and Jews all became targets of this terrible hate action (Fetzer, 2000).

It was World War II that provided a opportunity for intercultural education, now beginning to be called intergroup education, to receive more wide-spread acceptance (Banks, 1993). After experiencing the first world war, there was a national climate of fear over what would happen after the war. “The threat of Fascism and the advent of the Second World War prompted American educational circles to embark on a type of educational strategy designed to instil [sic] mature intergroup attitudes in children and youth—intercultural education” (Hager, 1956). Additionally, “The rise of Nazism in Europe spurred many Americans into vigorous action to contain the disease of race hatred and keep it from spreading to America” (Montalto, 1982, p. viii). Against a backdrop of racism, Blackwell (1943) stated that:

> 1) that post-war adjustments will test the sinews of American democracy principally in the areas of race relations and labor relations; and (2) that teachers are an important media for influencing social attitudes and for imparting knowledge about the structure of our society and how it functions. The result is not reassuring, but the challenge to teacher education institutions and to in-service training programs is clear. (pp. 164-165)

This is a greatly reduced and simplified contextualization of the time period during which intercultural education came about. The Great Depression and its contribution to fear and hatred though economic instability and high rates of unemployment was left out, but clearly it too played a part also. It is clear, though, that there were many problems and events that took place from the late nineteenth century though the middle of the twentieth century that provided an opportunity for change. As stated previously, these events certainly influenced the development and growth of intercultural education in the United States during the twentieth century.

Intercultural Education: The Movement.

The start of the intercultural education movement can be traced back to Rachel DuBois in 1924, though the term "intercultural education" did not come about until 1935 (Montalto, 1982). After World War I, from 1920 to 1924, DuBois had become active in the peace movement. In addition to her political activism, her background as the daughter of Quaker parents contributed to her interest in and commitment to the improvement of racial and ethnic group relations in the United States (Immigration History Research Center, 2006; Montalto, 1982). It was in 1924, though, that two events really redirected DuBois life interests and served as a catalyst for the startup of intercultural education programs. The University of Minnesota's Immigration History Research Center (2006) describes these events:

> First, she visited a Negro school in the South, where she met Dr. George Washington Carver and felt embarrassed by her lack of knowledge on the racial question; and second, she read an article by the black historian W.E.B. DuBois (no relation), in which he argued that resolution of the problem of war rested on the eliminating the problem of race. These two experiences awakened in her the realization of her life's "concern," the

improvement of racial and ethnic group relations and the development of greater appreciation for the diverse cultural strains in making up American society. (Biological Sketch, para. 2)

In 1924, DuBois began teaching social studies at the Woodbury High School in New Jersey. It was here that she first began to develop intercultural education using an assembly-program technique. She was put in charge of the failing assembly programs and organized a series of programs, called "Education in Worldmindedness," which were held over the course of each school year (Montalto, 1982). Each year focused on a main topic, such as "The Contribution of Various Racial Elements to Our Complex American Life," through which the "aim was to give students an understanding of and sympathy with the culture of other races, and the knowledge that our own culture is evolving from all the others" (DuBois, 1928, p. 3). The next year's theme was "The Contribution of Education to World Unity." Each month, October through May, various school subjects were discussed through which various racial and ethnic groups were affirmed (DuBois, 1928).

After conducting her experimental program at Woodbury for a few years, DuBois moved to New York City in 1929 to study for her doctorate at Teachers College, Columbia University. At Teachers College she met George Neumann who was interested in the "international attitudes" of students and immediately saw the connection to her own work (Montalto, 1982). Under her mentor, Daniel Kulp II, DuBois began working with high schools in Washington D.C., Philadelphia, Pennsylvania, and Englewood, New Jersey (Immigration History Research Center, 2006; Montalto, 1982). DuBois helped to guide teachers on how to engage in intercultural education and utilized Neumans' test before and after implementing her programs. Later, for her dissertation, was involved with nine schools to study the effects of the assembly programs versus incidental classroom teaching. She found that the assembly was more effective in changing student attitudes.

Another result of DuBois' dissertation study, was that she became aware of the, "distortions in current textbooks and the woeful lack of curriculum materials on the role played by racial and ethnic groups in development of American society" (Montalto, 1982, p. 90). This is important because, though she had started gathering and creating materials in Woodbury, she was now determined to complete the task. Toward this end, she received help from such organizations as the China Institute, the Japan Institute, the Block Publishing Company, the NAACP, and the Urban League. The resulting product was a series of mimeographed pamphlets dealing with the historical development cultural trains, and individual accomplishments of each group. These pamphlets were used by the students in the schools participating in the experiment (Montalto, 1982). Montalto (1982) asserted that, "DuBois was probably the first American educator to develop ethnic studies curriculum materials for the public schools" (p. 92).

Montalto (1982) described how the intercultural education movement was further developed in 1934 by the creation of the "Service Bureau for Education in Human Relations," shortly after called the "Service Bureau for Intercultural Education." This development was made possible by the contextual nativism that was described earlier. The Bureau was seen by those involved as an attempt to restore social order and unity through educational means. The first step in the Bureau's formation was a luncheon meeting at Town Hall in 1933, "attended by sixteen people, including Benson W. Landis of the National Conference of Christians and Jews, William Pickens of the NAACP, Chih Meng of the China Institute, and Louis Posner of the New York City Board of Education" (Montalto, 1982, p. 110). A "Clearing House" was operated through the Bureau through which about twenty-five publications were distributed during 1934-1935, including two publications of the YWCA (Montalto, 1982).

