Partnering to Prepare Teachers for Urban Indigenous Communities

St. Kateri Center of Chicago Partnering with *Teaching, Learning, & Leading with Schools & Communities*

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Introduction

Improving the quality of education for Indigenous[1] students in the United States (U.S.) requires meaningful and purposeful collaboration between stakeholders in schools, communities, and universities (Clare & Sampsel, 2013; National Center for Educational Statistics, NCES, 2012b). However, scant literature addresses collaboration between Indigenous organizations and university-based teacher preparation.

Existing partnerships include tribal organizations located on reservation lands, mainly in the Southwest or Plains regions of the U.S. (Belgarde, Mitchell, & Arquero, 2002; Castagno, 2012; Jacobs et al., 2001; Stachowski, & Mahan, 1998; White, Bedonie, de Groat, Lockard, & Honani, 2007) and several programs that focus on preparing Indigenous teachers for Indigenous students.

Extant literature finds common themes among partnerships, including enhancing community voice and parental involvement, supporting native language development, implementing culturally responsive teaching methods and curricula, and encountering difficulties securing steady funding (Belgarde et al., 2002; Jacobs et al., 2001; Stachowski, & Mahan, 1998; White et al., 2007).

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Whereas the Midwestern portion of the U.S. (i.e., Midwest) is home to numerous tribes with Indigenous lands and communities, university and community partnerships for teacher preparation in that region have not been deeply explored in the scholarly literature. Stachowski and Mahan (1998) describe one Midwest university program that prepares teachers for diverse student populations through experiences with southwestern Indigenous communities, placing teacher candidates at Bureau of Indian Affairs (BIA) public schools located across the Navajo Nation and reporting positive results in preparing teachers for diverse students and community collaboration.

Subsequent studies concur that university and community collaboration positively impact candidates' readiness for diverse classrooms (McDonald et al., 2011; Murrell, 2000), but intracultural diversity among Indigenous tribes is complex. Future teachers of Midwestern Indigenous children must have experiences within those specific communities, so that they may better understand the particular needs of Indigenous children and families

By spending time within these communities, candidates become familiar with community ways of teaching and learning and the backgrounds and experiences of Indigenous students. Authentic experiences and relationships with Indigenous communities work to break the cycle of teachers as agents of assimilation (Adams, 1995; Brayboy & Maughan, 2009) and foster educators as allies in improving Indigenous education.

The importance of preparing Midwestern teachers to positively interact with Indigenous children and communities runs deeper than a general desire of multiculturalism. With 60% of the U.S. Indigenous population living off reservation lands, often in urban areas (U.S. Department of Health and Human Services, 2012), universities must consider the needs of tribally diverse urban Indigenous children when studying promising practices for preparing teachers.

Chicago, Illinois, is a recognized urban hub of the Midwest, and Indigenous populations have historically relocated from tribal lands to Chicago seeking employment and improved opportunities (Burt, 1986). As of 2010 census data, 27,000 Indigenous people reside in Chicago (U.S. Census Bureau, 2010) with about 1,600 Chicago Public School (CPS) students identifying as Indigenous (Chicago Public Schools, 2012).

As Chicago Indigenous students struggle to meet academic expectations with Eurocentric measures of achievement (Dehyle & Swisher, 1997), teachers must understand and meet the needs of urban Indigenous populations to overcome the divide between Indigenous communities and public schools (Castagno, 2012; Zeichner, 2010).

Seeking to fill a gap in the literature and share innovative practice from the field, we focus this conceptual piece on improving education for Indigenous students through the development and implementation of culturally responsive curricula for teacher preparation (Castagno & Brayboy, 2008; Gay, 2010; Pewewardy & Hammer, 2003; Reyhner, 1993). We discuss Loyola University Chicago's teacher preparation program that acknowledges the historical complexities of Indigenous education and incorporates promising practices to prepare teachers through community collaboration in the city of Chicago.

Acknowledging the level of complexity present in teaching and learning relationships (Cochran-Smith & Fries, 2005), we describe how university-based teacher educators work in and with an urban Indigenous community-based organization. Ultimately, our collaborative goals center around the preparation of candidates to implement culturally responsive teaching strategies with Indigenous children

through a mutually beneficial partnership (Kruger et al., 2009).

As teacher educators engaged in the community-university partnership to prepare candidates for Indigenous children, we highlight the role of this partnership in the redesign of our teacher preparation program, spearheaded by the first author who is an Odawa descendant and an active member of the Indigenous community organization.

We begin with a brief history of Indigenous education, acknowledging that past policies and practices impact the current educational landscape. We then address the struggles of Indigenous children in U.S. public schools to identify a gap between teacher preparation and the realities of classroom practices. In response to these challenges, we share how one university bridges the gap between teacher preparation and community needs through university, school, and community collaboration—showcasing the developmental phases of a sustainable, mutually beneficial partnership between an urban Indigenous community organization and a university. We close with recommendations for community-university partnerships to prepare teachers for urban Indigenous students.

