Teacher Candidates Navigate Third Space to Develop as Culturally Responsive Teachers in a Community-Based Clinical Experience

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Abstract

The purpose of this study was to explore teacher candidates' (TCs') learning when provided with an opportunity to a gain deeper understanding of their identity as teachers in a diverse community-based clinical experience at a local Boys and Girls Club. The analysis of two course assignments pointed to the community-based clinical experience as a context that served to uncover or highlight an explicit binary between the TCs' understanding of themselves as teachers and their elementary students as learners. Within the data, the TCs described how certain key features

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of the experience (conversations with students, carefully selected readings, and opportunities to put ideas into practice) supported the development of a third space for reflection and renewal. Reflecting on self and students prompted most TCs to question their previous assumptions about children and to develop as culturally responsive teachers. The findings have implications for teacher preparation program and curriculum design.

Introduction

Within the teacher education literature, clinical experiences are lauded as key components of professional preparation. Clinical experiences provide teacher candidates (TCs) with an opportunity to extend their academic learning by putting theory into practice (e.g., American Association of Colleges for Teacher Education [AACTE], 2018; Cuenca, 2012; National Council for Accreditation of Teacher Education [NCATE], 2010; Wideen, Mayer-Smith, & Moon, 1998; Wilson, Floden, & Ferrini-Mundy, 2001). While clinical experiences are often equated with PK–12 school settings, community-based contexts are also critical sites for the preparation of teachers (AACTE, 2018; NCATE, 2010). In this article, community-based settings are conceptualized as clinical experiences outside a traditional school setting with the explicit goal of expanding TCs' awareness and understanding of students with backgrounds different from their own (Hollins & Guzman, 2005). Community-based settings are of particular importance as many new teachers who graduate from university programs enter schools unprepared to work with the diverse students, families, and communities that make up our nation's schools (Coffey, 2010; Onore & Gildin, 2010; Waddell, 2011). An integral part of preparing new teachers rests on the abilities of teacher preparation programs to prepare future teachers with the knowledge to serve as part of, and not apart from, the communities they serve (Noel, 2016). Teacher candidates need opportunities to build knowledge about students' culture to use this knowledge to be culturally responsive in their clinical teaching experiences (Gay, 2010; Ladson-Billings, 2009). Becoming culturally responsive through academic course work alone is difficult (Gonzalez, Moll, & Amanti, 2005; Whipp, 2013); however, community-based settings offer TCs opportunities to work in clinical contexts within the community, beyond the traditional school walls.

One way our elementary undergraduate teacher education program purposefully supports the development of culturally responsive TCs is through a community-based partnership with our local Boys and Girls Club (BGC) network. As teacher education programs engage in reforms to center the clinical context in learning to teach (AACTE, 2018; NCATE, 2010), the purpose of this study was to explore the value-added of community-based clinical experiences as a part of preparing TCs for their future classrooms, more specifically, by understanding how community-based experiences can be designed to support TCs' development as culturally responsive teachers when TCs are not only exposed to a community's diversity but also have

opportunities to apply their knowledge of teaching and learning within this diverse context. The aim of this research study was to explore the experiences of TCs during this community-based field experience at the BGC. Specifically, we sought to explore TCs' experiences when provided an opportunity to gain a deeper understanding of their identity as teachers and their students as learners when placed in a diverse clinical experience. As an exploratory study, the research question guiding our work was rather broad, as we asked, How do elementary teacher candidates develop an understanding of teaching and learning in a community-based clinical experience?

Literature

The literature on community-based clinical experiences and culturally responsive teacher education served to frame this study.

Community-Based Experiences

Community-based experiences can provide TCs a chance to work with diverse populations and help TCs build an understanding of diversity by interacting with the communities where they teach. These alternative experiences can provide a context for sociocultural consciousness raising and present a counterstory to TCs' previous perceptions and stereotypes about students and families (Bennett, 2012; Gallego, 2001; Ullucci, 2010). Engagement in community-based clinical experiences can support TCs in developing an awareness of the cultural strengths of students and families (Cooper, 2010; Garcia, Beatriz Arias, Harris Murri, & Serna, 2010) through opportunities to build relationships with students (Adams et al, 2005; Hallman, 2012). For example, Hallman found that TCs reflected on their biases and how this influenced their perceptions of students, and Adams, Bondy, and Kuhel (2005) found that TCs' beliefs about diverse students were challenged and their understanding of culture improved. Multiple studies (e.g., Adams et al., 2005; Bennett, 2012; Coffey, 2010; Cooper, 2007; Gallego, 2001; Onore & Gildin, 2010) reported on the importance of questioning and reflective dialogue with teacher educators and peers as crucial in exploring assumptions within community-based experiences. Additionally, factors that may influence learning in a community-based context can include the TCs' prior knowledge (Adams et al., 2005) about diversity as well as the scaffolding and support they receive from teacher educators in the field (Adams et al., 2005; Cooper, 2007). The literature has positioned community-based experiences as potentially ripe contexts for TC reflection and learning.

Community-based clinical experiences are described as offering "eye-opening" and transformative experiences; however, studies also show that community-based experiences can be partially miseducative. TCs may waiver between developing asset-based views and reifying previous deficit beliefs (Adams et al., 2005; Bennett, 2012; Burant & Kirby, 2002). TCs' understanding of culture and diversity can

range from resistance to surface-level reflection to the deeper creation of meaning (Bennett, 2012; Adams et al., 2005). So, while community-based experiences are lauded as beneficial, simply placing TCs in these contexts does not guarantee positive learning outcomes.

Culturally Responsive Teacher Education

Culturally and linguistically diverse students' success is impacted by their sense of belonging within school and how well teachers value their culture and experiences. Gay (2010) defined culturally responsive pedagogy as "using the cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively" (p. 106). An integral part of teachers developing responsive pedagogy is recognizing their own culture as well as cultures beyond their own (Gay, 2010; Ladson-Billings, 2009). Therefore we posit that the tenets of culturally responsive teaching seem to be aligned with the empirical findings from studies of community-based clinical experiences even though this connection is not always explicitly made in the literature.