Intercultural Education: Professional Development.

In addition to the printed materials, other opportunities for teachers' education came about through the workings of the Service Bureau for Intercultural Education and DuBois. "In each school, Bureau staff members called together committees of teachers, students, community, and ethnic leaders to assist in planning and executing the program" (Montalto, 1982, p. 116). DuBois herself also gave teacher in-service courses. The first question DuBois would pose to teachers in her in-service courses was, "What are you trying to do to develop enough pride in boys and girls of minority culture groups so that they will try to share their cultural heritage with others?" (as cited in Montalto, 1982, p. 42). DuBois held the courses on multiple occasions. In 1938, the New York City Board of Education mandated that schools hold assemblies stressing the importance of "tolerance and freedom for all men" and, as a result, teachers wanted training. The Board of Education had DuBois teach a course on intergroup education from the Spring of 1939 through the Spring of 1940. Requests also came in from other school systems and there was a push for the setting up of a system-wide program in intercultural education. Later in 1941, DuBois, with the help of others, founded the “Intercultural Education Workshop” which was alter renamed the “Workshop for Cultural Democracy.” These workshops targeted adults, not just teachers, and used a technique DuBois developed called, “Group Conversation” (Montalto, 1982, p.277).

As described in the section on the history of professional development in the United States, at this time educational experiences consisted of a wide range of activities, including reading, visiting other classrooms, taking courses, and attending meetings, to name a few. It is because of this that I include the radio in this section on teacher in-service development despite the fact that the program was for all populations. This program certainly would have been listened to by teachers. During 1933-1939, DuBois helped the Federal Radio Project of the United States Office of Education put together a radio series entitled, “Americans All—Immigrants All.” Brown (1939) described the program:

> “a series of twenty-six dramatic broadcasts over a national hook-up designed to show contributions of various cultural groups to the social, economic, and political development of the United States. They [were] presented by the Department of the Interior, Office of Education, and Colombia Broadcasting System, with the cooperation of the Service Bureau for Intercultural Education and with the assistance of the Works Progress Administration. (p. 330)

The series broadcasted on Sunday afternoons over more than 100 CBS-affiliated radio stations. “‘Americans All,’ one of the most successful education programs (at least from the viewpoint of audience popularity) was something of a milestone in the history of educational radio" (Montalto, 1982, p. 150) and was thought to be "one of the most practical steps ever undertaken by any government" (Studebaker, 1939, p. 491). During that same time, "Inter-American Relations in the Field of Education," a conference held by the Secretary of State in the city of Washington, was also broadcasted over radio. The conference called for intellectual exchange across countries (Coester, 1939).

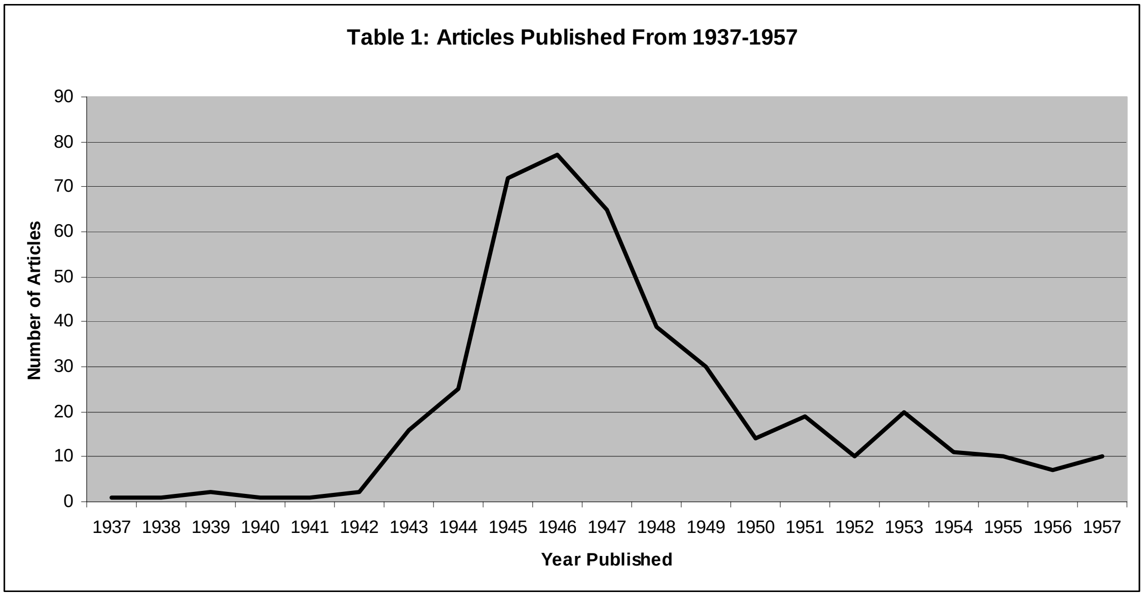
In addition to the mimeographed publications, in-service courses and workshops, and radio broadcasts, periodicals were also published to help teachers improve their practice. Bleinfeld (1939) wrote an article on a Biology unit she created that challenged racial discrimination and prejudice. The article was intended as an example for teachers to use and develop further. The American Teacher published its April, 1944, issue on intercultural and intergroup relationships. The issue included, "What is Intercultural Education," by Stewart Cole (1944), the, then, Executive Director of the Bureau for Intercultural Education. In March, 1945, the Harvard Educational Review also published an issue on the topic of intercultural education. In this edition, Taba (1945) reviewed teacher in-service workshops conducted at Harvard University and described how they assist teachers in working through practical problems in their schools, provide unlimited resources, and use of first-hand experience. In the same issue, Citron, Reynolds, & Taylor (1945) evaluated how intercultural education was present in educational magazines between 1933 and 1943. In addition to the articles on intercultural education, the Harvard Education Review also offered mimeographed papers on the Harvard Workshops, with the entire set of nine costing one dollar.