The State of Indigenous Education

History of Indigenous Schooling

Indigenous populations have experienced multiple forms of education, from tribal teachings grounded in culture and tradition passed on from one generation to the next to today's public school immersion where they have and continue to experience a mismatch between community and school expectations, the latter resulting in a cultural disconnect and poor school performance (Beck, 2000; Dehyle & Swisher, 1997; Watras, 2004).

In the mid 16th century with European settlers colonizing what is now known as the United States (U.S.) and believing that Indigenous communities lacked structures of a civilized society and educational systems (Lomawaima & McCarty, 2006), Roman Catholic and Protestant groups initiated European-American led Indigenous education through mission schools to civilize and Christianize Indigenous children (EchoHawk, 1997). The settlers believed that Indigenous children and their parents were developmentally, morally, and spiritually inadequate (EchoHawk, 1997; Lomawaima, 1999; Palladino, 1922).

Church and school leaders stripped Indigenous children of their cultures and languages by forbidding the practice of traditional ceremonies and rituals and replacing the use of Indigenous languages with forced silence and discipline, preventing any communication of basic needs until children mastered the English language (Lomawaima, 1999; Lomawaima & McCarty, 2006). The forced assimilation and detachment from tribal communities led children enrolled in mission schools to suffer sickness, malnutrition, severe homesickness, and abuse (Bull, 1991).

After the U.S. federal government ceased funding religious education in 1917, BIA boarding schools became the preferred method for Indigenous education. This dire period in Indigenous educational history occurred in the mid to late 19th and early 20th century and followed the same assimilation model as Christian mission schools. Both systems were detrimental to the physical, emotional, and academic wellness of Indigenous children (Adams, 1995).

U.S. and Canadian governments have since apologized for the mistreatment and miseducation of Indigenous children and offered varying degrees of reparation (Buchanan, 2008; Dorrell, 2009). However, scholars debate the authenticity of the apologies (Dorrell, 2009) and transgenerational trauma is ever present in Indigenous communities, with past harms continuing to impact the experiences and quality of life of today's Indigenous children and families (EchoHawk, 1997; Lomawaima, 1999; Lomawaima & McCarty, 2006).

In response to educational traumas, Indigenous communities have offered their children positive educational experiences through continued efforts of self-education.

In response to educational traumas, Indigenous communities have offered their children positive educational experiences through continued efforts of self-education (e.g., Family and Child Education program, BIE, 2009; Little Big Horn, Laukaitis, 2005; Rough Rock Demonstration School, McCarty & Bia, 2002). These efforts have proved difficult to sustain, but represent the desire of Indigenous peoples to have a voice in the education of their children both on and off reservation lands (U.S. Department of Education, 2012).

Issues around off reservation education in U.S. public schools became pertinent with the onset of *Operation Relocation*, when the BIA recruited 30,000 Native Americans to migrate to urban areas during the 1950s and tripled those numbers in the 1960s and 1970s (Burt, 1986). During this time, Chicago became a common destination for relocation among Midwestern tribes and Indigenous families enrolled their children in CPS (Laukaitis, 2005).

With estimated dropout rates of 90%, community based organizations developed educational programming to support the needs of Indigenous children navigating an unfamiliar urban setting and work to improve their academic outcomes (Laukaitis, 2005). While federal funding ceased in the 1970s, Chicago's Indigenous community organizations continue to serve Indigenous children's educational needs in an effort to provide equal opportunities denied by mainstream schooling (U.S. Department of Education, 2012).

Present Day Schooling of Indigenous Children

Today, approximately 90% of Indigenous students attend U.S. public schools and 7% are enrolled in schools operated by the BIA. About 20% of these students reside in urban areas, have little contact with teachers of Indigenous descent or understanding of Indigenous cultures, and attend schools that have higher poverty rates than their White counterparts (Alliance for Excellent Education, 2008). Public schools serving Indigenous students continue to promote a climate of assimilation, utilizing curricula that emphasizes Anglo history, values, economics, language, religion, and dress, which are ineffective for Indigenous students (Castagno & Brayboy, 2008; Pewewardy & Hammer, 2003) as demonstrated by state and national achievement measures (Beck, 2000; Dehyle & Swisher, 1997; NCES, 2012b).

Student Achievement and Education Debt. The lack of educational quality available to Indigenous children is reflected in the achievement disparities between Indigenous students and their White counterparts (NCES, 2012b) according to Anglocentric measures (Dehyle & Swisher, 1997). In 2007, the National Assessment of Educational Progress (NAEP) reported that all ethnic groups

had increased reading scores except for American Indian. Additionally, the National Indian Education Study (NCES, 2012b) conducted by NAEP showed no significant change in reading scores of American Indian or Alaska Native students from 2005 to 2009.