Frameworks for culturally responsive pedagogy are utilized in relation to working with children in schools as well as within higher education. Villegas and Lucas (2002) developed a framework of the qualities of culturally responsive teachers to design teacher education curriculum. According to Villegas and Lucas, culturally responsive teachers (a) are socioculturally conscious, (b) hold an affirming attitude toward students from culturally diverse backgrounds, (c) develop a commitment and skills to act as change agents, (d) understand how learners construct knowledge and support that knowledge construction, (e) know about the lives of their students, and (f) engage in culturally responsive teaching practices. As noted by Villegas and Lucas's first characteristic, cultural responsiveness is not just about teaching strategies but centers around helping teachers critically reflect on their beliefs (Gay, 2010; Jacobs, Casciola, Arndt, & Mallory, 2015). Teachers must become conscious of how their own identity and experiences influence their teaching if they are to develop a pedagogy that is responsive to the diverse backgrounds and needs of students (Gay, 2010; Milner, 2010; Villegas & Lucas, 2002). In this way, TCs develop their knowledge of culturally responsive teaching by deepening their understanding of themselves as educators and their understanding of children's experiences.

After reviewing the literature connected to community-based experiences and culturally responsive teacher education, several gaps are evident. From these studies, it is clear that while it is possible for TCs to engage in positive learning during community-based clinical experiences, this is not a guaranteed result. Thus exploring TCs' experiences as they learn in community-based experiences as well as how they reflect on themselves and their students has the potential to add to the conversation on community-based clinical experiences. While there is a great deal of documentation that TCs' beliefs and attitudes can be explored and developed within community-based clinical experiences, there is a need for more careful

examination of the scaffolding needed for positive learning (Adams et al., 2005). Specifically, it is important to understand the contextual features and the teacher educators' pedagogical practices influencing how TCs make sense of their learning in the community-based context. Finally, there is a need to understand not only TCs' beliefs but also the interconnection between their reflections and their actions in relation to culturally responsive teaching (Cochran-Smith et al., 2009; Gallego, 2001).

Theoretical Framework: Third Space Theory

While we entered this study exploring the concepts of community-based experiences and culturally responsive teacher education in the literature, the concept of third space theory emerged as a relevant framework when analyzing our data. Specifically, within our analysis, we noted a binary forming between TCs' beliefs about themselves as educators and their assumptions about the students at the BGC. Third space theory served to illuminate how the context of a community-based experience could support TCs in traversing this binary and facilitating their development as culturally responsive educators.

Within third space theory, binaries are "sets of terms typically situated in opposition from one another" (Flessner, 2008, p. 22). Bhabha (1994) cited examples of binaries such as acceptance and struggle, negative and positive, and separation and convergent, while Soja (1996) identified binaries such as large and small, subject and object, and open and closed. Our identified binary—TCs' beliefs about self and their assumptions about the students at the BGC—served as a framework to describe the reflection TCs engaged in, who often saw the students in the community-based clinical experience as different than self, and the ways they struggled, both successfully and unsuccessfully, to navigate the seeming differences. Binaries, and the resulting tensions and navigations as differing worlds are traversed, are an inherent component of the third space.

Third space is defined in relation to reflection and learning. As defined by Flessner (2008), third space is a space for "reflection, renewal and change in which two supposedly oppositional worlds are reimagined in order to identify tensions, conflicts, exaggerations of distance, commonalities across domains, sources of insight, and inspiration for action" (p. 32). Soja (1996) explained third space as a "strategic location from which to encompass, understand, and potentially transform all spaces simultaneously" (p. 68). Third space theory is aligned with the learning that takes place as TCs engage in relationship building and teaching efforts in this community-based clinical experience (Hallman, 2012; Noel, 2016). Writers on third space theory embrace the third space as open to new interpretations of accepted meanings (Bhabha, 1990; Flessner, 2008; Soja, 1996). To embrace the third space in this way, Soja discussed the importance of being self-critical and questioning accepted meanings, which can "potentially change all spaces simultaneously" (p. 68). Therefore, while the community-based contexts are a literal space, it is the

TC's attempts, failures, and reattempts at understanding his or her teacher self in relationship to their students that is positioned as a conceptual third space (Soja, 1996). In this literal and conceptual space, TCs can build relationships, teach diverse students, and reflect on their own ideas about teaching and learning that are inherently separate from and intimately related to the students they encounter.

Overall, the use of third space theory in this study can help to frame the process of TC learning in relationship to their students and presents the opportunity to better understand how community-based experiences can become valuable contexts to support the development of culturally responsive teachers.

Methods

In this section, we elaborate on the context of the community-based clinical experience, the participants involved in this study, data sources, and data analysis.

Community-Based Clinical Experience

This community-based clinical experience occurred within an elementary education undergraduate program at a large 4-year public university located in the Southeast. Students enrolled in the course for 6 weeks over the summer session. Weeks 1–4 took place in a local BGC, and Weeks 5–6 were online. The community-based experience provided TCs with opportunities to (a) work with children in nontraditional, diverse settings; (b) integrate course and clinical experiences to facilitate learning about culturally responsive teaching; and (c) provide a clinically rich experience with a focus on arts integration. The course objectives were accomplished through a variety of course tasks such as reading, blogging, lesson planning, and creating an artistic interpretation.

Diverse setting. TCs attended a BGC 2 days a week for 3 hours each day. We had 130 TCs placed across 16 different sites. The contexts for these clubs ranged from rural areas with a large population of migrant families to clubs within urban areas. The TCs worked with students at the BGC who ranged in age from 5 to 12 years. Student ethnicity included 51% African American, 27% Hispanic/Latino, 15% White non-Hispanic, 6% multiracial, and 1% Native American. Fifty-one percent of the students were male; 49% were female. Ninety-five percent of the students enrolled in the BGC qualified for free or reduced-price school lunch.

Content. TCs were assigned weekly readings to facilitate their thinking about culturally responsive teaching and arts integration. Readings covered topics such as student behavior, assumptions, parental involvement, and homework. Each week, students wrote a reflective blog entry related to the readings and clinical experience. The required textbook for this course was *Creating Meaning Through Literature and the Arts: Arts Integration for Classroom Teachers* (Cornett, 2011). Teacher

candidates read from the text to learn practical ideas for using the arts integration pillars (e.g., rationale, planning units and lesson plans, arts literacy, best practices, differentiating instruction, assessment *for* learning); *seed strategies*, which are brief idea starters to use in the classroom for energizers/warm-ups; and ways to teach elementary concepts and curricular areas of English language arts, math, science, and social studies (Cornett, 2011). TCs became "experts" in two of the five arts: literary arts, visual art, drama, dance, and music. TCs implemented seed strategies with small groups of students during Weeks 2–4 at their club.

