Multiculturalism, PEACE EDUCATION

By Reyes Quezada & Jaime J. Romo

Reyes Quezada is an associate professor and Jaime J. Romo is an assistant professor, both with the School of Education at the University of San Diego, San Diego, California.

INTRODUCTION

We have many recent examples of significant changes that set the stage for possibilities in the future of higher education and teacher education: we witnessed the end of apartheid, a technological revolution, designer genetics and cloning, a future biological revolution, and the tragedy of terrorism and war. Speculating on the changes that are yet to appear in demographics, technology, biology, medicine, the environment, and social values seems to be near impossible.

Yet it is clear that U.S. K-12 students still remain too isolated from people who are different from themselves and are not developing respect for differences or the comparative skills they need to contribute effectively to a sustainable local and global society. We will need our collective abilities to adapt within the turbulence caused by our ever-changing world (Heifetz, 1994).

Educators and other leaders must continue to counter the persistence of racial, religious, class, gender, language-based, social, regional, and ethnic discrimination in our society. For public education to meet the civic needs of students and society, educators must be able to envision and promote systemic change that is transformational, not merely additive, fundamental, not merely incremental, and adaptive for all students, not merely technically faster or cheaper. Our premise is that educators intrinsically want to learn and expand their collective awareness and capabilities, although the demonstration of such interest is insufficient in organizational or programmatic transformation.

Amid the various questions that emerge from the need to address violence and equity issues in society, three central questions stand out: What is Peace Education? What is the role of Multicultural Education in support of Peace Education? What is the role of Teacher Education Programs in promoting multicultural education, peace education, and social justice in the curriculum?

In this article, we examine the literature related to institutional and teacher education reform and change related to multicultural education, peace education, and social justice. A transformational model of cultural competence seems to describe the particular changes that have taken place at a small, private liberal arts university. Our reflections regarding peace education, justice, and equality and the implications for practice in teacher preparation programs are based on such a transformational model of cultural competence.

REVIEW OF PEACE EDUCATION AND SOCIAL JUSTICE CONCEPTS

Research indicates that there is a correlation between exposure of violence in the media and in entertainment and student behavior (Morrison, 2002). Many students have been victims themselves of violent, verbal, and physical assaults. Mahatma Gandhi once said, "if we are to reach real peace in the world, we have to begin with the children." Classroom teachers and educators continue to address this issue locally in classrooms and in their schools.

How can we provide future teachers with a vision that will promote multiculturalism, peace, justice, and social equality in the classroom? How can teacher-training programs' include these skills in their curricula? Many schools have adopted mediation and conflict resolution programs, but too often fall short of the implementation phase.

For the most part issues of multiculturalism, peace education, justice, and equality seem to permeate the U.S. school curriculum during the celebration of Dr. Martin Luther King, Jr., Day and in California during the recognition of the life of Cesar Chavez and other celebrated holidays. Internationally, the United Nations continues to provide many forums for students to study peacebuilding efforts. Many

SOCIAL JUSTICE

in Teacher Education

institutions have degree programs that further the research of peace education and conflict resolution and mediation. Yet more research is needed regarding the impact it has on elementary and secondary schools.

CHARACTERISTICS OF PEACE EDUCATION

According to Harris (1996), peace education is an instructional effort that can contribute and create better citizens in this world. It is both transformational in process as well as an embedded philosophy that supports and teaches non-violence as a means of caring for the environment and for life itself. It provides alternatives by teaching about causes of violence and informing student with knowledge of the critical issues of peace education: peacekeeping, peacemaking, and peacebuilding.

It seems that elementary and secondary schools have programs that support all three critical issues. At the peacekeeping level many schools have strict rules that can suspend or expel students who participate in violent acts. Some schools employ security guards and/ or hire or house school police at both the district and schools' themselves.

In many schools peacemaking has now infiltrated the curriculum through the adoption of peacemaking programs that promote instructional strategies in conflict resolution, mediation, conflict manage-

ment, cultural awareness, and inclusive education. Programs such as Peace-builders and Tribes can support classroom teachers' in promoting peace education efforts in their classrooms.

Peacemaking programs in our schools can assist in decreasing the experiences of verbal and physical abuse, disruptions, aggression, vandalism, fighting, insults, and injuries. They can provide a sense of belonging to students, increase social competence, and the develop the ability to enhance cooperation. They can also help reduce incidences of intolerance of other people and to support acceptance. Peacemaking can provide an opportunity for positive dialogue and communication and develop resiliency in young people (Inland Agency Community Peace Program, 2002).

Peacebuilding, however, has been the most difficult to assess since it deals with changing individual attitudes towards violence and racism. Peacebuilding fosters students' self-assessment of their own bias. The purpose of peacebuilding is to promote and seek peace in positive forms that contribute to cooperation, trust, and open communication as means of operating in a global society.

Institutions of higher education and teacher preparation programs can be the impetus in preparing teachers with the knowledge and skills needed to promote peace education in their classrooms in order to build peaceful classrooms with stu-

dents who value peace education and justice for all students. By supporting efforts by the United Nations and UNESCO regarding peace education and non-violence one can build a more peaceful world (Morrison, 2002). In short, we believe that there is a relationship between individual skill development and social practice or the reduction of societal violence.

PEACE EDUCATION DEGREE PROGRAMS

According to the Robin's *Directory of Colleges and Universities*, there are over two hundred Peace Studies institutions worldwide that grant degrees with an emphasis in Peace Studies Education and other similar emphases. There are both international and national Peace Centers or Institutes, many granting advanced degrees (Ph.D., Ed.D., M.A.), undergraduate degrees (B.A., B.S.), as well as certificates and minors (Robins, 2002).

The degrees and majors range from International Peace, Conflict Research and Management Resolution, Dispute Resolution, Forgiveness and Resolution, Peace Keeping and Contemporary War, Peace, and Justice, and Peace Development. Most programs are housed in Colleges of Arts and Sciences or within an Institute or a Center. An Inter-net website search found only one degree program housed in a School of Education. Lesley College grants a Mas-

ters of Education degree in Curriculum and Instruction with an emphasis in Peace Education. Throughout the world the focus of each program differs depending on the political environments and the cultural values they support. Common themes addressing violence in all its forms and shapes unify each program. A comprehensive world curriculum may include human rights, environmental, international, conflict resolution and a developmental education component (Robbins, 2002).

Some question regarding the dissemination and promotion of peace education and justice arise: Who receives the information? Who receives the training? It is obvious that institutes, centers, and programs reach a variety of clients in the general population. There is also a variety of education curriculum and curricular materials available for educators who seek it out.