Books also served as educational guides to teachers in service. Many materials were put out by The Service Bureau for Intercultural Education:

> The Service Bureau for Intercultural Education has projected a series of teachers' manuals and resource units dealing with problems of race and culture in American education, of which Intercultural Education in American Schools is the first. (Cox, 1943, p. 54)

Thompson (1944) reviewed this first book in the series in the American Teacher journal. “The Improvement of Intercultural Relations” was another first book of an intercultural education series that targeted teachers and administrators. The book described the need for intercultural education, discussed objectives and techniques, and defined terms (Quintero, 1943). Another significant book was, “Immigrant Gifts to American Life,” which Brown (1939) reviewed.

The intercultural education movement marks a significant place in the United States history. Certainly, with no other such movement preceding it, intercultural education marks the first push in education, and consequently professional development, toward equitable and tolerant race relations. The movement was not without an end, though. A search using the database Education Index Retrospective using “intercultural education” as the search term with the refinement of it being a “keyword” yields telling results. The search found DuBois’ articles to be the first and only published in 1937 and 1938. Starting in 1937, articles span twenty years through 1957 and peaking in 1946. From 1958 on, the titles of any articles found through the search rarely contained the term “intercultural.”



The decline in intercultural education was most likely to a combination of factors. Hager (1956) declared that the decline of intercultural education, "[could] be attributed to a shift in the national climate, i.e., from a concern about racism and prejudice to that of the Cold War" (p. 162). Additionally, he also argued that intercultural education lacked "clarity and substance" (p. 163) and that, "Intercultural education [had] yet to develop a systematic body of theory, practice and research" (p. 163). Lastly Hager (1956) determined that the relationship intercultural education had with interfaith education was problematic and was constitutionally questionable due to the separation of church and state. If historical context is taken into account, it is clear that the both the advent and then suspected end of World War II ushered in receptiveness and openness to the movement (Banks, 1993; Blackwell, 1943; Hager, 1956; Quintero, 1943), so it is also understandable that after the war was settled, so were the previously felt post-war fears and hysteria. Besides these explanations for the decline of intercultural education, it is notable that DuBois was asked to resign from her Service Bureau for Intercultural Education Board position in 1941, due to disagreements. Stewart Cole who's beliefs were similar to DuBois' was also forced out in 1944 (Montalto, 1982). Montalto (1982), confirmed the movement's end stating:

> Although the term 'intercultural education' remained in use for many years, the growing preference for such terms as 'intergroup education' or the more effusive 'human relations' showed the obsolescence of the term. When 'intercultural education' was used, it meant—as a bureau survey of 500 cities reported in 1947—'primarily interracial education.' Indeed, the major focus of the Bureau's program in the years after World War II was in the area of Negro-White relations. (p. 274)

Before moving onto the multicultural education movement, it should be noted that though intergroup education has been connected with intercultural education, there were some distinctions. Intergroup education arose later than intercultural, during the 1940s and 1950s, and as the shift toward intergroup education began to occur, a more deficit view of students' culture and backgrounds accompanied it (Banks, 1993). Though intercultural education centered on a somewhat superficial tolerance and appreciation, intergroup moved further toward a colorblind promotion of positive attitudes which reduced a persons' identity (Banks, 1993). For the purposes of this report I have connected the two, but it might be argued that, while the intercultural movement led into the intergroup movement, they were not fundamentally the same movement.

Multicultural Education

Multicultural Education: Contextualization.

Fetzer (2000) described that from 1946 to 1965 nativism seemed to steadily fall. "The 1952 McCarran-Walter Act entirely dropped the race-based ban on naturalization and immigration for Asians" (Fetzer, 2000, pp. 39-40) and In 1956, Californians repealed the anti-Asian Alien Land Law. While these are significant, the year 1954, will forever be a key moment in the history of education. During this year Brown v. Board of Education (1954) declared that, "Separate educational facilities are inherently unequal" (p. 496). Despite declining nativism and the abolition of separate schooling, in reality, segregation, racism, and inequity were not erased.