In this report, American Indian 4th grade students scored an average of 19 points lower in reading than non-Indigenous students and only 47% of American Indian 4th graders tested at or above the *Basic* level in reading. Math scores for American Indian students reported by NCES were similarly low with a greater achievement gap in 2009 than was present in 2005. The academic disparities for Indigenous students, as measured by schools and achievement tests, extends to alarming dropout rates for high school students, who are reported by the NCES (2012a) as having the highest dropout rate of any ethnic group in the nation.

A significant cause of this stark disparity between Indigenous students and their mainstream peers is the detachment from their culture of mainstream tests. In short, Anglo-driven assessments are not aimed to measure Indigenous learning and achievement (Deyhle & Swisher, 1997). Dehyle and Swisher's (1997) review of Indigenous research in education reveals that Indigenous children performed well on visually cued assessments, but that Anglo-normed tests, emphasizing verbal and auditory skills, resulted in lower achievement.

The results of these widely accepted testing measures reiterate the disconnection between Anglocentric curricula and the needs of Indigenous students. Curriculum content and pedagogy fail to address Indigenous cultures and teaching and learning styles (McCarty, 2009) resulting in an *education debt* due to lack of historical, economic, and sociopolitical opportunities (Ladson-Billings, 2006), as opposed to an achievement gap due to academic ability.

Schools focus on assimilation rather than the specific, culturally responsive learning needs of Indigenous children, and thus Indigenous students fail to succeed when tested by Anglo standards (Castagno & Brayboy, 2008; Dehyle & Swisher, 1997). Our collaborative approach to teacher preparation aims to move beyond dialogue around academic achievement to address the *education debt* present in Indigenous education.

Teacher Preparation Gap. As the number one in-school factor impacting student achievement, teachers need ample preparation for the unique groups of students whom they serve (Cochran-Smith & Fries, 2005). As is typical of marginalized groups in any educational institution, culturally and linguistically diverse student achievement relies even heavier on the classroom teacher (Gandara & Maxwell-Jolly, 2006). Although the low achievement and dismal high school completion rates for Indigenous students is of great concern for Indigenous communities, teachers do not enter classrooms adequately prepared for the unique needs of this small, but struggling cultural group (Reyhner, 1993).

Zeichner (2010) describes promising approaches to preparing teachers for diverse students through integrated field experiences in schools and communities, developing what he refers to as a third space where candidates gain both university resources and teaching and learning contexts. Zeichner's examples depict teacher preparation programs partnered with school and community organizations to support the existing university methods courses (Zeichner, 2010). While these experiences expose candidates to authentic practices of teaching and learning with diverse student populations, we recognize that mutually beneficial relationships must exist between the university, schools, community organizations, and candidates where all participant voices are valued to create sustainable relationships (Kruger et al., 2009) and each stakeholder has a role in preparing all teachers for all students.

Thus, partnerships between universities and urban Indigenous community organizations provide a unique context to prepare candidates to understand and address the particular needs of urban Indigenous children and their families by providing them with authentic experiences interacting with and learning from community leaders.

Recognizing a disconnect between teachers and their Indigenous students and agreeing that "culturally appropriate education is both a basic human right and good educational practice" (Reyhner, 2012), we propose collaborative partnerships that connect teacher preparation programs and Indigenous community organizations.

In the next section, we build on the history and current state and struggle of Indigenous students and their underprepared teachers (Melnick & Zeichner, 1998). We describe our current efforts to bridge the teacher preparation gap through efforts to address the *education debt* (Ladson-Billings, 2006) owed to Indigenous students by embedding candidates in urban Indigenous community settings where they may understand the socio-historical practices leading to inequalities in educational services provided to Indigenous children compared to their White peers.

Bridging the Gaps: Preparing Educators for Indigenous Learners

St. Kateri Center of Chicago

Intending to serve Chicago's Indigenous community, St. Kateri Center of Chicago (Kateri) first opened its doors in the Uptown neighborhood on Chicago's north side as the Anawim Center in 1982 and changed it's name in 2012 to reflect the importance of St. Kateri Tekakwitha, daughter of a Mohawk chief and Algonquin mother, as the first Indigenous person to be named a saint by the Roman Catholic Church. The Kateri community recognized and contemplated the wrongdoings of the Catholic Church in its relations with Indigenous communities and in an effort to continue developing relations of trust between Indigenous peoples and the Church, resolved to accept the canonization of St. Kateri as a symbol of recognition, respect, and reparation (G. Roy, personal communication, July 1, 2014).