TCs also enrolled in an elementary writing methods course. The course focused on instructional strategies, such as modeled writing, shared writing, and guided writing to support each student's writing process. Author Jacobs collaborated with the instructors of the writing course to develop a clinically rich (Dennis et al., 2017) assignment within the writing methods course. TCs worked with a small group of students at the BGC to create a newspaper. Ideas for the newspaper assignment included an invention newspaper, a general interest newspaper, a specific interest newspaper, or a story-themed newspaper.

Participants

Approximately 130 TCs from the undergraduate Elementary Education Program enrolled in the course. For most TCs, this course took place at the end of their first year in the College of Education. The TCs were divided among seven supervisors, allowing each supervisor to work with 10–20 TCs across two BGC sites. The teacher candidates had a list of the BGC sites and were encouraged to enroll in a section that placed the TC within proximity to their home or part-time job. Authors Jacobs and Davis (both White women) supervised 42 TCs: 37 women and 5 men. Of these 42 TCs, 52% were White, 24% were Hispanic, 14% were Black, 5% had unreported ethnicity, and 2% were Native American. We used the data from these 42 TCs in our analysis for this study.

Data Sources

Data sources included two of the course tasks: TC blog posts and the Gallery Showcase reflection. Both of these data sources provided insight into the TCs' reflective thinking and beliefs, which were key to understanding their thinking and growth in relationship to themselves and their students. Each week, students wrote a reflective blog entry related to the readings and their experiences at the BGC. Each blog entry contained three parts: (a) a brief summary of the weekly readings; (b) artifact(s) with a caption; and (c) a reflection that made connections between text, self, and the context and experiences at the BGC. Teacher candidates completed one blog entry on their website per week over 5 weeks for a total of 205 blog entries. Faculty described blogging as low-stakes reflective writing for TCs to grapple with new ideas and experi-

ences about teaching and learning.

The TCs' final assignment was a Gallery Showcase reflection. Each TC created and displayed an artistic interpretation of "who you are as an educator" utilizing an arts-based approach from the Cornett (2011) textbook. Each TC wrote a short reflection to accompany his or her artistic interpretation. The reflection required connections to the readings from the semester as well as to the TCs' teaching philosophy. This reflection served as another source of data.

Data Analysis

We approached data analysis in two phases. We engaged in an inductive analysis using open and axial coding (Charmaz, 2006; Glaser & Strauss, 1967; Strauss & Corbin, 1990) to see what themes emerged from systematic comparative analysis (Patton, 2002).

Phase 1. During the first phase of analysis, researchers read through TCs' previously written teaching philosophy, blogs from Weeks 1–5, supervisors' comments on the blogs, and TCs' Gallery Showcase final assignment. Authors Jacobs and Davis completed open coding of all data sources from two students. Researchers met to share initial codes, themes, and memos. We noted that the required readings helped TCs to frame what they were seeing, feeling, and hearing about the BGC. We uncovered three ideas we wanted to know more about: (a) TCs were uncovering their own beliefs and biases about themselves (i.e., ways of prior doing, behaving, and thinking); (b) TCs talked about the students and what they were learning from and about students; and (c) TCs talked about their future classrooms, identifying who they wanted to be as classroom teachers.

Phase 2. In the second phase of analysis, we removed the previously written teaching philosophy as well as the instructors' comments as data sources to focus solely on the TCs' reflections in their blogs and final project. Each researcher read and coded her own TCs' blogs and final projects. Researchers looked for evidence of new thinking within the blogs and final project (i.e., "I realized," "I learned," "I noticed," "I could see") and separated into three categories: (a) learning about self, (b) learning about children, or (c) learning about themselves as a future teacher. Within each category, researchers coded TCs' experiences using strategies of line-by-line coding to establish initial codes that stayed close to the data; showed action; and indicated events, views, and contexts (Charmaz, 2006). While working through the coding process, we constantly asked questions and made comparisons across the data, looking for patterns (Strauss & Corbin, 1990). More than 110 codes were generated. These initial codes were provisional, comparative, and grounded in the data (Charmaz, 2006). Following the line-by-line coding, we coded the data through a comparative study of incidents (Charmaz, 2006). This helped to bring comments together and categorize the similar items. The early analyses helped

to describe the learning TCs were reflecting on in their blog posts and the Gallery Showcase reflection. At this time, we also began to see connections to third space theory, in particular a binary between the TCs' understanding of self and their students, that presented the opportunity, though it was not always seized, for TCs' articulation of culturally responsive practices. The use of both third space theory and culturally responsive frameworks then helped us make sense of the data in a new way. Thus, using those frameworks, during Phase 2 we attempted to find conceptual order within these features. Using constant comparison (Glaser & Strauss, 1967), we were able to establish distinctions and comparisons at each level of analytical work.

Finally, we used axial coding to bring the data back together as a whole. This type of coding related categories to subcategories and answered questions such as "when, where, why, who, and how" (Strauss & Corbin, 1990). Axial coding allowed us to sort, synthesize, and organize the large amount of data to reassemble them in new ways after open coding. During this stage of analysis, we worked to find relationships between the categories and to describe and explicate the ways that TCs experienced navigating the binary of self and students during a community-based clinical experience. The experiences we share are focused on repeating patterns, common experiences, and outliers of TC meaning making. By sharing a range of experiences, both the common and the unique, this study adds to the literature regarding community-based clinical experiences as a context for learning.

Findings

Within this community-based clinical experience, TCs both reflected on what they learned about teaching and learning and described characteristics of the experience(s) that prompted this learning. Our findings point to TC learning as this community-based context served to uncover an explicit binary between the TCs' understanding of themselves as teachers and their understanding of the elementary students at the BGC (Flessner, 2008; Hooser, 2015). Through the structures and opportunities within the community-based experience, TCs recognized, challenged, and developed new meanings even with the traditional oppositional status inherent in this binary. TCs engaged in reflection on their own experiences as well as the experiences shared by the students. This reflection on self and students prompted TCs to question their previous assumptions about children by making connections and seeing assets within the students. In the data, TCs named conversations with students and readings as key to this process. While this common experience was shared, there were also TCs who had difficulty challenging their assumptions and experienced dissonance as they struggled to navigate this binary between self and student. However, many of these TCs did navigate this binary as they began engaging in responsive teaching practices that centered their instruction around students.
The Presence of a Binary:

Describing Differences Between Self and Students

Within the data, we saw many examples of how this community-based clinical experience served to either develop or highlight an already existing binary for the TCs in regard to their understanding of themselves as teachers and their understanding of elementary students at the BGC as learners (Flessner, 2008; Hooser, 2015). The TCs explained the existence of oppositional worlds as they positioned themselves as "different" from the students at the club. More than half of the TCs explained that this binary existed in their mind before even entering the club. One TC, Sara (pseudonyms used), shared,

> Going into the Boys and Girls Club I feel as though a lot of us had negative or mixed feelings. I hate to admit it, but I know I did. I thought these children would be unruly and not want to participate in the newspaper activity. I was scared. (blog entry)

Other TCs explained that upon meeting the students, they became conscious of differences in beliefs, values, and experiences. Looking across the data codes, the TCs specifically noted differences connected to "social class" (15 instances), "community" (10 instances), "race" (8 instances), "culture" (10 instances), "childhood experiences" (15 instances), and "family make-up" (9 instances).