There are two movements that followed Brown v. Board of Education that were very influential in the development of multicultural education: the Civil Rights Movement and the Ethnic Studies Movement (Banks, 1993; Grant & Ladson-Billings, 1997, Ramsey, Williams, & Vold, 2003). The Civil Rights Act was passed in 1964 and prohibited discrimination, "on the ground of race, color, religion, or national origin," (p. 243) in schools and places of employment that receive federal funds. This law was a result of the Civil Rights Movement which consisted of marginalized groups' actions to gain equality and equity. The refusal of Rosa Parks to move to the back of the bus in 1955 was one of these actions and marked a crucial moment in the history of the movement (Grant & Ladson-Billings, 1997). The Ethnic Studies Movement also lead to the development of the multicultural education movement (Banks, 1993). The Ethnic Studies Movement, which grew out of the Civil Rights Movement, was essentially a demand by groups of color for "equity and equality in the policies and practices of schooling" (Grant & Ladson-Billings, 1997, p. xxiii). Ethnic studies courses began to be a part of school curriculum through this movement and in 1965, the Ethnic Heritage Studies Act was passed which authorized the study of racial and ethnic minority groups (Grant, & Ladson-Billings 1997; Ramsey et al., 2003).

Multicultural Education: The Movement.

Though the exact time of multicultural development is difficult to pinpoint because of many individual efforts, the multicultural education movement really evolved in the 1970s with, "Baker (1977), Banks (1973), Gay (1971), and Grant (1973, 1978) [playing] significant roles in the formulation and development of multicultural education in the United States" (Banks, 1993, p. 19). Ramsey et al. (2003) stated, "In the middle 1970s the term multicultural education began to appear in the literature, as educators articulated its definition and implications for practice" (p. xi). Payne & Welsh (2008), reviewed the numbers of journal articles and books from the 1970s through the 1990s and also affirmed that multicultural literature has been in existence since the 1970s. They also found that there was a tremendous growth in the literature during the 1990s. Additionally, they asserted that multicultural education is on its way to becoming institutionalized, that is, "Incorporated into action without conscious thought or questioning, the way that standardized testing is accepted by almost everyone on every level of society" (p. 356).

One of the earliest definitions of multicultural education was given by the American Association of Colleges for Teacher Education (AACTE). In 1972, they stated that multicultural education:

> Values cultural pluralism. It rejects the view that schools should seek to melt away cultural differences or the view that schools should tolerate cultural pluralism. Instead, multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extensions of cultural alternatives…. Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended…. Multicultural education reaches beyond awareness and understanding of cultural differences. More important than the acceptance and support of these differences is the recognition of cultural differences and an effective education program that makes cultural equality real and meaningful. (as cited in Ramsey et al., 2003, p. 18)

This definition evolved over time and, though, the ideology developed largely out of social activism, the incorporation of a critical perspective and pedagogy "profoundly changed" multicultural education and brought renewed focus on activism (Ramsey et al., 2003, p. 26). Paulo Freire's (2009) wrote in depth on critical pedagogy early on, but multicultural education strongly moved toward the pedagogy in the 1990's. As a result of the critical focus, white identities and assumptions began to be examined as well, calling attention to privilege and power structures (Ramsey et al., 2003).

Banks (1993) wrote that multicultural education has undergone four different phases since its inception. The four phases were: ethnic studies, multiethnic education, integration of other groups, and focus on interconnectedness. Banks (1993) described these phases:

> The first phase of multicultural education was ethnic studies. A second phase of multicultural education emerged when educators interested in ethnic studies began to realize that inserting ethnic studies content into the school and teacher education curricula was necessary but not sufficient to bring about school reform that would respond to the unique needs of ethnic minority students and help all students to develop more democratic racial and ethnic attitudes. Multiethnic education, the second phase of multicultural education, emerged. Its aim was to bring about structural and systemic changes in the total school that were designed to increase educational equality. A third phase of multicultural education emerged when other groups who viewed themselves as victims of the society and the schools, such as women and people with disabilities, demanded the incorporation of their histories, cultures, and voices into the curricula and structure of the schools, colleges, and universities. The current, or fourth, phase of multicultural education consists of the development of theory, research, and practice that interrelate variables connected to race, class, and gender (Banks & Banks, 1993; Grant & Sleeter, 1986). (pp. 19-20)

In addition to these four phases, Banks (1993) conceptualized the dimensions of multicultural education to include: content integration, the knowledge construction process, prejudice reduction, and equity pedagogy, and an empowering school culture and social structure. Content integration is the teaching of concepts or principles using information from a variety of cultures or groups. After integrating “other” knowledge, the critique and understanding of how knowledge is created and constructed is necessary. Prejudice reduction leads to racial attitudes in children that can help develop democratic values. While the first two parts of multicultural education centered on knowledge, the fourth part, equity pedagogy, “exists when teachers use techniques and methods that facilitate the academic achievement of students from diverse racial, ethnic, and social-class groups” (Banks, 1993, p. 6). Finally, Banks (1993) described that an empowering school culture and structure requires organization restructuring of the entire system. These five dimensions have implications for all involved in schools and the learning process.