Kateri aims to be a welcoming site for Indigenous peoples from diverse tribal affiliations disconnected from their tribes and lands to join together and create a united community of support in urban Chicago. Kateri serves Chicago's Indigenous community from St. Benedict's parish campus with the support of Chicago's Archdiocese and the Sinsinawa Dominican sisters.

Kateri's vision is to provide spiritual guidance, scholarships for Catholic education, Indigenous culture and heritage studies, and opportunities to continue ancestral wisdom and oral history (Kateri, 2013). Kateri is supported as a ministry of the Archdiocese of Chicago and serves the Indigenous community through faith formation and traditional prayer; equally blending deeply rooted Indigenous traditions and spirituality with Catholic liturgy during Sunday services and community gatherings to address the holistic social, spiritual, and emotional needs of urban Indigenous community members (G. Roy, personal communication, July 1, 2014).

Acting as a meeting place for Chicago's urban Indigenous population, Kateri hosts such events as Sunday worship services, elder luncheons, American Indian Speakers Bureau, prayer circles, powwows, and informal gatherings to uphold a sense of kinship for the Indigenous population

removed from their tribal communities. In these gatherings, Indigenous community members enjoy friendships, sharing of community resources, and connections to traditional customs including language, food, ceremonies, healing methods, music, dance, and crafts as well as a shared faith.

Apart from these activities, Kateri staff and leaders participate in wider community activities and events to support Indigenous peoples and Indigenous causes in Chicagoland and beyond. Announcements are frequently made regarding families' needs and achievements, political rallies regarding Indigenous or other minority group causes, and invitations to attend benefits of Kateri-supported events.

Kateri also participates in cross-cultural experiences, such as sharing Indigenous cultures with non-Indigenous and visiting cultural centers in the Chicago area to become familiar with diverse cultures and religious practices. Kateri's dedication to serving and supporting people from all backgrounds and beliefs led to the partnership with an urban teacher preparation program.

Teaching, Learning, and Leading with Schools and Communities

Teaching, Learning, and Leading with Schools and Communities (TLLSC) utilizes a field-based approach to preparing teachers through collaboration with co-teacher educators in schools and community organizations. With some 56 school and community partnerships, TLLSC is housed in diverse classrooms, schools, and communities.

School and community partners have been directly engaged with university faculty at each stage of TLLSC development, having input and responsibilities in designing the program's structure and content. Partnerships continue to develop during TLLSC program implementation, as school and community leaders collaboratively reflect upon and identify where and how they might best support both candidates and the goals of their schools and community organizations. A detailed description of the process for developing the Kateri-TLLSC partnership featured in this article is provided in a later section.

This program aims to prepare all teachers for all students, specifically recognizing the need for all candidates to be prepared to serve the culturally and linguistically diverse student population in Chicago and across the nation (Gay, 2000, 2010; Lucas, Villegas, & Freedson-Gonzalez, 2008) with an awareness of socio-historical inequities impacting today's school experiences.

To achieve this goal, candidates engage in authentic and effective teaching practices across their programs of study with support from university faculty and practicing professionals, simultaneously supporting preparation for rigorous classroom instruction that demonstrates positive impacts on the social, emotional, cultural, linguistic, and academic achievement of all students (Heineke, Coleman, Ferrell, & Kersemeier, 2012; Wrigley, 2000).

Seeking to respond to the needs of schools and communities in urban settings, teacher educators ensure that candidates have ample knowledge, skills, and dispositions to provide culturally responsive practice (Gay, 2010) to support English learners (ELs), students with special needs, students living in poverty, and students considered as part of marginalized or vulnerable groups.

TLLSC utilizes a field-based apprenticeship (Rogoff, 1994) approach to initial teacher preparation[2] Designed around beginning, developing, and mastering phases of teacher development, TLLSC includes sequences, not courses, which span the length of a semester with modules of experiences occurring in classrooms and communities (see Figure 1).

Candidates in Phase 1 of TLLSC participate in three sequences exploring the complexity of teaching and learning in diverse settings with content focused on developmental learning theories, teaching for social justice, culturally responsive teaching, educational policy, and the distinct needs of children with special needs and ELs. Candidates then select a professional concentration (i.e., early childhood, elementary, secondary, bilingual/bicultural, or special education) before entering Phase 2, where targeted school-based apprenticeship hones in on teaching and learning, language and literacy, assessment, and instructional planning within specialty areas. TLLSC concludes with Phase 3, where candidates engage in a one-year internship, assuming the role of a full-time teacher and implementing the knowledge, skills, and dispositions attained over the course of the program.