What is missing is the training of future teachers in Schools of Education in promoting Peace Education and Justice, as evident in only one program housed in a School of Education. Many Schools of Education either promote Peace Education and Justice within Character Education Degree Programs. Others house issues of peace, equity, social justice, and multicultural education in stand-alone courses or infuse them within the curriculum.

McGivern (1975) cites Paolo Freire's Model of Social Action as a form of raising consciousness, school learning, and action leading which further raises consciousness. A similar model can be replicated in Schools of Education and in restructuring education curriculum to include content in global awareness, structural violence, conflict resolution, and future studies which promotes the question of what sort of future do children want and not only what sort of future do teachers or adults want. It is the concept of Mutual Learning in which children and adults make decisions about learning. In this paper, the authors examine the processes of institutionalizing characteristics of multiculturalism, peace education and justice in a Teacher Preparation Program.

THE ROLE OF MULTICULTURALISM IN SUPPORT OF PEACE EDUCATION

The Civil Rights Movement of the 1950s and 1960s sparked various educational responses for K-12 teachers and students as well as the academic field of multicultural education. Perhaps the horrible attack on September 11, 2001, has provoked our societal and educational consciousness again to move us toward re-

thinking schools and what their roles are in improving society. In the 1960s as today, multicultural education has been a sometimes fragmented, yet significant, vehicle to promote K-12 and societal peace and justice.

The basic principles of multicultural education in the U.S. are: the theory of cultural pluralism; ideals of social justice and the end of racism, sexism, and other forms of prejudice and discrimination; affirmations of culture in the teaching and learning process; and visions of educational equity and excellence leading to high levels of academic learning for all children and youth (Bennett, 2002).
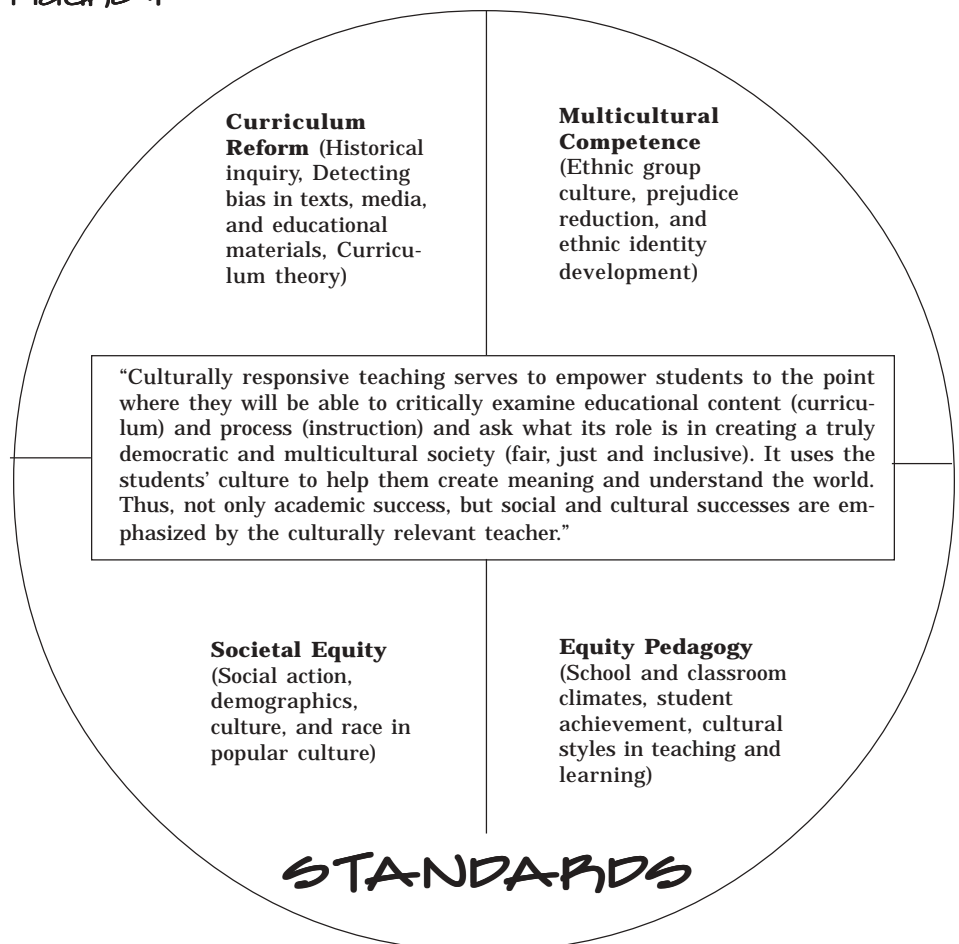
An analysis of the various themes related to multicultural education synthesizes many programs and efforts into four genres: Curriculum Reform (historical inquiry, detecting bias in texts, media, and educational materials, curriculum theory); Multicultural Competence (ethnic group culture, prejudice reduction, and ethnic identity development); Equity Pedagogy (school and classroom climates, student achievement, cultural styles in teaching and learning); and Societal Equity (social

action, demographics, culture and race in popular culture) (Bennett, 1990, 2002; Chavez-Chavez, 1995, 1997; Smith, 2000).

With these four genres in mind, we can relate other approaches to promoting peace and justice through K-12 education. For instance, Ladson-Billings' definition of culturally responsive teaching relates to all four genres. Culturally responsive teaching serves to empower students to the point where they will be able to critically examine educational content (curriculum) and process (instruction) and ask what its role is in creating a truly democratic and multicultural society (fair, just, and inclusive). It uses the students' cultures to help them create meaning and understand the world. Thus, not only academic success but social and cultural success are emphasized by the culturally relevant teacher.

In Figure 1 note the theme of curricular reform in student's examination of curriculum and instruction. When students ask about creating a fair and inclusive society, they are dealing with societal equity. It can also be argued that when students have the opportunity to access and develop their multicultural competence, the out-

FIGURE 1

Curriculum Reform (Historical inquiry, Detecting bias in texts, media, and educational materials, Curriculum theory)

Multicultural Competence (Ethnic group culture, prejudice reduction, and ethnic identity development)

"Culturally responsive teaching serves to empower students to the point where they will be able to critically examine educational content (curriculum) and process (instruction) and ask what its role is in creating a truly democratic and multicultural society (fair, just and inclusive). It uses the students' culture to help them create meaning and understand the world. Thus, not only academic success, but social and cultural successes are emphasized by the culturally relevant teacher."

