多元文化的師資培育──以美國Trinity University 與Wheelock College為例

周惠民[*]　顏淑惠[**]

摘要

　　教育的目的在提供學生平等受教的機會，然而對於弱勢族群的學生而言，學校教育往往無法適度地關照他們在教育及心理上的需求，導致其學習成就低落。影響弱勢族群學生學習的因素複雜而多樣，教師的因素又是其中的關鍵，但大部分的教師缺乏對少數族群學生背景及文化的認識，以致於無法有效地發揮其專業來幫助這些學生。因此，如何幫助教師具備知識與方法來提昇少數民族學生的學業成就是師資培育者所須面對的課題。本文分別從師資培育機構、課程與教學、實習等面向分析美國Trinity University與Wheelock College師資培育方案如何培育優良師資，以提升弱勢族群學生學習，並實現社會正義的目標，並研究期能提供國內多元文化師資培育之參考。

關鍵詞：多元文化教育、崔那堤大學、維拉克學院

[*] 周惠民，中央研究院民族學研究所助研究員
[**] 顏淑惠，國立臺北藝術大學師資培育中心助理教授
　電子郵件： mayaw@gate.sinica.edu.tw；shuhuei@academic.tnua.edu.tw

Multicultural Teacher Education: Examples from Trinity University and Wheelock College in the United States

Hui Min Chou[*]   Shu Huei Yen[**]

Abstract

Research results indicate that minority students continue to fail in the public school system. The academic failure of minority students marks the failure of the teachers' practition and also the urgent need to equip teachers with the knowledge and skills to work effectively with diverse student populations. The purpose of this paper is to analyze two successful teacher education programs, Trinity University and Wheelock College. It is hoped that specific profiles of teacher education programs will provide a better understanding of how teachers learn to meet the needs of of student diversity and social justice. The goal, ultimately, is to provide equitable and high quality educational experiences for socially and culturally diverse children.

Keywords: multicultural teacher education, Trinity University, Wheelock College

I. Introduction

All children have the right and the capacity to learn. The purpose of education should be to create equal opportunities for all students to attain their fullest potential (Bennett, 2001; Darling- Hammond, 1997). That goal requires that the classroom be the place where each student, regardless of cultural background, can take advantage of the benefits of instructional expertise and can pursue academic achievement. However, teaching in many schools still holds little chance of producing satisfactory learning, especially for marginalized students. Academically, those students not only lag behind their counterparts, they also suffer discrimination and labeling because of their physical appearance or cultural background (Chiu, 1997; Deyhle, 1995; Hilliard, 1992; Katz, 1999; Tang, 1997; Yang, 2003).

Additionally, for many poor and minority students, home life and culture are not closely aligned with school culture, making these children's prospects for success in school precarious (Delpit, 1995). For example, research shows that many teachers are unfamiliar with the cultural styles of minority students and frequently stereotype or misunderstand this group of students, leading to lower expectations and under estimation of individual student's intellectual potential and learning ability (Chen, 1998; Hilliard, 1992; Katz, 1999; Rist, 1970). Because of these inaccurate perspectives, it is unlikely to have high levels of achievement by minority students or to establish productive teacher-student relationship. As a result, minority students are ignored or excluded from opportunities in school and their chances for academic success and identity development are severely limited (Katz, 1999; Rist, 1970). The academic failure of minority students testifies that teachers are failing to achieve the goal of educating all students. That failure has sharply focused on the urgent need for teachers with the knowledge and skills to work effectively with diverse student populations.