The multicultural education movement has not had a seamless history. Despite the movements development out of social movements for civil rights, the movement has been reduced to more superficial levels, that is, solely content integration, focusing on heroes and holidays or the four F’s—Facts, Foods, Famous People, and Festivals (Banks, 1993; Banks, 2004; Cochran-Smith, 1995a; King, 1991; Ladson-Billings & Tate, 1995; Nieto, 2004). This was particularly true during the 1970s and 1980s (Grant & Ladson-Billings, 1997; Ramsey et al., 2003). Superficial views and implementations of multicultural education were not the only difficulty, however. Critics also accused the ideology of being divisive in nature, glorifying nonmainstream cultures, and focusing on groups instead of individuals. Religious fundamentalists have also opposed the multicultural position that affirms world religions and accepts nontraditional lifestyles (Ramsey et al., 2003). Despite criticism and problematic interpretations, the multicultural education movement continues today.

Multicultural Education: Professional Development.

A search of the Education Full Text database, using the terms “professional development” and “multicultural” lends 258 results. Clearly there is a great amount of literature on this kind of teacher education. There does seem to be a much larger focus on pre-service teacher education than in-service teacher education, though. If the same search is conducted, with “teacher preparation” substituted for “professional development,” 1,378 results present themselves. Moreover, when I consulted a book on multicultural education and teacher education, I found there were eleven articles on teacher preparation and only three on professional development (Grant & Chapman, 2008).

The importance of teacher education, including professional development is addressed by many committed to the multicultural education movement. Burroughs, Hopper, Brocato, & Webeck (2009) stated the need for and usefulness of multicultural professional development:

> Professional development that affords teachers opportunities to consider and explore issues of social justice and time to plan for ways to teach about social justice in effective fashion are needed. In addition, introducing teachers to the broader realities of social injustice and the challenges of achieving social justice throughout time and place can be an

> effective approach to helping them understand the concept of social justice in clearer or more precise ways. (p. 50)

King (1991) focused on the need for teachers to develop critical and transformative thinking rather than allowing the uncritical habit of mind, or dysconscious racism, to remain. Leistyna (2008) similarly stated that, “Most multiculturalists would agree that self-actualization and reducing prejudice are essential to social change” (p. 279).

As I surveyed some of the literature on multicultural education and professional development I found several different types of professional development. Among the types of professional development, I found week-long summer camps (Burroughs et al., 2009), “shared intelligence” (Rodriquez, Mantle-Bromley, Bailey, & Paccione, 2003, p. 225), collaboration through technology (O’Hara & Pritchard, 2008), multi-year programs (Zozakiewicz & Rodriguez, 2007), a sequence of graduate courses (Yao, 2008), and online programs (Signer, 2008). I also found that some programs were developed around subject areas, such as Science (Scharmann, 2007), ethnicity—Asian-American (Yao, 2008), or gender (Zozakiewicz & Rodriguez, 2007).

Though I have described some of the types of multicultural professional development, there are many articles that I have not included and there is much more that could be said. Rather than try to survey all of the literature written on multicultural professional development, I would like to focus in on an article by O’Hara & Pritchard (2008) because it offers a unique perspective. In this article the development of a professional development program is described. Subsequently both the purposes and structure are presented in detail. In order to plan the program, a day-long retreat was held.

Through this retreat, the following principles were decided upon as foundational for their professional development program:

> Session activities should be interactive, collaborative and encourage participants to be knowledge constructors rather than mere recipients of information. Session activities should be structured such that faculty have opportunities to connect new information to the courses they teach. Faculty who work in the field should be teamed with methods faculty during curriculum development activities. There should be multiple opportunities for peer sharing of knowledge and practical examples. Online assignments should be designed to connect the face-to-face sessions together and to foster critical reflection. (O'Hara & Pritchard, 2008, pp. 46 & 48)

The format of the program was set up into four phases. At first, the program would consist of face-to-face interaction with online collaborations and communication between each of the sessions. "Faculty participated in online threaded discussions, accessed web-based articles, audio clips, and video, and created multimedia presentations, all related to the activities and content from the face-to-face sessions" (O'Hara & Pritchard, 2008, p. 48). The next phase of the program began with an all-day retreat during which, "presentations and activities focused on immigration trends, national and state demographics, an overview of legal foundations, and the role of culture in learning" (O'Hara & Pritchard, 2008, p. 49). Faculty members engaged in interactive activities and discussions during this time as well. The third phase consisted of a series of two-hour meetings. The program ended with a day-long retreat during which the teachers participated with others in their specific program area. The program was found to be successful (O'Hara & Pritchard, 2008).

Differences Between Intercultural and Multicultural Education

Over the years many terms have been used to describe movements and attitudes which strive toward equitable and tolerant relationships between different groups. Terms in use during the time of the intercultural movement included: cross-cultural (Du Bois, 1953), intra-racial, interracial (Counts, 1971), intergroup, human relations, social studies (Hager, 1956), Inter-American (Johnston, 1957), cultural pluralism (Bradley,1939; Roucek 1939), and polycultural (Caldwell, 1965). Similarly, during the multicultural movement, several different terms have been used. They included: ethnic studies, multicultural studies, multiracial education, and multiethnic education (Banks, 1993; Grant & Ladson-Billings, 1997; Ramsey et al., 2003). Though these terms may sound similar and have some parallels, they are not synonymous. It is important to outline some differences between intercultural and multicultural education. Cultural pluralism, for instance, found place in both movements but was used differently. Ramsey et al. (2003) said of the term that, "Unlike the 1920s version that focused only on White ethnics, the new cultural pluralism explicitly focused on African Americans, Latino Americans, Asian Americans, and Native Americans" (p. 16).