Societal Equity (Social action, demographics, culture, and race in popular culture)

Equity Pedagogy (School and classroom climates, student achievement, cultural styles in teaching and learning)

STANDARDS

come relates to multicultural competence and equity pedagogy.

CULTURALLY RESPONSIVE TEACHING GUIDELINES

Another way of thinking about promoting peace education and social justice through multicultural education is Leonard and Patricia Davidman's (1994) six guidelines for culturally responsive teaching, which were expanded to include number 7, linguistic diversity (Rios, 2000). Inasmuch as these guidelines may serve as a constant reference for K-12 teachers, regardless of the particular subject matter, we believe that they may also be useful for professors in teacher education. These effective and culturally responsive goals and practices include: (1) Focus on Educational Equity, (2) Empower Students and their Caretaker(s), (3) Promote Inter-group Harmony, (4) Expand People's Cultural Knowledge Base, (5) Develop a "multicultural" Perspective, (6) Value Cultural Pluralism, and (7) Respond to Linguistic Diversity.

Considering these goals in terms of curriculum (what) and instructional strategies (how) is helpful to give teachers concrete ways to be more culturally relevant. These guidelines also align with the four genres. Note how Curricular Reform relates to Goals 4 (Expand People's Cultural Knowledge Base) and 5 (Develop a "multicultural" perspective). Multicultural Competence relates to Goals 2 (Empower Students and Their Caretaker(s)), 3 (Promote Intergroup Harmony), 5 (Develop a "multicultural" perspective), 6 (Value Cultural Pluralism), and 7 (Respond to Linguistic Diversity). Equity Pedagogy relates to Goals 1 (Focus on Educational Equity) and 7 (Respond to Linguistic Diversity). Finally, Societal Equity relates to all seven goals, if applied towards societal outcomes.

A model developed by James Banks further provides educators with a guide on how to approach curriculum reform with a multicultural perspective. He states that multicultural education is an idea or concept, an educational reform movement, and a process (Banks & Banks 2001). The idea is that all children have a right to an equal education in all schools regardless of their ethnic, racial, gender, cultural or language characteristics.

Some current institutional practices continue to serve some students and not others. Some students are still tracked in watered-down curricula while others are tracked in advance placement courses. Although many students begin at the same starting line in the early years, by middle school and high school the academic achievement gap has widened so much that it is difficult to close the gap (Haycock, 1997; The Education Trust, 1998).

True Multicultural education reform happens when change occurs in a systemic manner through institutionalization reform. It includes the community, school support staff, teachers, students, parents, and not just curriculum or curriculum integration. As a process, multicultural education is on-going. It is not a concept or idea we celebrate once or a few times per year as holidays approach (Nieto, 2002; Romo & Salerno, 2000). Multicultural Education occurs when all avenues have been researched in order to improve the academic achievement of our diverse school population.

Multicultural education in teacher preparation should also occur as a process, and as a reform movement based on ideas and concepts that support a multicultural curriculum imbedded with issues of peace education and social justice. Only then can teacher preparation programs move from a model of isolation to a model of inclusiveness.

NATIONAL STANDARDS WITHIN A MULTICULTURAL CONTEXT

A series of national discussions about teacher competencies produced a common language of domains: knowledge base, dispositions (attitudes, values, beliefs), and performance. The National Board for Professional Teaching Standards (NBPTS), the Interstate New Teacher Assessment and Support Consortium (INTASC), and the National Council for the Accreditation of Teacher Education (NCATE) have, in the past fifteen years, developed standards and certifications for teacher competence. However, standards must be seen in the context of a multicultural society.

NCATE currently has the following to say about diversity and equity in its Standard IV, "develop and demonstrate knowledge, skills, and dispositions resulting in learning for all P-12 students. … ensure that the policies and practices result in equitable learning outcomes…include diverse participants and diverse learning communities for PDS work."

NBPTS has the following guide to describe its approach to diversity, "National Board Certified teachers are dedicated to making knowledge accessible to all students. They act on the belief that all students can learn. They treat students equitably, recognizing the individual differences that distinguish their students one from the other and taking account of these differences in their practice. They adjust their practice as appropriate, based on observation and knowledge of their students' interests, abilities, skills, knowledge, family circumstances and peer relationships."
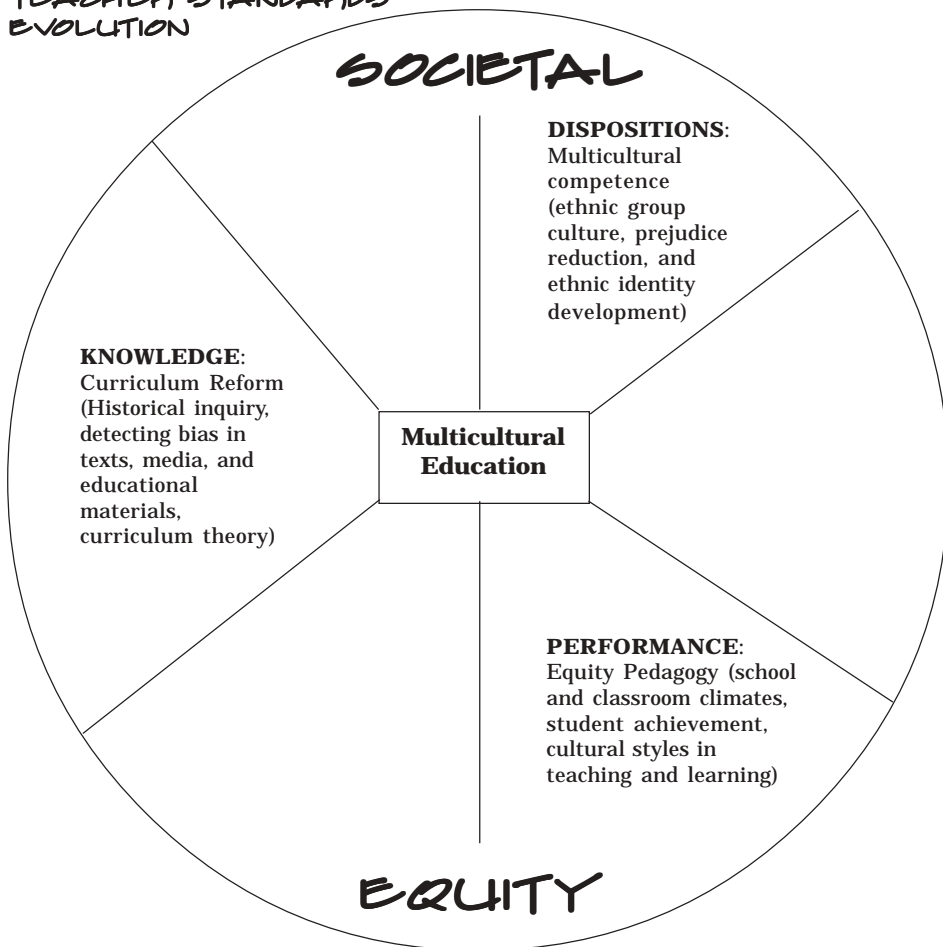
INTASC addresses diversity specifically in its principle #3, "The teacher understands how students differ in their approaches to learning and creates instructional opportunities that are adapted to diverse learners." The process of forging these agreements gives educators, parents and community members the opportunity to review and adopt a knowledge base, dialogue about values, beliefs and attitudes concerning the quality of children's education and provide a vehicle in which performance can be observed, measured and practiced.