How can the education system be reinvented so that it ensures the quality education necessary to empower minority students? Clearly, this will not happen, to any significant extent, without high-quality teacher education programs that prepare high-quality teachers for teaching minority students. A review of the

relevant literature on teacher education programs in Taiwan reveals a scarcity of well documented research on successful teacher preparations programs for teaching to minority students (Ho, 2007). On the contrary, in the United States, program developers and researchers have made many efforts to change teacher education programs to prepare teachers for teaching culturally diverse children (Darling-Hammond & MacDonald, 2000; Koppich, 2000; Miller & Silvernail, 2000; Price & Valli, 1998; Valli, 1995; Zeichner, 2000). The purpose of this paper is to explore the successful characteristics of high-quality teacher education programs in the United States. The teacher preparation programs are offered at Trinity University and Wheelock College. The two programs are accredited in the United States and were cited for excellence in teacher preparation for diversity by the American Association of Colleges of Teacher Education. An overview of their most innovative reforms is given in order to learn from their successful outcomes.

Specifically, this paper will first introduce theoretical perspectives on preparing teachers for teaching for social justice. Next, this paper will explore the successful characteristics of high quality teacher education programs to prepare teachers for diverse classrooms, especially those with low income and low achieving minority students. Furthermore, this paper will analyze these programs through the lens of the theoretical perspectives in order to link the gap between theory and practice. Finally, based on the theoretical perspectives and practical examples from the exemplary programs, this paper will provide suggestions for the improvement of teacher education to prepare teachers for social justice, including reform on institution, curriculum, instruction, and internship.

II. Critical perspectives of preparing teachers for social justice

Critical perspectives encourage the critique of the institutions, policies, and practices, which have historically disabled and disempowered various groups of students. Critical perspectives assert that:

To become an integrated person is not only to understand the social, physical, and political dynamics of the world in which we live and work but to develop the attitudes, forms of consciousness, and commitment that will allow us to take part in shaping and reshaping that world (Beyer, 2001: 159).

In this regard, critical perspectives provide new ways of seeing knowledge production, new ways of being self-aware, and new ways of acting for social justice.

1. Knowledge production

According to critical perspective:

Knowledge is constituted on the basis of interests that have developed out of the natural needs of the human species and that have been shaped by historical and social conditions. (Carr & Kemmis, 1986: 134)

Under this perspective, curriculum is never simply a neutral assemblage of knowledge; it is always part of someone's selection. The traditional curriculum decides that some groups' knowledge is legitimate as official knowledge, while other groups' knowledge is ignored or biased. This kind of curriculum privileges mainstream students but fails to help them develop an understanding of complex cultures. This curriculum disempowers marginalized students because it fails to locate them within the context of their own cultural reference (Apple & Weis, 1983; Asante, 1991; Banks, 1993).

Based on this analysis, critical theorists suggest that educators should help students critically examine historical contexts, challenge the hegemony of dominant ideology, and create knowledge based on their own investigations (Asante, 1991; Banks, 1993). The critical perspective implies that teacher education should be transformed to center the "voices, representations, and potentials of traditionally marginalized and disenfranchised groups" (Price & Valli, 1998: 114). Teacher educators can model this learning process by establishing public spaces in which students can draw upon and confirm the dimensions of their own histories and individual experiences, where students can

learn about each other's ways of knowing, being and thinking, where they can challenge the represented knowledge and debate in an environment of critique and renewal. By the efforts of teacher educators, prospective teachers can learn to incorporate and place diverse histories and voices at the center of the curriculum to motive students to learn and help students critically examine knowledge and create knowledge in a democratic classroom (Bennett, 2001; Beyer, 2001; Giroux, 2004; Giroux & McLaren, 1986).

2. Self awareness

Critical tradition seeks to offer educators an awareness of how their educational aims and purposes may have become distorted or repressed and how the ideological commitments they tacitly accept and promote were established (Apple & Weis, 1983; Carr & Kemmis, 1986). Self-reflection, suggest the critical theorists, is a way of bringing to consciousness those distortions in individuals (Carr & Kemmis, 1986). Using this critical perspective, it becomes imperative that teacher educators help prospective teachers develop reflective abilities to:

> See the social and political implication of their actions and to assess their actions and the social contexts in which they are carried out for their contribution to greater equality, justice, and humane conditions in schooling and society. (Zeichner, 1993: 7)

Valli (1990: 46) also argues:

> Schools, as social institutions, help reproduce a society based on unjust class, race, and gender relations and that teachers have a moral obligation to reflect on and change their own practices and school structures when these perpetuate such arrangements. For critical theorists, the primary goal of teacher preparation is to assist prospective teachers in understanding ways in which schools might be contributing to an unjust society for the purpose of engaging in emancipatory action.