Another difference between the intercultural and multicultural movements is the people involved in the movement (Banks, 1993). The intercultural, or intergroup, education movement:

> Was started by White professionals who were responding to a national crisis of escalating racial tensions. Because the leaders had no long-term ties to African American and other oppressed communities, the movement faded when the sense of crisis faded and the leaders moved on to other educational endeavors. (Ramsey et al., 2003, p. 12)

The multicultural movement, on the other hand, has not only been developed and maintained by researchers and professionals of color, but among the leaders a range of ethnic groups are also represented (Banks, 1993; Ramsey et al., 2003).

The purposes of the two movements also differed significantly, despite their seemingly similar focus on tolerance for different groups. The intercultural education movement was focused on affirming and appreciating groups through interaction and the study of their contributions to American life (Cole, 1942; Cole, 1944). This idea is very present in DuBois' assembly programs and in the focus on combating stereotypes (Cole, 1942; Yard, 1944). Also, the movement was really spurred forward by fear and anxiety of post-war conditions and the desire to create loyal, democratic citizens. Cole (1942) stated that, "The symptoms of unhealthy community relations call for painstaking attention. War-time morale makes this mandatory" (p. 326). Lamoreaux (1942) asserted that pupils needed: "1. To be willing to cooperate in a democratic life 2. To understand and respect democracy as a way of life 3. To appreciate the contribution and interdependence of all groups in democracy" (p. 330). So the intercultural movement was really more centered around peaceable and loyal citizens.

The purposes of multicultural education, though they have included promoting harmonious and tolerant relationships, have become more deeply rooted in a social justice stance, as described earlier. Multicultural education seeks not only to affirm students identities, but also to understand power relationships and engage in social movements (Ramsey et al., 2003). It also requires the use of diversified knowledge and teaching methods and a restructuring of the entire educational system (Banks, 1993). Because the multicultural movement was developed out of different events, by a different, diverse group of people, and for different purposes than the intercultural movement, the two are fundamentally dissimilar despite any outward appearance of similarity.

Chapter Four: Today: Culturally Relevant Pedagogy

CRP: Professional Development

The findings discussed in this report come from a larger review of literature that examined how culturally relevant pedagogy is discussed in the extant education literature from 1990-2010. To locate literature, the following key terms were used to examine the education full text and web of knowledge databases: culturally relevant teaching, culturally relevant pedagogy, culturally responsive teaching, and culturally responsive pedagogy. After nursing education articles were removed, the search yielded a total of 333 articles related to CRP. Each article was printed and placed in a binder. To identify the articles specifically related to the professional development of practicing teachers across kindergarten through 12th grade, I read through each of the articles' titles and abstracts. In some cases, the term "professional development" was not specifically stated, but rather, the terms "inservice" or "in-service" were used. This review yielded twelve articles that discussed professional development.

Of the twelve articles on professional development, seven used the term "culturally relevant," and eight used the term "culturally responsive;" three of the articles used both terms. Though all twelve articles used the terms culturally relevant and responsive and were concerned with professional development, the way in which and the extent to which each article used the terms varied greatly. In order to describe the usage of the terms I will use the definition which was given previously for CRP. Because there are only twelve articles, I will compare how each one does or does not address and focus on the three characteristics of CRP: students experience success, students develop and/or maintain cultural competence, and students develop a critical consciousness. However, because a general purpose of all the articles is that student achieve or are successful, I will examine the articles more specifically to see if collaborative classroom environments, supportive relationships, and shared knowledge construction are discussed since these are some elements of successful experience.

There were two articles published in the 1990s, both of which were published in 1999. Jefferies (1999) used the terms culturally relevant and responsive to describe teaching and teachers. She explained her use of the term, including some quotes from Ladson-Billings. Her definition and use of the term indicate a strong focus on students and teachers developing a critical consciousness. In the article Jefferies described enabling minority students to examine the educational process and take action. She also described the need for teachers to have transformation in the way they view knowledge about themselves or others. Though the article did not exhibit any deficit frameworks or thinking as a part of CRP, the article did not really include the characteristic of students developing and/or maintaining cultural competence. The third characteristic of CRP, students achieving success, was also not shown to be important for CRP in this article. There was no discussion of the classroom or of relationships. Nevarez-La Torre & Sanford-De Shields (1999) also wrote about professional development. They used the term culturally responsive in a social justice way. They presented their article through a framework of equity, though, and used the terms only in support of that framework. CRP was used primarily as a development of a critical consciousness about one's self in relation to others and students' empowerment. Although not necessarily aligned with

CRP, the article did contain a strong emphasis toward student achievement. However, a maintenance of a cultural competence was not very evident their writing, though there was also not any evidence against the characteristic, such as deficit frameworks. Additionally, the article seemed to show a static and restricted characteristic of CRP in that only one culture could be addressed: “Which culture are we responding to with our strategies?” (p. 254). So of the two articles Jefferies (1999) was the only to situate discussion of professional development around CRP and neither emphasized all three of Ladson-Billings’ characteristics of CRP.