These broad statements, however, do not specifically address multicultural approaches to learning and teaching in diverse classrooms. Some states, such as California, implemented the Cross Cultural Language and Academic Development credential in the early 1990s. Recently, the knowledge base related to language and culture has been infused in the newest iteration of California credentialing standards. These diversity standards have also been challenged for being vague and fewer in number than in the earlier credential. In short, there is ongoing disagreement over what teachers should know and do in order to help students succeed in diverse K-12 classrooms. At this writing, the California Commission on Teacher Credential-ing is in the midst of a contentious process to determine a standard set of 'Teacher Performance Assessments' (TPAs).

In summary, the process of forging these agreements gives educators, parents, and community members the opportunity to review and adopt a knowledge base through a dialogue about attitudes, values, and beliefs concerning the quality of children's education and thus provide a vehicle in which performance can be observed, measured, and practiced. In the following graphic (Figure 2), we present a synthesis of the domains (knowledge base, dispositions, and performance or skills) with the multicultural education genres, which can and should lead to social action.

Furthermore, in the following section we discuss a change process towards equity and inclusion.

FIGURE 2
TEACHER STANDARDS
EVOLUTION

Figure 2 — Teacher Standards Evolution

SOCIETAL

DISPOSITIONS: Multicultural competence (ethnic group culture, prejudice reduction, and ethnic identity development)

KNOWLEDGE: Curriculum Reform (Historical inquiry, detecting bias in texts, media, and educational materials, curriculum theory)

Multicultural Education

PERFORMANCE: Equity Pedagogy (school and classroom climates, student achievement, cultural styles in teaching and learning)

EQUITY

TRANSFORMING A TEACHER EDUCATION PROGRAM TO REFLECT MULTICULTURALISM, PEACE EDUCATION, AND SOCIAL JUSTICE COMPETENCIES

In the fall of 2002, the Learning and Teaching program faculty faced the challenge of preparing for a statewide accreditation review. This review coincided with a K-17 statewide educational reform, the magnitude of which had not been seen in California for 30 years. There were state incentives provided for any early adopters to undergo the review process while incorporating the new standards. The Learning and Teaching program faculty accepted incentive money to support course release time for some faculty to take on lead writing roles in the process.

As a result of extensive discussions, the Learning and Teaching Program faculty organized the credentialing program around six principles that are infused through courses and field experiences and which are derived from and connected to a social constructivist perspective. These are: (1) Inquiry and Reflection, (2) Values, (3) Service, (4) Technology, (5) Social Justice, and (6) Diversity and Inclusiveness. Recognizing the developmental nature of candidates growth in understanding, the themes are thoughtfully articulated to guide learners from simpler to more complex conceptions and application.

Each of our course outlines contains a section that describes learning activities that are linked to the six themes. Within the six themes peace education curricular issues such as crosscultural communication and appreciation, justice, and concepts of nonviolence are embedded. Teacher candidates learn the importance of activism and social action and the value of cultural democracy and decision-making and ways that they can be change agents.

We would like to describe the six themes with a major focus on Social Justice and Diversity and inclusiveness that support the central themes of this article. The first theme, Reflection, is derived from the social constructivist insight that effective instruction must be responsive to the specific context of learning in which it occurs. Therefore good teaching must include reflection, because as a social and collaborative process, it must be subject to continuous revision in light of student experiences, interests and responses to instructional strategies (Burnaford, Fisher & Hobson, 2001).

Throughout the credential-ing program candidates are provided with extensive opportunities for reflection in class activities, field experiences, and through the development of a formative and summative portfolio. The portfolio that candidates develop requires them to analyze their practice against the California Teacher Performance Expectations and against a rubric, the Teaching for Understanding model (Wiske, 1998), that is based upon a reflective model. In alignment with the social constructivist framework advanced by Shepard (2000) the portfolio assessment becomes, over time, a source of information and a learning tool for candidates.

The second infused theme in the program is Values, chosen, in part, to clarify the rules for participation in the community of practice that is called for by the social constructivist perspective. As Wenger (1998) explains, participation here refers not just to local events of engagement in certain activities with certain people, but to a more encompassing process of being active participants in the practices of social communities and constructing identities in relation to these communities.

The teacher education program, in congruence with the university mission, helps candidates grow with regard to the importance of learning to practice and build learning communities that enhance human dignity and uphold the ethical standards of the teaching profession. Moreover, candidates are encouraged to develop professional identities grounded in good character in light of the inherently moral nature of teaching

The third theme, Service, is derived from the social constructivist emphasis on engaging students in meaningful practices, of providing resources that enhance their participation, of opening their horizons and of involving them in actions, discussions and reflections that make a difference to the communities that they value (Wenger, 1998, p. 10). This theme is manifested in the developmental provision of service learning experiences which provide candidates with experiences in cultural and economic diversity, the tools for reflecting on these experiences and, finally, the ability to use service learning as a powerful pedagogy for the achievement of educational and social goals.

Specifically the Learning and Teaching Program introduces candidates to service learning theory and activities in the introductory course, Philosophical and Multicultural Foundations of Education. In the English Language Development course, students participate in service learning activities. In the content-based methods course, students design curriculum that incorporates service learning. Finally, in student teaching they implement a lesson plan that uses service learning to achieve curriculum goals

The fourth theme is Technology, infused throughout the program both for its ability to enhance candidates learning and for its potential to enhance their effectiveness in reaching students. Within the social constructivist perspective, the work of Vygotsky (1978) showed that cultures develop and pass on to apprentice learners' tools of the mind for mobilizing higher order mental processes, in the accomplishment of cultural goals, including self-regulation.