These perspectives require teacher educators, as well as prospective

teachers, to implement reflective instruction in their classes in order to help students reflect on and interpret their realities through dialogue and with the emphasis that humans relate to their world in a critical way. Through reflective practices, prospective teachers can face or reduce prejudicial behaviors, shape a more positive view of the nature of race relations, and increase their appreciation and respect for others. The reflective nature of critical consciousness humanizes education. It helps teachers and learners understand their own cultural values and identities, and emancipates the individual from his or her distorted self and challenges injustices in society and the world (Freire, 1970; Giroux, 2004; Giroux & McLaren, 1986).

3. Social action

Critical perspectives assert that education must be seen as the practice of freedom (Freire, 1998; Greene, 1986; hooks, 1994). That means teachers, as well as the students, have "the power to act and to choose" (Greene, 1986: 432). Therefore, the ultimate purpose of critical perspectives is to help practitioners "inform themselves about the actions they need to take to overcome their problems" (Carr & Kemmis, 1986: 150). These actions, for teachers, involve, as Beyer (1996: 17) proposed, "the emphasis on critique of current realities, and on participating in the re-creation of our worlds, as a central part of democratic life."

The practice of freedom calls for teacher education programs to prepare teachers to be change agents who take responsibility for social transformation and social justice. To attend to this goal, teacher education programs need to provide courses that address issues of social class and race. By engaging in dialogue about social relations and issues, teacher educators, as well prospective teachers, can connect experiences in classrooms to the larger society in ways that challenge social inequality. In addition, teacher educators should create field experiences for prospective teachers that link broader political, ideological, and social issues with the concrete realties of schools. This practical experience can give prospective teachers opportunities to learn how to develop curricular projects and pedagogical practices that respond to the issue of diversity and

social justice, and connect experiences in classrooms to the larger society in ways that empower students to contribute to a more liberating and humane society (Beyer, 2001).

In sum, critical perspectives outline a cohesive vision of ways of seeing, being, and acting. The vision helps prospective teachers broaden their understanding of themselves, the world, and the possibilities for transforming the taken-for-granted assumptions about the way they think about and experience of their lives. It prepares teachers who can take the roles of change agents and as critically active citizens to advance possibilities for cultivating a deep respect for a culturally diverse communities and commitment to democracy and social justice. Ultimately, it is hoped that prospective teachers who embrace these orientations will enhance the lives of their students and help them contribute to the larger society.

III. Teacher education programs for preparing teachers for social justice

How do successful programs prepare pre-service teachers working with socially and culturally diverse children? Two case studies that document high quality teacher education programs were selected to answer this question. The teacher preparation programs were offered at Trinity University and Wheelock College. The two programs are accredited in the United States and were cited for excellence in teacher preparation for diversity by the American Association of Colleges of Teacher Education (AACTE). These case studies showed that cooperating school leaders were highly satisfied with the performance of the graduates' of the programs studied and that the graduates were often high priority hires in their schools. A survey of the graduates from these programs also showed that over 80% believed that their programs prepared them very well for their teaching careers, especially for teaching lower income and minority students. The purpose of the next section is to highlight the factors that make these programs so successful.

1. Trinity University

Trinity University is located in San Antonio, Texas. The case study conducted by Koppich (2000) was on its five-year teacher education program.