With collaboration between candidates, teachers, teacher educators, and school and community colleagues (Kruger et al., 2009), partnerships provide the sociocultural contexts for the field-based apprenticeship grounded in authentic teaching and learning practices (Rogoff, 2003). By partnering with urban Indigenous community organizations in Phase 1 of the program to prepare teachers for this unique student population, Indigenous community partners have a voice in preparing teachers to serve the needs of their children. We provide candidates rich and first-hand experiences with community leaders to participate in teaching and learning in urban Indigenous communities.

By partnering and collaborating with Chicago's tribally diverse community, we aim to better prepare teachers to ultimately improve the educational achievement and experiences of Indigenous children.

Through purposeful planning and implementation of field-based experiences, candidates employ traditional Indigenous teachings, such as valuing Indigenous cultures and languages, fostering collaboration instead of competition, providing time for reflection, valuing oral storytelling as a literary form, and emphasizing the importance of curriculum content as part of greater societal needs as opposed to precise skill building activities (Cajete, 2005; Chavez, Ke, & Herrera, 2012; Pewewardy & Hammer, 2003; Reyhner, 1993).

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To illustrate our collaborative work, we use the next sub-section to describe our partnership with one Indigenous community organization, Kateri, exemplifying how we build and sustain mutually beneficial relationships to serve the needs of students, communities, candidates, teachers, and faculty.

Community-University Partnership: Teacher Preparation for Indigenous Communities

To sustain a mutually beneficial partnership (Kruger et al., 2009), community and university stakeholders must spend

significant time building the relationship; forging a sense of trust between stakeholders is a foundational component of partnerships that demands time and commitment. While developing partnerships, community and university stakeholders must take time to learn about each stakeholder's past experiences and commonalities to inform and advance the partnership structure. Kateri stakeholders engaged in work with the university before, during, and after the design of the TLLSC program.

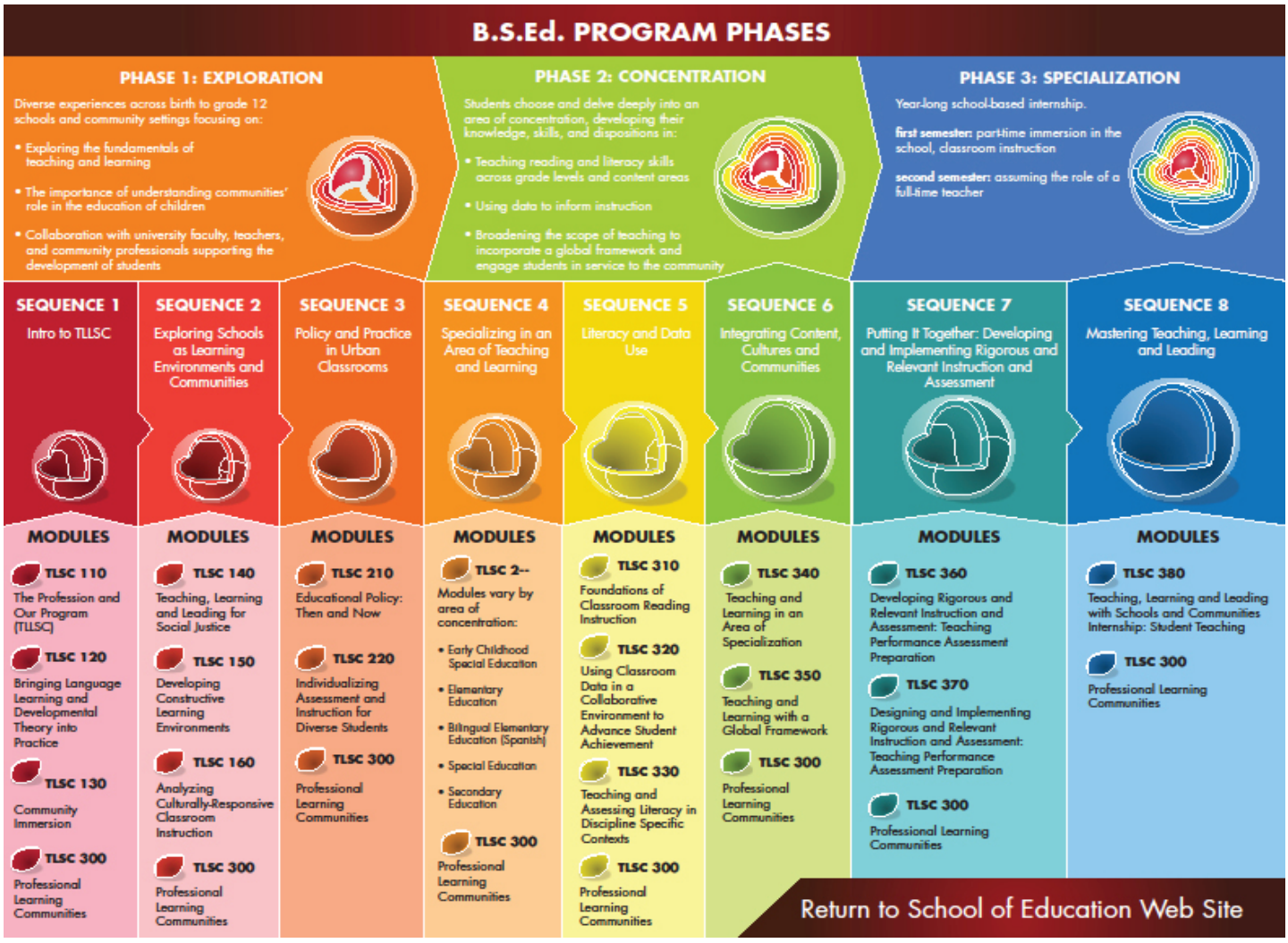
Upon reflection we have identified four phases of partnership development and implementation involving active participation of university and Kateri community leaders. In this section, we describe each phase as they were experienced by those involved: (a) building relationships, (b) expanding responsibilities, (c) implementing shared activities, and (d) reflecting on experiences.