Within contemporary American society, the computer is a powerful mental tool that teaching candidates must master both for their own and for their future students development. Use of computers supports the social constructivist perspective by adding and enhancing opportunities to engage candidates in socially mediated learning activities. Many of the course instructors use the WebCT platform to enhance classroom-learning activities and expose candidates to the potential of technology for teaching.

The fifth theme is Social Justice. A distinguishing feature of the social constructivist perspective is its insight that learning activities are embedded in culture and history and that educational practices have the potential to reproduce or transform the social structure in which they occur (Wenger, 1998). The theme of social justice emphasizes the importance of candidates working to change social structures in the direction of equal opportunity and democracy for all students, regardless of background. Accordingly, in the program, candidates have many opportunities to learn about how social and educational arrangements have previously worked to the disadvantage of groups of children and how obstacles to equitable outcomes may be eliminated.

Throughout coursework, faculty emphasize the issue of equity so that candidates finish with both the knowledge skills, and the disposition to ensure that all children will have access to the core curriculum. In the sociocultural and psychological foundations courses candidates are re-

quired to visit a local resource related to civil rights history and K-12 curriculum (e.g. Museum of Tolerance, Casa Del Rey Moro museum) and prepare a reflective paper on this experience.

Teacher candidates in methods courses experience a participatory classroom and contribute directly to the creation of its democratic practices. Essentially, they are responsible for choosing from among their own classroom performances those performances that best represent their understanding of the course goals (i.e., objectives). Furthermore, the teacher candidates must organize their centerpiece performances of understanding and prepare for multiple exhibitions of their portfolios throughout the semester.

As the course progresses the candidates learn how to participate in the social negotiation of the meanings behind these categories and exhibitions, how to maintain a community (or shared) understanding of these meanings, and even how to transform them when necessary. In other words, the candidates quite literally build their own assessment system as a community. By the end of the course, the teacher candidates have negotiated their own portfolio assessment criteria with their peers and the instructor, and have also developed their own democratic ways of creating, maintaining and transforming these criteria (Bernstein, 2000).

Teacher candidates participate in discussions and written reflections about how teachers and students create classroom communities (or not). They reflect on how best to accomplish such communities of learners in student teaching and in teaching. They observe and reflect on how adults treat diverse students and how such students treat adults and each other. They participate in readings, discussion and reflections on building motivation skills so that all students can succeed and be active citizens of this democratic society. They participate in semester long service learning projects and in several advocacy development activities/ simulations in class.

Teacher candidates examine current social issues in context of the Museum of Tolerance visit. They participate in discussions of motivation and incorporate John Ogbu's perspective on the effects of history and opportunity structure on motivation (e.g., resistance theory). They also learn about the goals of Character Education with a focus that includes building democratic, inclusive, caring classroom community. Teacher candidates discuss equal access issues including socio-cultural factors, program implementation, family partici-

pation and academic success of English Language Learners.

Teacher candidates explore their own role as educators in shaping student identities of success and failure (Varenne and McDermott, 1998). They learn about characteristics of model democratic classrooms and candidates are assigned readings and participate in discussions and written reflections. Town-hall/classroom meetings are discussed and modeled.

Democracy, as a topic, is an important aspect of the history-social science framework and is addressed in classroom readings, discussions and reflections. Teacher candidates participate in-class analyses of vignettes designed to encourage discussion on ways to increase student social integration and active participation of all students in academic and social activities in General Education settings.

Teacher candidates discuss equal access issues including socio-cultural factors, program implementation, family participation and academic success of diverse Learners. Further, teacher candidates discuss the differences in their practicum and student teaching placements regarding facilities, socio-economic status of neighborhoods, the school, the curriculum, and how students and their families are part or not part of an educational system.

The sixth program theme that is closely associated with social justice is Diversity, Inclusiveness, and Unity. The social constructivist emphasis on the importance of context in education requires explicit recognition and inclusion of students' diverse histories, cultures, languages and abilities. At the same time, however, it is the task of teachers to build upon the distinctiveness of students to create an inclusive, unified, caring and democratic learning community that values each of its members regardless of background or ability, and equitably supports their learning and development.

Teacher candidates learn about students with disabilities and practice strategies to create inclusive classroom environments so that special students are fully included in unified, caring educational settings. They observe, reflect, and discuss ways in which teachers work with students with disabilities in their classrooms and develop profiles on students, which include family backgrounds, academic achievement, interests, and future goals for all students regardless of ethnicity or ability level.

Teacher candidates learn about content that is focused on differences as an asset, rather than deficit based. They also critically examine the construction of normality, exceptionality and disability from

a constructivist perspective. Teacher candidates read and discuss theoretical perspectives regarding literacy as a culturally and socially situated tool, and explore the implications of this perspective for teaching students with diverse cultural, linguistic, economic and cognitive histories (Au, 1998; Dyson, 1997, Purcell-Gates, 1995; Vygotsky, 1978).

Teacher candidates conduct research and interviews of cultural immigrant groups in order to learn about the origin of languages, education, and professional attainment, customs and family traditions, and resources available to them. They learn instructional strategies to reach all the students in the classrooms. They learn about topics related to international and global issues that emerge as a result of readings in history-social science and are encouraged to adopt a more inclusive view of the world.

Culture is an identified strand in the History-Social Science Framework and is addressed in course readings, writings, and student reflections. Teacher candidates focus on the right of all students to an appropriate education in the least restrictive environment. They learn about the cultural and linguistic characteristics of their students, the community and the families in order to plan appropriate lessons that meet the diverse needs. They adapt lessons and reflect on their portfolio entries regarding their thoughts on how to meet the needs of special population students.

Further, teacher candidates construct their teaching portfolios that include a written philosophy of education that support all six themes. The philosophy statement is based on the six California Standards for the Teaching Profession (CSTP's). Teacher candidates also construct letters to parents addressing issues of classroom management, develop and communicate a fair and just discipline plan, and lesson plans on how to involve diverse families and their children in the educational process.

PROGRAM INDICATORS OF MULTICULTURALISM, DIVERSITY, AND INCLUSIVENESS THAT LEAD TO SOCIAL JUSTICE AND PEACE EDUCATION PEDAGOGY

While the Learning and Teaching Program demonstrates indicators of moving towards institutionalizing a culture of social justice, crucial indicators of future teachers and their experiences in their teacher preparation coursework should

demonstrate commitment to, rather than compliance with social justice language. We highlight the practices in the first and last courses in the teacher education program in order to discuss how future teachers respond to the themes of peace education and social justice.