1.1. Mission and commitment

The mission of Trinity University was to prepare teachers who will act, throughout their careers, as change agents for public education. Specifically, this mission was based on the faculty's commitment to producing teachers who are active in the communities in which they work, can engage with students' families, challenge education's existing norms, infuse schools with new ideas and new strategies, and continue to work for change that has the effect of improving achievement for all students.

Based on this mission and commitment, Trinity actively recruited high-ability students dedicated to the improvement of teaching and learning in public and private schools. For the faculty recruitment, Trinity sought out people who were committed to helping students master the complexities of teaching that extends beyond an individual subject or area of specialization, and people whose scholarly work would grow from understanding the responsibilities of urban schools and addressing the needs of minority students from lower socio-economic backgrounds.

1.2. Five year curriculum design

The teacher education sequence at Trinity was delivered through a five-year program. Its curriculum included courses in general education, the discipline(s) the students will teach, and professional education. Students preparing to teach at the elementary school level generally completed the humanities in education curriculum. The professional education curriculum featured an "early experience", which linked theory and practice by engaging students in course work simultaneously with their field experience during the freshman and sophomore years. For example, in the first year, the course "School and Community" required students to construct school-based cases to understand how classrooms serve as democratic learning communities. During the second year, faculty fostered students' understanding on children's cultural diversity and development to prepare the students for their first practicum in the professional

development schools (PDSs), which resided in an urban area with students who were predominately Hispanic Americans from lower socio-economic backgrounds.

After the end of the sophomore year, students applied for the masters in the art of teaching (MAT) program. Acceptance was based on students' demonstrations of academic success, teaching promise and success in their first practicum. The junior and senior years included coursework and two practicums. Content of course work was associated with the learning variances of culturally diverse students. Reading, writing, keeping reflective on journals, and the development of a case study of a single child were important aspects of course requirements. These assignments help prospective teachers become sensitive to their students' individual learning styles and needs. The practicum, under the assistance of experienced mentors, required prospective teachers to learn to plan lessons, design assessments, assemble curricula, tutor individual and small groups of students, and construct whole class activities. The practicum written assignments were required and encouraged prospective teachers to be observant and reflective.

Additional coursework, more journal writing, and a research paper were components of the fifth-year experience. All these assignments prepared students for the year-long internship. The first course of the fifth-year mainly focused on students' understanding the development of curriculum and designing lessons for students with different learning styles. The final course "School Leadership, Supervision, and Evaluation" helps students explore the culture of teaching and schooling, and confronted their implicit educational beliefs by compelling them to examine their explicit teaching actions. The culminating research paper required students to reflect about teaching and educational issues that were personally important to them. The internship grounded students in real classrooms where they learned to organize teaching and learning. Upon graduation, each student developed a professional portfolio, which included their lesson plans, syllabi, a written statement of his or her philosophy of education, research papers, documents of student work, a videotape of the intern teaching, a resume, and records of professional presentations. The portfolio was reflective and self-critical and became the student's property to demonstrate his or her

expertise.

1.3. Cooperative partnership

Interns were grouped for field experiences. They videotaped and watched each other's lessons, and commented on each other's practice as a means of improving their own. Additionally, interns demonstrated and observed each other's teaching in real classroom settings, and developed record logs and portfolio data together. Working in teams helped interns gain support, encouragement, and good ideas from their colleagues. It also made interns comfortable with the demands and responsibilities of collegiality and cooperation. Teamwork inculcated the belief that peer assistance is a necessary part of professional development.