In their interactions with the students at the BGC, these elements of identity often came to the forefront. The TCs engaged in a great deal of reflection on these aspects of their identities as they worked with the students. For example, one TC, Brad, shared,

> Thinking about my background and their background, I can understand why I might be overwhelmed and uncomfortable the first day. I came from an upper-class, predominantly White beach town while these students are coming from predominantly Black, low-income areas. Taking that into consideration, I can imagine that there might be a lot of differences between the way I was raised to the kids I'm working with. I was never in an afterschool program, I don't think I've ever even heard a bullet shot (something I was informed happens occasionally in the neighborhood where I'm working), and I grew up in a place where all my peers always had everything they needed. (blog entry)

As seen in this quote, Brad critically reflected on how, in his mind, elements of difference connected to "background"—specifically social class and race—led him to assume he would have different experiences and beliefs in relation to family and schooling. Another TC, Jackie, discussed how speaking to a student provided insight and a glimpse into the different life experiences and power differentials for students of color. Jackie shared,

> This week at the Boys and Girls Club I had a discussion topic resurface. One of my students was asking me questions about my life and being a White person. He was asking how I felt in certain situations and giving me scenarios, then I would tell him how I thought I would feel or what I would do. Most of them sounded

> something like, "if you walked into a restaurant full of Black people and you were the only White person, would you be scared?" Now before I answered I asked him if he thought I should be scared and he told me no, that everyone would probably treat me like a king because at one point in time their people were slaves and mine were their masters. I was completely shocked. Driving 20 minutes from my home I come into an area that is completely different than what I know. (blog entry)

Jackie reflected on how this conversation highlighted a binary related to race that may have been previously invisible to her, but that was very real to the student. This conversation prompted her to think about Whiteness and particularly how she had not "seen" the whole community even though she lived only 20 minutes from the club. In this example, race comes to the forefront of her consciousness as an aspect of identity that can promote difference in experiences between this TC and the student. Lynn shared an example related to the idea of difference in regard to culture:

> One thing I really have noticed at BGC is the clash between my culture and the culture that the kids at the BGC have grown up in. I first noticed it in the way we spoke, one student, in particular, would mimic the way I spoke because it was so different from anything he had ever heard. (blog entry)

Another TC, Liz, also brought up communication, saying, "Many of the students speak to me and each other in a way other than I'm used to and speak of problems and school and home that I never have heard of before" (blog entry). In this case, Liz brings up the idea of culture, more specifically how variation in language usage promoted difference between students and TC. Liz used the term "clash" to describe this difference. Out of all the TCs, only two mentioned a similar childhood experience to the students at the BGC. Andre said, "I think I may understand the students because I was one of those students when I was in elementary school. I was living in poverty and I know how it feels not to have the best clothes when going to school" (blog entry). While reflecting on similarities to students was part of the reflection cycle, TCs more frequently reflected on differences.

Within a small subset ($n = 3$) of the TCs, we found the development of a binary connected to differences in the context of the BGC and the internship school where the TCs just spent an entire year. Brandon shared,

> Teaching at the Boys and Girls Club was a whole different ball game than my internship classroom. Not only was I working with students that I only had a short amount of time with, but I was working with students who came from a totally different background than I did. (Gallery Showcase reflection)

Lisa shared,

> The staff at the BGC seem to be more strict with discipline than [clinical experience] staff. This is most likely because of the neighborhoods that these children live in and the way they are brought up at home and act in school. In any regard, it is interesting to see the differences. (Gallery Showcase reflection)

These differences between the regular semester clinical experience and the BGC were highlighted by three TCs placed at two upper-middle-class schools as well as a rural school that was primarily Hispanic. In both of these examples, the differences between the sites strengthened the binary.

For TCs, engaging in this community-based clinical experience promoted the development or highlighted an already existing binary that positioned TCs as "different" and "separated" from the students at the BGC. The TCs named differences in "background," which were reflected in codes related to race, culture, socioeconomic status, family, and community. The TCs became aware of aspects of their own identity in relation to these identifiers; however, this was often accompanied by assumptions on how these differences in identity played out in the lives of the students versus their own experiences.

Negotiating the Binary:
Reflecting on Self in Relationship to Students and Students
in Relationship to Self

In the previous theme, many of the TCs described a disconnect between themselves and students at the BGC. As the TCs began to spend time in the BGC, we saw a move toward lessening this separation. Specifically, TCs noted that conversations with students and course readings supported this negotiation.

Reflecting on assumptions through conversations. In the data, the topic of having conversations with students at the BGC came up quite often (across 80% of TCs). We were able to see evidence of these conversations as TCs reflected on field notes from the BGC in their blog entries and Gallery reflections. Codes such as "conversation," "talk," "asking questions," and "discussion" were prevalent throughout the data. Across the data, the majority of TCs ($n = 35$) spoke about conversations with students in a positive way. One TC, Jana, explained that the conversations with students "have given faces and a wide range of personalities to a demographic I used to associate with only the myths and statistics" (Gallery Showcase reflection). Another TC, Luke, shared that by asking questions, he was "really able to get to know more about them [students] in a short period of time" (blog entry).