In the Philosophical and Multicultural Foundations of Education course, candidates participate in a semester-long service learning project and in several advocacy development activities/simulations in class. Candidates examine current multicultural and social justice issues in context of diversity, inclusiveness, and unity as applied in K-12 teaching practices. The examples that follow reflect the first cohort of graduate students experiences in their coursework, theory that students use to understand their work as teachers, and application of their learning at individual, interpersonal and institutional levels.

Early in the semester, in the Philosophical and Multicultural Foundations of Education course, students examine their own privilege and position in society in a brief activity called the Privilege Walk. Students are asked to line up and move forwards or backwards to several questions that identify privileges or disadvantages they experienced before their college years. The following unsolicited student reflections come towards the end of the semester via one of their centerpiece projects that examine their multicultural competency development.

> From the beginning of this multicultural exploration, I experienced pangs of guilt as I looked at my life's experience in relation to others. As we performed the step back, step forward exercise in the parking lot, I wanted to crawl under the bush I was closest to, and hide. I had stepped so far forward, I was practically in the planter, and with every step I took, my white guilt grew. I felt terrible because I had two parents who had given me a secure home. I felt guilty that I had been read to as a little girl. I was actually ashamed of the fact that I had grown up in a neighborhood where I felt comfortable walking at night. All of these feelings were relatively new to me and marked my first encounter with racial development. I had always felt grateful for the circumstances I was born into, as I compared myself to others who were less fortunate. I had volunteered and performed various community service projects. I had given clothing, food, and money to various charities. I had always been taught to appreciate, but never to explicitly RECOGNIZE. Recognition is not

implicit in appreciation, and suddenly, as I stood out at the front of the step forward line, I felt as though my entire world had just opened up on a large hinge and I was standing on the threshold, with the words WHITE PRIVILEGE tattooed across my forehead.

One of the concepts I most rapidly internalized during the course of this class was that of privilege. Though I had never heard the term before this class, I understood the meaning and recognized a few of its implications, especially after engaging in activities such as the privilege walk. The privilege walk was eye opening to me because although there was the obvious white/non white privilege distinction, there was also a great amount of variability among the whites as well. I myself was, in fact, was one of the less privileged whites of the group for reasons such as these: I do not come from a rich family. I can't spend hundreds of dollars on clothes. My parents are divorced. I don't drive a fancy car. I have to work to earn money for myself, an am on financial aid, etc. Though I am in no way trying to say that I am oppressed or grossly underprivileged, I am pointing out that I have experienced feelings of want, shame, resentment, and lowered self-esteem which you might find among those who aren't as privileged as another group. This realization was a huge stepping-stone in my personal development and evaluation because now I could, in some way, identify with others who do not experience a great amount of privilege, even people from a different race or ethnicity than myself.

The activity was called the line of inequality. I looked around me and the only people near me were other minorities, while a sizeable gap separated us from the Anglos. I did not know who any of these people were or where they were coming from, what was clear to me was them being White and me Brown; I was somewhat at a disadvantage, but I as them was attending an institution of higher learning. The activity forced me to think of "who I was", and for the first time I felt pride in being "who I was." There are probably no words to do justice to my feelings, but inside of me I was bursting with joy and my eyes began to get watery. I recalled powerful images of my growing up, and was thankful for them. With every piece of instruction the professor gave I realized I came from a disadvantaged background. While many students remained in place or moved forward, I kept moving backwards and the

gap between us increased. But I felt proud. In our class discussion I heard from some Anglo students about the regret they felt for being at the front, and it seemed so ironic for them to feel any type of regret while I felt so much pride in being where I was. However, it did not take long before I understood where their guilt was coming from. White Privilege. The people at the front of the line had not done much to be there; most of their status in life was a result of their skin pigmentation and our society working in their favor.

Many times, what we find in our K-12 schools is an educational system ideal for the advantaged student. As I recall on my own K-12 experience I begin to recognize how I was personally at a disadvantage. First, for being a person of color, second, for coming from a low-income family, and third, for belonging to a family headed by a single parent who could not help me with my homework. However, when I went to class teachers carried on their lesson plan pretending all students led a middle class live. I used the word pretending because teachers knew of the problems of their students; nevertheless, they expected students to put such problems behind and do their homework. Their class was all that mattered because a student's primary obligation was school. They made it seem it was because our parents had not made school their primary goal we were where we were.

These quotes reflect the knowledge, dispositions, and skills that students activated or advanced in the activity. Related to knowledge, they better increased their understanding the history of prejudice, discrimination, and racism in the United States, both personal and institutional, and the effects of prejudice, discrimination, and racism on both white and underrepresented groups (including groups based on race, gender, sexual orientation, class, and age).

Related to dispositions, they appreciated their own identity development (racial, cultural, gender and sexual orientation) and the impact of that identity on teaching and learning and valued themselves and others as members of a team or learning community.

Related to skills, they begin to apply curricular, instructional, and assessment strategies that affirm the cultural, racial, and gender identity and development theories related to students.

DATA COLLECTION OF TEACHER CANDIDATE PORTFOLIOS

One of the last courses that elementary and secondary teacher credential candidates enroll in is a Student Teaching Seminar. The seminar is a two credit hour course that meets for seven sessions throughout the semester. By the end of the seminar student teachers are expected to complete a professional portfolio.

The contents of the portfolio include their employment letter, a resume, their philosophy of education which is to address the six California Standards for the Teaching Profession (CSTP), sample lesson plans, a letter to parents explaining their classroom management, a photographic journal of their experiences and reflections of their student teaching. From the two seminars during the Spring of 2003, a total of sixteen portfolios (9 elementary and 7 secondary) were randomly selected and reviewed by both authors.

In the philosophy of education essay teacher candidates address the six California Standards for the Teaching Profession (engaging and supporting all students in learning, creating and maintaining effective environments for student learning, understanding and organizing subject matter for student learning, planning instruction and designing learning experiences, assessing student learning, and developing as a professional educator) by summarizing in writing how they have met each of the six CSTP standards.