From 2000 to 2005, three articles about professional development were published. Rueda & Monzo (2002) used the term culturally responsive in a way that essentially equated it with “funds of knowledge” (p. 503). The article described how paraeducators can help teachers learn about and use students’ cultural understandings for scaffolding purposes in order for students to grow academically, showing recognition of the importance for students to experience success. Student success seemed to be the only characteristic of CRP present in the study, however, as the affirmation or encouragement of students’ cultural competence and development of a critical consciousness were not present in the discussion. Voltz, Brazil, & Scott (2003) also used the term culturally responsive but it was never explained, only presented as a knowledge which teachers need to obtain. Also, in spite of the fact that the name of the professional development program included the words culturally responsive, the article was centered on the framework of multicultural education. A definition and explanation was included for multicultural education, but not for CRP, which caused CRP to be synonymous with multicultural education. In accordance with multicultural education, the authors described the importance of students experiencing equal opportunity or success. Specifically, the article's purpose was to reduce the representation of students of color in special education. The professional development involved content instruction, methods, materials, and instruction as means toward student success. While it was shown that teachers "had increased awareness of instructional implications of cultural issues," I did not find evidence that students were supported in the maintenance of a cultural competence. Teachers seemed to become aware of cultural differences, but no support students in them. Also, no inclusion of students' need for developing a critical consciousness was present. Lee, Deaktor, Hart, Cuevas & Enders (2005) wrote the third article published between 2000 and 2005. In their article the term culturally relevant was included and was used to describe materials which are familiar to student's culture and background. CRP was not used as the framework for this article, rather instructional congruence was identified as the framework. The article seemed mostly focused with students experiencing success through scaffolding, or the use of "communication interactional patterns that are familiar and intelligible to students" (p. 859). There was also a strong focus on materials, but although it was expressed that teachers need to understand students' cultural background in order to promote academic success, there was no emphasis or acknowledgement for the need to affirm students identities so that they are culturally competent, or for the need to engage students in the development of a critical consciousness. Of these three articles, only one centered on CRP and in that article students' success was the only acknowledged characteristic of the pedagogy.

In 2007, two articles located in my CRP search, which were about professional development, were published. Zozakiewicz & Rodriguez (2007) wrote one of the articles and, while it was located through my searches for CRP, the term culturally relevant was used only twice throughout the entire article. The term was used to describe the nature of an activity which seemed to be connected to the everyday life of the learner. The theoretical framework used was sociotransformative constructivism, so the use of the term culturally relevant appeared to be contained in only that of an adjective and not a pedagogy. A similar situation occurred with Wood's (2007) article. The term culturally responsive was used during the beginning of the article where the problem was described: "The school district faces challenges typical of other urban…closing the achievement gap between middle-class and poor children; developing *culturally responsive* educational approaches…; providing adequate resources in uncertain economic times; and meeting intensifying federal and state accountability demands" (p. 702, italics added). Nowhere else, anywhere in the article, was the term culturally relevant or responsive used.

The years 2008 and 2009 yielded more significant results. Baskerville (2008) described a self-guided immersion experience as professional development and used the term culturally responsive to describe a perspective and practice. CRP is used as her framework. In the article, Baskerville expressed her changed attitudes and understandings which included a culturally inclusive learning environment, relationship building, and korero or shared talking. Concern for students experiencing success was evident in her changed understandings, as part of the purpose of her immersion was so that she could learn about the culture of her students in order to engage them better. Additionally, Baskerville's writing about identifying previously held deficit views, a new found respect for her students' cultures and experiences, and the inclusion of their cultural practices in her classroom showed an affirming attitude through which students were encouraged to maintain a cultural competence. While two characteristics were strongly present in Baskerville's article on her self-prescribed professional development, one is lacking. She did not describe any need for engagement with student in a critical consciousness. A CRP framework was also evident in an article by Nero (2009). In this article the term culturally responsive was mostly used, but culturally relevant was also included. A definition from Geneva Gay for culturally responsive pedagogy was included in the article as well. The importance of the development of teachers' critical consciousnesses was a prominent characteristic in this article, but the continuation of that consciousness to the students is not included. To a lesser extent the purpose of having student experience academic success can be detected in the article. The purpose of the professional development immersion experience described in this article was essentially for teachers to develop an empathy for their students' struggles in school, specifically those struggles around learning a second language. Though understanding students' culture and experiences are useful for connecting content to students lives, the development of empathy does not equate with the value of students' backgrounds. For this reason, I could not identify that students were encouraged to maintain a cultural competence.