The university-school partnership at Trinity was genuine. Professional development schools (PDSs) were the laboratories for Trinity students to sharpen their professional skills. Mentors from the PDSs not only supervised the prospective teachers' learning, but also taught classes, such as multicultural education, learning styles, and teaching methods, for interns to learn practical teaching knowledge. In conjunction, the university was the resource for reform of PDSs. For example, faculty from Trinity committed to assisting PDSs on the improvement of teaching and learning by spending part of their time to studying and working in the PDSs. Formally, faculty and mentors met once a month to reflect on and discuss issues regarding students' learning. Annually, teachers and administrators from PDSs and faculty from University met together to review the reform efforts and analyze the progress of the programs. The relationship was mutually beneficial. The professional engagement kept Trinity's faculty rejuvenated and developed their scholarship about the real world. The collaboration increased the sense of obligation to the program by the teaching mentors and enhanced the professional culture and development of the PDSs. The strong bond that was created by all the participants in the program established shared responsibility for it as equal partners and made the continual refinement of the program possible.

In sum, the teacher education program at Trinity University was a coherent vision of teacher education, anchored by a network of cooperative university-school partnerships, and aimed at preparing teachers who are equipped with the

knowledge and skills necessary for success in diverse classrooms, and who act, throughout their careers, as education change agents for the city's mostly poor, mostly Hispanic public school students. Trinity developed an exemplary program model in which the school served as the focus of the community, responding to the community's needs and its expectations.

2. Wheelock College

Wheelock College is located in Boston. This case, conducted by Miller and Silvernail (2000), focused on how its teacher education program prepared K-3[1] teachers for teaching to diversity.

2.1. Mission and commitment

The mission of the Wheelock College was to prepare students to assume leadership roles with confidence, skill, and the ability to meet the evolving needs of children, their families, and society. Commitment to this mission was shown through Wheelock's inclusive student recruitment policies. Wheelock actively sought to enroll students of all ethnic and racial heritages from urban, suburban and rural communities, without regard to economic circumstances. Preference was given to students with teaching experience and commitment to working with children and their families. Moreover, Wheelock carried out this mission by providing a sound arts and sciences program in conjunction with its professional education program to enable students to become knowledgeable, informed and empathic professionals who work with children and families in a multicultural society.

2.2. Children, family, and community centered curriculum

Based on the mission and commitment, the program was designed to prepare teachers who are "children-centered, family-focused, and community-oriented" (Miller & Silvernail, 2000: 70) by combing pedagogical coursework and clinical practice. For the pedagogical coursework, Wheelock focused on learner-centered education. Students needed to study the foundations and principles of early childhood education in order to formulate a developmental framework that would guide them in their practice in early childhood settings. Emphasis was placed

---

[1]Kindergarten through 3rd grade.

on responding to the developmental, cultural and racial uniqueness of each child as Wheelock students learned to design, implement and evaluate learning environments and curricular activities.

The pedagogical coursework did not occur in isolation from practice. Almost all courses were linked to supervised field placements from the freshmen year through graduation. For example, all students enrolled in a course tilted "Children and their environments." The goal of this course was to provide students with opportunities to explore the environmental and developmental issues relevant to understanding children and families from a multicultural perspective. This course included a 30-hours fieldwork component. Students, in field settings as participant observes, learned how cooperating teachers managed children's behavior and developed curriculum and instruction to meet the needs and interest of individuals.

Moreover, prospective teachers volunteered in schools, hospitals, and community agencies and were encouraged to scour community resources and use them to motivate their students. Through working in a range of urban and suburban communities, prospective teachers fostered awareness of the different ways in which people organize themselves and their worlds and challenged them to look at their assumptions about race and class. Working together, the course work and community experience helped prospective teachers look at children in the context of their families and communities, develop sensitivity to individual differences, and value the diversity of children' backgrounds and the integrity of their cultures.

2.3. Faculty models teaching for diversity

Wheelock's faculty drew from the ranks of experienced K-12[2] teachers, who had distinguished teaching histories. The faculty modeled what a teacher should know, how a teacher should act, and what a teacher is obligated to do on behalf of all students. For example, faculty viewed themselves as teachers and as agents for social action. Their explicit concerns were about equity and justice in education and developing curriculum which stresses the knowledge of students, families, and cultures. In the classroom, faculty facilitated discussions of race,

---

[2] Kindergarten through 12th grade.

class, identity, privilege, and culture in order to help students develop the ability to think critically and express themselves clearly in written language to challenge their own perspectives about these issues.