For the elementary education student teaching portfolios a quasi-constant comparison method of research was conducted. The contents of the nine philosophy of education essays from the elementary education student teacher's were read, reviewed, and categorized into meaningful units that focused on the three themes, diversity, inclusiveness and social justice based on the definitions of the six teacher education program themes (Lincoln & Guba, 1985). A second method was also utilized in an attempt to "take apart an observation, a sentence, a paragraph, and giving each discrete incident, idea or event, a name, something that stands for or represents a phenomenon"(Strauss & Corbin, 1990 p.63). As a result each statement was coded as "knowledge, a disposition, or a performance (Wiske, 1998)."

EVIDENCE OF CONCEPT ATTAINMENT IN MULTICULTURALISM/ DIVERSITY AND INCLUSIVENESS

Elementary Education Program

In order for the elementary education student teacher 's statements to be included in the results, a theme had to have appeared in at least two of the six California Standards for the Teaching Profession. It was evident that the themes of diversity, inclusiveness, and social justice emerged in all nine essays.

In some cases the minimum of two statements appeared in at least two CSTPs, and in some cases in as many as five statements in the six CSTPs. An average of two statements addressing issues of social justice appeared while an average of two statements addressing issues of diversity and inclusiveness also were evident. Some examples for the category of diversity and inclusiveness statements include:

A classroom environment, however, is not only pictures on the walls, but also what goes on, the ambiance of the classroom and how safe its members feel. I encourage and support students' creativity and risk-taking. If they have a new idea or a different way of looking at things, I am truly excited. Students' differences, in ideas, in race, in religion, in whatever, ought not just to be tolerated; they should be celebrated as an essential part of a diverse classroom environment. Working in a bilingual class environment, I have become adamant about students feeling safe, secure, and celebrated in order that they can grow emotionally as well as academically. **(Knowledge)**

All children learn differently and it is important to create lessons that allow every child to excel. I believe that every child is intelligent in their own unique way, each containing their own gifts, talents and assets. **(Knowledge)**

My preferred type of relationship with parents of my students can be noted as an "open door" policy. My parents must be aware that what goes on in my classroom is very much their business, and the learning of their student is a three-way partnership between them at home, the learning, and myself. **(Disposition)**

I believe education should also focus on embracing the distinctiveness of each individual in the class, and thus celebrate the diversity between each of us. In this way education pro-

motes dialogue and tolerance. **(Disposition)**

In my classroom diversity will be embraced and celebrated. I believe our differences are what make us so special and I want to provide my students the opportunity to experience as much diversity in the classroom as possible. I intend to bring in the cultures and ways of life of my students and other backgrounds that they may not have experienced in order to develop openness for all of those in the world who are different than them-selves. I will create an environment in which every difference was accepted and appreciated. I will make it a point to have each student discover the value and importance of every student. I will use each student's strength to help my students see the uniqueness and special-ness that each individual brings into the classroom. **(Performance)**

One specific thing I may do in my classroom to incorporate an English Language Learner is to ask them to teach the other students some words from their own language. Then, possibly, open a unit that examines the culture of origin of that student and make them an "expert" that the class consults. **(Performance)**

EVIDENCE OF CONCEPT ATTAINMENT IN SOCIAL JUSTICE AND PEACE EDUCATION

In turn, education can be used to bring about positive differences and changes in this world. For example, I believe that education can bring about the injustices as racism, stereotypes and even poverty, if people are willing enough to make themselves educated about this issues, discover the reasons behind them and therefore learn what can be done to solve this issues. **(Knowledge)**

I like the idea of fostering a "community of learners." By building a "community" it shows that everyone is supportive of each other. The community must work together and respect each other's dignity and right to learn. By being a community of "learners," it shows that everyone has the focus of advancing students and therefore, enhancing society. **(Disposition)**

I strongly believe that we should build character within our curriculum. It does not need to be the morals and values that society dictates, but the kind of character one can discover within them. For example, schools can aid students to become responsible for their actions, their

lives and the entire world around them. Schools can help to create a sense of community and togetherness inclusive of everyone and avoid making students self-centered. **(Performance)**

These examples from the elementary teacher candidate portfolios suggest that the teacher candidates exhibit a knowledge base as they wrote about the awareness of various learning styles children come to school with and knowing that they have various types of learners as well (English Language Learners, Special Education, and Gifted and Talented students). They demonstrated dispositions by being aware of the differences between the various school and community environments and how that has an effect on learning. They further suggested ways of enhancing the learning process through performances by forming learning communities and implementing various instructional strategies to meet the needs of students.

EVIDENCE OF CONCEPT ATTAINMENT IN MULTICULTURALISM/ DIVERSITY AND INCLUSIVENESS

Secondary Education Program

The seven secondary education portfolios were collections of six units of evidence demonstrating the teachers had effectively incorporated the Teacher Performance Expectations (TPEs) along the 'Teaching For Understanding' apprentice level (Wiske, 1998). Student teachers presented a portfolio that highlights evidence of their student's authentic and authoritative learning and application. A sample of the single subject candidates, where curriculum is driven by standardized testing practices, revealed the following:

English: The portfolio included units on Julius Caesar, which examined struggles between good and evil, assassination, jealousy and blind ambition. One unit examined Romeo and Juliet, wherein students examined the consequences of good and bad choice, multiple perspectives and character study. Some central themes were forces in life over which people have no control, well-intended deceptions that can be destructive, revenge that destroys avenger and victim, wisdom and knowledge that can be gained from a tragic experience. Another unit, The Old Man and the Sea, was the most directly focused on diversity as the language/ vocabulary and setting connected and empowered many Latino students in ways that the other units did not. The teacher describes stu-

dent work as, "a wonderful thing; they had a voice. It was a voice rich with ideas and understanding. It was a voice that celebrated the chance to speak, be heard, and to contribute."

Social Studies/English: Two major units dealt most directly of all the portfolios with social justice/ peace education. The first a five week current global issues unit, examined population, world hunger and AIDS, pollution and climate change, regional conflicts and wars, and energy. A subsequent unit civic responsibility in action engaged students in service learning at a homeless shelter and resulted in students developing individual social action plans.

Spanish: One unit in Spanish IV, "El alcazar no se rinde," dealt with the story of the Colonel of the republican army during the Civil War in Spain. The teacher observed, "Students applied the content and themes to their lives, reinterpreted the story, and according to the teacher, stories were taken very seriously because of the serious tone of the story and also because we were in a war at the time that we were reading this story. The students were able to connect the content of our class at that time with the events of the war with Iraq and we discussed it in class a few times; similarly a unit called Dos Soldados was planned to incorporate the current events and happening in the Middle East as well as in a way that allowed students to examine and apply the content of the story to their own lives.