The greatest number of articles, three to be exact, concerning professional development were published in 2010. Alfaro & Quezada (2010) used the term culturally relevant not as a framework, but as a curriculum through which globally-minded teachers engage other cultures and integrate cultural material into the curriculum. The eight-week immersion trip described in this article was focused on producing globally-minded teachers. The critical consciousness of teachers was deemed an important part of this professional development, but again, as with the Nero (2009) article, students were not included in this consciousness development. Additionally, the researchers did show a need for students to experience success and the importance of including their life experiences in the curriculum. The importance of students' cultural competence was not communicated, though. The term culturally relevant was mostly used in the article by Blachowicz, Buhle, Ogle, Frost, Correa & Kinner (2010), but culturally congruent and responsive were also used interchangeably. The importance of cultural relevance within the professional development was described: "Because the work was so site specific and in diverse schools, the issues of cultural relevance were foregrounded in all of the professional development" (p. 350). In the article, cultural relevance was acknowledged as needing to be a part of materials, instruction, and curricular framework. In addition to this, the need for CRP to be customized by each teacher according to the students' understandings and experiences was also depicted. Though this implies that students success is valued, the student is not really the subject of this article. Rather the teacher-coach interactions are described. If the professional development process is evident of the researchers' conceptions about CRP, then students' success is shown as valuable through the learning communities and sharing among the teachers that was a part of the professional development. This conclusion is not made explicit by the researchers, however, and little can be stated about their understandings of and beliefs about CRP. It does not seem, though, from this article, that CRP was thought of in a superficial and static way. The third article, by Sylva, Chinn, & Kinoshita (2010), described the knowledge and practices familiar to a student with the term culturally relevant. CRP formed the framework for this article on science professional development. The emphasis on incorporating students' lives and backgrounds into the curriculum and supportive relationships between both students to students and students to teachers shows the importance placed on the students' ability to experience success and maintain cultural competence. Students' development of critical consciousness, though, was not shown to be an important part of CRP. So, two of the articles published in 2010 centered around CRP, but only one really gave a glimpse into the researchers' understandings of CRP.

Chapter Five: Conclusions and Next Steps

Though writings about CRP have grown since its beginnings in the mid 1990’s, there has been little written about how CRP might inform or provide a theoretical framework for professional development. My search for articles using CRP presented 333 matches, but only twelve of those articles were about professional development. Of those twelve, only half, six, used CRP as a central framework. Also, there seems to be some disconnect between Ladson-Billings' more extensive and critical development of cultural relevance in the classroom and how researchers have used the term in some cases. Researchers often seemed to situate the term as being any pedagogical process that corresponds with a students’ understandings and experiences. That is, the terms culturally relevant and responsive seem to be found in a simple and disconnected form than Ladson-Billings’ descriptions.

Literature has described past professional development that has taken place during the intercultural and intergroup movement, the multicultural movement, and, now, CRP. However, despite what has been done, it is clear that professional development has not received the attention pre-service education has received, nor has it received the attention it needs. Like multicultural education, what attention CRP professional development has received has seemed to view CRP as an answer to the academic struggles of students of color. That is, the terms multicultural and CRP have been largely used within a discussion about cultural diversity and urban education. All twelve of the articles I located and examined focused on the use of CRP for culturally or linguistically diverse populations, though two of the articles did recognize the importance of CRP for all populations. Still, If CRP is not widely recognized as appropriate for all student populations then it will reduced to being a method of dealing with urban or diverse schools rather than being seen as an exemplary pedagogy needing to be studied by all pre-service and in-service teachers.

Another important realization that I came to was that of the six professional development articles that described and were centered on CRP, none showed a recognition and valuing of all three of the characteristics of CRP which were described earlier. Regarding multicultural education, Banks (1992) stated that even theorists and investigators have rarely understood the distinctions of multicultural education. In looking at how some researchers have engaged with CRP in professional development, I would say this too similar to what I found. Not surprisingly, in a time of high-stakes, I found that the purpose of increasing student academic success was the most common thread among the twelve CRP and professional development articles. It was not widely recognized within the articles, however, that through CRP students need to be affirmed in their identities so as to develop and maintain a cultural competence, nor was it shown that students need to be taught to evaluate systems of inequalities and engage in social change through a critical consciousness. Interestingly, in two articles, the critical consciousness of teachers was privileged, but no discussion on how that consciousness might be or should be developed in students was given. It is of course possible that this was the case but that it was not within the scope of the article to discuss it. However, I think that these findings show that CRP is currently looked at, within professional development, more as a method to boost culturally or linguistically diverse students' test scores and achievement gains rather than to help them engage in a struggle for equity against the oppressive educational structures.

Despite some shortcomings, there were several notable features in the articles. Overall, of the twelve articles, Baskerville (2008) and Sylva et al. (2010) showed a culturally relevant pedagogy that most closely resembled Ladson-Billings' and others' descriptions of CRP. Both of these articles presented the need for students to experience success and for them to maintain a cultural competence. Jefferies (1999) also presented a fairly strong understanding of CRP but focused so much on students having a critical consciousness that the other two characteristics were not highlighted. A strength of Rueda & Monzo (2002), Nero (2009), and Blachowicz et al. (2010) was that they all acknowledged that CRP is not a one-size-fits-all method or fix. Moreover, Jefferies (1999) and Rueda & Monzo (2002) asserted that CRP is useful for all students, not just students of color.

Despite some beneficial work that has been done there are some glaring problem. There is an inadequacy of research concerning CRP and professional development. There needs to be much more research on and the application of culturally relevant professional development. It is important, however, that this research is well-grounded in CRP so that all three characteristics are addressed and included. It would might also be useful to more closely examine what work on professional development has been done within multicultural education since there is much overlap between it and CRP. This is all extremely important, for as I described earlier, professional development has a value and purpose that cannot be replicated by any other process. History shows us that this is a problem that is not going away. Students today are still discriminated against through our societal structures and racism is still present in our nation. We need more social reform and CRP can help engage teachers and students in that reform so that we can all work toward more equitable schools.

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