Building relationships. In spring of 2012, wishing to continue their efforts of advancing self-determination through self-education with community led Indigenous education programs and the magnitude of St. Kateri as the first recognized Indigenous saint, Kateri partnered with Loyola University Chicago School of Education faculty. At this time, university faculty engaged in the early stages of the redesign project that would ultimately be named TLLSC. Both Kateri and TLLSC faculty participated in initial discussions to develop a partnership grounded in trust, mutuality, and reciprocity (Kruger et al., 2009), where both parties had equal voice in the structure and goals of the partnership. In this process, Kateri leaders and university faculty outlined the needs of their respective institutions to uphold the tenet of reciprocity.

In summer 2012, Kateri leaders and TLLSC faculty agreed to focus on a St. Kateri curriculum project that would address the needs of both parties. Kateri gained a set of teachings about St. Kateri that emphasized important happenings in her life leading to sainthood, based in both traditional and modern methods of teaching. The Kateri community aimed to ensure sharing of St. Kateri's story with the wider Catholic community through Indigenous perspectives and looked for support in transferring community knowledge about her history and significance through more structured teaching materials.

To support the organization's goals, teacher educators and candidates engaged in Kateri activities. They first collaborated with Indigenous elders to understand varying tribal methods of teaching and learning and to become aware of community member experiences as Indigenous peoples in urban Chicago. In these interactions, candidates became familiar with the tribal diversity of Chicago's Indigenous

Figure 1



community in order to account for diverse cultures and traditions in developing the St. Kateri curriculum project.

While Chicago's Indigenous community includes representation from tribal Nations throughout the U.S. and Canada, a large population of Kateri community members identify with the Three Fires Confederacy as citizens of the Ojibwe, Odawa, and Potawatomi tribes. In the development of the St. Kateri curriculum project, candidates drew mainly from the cultures and traditions of the People of the Three Fires. Once the plan was in place, stakeholders reviewed the outline of the partnership and assigned roles and responsibilities to ensure mutuality; all agreed to the mutually beneficial outcomes with each organization benefiting from the partnership and moved forward in developing the curriculum.

At the end of the summer, teacher educators and candidates organized a workshop for a summer school program serving urban youth from diverse backgrounds in Chicago who were exploring universities throughout the city. For the workshop, candidates included lessons from the St. Kateri curriculum and invited Kateri community members to attend the session. Kateri community members provided feedback regarding the content of the lessons and the appropriateness of teaching methods for tribally diverse urban Indigenous children who would eventually participate in the St. Kateri curriculum activities.

The community members took time during the session to answer questions about Indigenous cultures from youth participants. In this way, we upheld the tenets of mutuality and reciprocity by ensuring that all stakeholders benefited from shared experiences and that Indigenous community members had opportunities to voice their experiences residing in Chicago as Indigenous peoples and their beliefs around Indigenous education.

Expanding responsibilities. Our collaboration continued to evolve as we worked on the initial project with Kateri described above. During the spring of 2012, the second phase of our partnership emerged, university faculty engaged in shifting teacher preparation from a static course-based to a dynamic and flexible field-based program embedded in schools and community-based organizations. Based on our previous collaborative experiences, Kateri representatives offered feedback on program plans and drafts. Kateri expressed interest in hosting field-based modules to expand the mutually beneficial partnership and their role in improving education for Chicago's Indigenous youth.

All partners committed to continue collaboration as a means to afford Indigenous community members curriculum materials and educational experiences relevant to their needs, candidates authentic exposure to diverse means of teaching and learning, and university faculty access to community organizations for program development and research endeavors.