Additionally, faculty served as role models of teachers as caregivers. They built highly personalized educational processes into their practices that showed caring each student, such as conducting individual conferences to give advice or counsel for students and responding to students' journals to point out students' strengths and the areas they needed to improve upon. Because of the attention to student-teacher interactions, students reported that they felt that their teachers knew them well and cared about them as people and as professionals.

Moreover, the faculty modeled how to collaborate with colleagues for ongoing teaching improvement and professional development. They worked as a team to plan together, teach together, and assess students together. They also examined and critiqued each other's performance for their ongoing improvement. Similar collaborative practices continued for the duration of the practicum. Faculty collaborated with cooperating teachers to supervise students' teaching experiences. Students were expected to work collaboratively with their supervisors, cooperating teachers, and fellow classmates to receive feedback and critique to improve their field performance. Communicating together, students acquired critical-thinking skills in academic coursework and experienced caring and collaborative relationships under the modeling and guidance of Wheelock's faculty.

In sum, Wheelock College, a private college with a public mission, was recognized as a national leader in its professional fields－child life, social work, and education. Its distinguished academic and professional program evolved from program participants' efforts to forge comprehensive relationships between educated students who care and serve children, families and communities. Wheelock was a learner-centered institution where student aims, organizational mission, and faculty values held together to prepare future teachers to work with children and families and be responsible citizens for creating a just society.

IV. Analysis of the high quality teacher education programs

Analysis of these programs found that each program was guided by the legacy of the critical perspectives. First, guided by the critical perspectives, these programs demonstrated their obligation to prepare teachers as reflective inquirers. Students in these programs were required to develop the habits of reflection necessary to gain awareness of their own beliefs toward culturally diverse learners, critically analyze how knowledge is produced, and reflect their knowledge onto their instruction. To develop constant reflective and critical dispositions, students needed to keep journals to record their experiences and raise questions about learning and teaching in order to clarify their thought and challenge their beliefs. They also needed to learn to be researchers who could conduct case studies to see the children beyond their observable behavior, evaluate student learning, and acquire awareness of individual student's needs.

Second, guided by critical perspectives of learning community in which scholarship does not happen in isolation but is socially constructed, the two programs developed teachers as collaborators. Faculty not only served as role models of collaboration with colleagues and mentors but they also encouraged students to work together in the process of learning through dialogue. Through the examples set by faculty, students engaged in a systematic scrutiny of practices and received feedback from other colleagues. They also gained information to challenge their thinking and viewed situations from multiple perspectives regarding teaching and learning.

Finally, guided by the critical perspectives of teachers as "transformative intellectuals" to use political and moral considerations for social justice in teaching (Giroux & McLeren, 1986: 303), these programs prepared students to become change agents. To attend to this goal, students were provided with opportunities to consider the essence of social change and social justice inside and outside the classroom through teaching and social participation. Because of these experiences, students committed to teaching in urban schools and served the societal needs of children and their families in the community. In sum, these programs helped students engage in critical inquiry and meaningful dialogue that

are necessary for active citizenship. They also prepared students for responsible roles as critically active citizens outside of school, nurtured respect for a democratic society, and promoted humanity and social justice in schooling and in society.

V. Implications for the reform of teacher education

Theoretical perspectives provided insight into the knowledge, skills, and dispositions that programs need to prepare teachers for teaching to diversity and social justice. Research on high quality teacher education programs showed the possibility for preparing teachers to teach socially and culturally diverse learners successfully. The following section attempts to incorporate the theoretical perspectives and the examples of the high quality programs in order to provide suggestions for the reform of teacher education. Suggestions for rethinking teacher education to prepare teachers for teaching for social justice address four areas for reform: institution, curriculum, instruction, and internship.