Within the data, we saw a connection between the codes associated with conversations and codes connected to concepts such as "critical reflection," "reframing," and "questioning" as well as the codes "assumptions" and "beliefs." Therefore TCs engaged not only in conversations with students but in critical reflection about these conversations in relation to their assumptions and beliefs. For example, Sara shared, "It was crazy the difference I was feeling after day two changing my mindset and starting to get to know the kids that I realized I had some interesting, smart, and unique individuals" (blog entry). In our analysis of the data, we saw this reframing of assumptions also connected to codes "making connections" and "asset-based view." The TCs reflected on assumptions by seeing connections with students as

well as having an asset-based view of students rather than focusing on deficits students possessed. For example, Veronica shared,

> This week at the Club, I talked to the boys about their communities and home lives. Although they all wished for things like pools, bigger rooms, and even a football field, I noticed that there was one thing they didn't feel they were missing: family. They all spoke of fun times with their brothers, cousins, dad, and grandma, to name a few. Despite coming from a different background than mine, we all had a strong sense of family and community. (blog entry)

In this example, Veronica described finding the connection of family and alluded to reframing a previous assumption about the relationship between family background and values. Veronica also explained her view of children based on their assets rather than deficits. Another TC, Josh, described how talking with students challenged his assumptions and the separation between himself and students he developed in his mind. Josh shared,

> Before volunteering at the Boys and Girls Club I was nervous and thinking negatively about how my experience there was going to go. I thought that I wouldn't be cut out to handle "rougher" students. I was weak, and I was wrong. My students were the best part of my week. Children are children. At the Club there were many football fans. One of my students asked what my favorite football player was. When I was able to tell them, it struck an instant bond. I knew something about my students and I could share in their interests and use these in their learning. (blog entry)

This quote exhibits how Josh positioned the students as being rough or something he could not handle but how finding connections with students allowed him to reflect on these assumptions. In his saying that "children are children," we see a move away from positioning the children as different. This quote also shows how engaging in conversations with students prompted critical reflection about both ends of the binary, Josh as a teacher and the elementary students. However, one caution is that this could be evidence of a color-blind position, which would not necessarily be a goal for TCs. Seeing connections is important, but also acknowledging and engaging with student difference is a balance. Learning about students through conversations supported TCs in being able to negotiate the binary and the community-based experience promoting a third space where TCs could engage in reflection and reconceptualize their relationship to students.

Reflecting on assumptions through readings. The TCs explained that in addition to the conversations with children, course readings prompted their reflection. Many of the readings discussed how teachers may hold assumptions about students of color or students from low-socioeconomic households. The articles also outlined strategies teachers could use to be more equitable or culturally responsive. The TCs described how the readings helped them recognize their own assumptions. For example, Jana shared, "These readings also made me think about some of the assumptions I had going into this community and I'll be the first to tell you, I had

some major assumptions" (blog entry). Another TC, Samantha, explained, "The articles remind me that I need to confront my own prejudices and work on improving my own prejudices throughout the classroom by giving the students all that I have as a teacher and keeping an open mind" (blog entry). Cindy explained how the articles prompted her to think about not only her assumptions but others as well:

> Another interesting part of the articles was the fact that all these myths are so widely known by people without being questioned. . . . Talking with people outside the cohorts and outside the College of Education about my experiences in the Boys and Girls Club so far, I have heard a lot of these myths come full circle. "Well kids in that area are there because their parents don't want to watch them." "If the parents actually cared about their kids they wouldn't allow them to act/talk like that." Those are a few examples of things I have heard from friends and family from an outside perspective. It makes me wonder how many times a day I think of things like this, to myself. And how many times those thoughts affect how I treat the students or the way I speak to them. Something to think about. (blog entry)

The readings pushed Cindy to engage in critical self-reflection about who she was as a teacher and how this influenced her views and interactions with students. By reading about others having assumptions, the TCs began to look inward and recognized assumptions they held as well.

Interestingly, after reading the articles, about 10 TCs made the connection that perhaps their past teachers once made assumptions about them. One TC, Caitlin, reflected on how teachers may have assumed her father was not involved in her education because he did not attend any conferences or school events like her mother was able to do. Caitlin reflected,

> My father worked long hours and was usually not home for these meetings and/or activities. By simply hearing that statement about my father, some people might think my mother was more concerned about me and my brother's educations. But what people didn't see was when my father came home every night from work he would ask us if we did our homework and he looked over it, helped us if we needed correcting and would often let us read or read to us. (blog entry)

Sara reflected on how teachers may have made assumptions about her own children and parent involvement now that she has become a full-time student in college. Sara explained,

> Now that I am attending school full time and have a challenging situation with childcare I am less than available for the classroom activities. This doesn't mean that I do not care about my kids' education. It just means that I have a lot of barriers that I am unable to overcome. I still assist my children with their homework, sign their planners daily and voice any concerns I have with the teachers, but I have less of a voice in the classroom simply because I do not participate during school hours. (blog entry)

These quotes add another dynamic to the TCs' understandings of their teacher

selves. The TCs began to question their past experiences and the ways assumptions may have impacted their experiences.

Other TCs discussed how the readings helped them reflect on what they were seeing in the club and reframe their conversations with the BGC students. For example, Veronica reflected on the relationship between what she had read about and the reality of the community-based experience. Veronica shared, "I have personally believed some of these myths and it was interesting to see the realities in comparison to those myths" (blog entry). Julia reflected on how the readings made her think about the dissonance between assumptions made about students in the club and the reality of her experience:

> Just as in the "Why Is This Child So Rude?" article, I feel as though certain people would look at the students in the Boys and Girls Club we are attending and ask those judgmental questions before even getting to know the kids. All of the students I have interacted with there have been nothing but nice, helpful, and willing to work with us. These articles really helped me realize that just by saying something the wrong way, I could negatively affect these kids for life, just because I don't come from the same background they do. It really hit home after reading the articles that I may need to be more understanding if my students come to the Club tired or upset, as they may have circumstances to deal with at home that I am not aware of. (blog entry)

Julia referenced how the article pushed her to frame her responses to students rather than make assumptions based on some of the challenges students may be facing. The article also helped her to understand the impact of teacher beliefs and expectations on students. Another TC, Ben, described the impact of an article:

> As I continued to watch them [students] play, I wanted to ask if they knew how to play billiards the right way but I kept Templeton's [2013] words in my mind: "We each have a distinct fund of knowledge that draws on what we've learned from life experiences as a part of our particular family, school socioeconomic group, race or ethnicity, age, gender, geographical area and religious affiliation." (blog entry)

In this example, Ben referenced how the article influenced how he engaged in a conversation with students. The quote from the article pushed him to reflect on his assumption that there is one right way and realized that students have individual funds of knowledge (Gonzalez et al., 2005). Another TC, Becci, connected an experience from the club to an article she read on why parents may not come to school. The TC reflected, "This made me think about the 'Why Some Parents Don't Come to School' article more in depth and made it more personal" (blog entry). In these instances, the readings helped the TCs reflect upon or serve as a lens to name what they were seeing in practice and reaffirm some of the ideas discussed in the articles to practice.