Kateri and TLLSC faculty began refining a module entitled *Community Immersion* to meet the needs of the partnership for summer 2014. TLLSC faculty explained the structure, goals, assessments, and experiences embedded in the module to begin collaborative dialog about products that would be useful to the Kateri community. After determining that the scope and sequence of the module held for two weeks at Kateri, stakeholders planned out the collaboration between candidates and Kateri community members, tweaking the assessments and experiences to meet the goals of both partners.

Together, we re-envisioned the culminating module assessment, the development of a community asset map to highlight the assets and needs of a community (Beaulieu, 2002), to focus specifically on Chicago's Indigenous community across the city. Instead of using a neighborhood walk as the primary source for gaining information about the community, candidates would be paired with Kateri community members to learn about the complex urban Indigenous setting through insider perspectives.

After we determined that the module goals, assessments, and experiences benefited and met the needs of all stakeholders, Kateri leadership and TLLSC faculty gained the support of community members to serve as mentors for the candidates. We planned that Kateri community members would be introduced to candidates to arrange meeting times to begin to share their knowledge and experiences as urban Indigenous peoples in Chicago. We discussed other preliminary plans and needed details to streamline and prepare for the implementation phase.

Implementing shared activities. With a curricular framework in place and participants confident in their roles, the TLLSC module *Community Immersion* was held at Kateri in the summer of 2014. TLLSC graduate-level candidates partnered with community members to understand the Kateri community and identify new resources through the development of a community asset map. Guided by the university teacher educator and neighborhood co-teacher educator on site at Kateri in the North Center community of Chicago, candidates collaborated in small groups and partnered with community mentors to support the development of a community asset map.

Together, 18 participants engaged in the field-based experiences, 11 candidates, six Indigenous community members, and a university teacher educator. Candidates, who brought varying degrees of classroom experience and little to no previous interactions in Indigenous settings, completed the module. Of the Kateri community members who participated in the module, each held tribal citizenship with the First Nations Ojibwe, Odawa, or Chippewa Nations, with three identifying as elders in the community.

The module began with the university teacher educator and candidates taking a community walk around the Kateri neighborhood to identify potential resources relevant to the community asset map. Following the community walk, a Kateri community member provided a presentation depicting issues of Indigenous representation in the media.

The presentation provided a detailed introduction to the historical and current issues around misrepresentation and cultural appropriation of Indigenous peoples, providing the candidates with an awareness of macro-level issues in Indigenous communities before examining the more focused local, Chicago community. Candidates then met and began working with community mentors, arranging flexible times to meet to discuss the resources and needs of Chicago's diverse Indigenous community, as well as the community members' school experiences and recommendations for serving today's urban Indigenous youth.

The small groups of candidates used the information gained through the community walk and time spent engaging with community mentors to develop a Kateri asset map. The groups each presented their asset map projects at Kateri to a diverse audience of their community mentors and teacher educator, fellow candidates, and university faculty involved in the partnership. In their presentations, they shared information they gained during their time with the community and also other resources that would prove beneficial to the needs of Chicago's Indigenous peoples.

Kateri community members shared their ideas around what resources identified by candidates would be useful to the needs of the community. For example, one group listed area park districts and services available to children and families as a potential resource and the Kateri community discussed the possibility of hosting events at the local parks instead of renting space from area organizations.

The community members also provided feedback regarding aspects of the asset maps that did not address community needs. An example being the inclusion of the North Center neighborhood demographics in candidate presentations as a reflection of gentrification rather than representative of Chicago's Indigenous households. TLLSC faculty provided Kateri with copies of each group's asset map to gain access to the resources identified by candidates that were not being utilized by the Indigenous community, and community members requested that the candidates provide a list with contact information for each of the resources they included in their presentations. In this, candidates were able to gain a sense of the complexity of an urban Indigenous community spread throughout the city of Chicago and Kateri community members gained access to local resources that they had not previously considered as supports.

Reflecting on experiences. Reflection has been a central part of the iterative design and implementation process in the Kateri-TLLSC partnership. To uphold the tenets of trust, mutuality, and reciprocity (Kruger et al., 2009), all stakeholders must be responsive to the needs of others and willing to make changes and adaptations in partnership activities. In this way, Kateri and TLLSC stakeholders designed formal opportunities for reflection and feedback on the progression of the partnership in meeting the desired goals. After the *Community Immersion* module concluded, Kateri community members and TLLSC faculty discussed the successes and challenges of the experience to inform and advance the collaboration.