1. Institution reform

Reform of teacher education first should have a clear mission, which is guided by the critical perspectives that address issues of social justice in education. This mission cannot be realized without the strongest commitment at the institutional level. This commitment requires that the entire climate of colleges as well as the cooperating schools should be one of commitment to, appreciation for and promotion of cultural diversity. To demonstrate this commitment, changing recruitment and retention policies of faculty and students is the first step. For example, recruiting faculty who have distinguished expertise in teaching for diversity or who came from culturally diverse backgrounds can provide requisite knowledge and skills for teaching to diversity that benefit faculty and students alike (Melnick & Zeichner, 1997; Price & Valli, 1998). Recruiting minority students and students whose personal goals match the mission of the college so that they are able to do something purposeful with their impulses to care for children and love their diversity should also be a recruiting

priority. The unity of a diverse faculty and student population would enrich a variety of experiences in teacher education programs and can contribute to the culture of commitment to teaching for socially and culturally diverse learners.

2. Curriculum and instruction reform

The second step to carrying out the mission of preparing teachers for social justice is to permeate curriculum, instruction, and supervisory strategies with the goal of teaching to social justice. This work should be done by the modeling and with cooperation of the faculty and mentor teachers. For example, faculty need to model engagement in the ongoing study of multicultural education, work with schools with diverse population, and become involved with the larger community in multicultural contexts. Faculty and mentors need to convey and reflect upon critical pedagogy in their instructional practices in order to help students examine their own beliefs and identity, and develop a multicultural perspective of the world. By broadening students' understanding of themselves and the world, faculty and mentors help students learn to become agents of change, serve the societal needs of children and their families in the community, and work to promote an equitable and just society.

3. Internship reform

Critical perspectives point out that teachers should engage actively as participants in social and civic activities that promote social justice (Beyer, 2001). Therefore, an integral part of learning to teach is through programs that help prospective teachers engage in various cultural settings and systematic investigation of multicultural communities and social relations in order to enhance their experiences and orientations toward socially and culturally diverse students. Positive procedures to help prospective teachers gain knowledge and skills with working with families and the community include: conducting a study on a child, observing a child's behavior in and out of school, interviewing parents to understand their child and community, tutoring children in school, in homes and in the community, or conferencing with community members to learn about community culture. Through these experiences, prospective teachers will learn about students, families, and communities, and learn how to use the knowledge of

culturally diverse students' backgrounds in planning, delivering, and evaluating instruction in order to support their students' development and learning.

References

Apple, M. W., & Weis, L. (1983). Ideology and practice in schooling: A political and conceptual introduction. In M. W. Apple & L. Weis (Eds.), *Ideology and practice in schooling* (pp. 3-33). Philadelphia: Temple University Press.

Asante, M. K. (1991). The Afrocentric idea in education. *Journal of Negro Education, 60*(2), 170-180.

Banks, J. A. (1993). The canon debate, knowledge construction, and multicultural education. *Educational Researcher, 22*(5), 4-14.

Bennett, C. (2001). Genres of research in multicultural education. *Review of Educational Research, 71*(2), 171-217.

Beyer, L. E. (2001). The value of critical perspectives in teacher education. *Journal of Teacher Education, 52*(2), 151-163.

Beyer, L. E. (1996). Introduction: The meanings of critical teacher preparation. In L. E. Beyer (Ed.), *Creating democratic classrooms: The struggle to integrate theory and practice* (pp. 1-26). New York, NY: Teachers College Press.

Carr, W., & Kemmis, S. (1986). *Becoming critical: Education, knowledge, and action research*. London: Falmer.

Chen, B. L. (1998). *The study of teachers' perspectives on multicultural education: Ethnic relation dimension*. Unpublished master thesis, National Hualien Teachers College, Hualien, Taiwan.

Chiu, Y. W. (1997). *The social support and learning adaptation of the aboriginal adolescents*. Unpublished master's thesis, National Taiwan University, Taipei.