Challenges reframing assumptions. TCs gave examples of how this community-based clinical experience served as an opportunity to challenge the tradi-

tional oppositional status inherent in the binary between the preservice teachers' understanding of themselves as teachers and their understanding of the elementary students at the BGC (Flessner, 2008; Hooser, 2015). However, within the data, we saw instances of about nine TCs who did not describe a reframing of their assumptions but instead reified their assumptions by positioning their own experiences in a way that seemed more positive in relation to the students' experiences, by focusing on student experiences as having deficits or by pitying students. This does not mean there were not more TCs who felt this way, but it was not present in the data. One TC, Ellen, shared,

> I grew up in a nice house, in a nice neighborhood with both my mother and my father for all my 24 years of life. Some of my students do not even know who their father is. They live in families where they have eight brothers and sisters by two different dads and two different moms. One student told me he isn't allowed to play outside after he goes home because there is too much fighting and drug slinging going on around his house. Another student's mother works three jobs to support her family because the father is in jail. (blog entry)

Another TC, Lisa, shared a similar framing of experience:

> I am volunteering at the Boys and Girls Club right now and I am constantly having to think that some of these little ones weren't as lucky as I was growing up in a loving family. Some have very dysfunctional families and have experienced tragic circumstances that may make them hard to understand. (blog entry)

In these few examples, TCs described their experiences using terms like "good," "right," and "nice," while describing the experiences of the students as "bad," "dangerous," and "wrong." While understanding the realities students face is important for teachers (i.e., gangs, drugs, violence), putting these aspects of their lives at the center and not necessarily seeing the assets that students bring is problematic. Another TC, Christina, used similar language in comparing her previous clinical experience. Christina shared, "My internship school was in a 'nice looking' neighborhood, with a lot of resources and parent support, so going from that to the BGC was a complete 180 for me" (Gallery Showcase reflection). As seen in these quotes, not all TCs were able to reframe and negotiate the binary.

By engaging in conversations with students and reading articles, the TCs gathered data about students' lives and experiences and began to reflect upon their initial assumptions, and some reimagined their connections and beliefs about students (Bhabha, 1990). While TCs engaged in aspects of this reflection, TCs also continued to hold assumptions and deficit beliefs. This shows evidence that simply being required to engage in a clinical experience in a community-based context did not guarantee the negotiation of the binary. Some TCs, after learning more about students and reflecting on assumptions, began to transform their teaching practice based on the information gathered about students.

Negotiating the Binary:
Engaging in Responsive Instructional Practices That Place Students at the Center

At the BGC, the TCs spent a great deal of their teaching time working with a small group of students to develop an original newspaper. This project connected to the writing methods course and allowed TCs to engage in all aspects of the writing process with the students. The newspaper assignment became a challenge for TCs, as they often met with resistance or apathy from the students at the club about the nature of the assignment. In addition, TCs experienced dissonance as they began to see misalignment between how the project was designed and what they were learning about students. In our analysis of the data, we saw examples of how the TCs responded to this dissonance by using what they knew about students to adjust their planning and instruction to better match the students' needs and experiences. By adjusting their teaching practices to become more culturally responsive, the TCs began to negotiate the binary and engage in critical reflection within the third space.

The TCs adjusted the newspaper assignment by using the interests and voices of the students to help drive the content of the paper rather than the TCs dictating the content. Jackie shared,

> I learned how incredibly important it was to build bridges between the student's prior experiences to the knowledge that I was asking them to learn thus increasing their engagement. In creating the newspaper, I let my students write about things that they were passionate about, which was sports, and in doing so learned more about their home life and what experiences have shaped the students they have come to be now. (Gallery Showcase reflection)

Brad discussed how he adapted the newspaper assignment to focus on student interests. He explained,

> At first it was difficult, and all the students wanted to do was go outside and play. Picking up on this, I made it a point to find their interest point. After a few conversations with the group, I noticed that there was a common interest amongst them—video games. From there I fitted all the activities to this common thread. (blog entry)

In addition to writing about interests such as sports and video games, other TCs talked about some deeper topics. Simone shared how her students decided to write about Martin Luther King Jr. and Michelle Obama. Veronica noticed that one of her students wanted to write about topics such as "sports, equal rights, and violence" (Gallery Showcase reflection). She went on to explain, "When I asked her [the student] why she wanted to write about these subjects she replied, that her teacher does not let her talk or write about real things that are happening. She told me that her teacher tries to get them to live in a 'fantasy land' where everything is perfect" (Gallery Showcase reflection). The conversations with students provided TCs insight into student thinking about teaching and learning. In addition, the TCs

began to learn about topics of interest to students that may not be present in the traditional school curriculum.

After integrating the students' interests into the newspaper, the TCs reflected on the positive benefits of this practice. Sidney reflected,

> I learned through the newspaper activity that if we can allow the student the opportunity to relate an activity to their personal interests, they do not seem to think they are doing "work." They see the activity as fun rather than tedious, and that is what I want for my students in their course work. (Gallery Showcase reflection)

Another TC, Andre, shared, "When I learned about their interests I was able to integrate that information into my lessons so the students stayed engaged and the students were able to apply the content I provide a lot better" (Gallery Showcase reflection). TCs were able to see the benefits of planning lessons that allowed for student choice and interest.

In addition to including content connected to student interests, the TCs used their knowledge of students to adapt their pedagogical approach to teaching the newspaper. One of the TCs, Luke, discussed using visuals:

> The first day that I worked with my small group of students we discussed the mechanics of a newspaper. A majority of my students were not able to comprehend or take part in the discussion because they were unaware of what made up a newspaper. The following day, I brought in an actual newspaper for the students to examine. The students were able to give me more feedback and became more engaged in the topic and were also more motivated to create a newspaper of their own. Observing the dramatic impact of visual integration, I fully intend to use visuals as a teaching method in my own future classroom. (Gallery Showcase reflection)

Another TC, Sally, described using movement:

> At the Boys and Girls Club I have had to adjust my delivery to add dance movements to keep them interested (which is new to me). By getting to know my students, I was able to accommodate and search ways to help them. For example, this week we tried the moving tableau. A moving tableau is when students use their body to act out an event and they have to freeze. I had each student share an eventful moment at school about that day. (Gallery Showcase reflection)

While these methods did not explicitly incorporate culture, they fostered a constructivist approach where TCs utilized their knowledge of students to inform instructional decisions. In this BGC space, the TCs could bring together pedagogical approaches they previously learned in the university and their knowledge of students.