Community and university partners shared experiences and observations, coming to the consensus that embedding candidates in urban Indigenous communities better prepared them to serve the needs of urban Indigenous children. The Kateri community agreed to continue hosting candidates, due to the benefit of Kateri and the potential for improving the future educational experiences of their children. To have a meaningful impact on the candidates' future teaching practices, community members suggested that the experiences needed to be increased in breadth and depth, recommending that candidates spend more time at the center to gain a richer understanding of the complexity of a tribally diverse, urban Indigenous context.

Partners collaboratively brainstormed ideas to improve both the *Community Immersion* module and beyond. Within the *Community Immersion* module, community members asked for time at the beginning of the module for candidates to introduce themselves to the community, sharing their own life experiences and reasons for pursuing a career in teaching. Ideas included hosting a luncheon where all stakeholders bring a dish to pass, believing that sharing a meal is an important aspect of learning about each other.

Beyond the *Community Immersion* module, partners considered broader programmatic facets to deepen the partnership: (a) Kateri hosting modules throughout the TLLSC continuum so candidates may revisit experiences with Indigenous peoples as they continue developing their professional understandings, and (b) Indigenous community members hosting candidates in their homes to form authentic relationships with Indigenous peoples and gain an awareness of what it means to be Indigenous in present day Chicago. We documented reflections and ideas for future use in adapting the specific module and the broader program.

As we continue to work as a team with Kateri community members and TLLSC teacher educators, we will continue the iterative phases of mutually beneficial partnership (Kruger et al., 2009), repeating the design, implementation, and reflection—always learning from our experiences and success in reaching our outcomes for candidate learning and the advancement of the Indigenous community in Chicago.

Looking forward, Kateri and TLLSC stakeholders will work together to revise and expand the *Community Immersion* module and other field-based modules, considering how experiences can support partnership goals so that candidates' experiences with Indigenous communities are embedded throughout their teacher preparation program. The next community-university collaboration around field-based teacher preparation will reflect changes discussed during formal and informal reflections. In this way, the implementation and reflection phases of our partnership framework will continue to ensure a partnership of trust, mutuality, and reciprocity (Kruger et al., 2009).

Recommendations for the Field

The community-university partnership between Kateri and TLLSC provides a unique lens on teacher preparation for Indigenous students, families, and communities. Housed in the Midwestern and urban context of Chicago, we have prioritized the preparation of all teachers from early childhood to secondary education as allies of Indigenous peoples who are aware of the distinct needs of a tribally diverse community, and socio-historical factors impacting the education of today's Indigenous children.

We recommend that educational stakeholders consider the importance of authentic collaboration with Indigenous community based organizations to improve Indigenous education.

Using the TLLSC program as an example of a collaboration between an Indigenous community organization and a university-based teacher preparation program to prepare future teachers, we utilize this section to first make recommendations for others engaged in the work of preparing teachers for Indigenous children and then share our next steps to continue evolving our program through community partnerships.

We recommend that educational stakeholders consider the importance of authentic collaboration with Indigenous community based organizations to improve Indigenous education. Increasing the voice of Indigenous communities in teacher preparation holds the potential to better prepare teachers as allies of Indigenous peoples ready to advance efforts of self-determination through self-education and the overall school success of Indigenous children. In these collaborations, we emphasize the importance of trust, mutuality, and reciprocity (Kruger et al., 2009) where

each stakeholder has a strong voice in the course of the partnership.

The four phases of partnership development and implementation depicted in the previous section may provide a framework for initiating Indigenous community-university partnerships in other contexts. We also recommend that candidates have meaningful interactions in urban Indigenous communities to understand the complexities of serving tribally diverse children, aware of the cultural and linguistic diversity present in an urban Indigenous context. Through collaborative, field-based teacher preparation candidates can recognize the strengths of diverse urban Indigenous peoples and prioritize Indigenous children, families, and communities in their future practice.

As we move forward, we anticipate expanding our Kateri-TLLSC partnership and involving other Chicago Indigenous organizations throughout the TLLSC continuum to extend our collaborative field-based preparation of candidates equipped to serve all students. Chicago's Indigenous organizations provide community driven educational programs to Chicago's Indigenous youth that promote the learning and preservation of Indigenous languages, support children's awareness of their connectedness to nature and knowledge of plants and medicines, and embrace the tribal diversity that exists within an urban, Indigenous community.

Expanding our partnerships to include additional Indigenous organizations as partners in TLLSC would increase the authentic, diverse experiences available to candidates as well as the community resources working to sustain community-led Indigenous educational programming. By advancing candidates' understandings of community cultures, languages, and resources we aspire to integrate school and community approaches towards teaching—improving the educational experiences of Indigenous students.

Notes

[1] We use the term Indigenous in reference to the original peoples of what is now named North America. We recognize Indigenous as synonymous to Native American, Native, American Indian, Indian, First Peoples, and First Americans.

[2] For a detailed description of TPP, please see Heineke, Kennedy, & Lees (2013).

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