"During this unit, I allowed the students to share their opinions of war because the text was about the Vietnam War. On the final assessment, I asked students to compare two wars, one being the Vietnam War. Many students compared the Vietnam War to Operation Iraqi Freedom. I found this to be incredibly advanced apprentice work. Students were using their knowledge of the Vietnam War from the story we read to think about and examine the events occurring in the world today."

The examples from both the elementary and the secondary teacher candidate portfolios suggest that teacher candidates exhibit multicultural knowledge base, dispositions, and performances (skills) (Figure 2). For example, the social studies/ English portfolio helped students examine current history, bias in newspapers and media, which relate to Knowledge. Students examined prejudice as it related to current issues: wars, regional conflicts, and AIDS, which promote multicultural Dispositions. Students engaged in action oriented, student generated learning, which

relates to multicultural Performance. Together, students took action to promote classroom and social justice.

In summary, the challenge of teacher education is to continue to provide courses that support issues of diversity, inclusiveness and social justice. One course in multicultural education is not sufficient if we are to truly reform teacher preparation programs. The need to create and design a process for alternating the integration of theory into practice is a must (Moore, 2003).

IMPLICATIONS AND CONCLUDING THOUGHTS

In order to assist our teacher education candidates to think critically and support issues of multiculturalism, peace education and social justice, equity and diversity, we need to intentionally challenge them and their beliefs. We need to also challenge and assess our institutions their faculty and students, staff, schools and their department's commitment in the support of the same issues. Only then can coursework be restructured or re-conceptualized at both the introductory levels as well as at the graduate level.

Our experience is that by integrating the topics of multicultural education, equity, peace education and social justice in assignments and in curriculum development there will be a transfer of concepts into their teaching practices in K-12 schools. The Teaching For Understanding Center Piece Assessments also verify competency of teacher candidates in promoting multiculturalism, peace education and social justice in their curriculum through the themes and skills of knowledge, dispositions, and performance.

There is a need for Peace and Justice institutes or centers to develop partnerships, collaborate, and coordinate their programs with Schools of Education and in particular teacher education programs in order to support each others mission in promoting peace education and social justice for all and not just for a few. Further studies are also needed to assess undergraduate teacher education programs success in promoting peace and social justice through the teaching credentialing process. Furthermore, the effectiveness of new teachers to maintain and expand concepts of multiculturalism, peace education and social justice orientation in the context of high stakes testing and other political winds merits attention in the near future.

REFERENCES

Au, K. (1998). Social constructivism and the school literacy learning of students of diverse backgrounds. *Journal of Literacy Research*, 30 (2), ppp.297-319.

Banks, J. (2001). *Handbook of research on multicultural education*. San Francisco: Jossey-Bass.

Bennett, C. (2001). Genres of research in multicultural education. *Review of Educational Research*. Summer 2001, Vol 71, No. 2. pp. 171-217.

Bernstein, B. (2000). *Pedagogy, symbolic control and identity: Theory, research, critique* [revised edition]. Lanham, MD: Rowman & Littlefield.

Burnaford, G, Fischer, J., & Hobson, D. (Eds.) (2001). *Teachers doing research: The power of action through inquiry* (2nd ed.). Mahway, NJ: Lawrence Erlbaum.

Chavez-Chavez, R. (1995). *Multicultural education in the everyday: A rennaissance for the recommitted*. Washington, D.C. American Association of Colleges of Teacher Education.

Chávez-Chavez, R. (1997). A curriculum discourse for achieving equity: Implications for teachers when engaged with Latina and Latino students. Unpublished manuscript. Las Cruces, NM: New Mexico State University.

Davidman, L. & P. Davidman. 2001. *Teaching with a multicultural perspective: A practical guide*. New York: Longman.

Dyson, A. H. (1997). *Writing superheroes: Contemporary childhood, popular culture, and classroom literacy.* New York: Teachers College Press.

The Education Trust. (1998). *Thinking K-16*. Summer, 3 (2) 6.

Harris, I. (1996). *Peace education in a postmodern world*. Mahway, NJ: Lawrence Erlbaum.

Haycock, K. (1997). *Achievement in America*. Washington DC: The Education Trust.

Heifetz, R. (1994) *Leadership without easy answers*. Cambridge, MA: Belknap Press of Harvard University Press.

Inland Agency Community Peace Program. (2002). Program Brochure.

Ladson-Billings, G. (1994). *The dreamkeepers: Successful teachers of African American children.* San Francisco: Jossey Bass.

Lincoln, Y., & Guba, E. (1985). *Naturalistic inquiry*. London, UK: Sage.

McGivern, A. (1975). *Peabody Journal of Education.* 71 (3). 1-11. *Education Journal of Clinical Child Psychology*, 1975, p.47

Moore, R., (2003). Reexamining the field experiences of pre-service teachers. *Journal of Teacher Education.* 54 (1), 31-42.

Morrison, L. M. (2002) Peace education in theory and practice. *The Delta Kappa Gamma Bulletin.* Fall 2002 69 (1) 10-14

Nieto, S. (2002). *Affirming diversity: The sociopolitical context of multicultural education*. New York: Longman.

Purcell-Gates, V. (1995). *Other people's words: The cycle of low literacy.* Cambridge, MA: Harvard University Press.

Rios, F. (1996). *Teacher thinking in cultural contexts*. Albany, NY: State University of New York Press.

Romo, J., & C. Salerno (2000). *Toward cultural democracy: The Journey from knowledge to action in diverse classrooms*. Boston: Houghton-Mifflin.

Robin's Directory of college and university peace studies programs. http://csf.cplorado.edu/peace/academic.html

Shepard, L. A. (2000). The role of assessment in a learning culture. *Educational Researcher;* 29, 4-14.

Smith, G. (1998). *Common sense about uncommon knowledge: The knowledge basis for diversity.* Washington, DC: American Association of Colleges of Teacher Education.

Strauss, A., & Corbin, J. (1990). Open coding. In *Basics of qualitative research, grounded theory procedures and techniques*, pp. 61-74. Newbury Park, CA: Sage.

Vygotsky , L.S. (1978). *Mind in society: The development of higher psychological processes* (Michael Cole. Ed). Cambridge, MA: Harvard University Press.

Wenger, E.(1998). *Communities of practice: Learning, meaning and identity*. New York: Cambridge University Press.

Wiske, M.S. (Ed.) (1998). *Teaching for understanding: Linking research with practice*. San Francisco: Jossey-Bass.