Darling-Hammond, L. (1997). *The right to learn: A blueprint for creating schools*

that work. San Francisco: Jossey-Bass.

Darling-Hammond, L., & MacDonald, M. (2000). Where there is hope: The preparation of teachers at the Bank Street College of Education. In L. Darling-Hammond (Ed.), *Studies of excellence in teacher education: Preparation in the undergraduate years* (pp. 1-95). New York, NY: AACTE.

Delpit, L. (1995). *Other people's children: Cultural conflict in the classroom.* New York, NY: The New Press.

Deyhle, D. (1995). Navajo youth and Anglo racism: Cultural integrity and resistance. *Harvard Educational Review, 65*(3), 403-444.

Freire, P. (1970). *Pedagogy of the oppressed.* New York, NY: Seabury.

Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy, and civic courage.* Lanham, MD: Rowan & Littlefield.

Giroux, H. A. (2004). Teachers as transformative intellectuals. In A. S. Canestrari B. & B. Marlowe (Eds.), *Educational foundation* (pp. 205-212). London: Sage.

Giroux, H. A., & McLaren, P. (1986). Teacher education and the politics of engagement: The case for democratic schooling. *Harvard Educational Review, 56*(3), 213-238.

Greene, M. (1986). In search of a critical pedagogy. *Harvard Educational Review, 56*(4), 427-441.

Hilliard, A. G. (1992). Behavioral style, culture, and teaching and learning. *The Journal of Negro Education, 61*(3), 370-377.

Ho, Y. C. (2007). Multicultural education of preservice teachers: A social constructivism approach. *Journal of the Educational Research, 3*, 45-66.

hooks, B. (1994). *Teaching to transgress: Education as the practice of freedom.* New York, NY: Routledge.

Katz, S. R. (1999). Teaching in tensions: Latino immigrant youth, their teachers, and the structures of schooling. *Teachers College Record, 100*(4), 809-840.

Koppich, J. E. (2000). Trinity University: Preparing teachers for tomorrow's schools. In L. Darling-Hammond (Ed.), *Studies of excellence in teacher education: Preparation in a five-year program* (pp. 1-95). New York, NY:

AACTE.

Miller, L., & Silvernail, D. (2000). Learning to become a teacher: The Wheelock way. In L. Darling-Hammond (Ed.), *Studies of excellence in teacher education: Preparation in the undergraduate year* (pp. 1-95). New York, NY: AACTE.

Price, J., & Valli, L. (1998). Institutional support for diversity in preservice teacher education. *Theory Into Practice, 37*(2), 114-120.

Rist, R. C. (1970). Student social class and teacher expectations: The self-fulfilling prophecy in ghetto education. *Harvard Educational Review, 40*(3), 411-451.

Tang, G. D. (1997). The perspective of aboriginal education. *Aboriginal Education Quarterly, 6*, 36-44.

Valli, L. (1990). Moral approaches to reflective practice. In R. Clift, W. R. Houston, & M. Pugach (Eds.), *Encouraging reflective practice in education: An analysis of issues and programs* (pp. 39-56). New York, NY: Teachers College Press.

Valli, L. (1995). The dilemma of race: Learning to be color blind and color conscious. *Journal of Teacher Education, 46*(2), 120-129.

Yang, S. M. (2003). *From children's cognition of cultural difference and their parent's educational value to see their life adjustment: A case study of four aboriginal students in urban area.* Unpublished master thesis, Pingtung Teachers College, Pingtung.

Zeichner, K. M. (2000). Ability-based teacher education: Elementary teacher education at Alverno College. In L. Darling-Hammond (Ed.), *Studies of excellence in teacher education: Preparation in the undergraduate years*(pp. 1-66). New York, NY: AACTE.

Zeichner, K. M. (1993). Traditions of practice in U.S. pre-service teacher education programs. *Teaching and Teacher Education, 9*(1), 1-13.