Finally, a group of 12 TCs at one of the BGCs decided not to use the newspaper format at all. These TCs kept the objectives of the newspaper assignment but transformed the assignment for the particular needs and interests of the students at the club. One group of TCs created a product around a dodgeball game and races. Lynn explained:

> We decided that one group of students would create a newscast and interview the coaches before a game. Dodgeball and races were something that students at the club loved doing. To tap into the interest and knowledge of the kids, we chose this activity to make the activity meaningful to the students. (Gallery Showcase reflection)

Another TC at the same club, Cindy, reflected,

> Instead of forcing the students to do the same activity, we allowed them to choose what they wanted to do. This was after getting to know them and where they are from for the first week. These ideas were supported in the article "Building a Pedagogy of Engagement for Students in Poverty" (Gorksi, 2013). It stated that we have to get to know our students before assigning them different tasks. (Gallery Showcase reflection)

Cindy explained how she observed increased motivation and student success when teaching from a constructivist perspective. She was able to make a connection between this practice and the class reading. Another TC, Danielle, shared how her group of students created a poster to be hung at the club to provide information to students about video games. One TC, Laurie, worked with her students to write a play. Laurie explained,

> Instead of writing the newspaper, the students wanted to show me their writing skills by writing their own scripts. The students also have incorporated movement into their play. They are very antsy after school and they liked the idea of moving around to perform their play. When the students were planning the play, they wanted to make sure that they had a lot of props. (Gallery Showcase reflection)

Even though the students were excited and interested in how Laurie adapted the assignment, she had to adapt her procedures for prop development based on some socioeconomic challenges the students faced. Laurie shared,

> I noticed one of the girls getting nervous and asking questions about when we needed to bring in all of the materials. She kept saying that she needed to talk to her mom about it. I talked to the director after the session and found out that her mom was struggling and working three jobs. This is when I decided not to have the students bring in their own props. I wanted everyone to have an equal opportunity to use props in the play. I decided to provide them with all of the same materials, so that there was no stress about how to bring in props and everyone had an equal opportunity. (blog entry)

In the case of the TCs who transformed the assignment, they all had the same club director and field supervisor who supported the changes. They also received permission from the writing methods instructor to have a slightly different product. While the newspaper assignment presented challenges, the TCs had opportunities to try out and develop culturally responsive practices while working on the newspaper with the students.

Discussion

The findings from this study point to community-based clinical experiences as contexts that can provide a third space for TCs to engage in reflection and renewal as both learners and teachers. The learning demonstrated by the TCs in this study specifically points to the potential of community-based clinical experiences to support TCs in developing the qualities of culturally responsive educators in this third space. The community-based experience at the BGC served as a context that quite immediately set up or highlighted an already existing explicit binary between "TCs as teachers" and "students as learners" (Flessner, 2008; Moje et al., 2004; Soja, 1996). The TCs described how this separation occurred due to differences with the students in terms of identity and experiences. In the TCs' reflections, the origin of this binary was often based on assumptions before even setting foot in the club. This binary then served as a starting point for movement in learning where these seemingly oppositional worlds could come together through reflection and renewal. Simply placing TCs in this community-based experience did not guarantee the disruption of the binary or present the opportunity for conceptual learning in this context as a third space. The findings illuminate that not *all* TCs navigated the binary successfully and struggled in reframing their assumptions and/or moving beyond either deficit or assumption blind judgments of students.

As researchers, we did not go into this study originally looking specifically at third space, but the TCs' process of reflection and learning in the community-based experience emerged during analysis. Within the data, the TCs described how certain key features of the experience helped to promote the negotiation of the binary and the development of a space for reflection and renewal. One key feature included the emphasis placed on learning from the students at the BGC. Within this experience, no inservice teacher served as a cooperating/mentor teacher to support the TCs' learning about teaching. Instead, in this community-based clinical experience, the elementary student became positioned at the center of the TCs' learning. The TCs explained that having conversations with students helped them make connections and discover the students' assets. As TCs gained this new community-based knowledge (Zeichner, 2010) from students, they engaged in critical self-reflection. This reflection prompted the reframing and rethinking of their beliefs about the students and the community. The TCs described how these conversations provided counterstories to their initial assumptions about students (Ullucci, 2010). One TC, Veronica, shared that she now pictured faces rather than myths and statistics when thinking about the students. Learning about students, developing an affirming attitude toward students, and engaging in critical self-reflection about beliefs and biases are key elements of culturally responsive teaching (Gay, 2010; Ladson-Billings, 2009; Villegas & Lucas, 2002). Therefore explicitly bringing attention to the need for conversations with students and how students can be positioned as teachers was a key feature to support learning in the community-based clinical experience.

In the data, TCs also pointed to how the course readings supported their learning in this community-based space. The readings served as "academic knowledge" (Zeichner, 2010) that prompted TCs to engage in reflection about their assumptions and served as a lens to view and name what they were seeing in their interactions with students. The TCs also mentioned how they made connections between the readings and the teaching actions they took in regard to the newspaper assignment. The critical self-reflection and consciousness raising that occurred through both the interactions with students and the readings is a quality of culturally responsive teachers. Teachers who are culturally responsive must become conscious of their own identity and reflect on their own biases (Gay, 2010; Ladson-Billings, 2009; Villegas & Lucas, 2002). Therefore carefully selected course readings can serve to prompt critical reflection and consciousness when included as part of community-based experiences.

Finally, the last feature to support TC reflection and negotiation of the binary between self and students was having a context to put their learning into action through the newspaper assignment. The TCs demonstrated constructivist teaching, another aspect of culturally responsive teaching, as they worked to build bridges between their students' experiences and the content and pedagogy associated with enacting the newspaper project. The majority of these bridges connected to student interests and learning styles but served as a start to building bridges to deeper aspects of culture (Gay, 2010). Villegas and Lucas (2002) shared that culturally responsive teachers "know about their students' hobbies and favorite activities as well as what they excel at outside school can systematically tie the children's interests, concerns, and strengths into their teaching, thereby enhancing their motivation to learn" (p. 26). The newspaper assignment became a negotiation of the academic knowledge that was a part of the TCs' writing methods course and the community-based knowledge the TCs were learning from students (Zeichner, 2010). Therefore, in addition to positioning TCs as learners and students as teachers and carefully selected readings, opportunities to put this new learning into action is another key feature to be included in community-based clinical experiences.

The inclusion of these three features in the community-based clinical experience supported the development of the third space for TC teacher learning. These features helped to support greater balance between what Zeichner (2010) terms academic knowledge (such as that from the university) and community-based knowledge (information from the students). In this case, the TC was not positioned as expert (Hallman, 2012). As one TC reflected, "the students at the club taught me so much about themselves, their lives, and many life lessons that I will never forget" (Gallery Showcase reflection). Therefore reflecting on the positioning of academic and community knowledge as well the positioning of teachers as learners and the students helped TCs in negotiating the binary. Within third space theory, scholars have explained that to navigate the third space, one must be self-critical and open to opportunity and challenge (Soja,1996). Within this reflection comes the opportunity for renewal and change.

The findings from this study contribute to the teacher education literature by providing greater insight into the value-added of community-based clinical experiences in addition to traditional clinical experiences in school contexts. Specifically, by explicating pedagogical practices within the community-based clinical experience course, we are better able to understand the features that, when put in place, support the creation of the community-based experience as a third space or "a transformative space where the potential for an expanded form of learning and the development of new knowledge are heightened" (Gutierrez, 2008, p. 152). These practices helped TCs to reimagine their view of teaching to be more culturally responsive. Simply placing students in a community-based experience does not promote a third space; therefore understanding these pedagogical practices and the process TCs went through is important for teacher education programs who wish to foster this type of experience.

Implications

The findings from this study have implications for teacher education program development as well as future research. One implication for our own teacher education program is reflecting on how to continue supporting TCs who are successful navigating the third space within the community-based clinical experience in future semesters (Bhabha, 1990). How can TCs continue to stay focused on the children and not shift their focus to test "scores" when they go back into a more traditional school environment? The community-based experience allowed TCs to focus on the students as children and simply practice talking with students. While the TCs at the BGC did have a connection to a content writing methods course, the focus became less about learning the content of a discipline like mathematics or science and became more about learning about children from the children. There was less focus on evaluating students' academic knowledge so TCs had more time to get to know the students beyond the academics. One TC, Lynn, summed this up quite well when she wrote,

> I feel that in schools it is easy to focus on what is expected from our students and if they are meeting those goals. It can be easy to overlook the real reasons why they might be struggling. At the Boys and Girls Club I feel that you really get a sense of the child outside of a strictly academic lens. You can really get a sense of the community and really see who the student is and their interests that might get overlooked in the classroom. (Gallery Showcase reflection)

The TCs engaged in conversation with children, not necessarily about if they understood the mathematics but instead about their emotional feelings about mathematics in school and what a child did over the weekend. The experience also shifted the supervisor's emphasis within his or her coaching to focus less on students' prior knowledge (or lack of prior knowledge) to emphasizing how to learn about students and gather information about a student's culture to inform instructional decisions.

Teacher education programs need to find ways to balance learning about children (community-based knowledge), learning about the content (academic-based knowledge), and learning about teaching (pedagogical knowledge).

Additionally, while many of the TCs made connections with students and began to see students' experiences as assets, we need more information about how they are conceptualizing these connections. For example, while TCs may see that family is something they have in common with students, what is the vision of family TCs are appropriating? When TCs think about family, is this still a notion of family based on their own experiences? How can we provide opportunities for TCs to develop rich, in-depth understanding of students' experiences so they can gain better insight rather than making assumptions about the student experience? While we had some TCs move forward in their thinking about culturally responsive teaching, there are still huge gains to make. We did have TCs who struggled to negotiate the binary. Our teacher education program needs to make sure we are continuing to thread the theme of culture throughout future semesters to support continued critical reflection. Although we discussed some elements of equity prior to the community clinical experience, we need a more concerted effort in this area, especially in regard to critical reflection on self and students. There may be the potential to push TCs even further along in their development as culturally responsive teachers by beginning more systematic work in this area before the community-based experience. For example, we could have TCs create an identity map activity and/or an arts-based activity where they can reflect on their own afterschool experiences and expose possible assumptions before even entering the club. Additionally, now that we know the power of the readings for the TCs, we want to be more purposeful in embedding these types of readings even earlier in their program of study. Finally, while most of our partnership elementary schools are in Title I contexts, we need to make a concerted effort to make sure our partnership schools portray varying elements of diversity to promote conversations and reflection similar to the community-based clinical experience.

Another key area of learning is in regard to the inherent tensions within the newspaper assignment that cut across the community-based experience and the writing methods course. We had high hopes for the assignment, as it was a collaborative effort between the writing methods instructors, the field supervisors, and the area club supervisor. Our program aspires to the tenets of clinically rich practices (Dennis et al., 2017; NCATE, 2010) where we promote coherence and connections to the field. However, as seen in the data, this newspaper assignment was a very "traditional" assignment that would be better suited for a traditional classroom setting and not a community-based experience. Also, the assignment had very specific steps and guidelines that were attached to the TCs' grades. In essence, this assignment could perpetuate the otherness between the teacher self and student self as well as prioritizing academic knowledge while thwarting the negotiation of the third space. At first, the TCs were reluctant to make student-centered changes, because they were worried about a grade from the writing methods course. Super-

visors, and at times club directors, had to help TCs feel comfortable with adapting the assignment to do what was best for the students. This support included open communication with the writing methods instructors. In future semesters, we need to rethink the assignment to allow for flexibility and creativity on the part of the TC to be culturally responsive. Luckily, the TCs were able to see the success of this type of teaching to serve as a motivator to continue this work in future semesters.

In terms of future studies, we would like to follow students after the community-based clinical experience. Using interviews and observations, we could begin to understand how TCs continue their learning in relation to culturally responsive teaching. Particularly, how do they negotiate the binary within a traditional school environment? This is especially important, as Burant and Kirby (2002) found a subset of their TCs who had "masked multicultural interactions." These were TCs who seemed to embrace diversity in the community experience but, in follow-up interviews, described having no intentions of working in diverse schools but wanted to work with "good students" in White, middle-class schools. To study our work in future community-based clinical experiences, we could go beyond just document analysis to also include interviews or focus groups. This would provide greater insight into individual TCs' ideas and development. Finally, future studies could examine the supervision practice within the community-based clinical experience. We could look specifically at the technical, interpersonal, and pedagogical skills (Burns & Badiali, 2016) that field supervisors use within this community-based setting to support TC learning.

Partnering with the BGC offered TCs a community-based clinical experience to develop their knowledge and understanding of elementary teaching and learning. By working with students in a nonacademic setting, TCs had a space where they could reflect on themselves and students. These reflections prompted questions of previously held assumptions about children and fostered a space to explore culturally responsive teaching.

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