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Preparing teachers of color at a predominantly white university: a case study of project TEAM☆

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1. Introduction

The main focus of teacher education at most predominantly White colleges and universities is the preparation of White preservice teachers, primarily young women from middle income backgrounds, to teach ethnically and socioeconomically diverse children and adolescents (e.g. Avery & Wather, 1993; Banks, 1991; Fuller, 1992; Grant, 1981; Mason, 1997; Sleeter, 1992; Zeichner, 1996). It is usually assumed that teachers of color will benefit from the on-going teacher preparation programs that have been developed to serve primarily non-minority preservice teachers. Frequently these prospective teachers are overlooked and under-prepared by their teacher education programs. They are often assumed to be monolithic in their experiences, points of view, and needs. And they are often assumed to be more ready for teaching in the nation's culturally diverse schools than their non-minority peers.

The assumption that teachers of color benefit from on-going teacher preparation programs was recently challenged by two African–American preservice teachers at our university. These women illustrate the distress felt by many beginning minority teachers who work with non-minority P-12 students. One taught in a low income, inner city, junior high school where most of the students were White. She told us, "I didn't know how to relate to White students from such impoverished homes. The only White people I knew before were all wealthy! It has taken me all semester to get used to them, and now it's time to leave!" The second taught in a racially mixed, urban middle school where her assignment included a gifted and talented class that primarily served White students. She complained, "You didn't prepare me for this! I don't know how to handle my White students' reactions! I had no idea some would actually cry over their reports on racism. What do I do now?"

In this paper we describe a process of inquiry with a group of African American and Latino preservice teachers and what they are teaching us about teacher education on a predominantly White college campus. Since 1996, we have worked as instructors and researchers with undergraduate students in Project TEAM, a program to recruit and support students of color in teacher education at Indiana University. Our individual areas of study and experience include multicultural teacher education, college student development, and academic affairs in higher education. Thus our work in the design and development of Project TEAM combines efforts to rethink teacher education for

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preservice teachers of color, with extant research in the areas of student development and academic affairs in higher education. We have benefited from three decades of research on ethnic minority students at Predominantly White Universities (PWIs). For example, in a review of research by Sedlacek (1987), eight variables were related to the academic success of African–American students at PWIs. These include (1) positive self-concept or confidence, (2) realistic self-appraisal, (3) understanding of and ability to deal with racism, (4) demonstrated community service, (5) emphasis on long-range goals over short-term or immediate needs, (6) availability of a strong support person, (7) successful leadership experience, and (8) knowledge acquired in a specific field.

2. The research setting: Project TEAM and the honors seminar

Based on the theme of "strengthening social justice through education," Project TEAM is a research and development initiative designed to increase the number of students from under-represantated minorities who complete their baccalaureate degree and enter the teaching profession. A maximum of 20 students are recruited into TEAM each year, based on their record of community service, academic success (the majority has a GPA greater that 3.0, well above our required 2.5 minimum), and commitment to a career in education. Together we are striving to develop a supportive teaching–learning community in the School of Education as well as provide outreach and networking opportunities to work with middle and secondary school students of color in nearby public schools.

The Transformative Education Achievement Model (TEAM) is a teacher education community for undergraduate minority students on the Indiana University campus, as well as university faculty and administrators, graduate students, and public school teachers and administrators who are working to increase the number of minority teachers in elementary and secondary schools. TEAM references the model of college athletics at its best that creates esprit-d' corps among scholar athletes, coaches, and staff and provides academic, social, and financial support for the team players and, at the same time, influences the spirit of the college community. TEAM also references an urban middle school we work with in Indianpolis where the motto is "together everyone achieves more" (TEAM).

TEAM is *transformative* in that it engages an interdisciplinary core of faculty, students, public school educators and community members in planning and creating environmental and curricular changes aimed at the recruitment of minorities into teaching and the enhancement of teacher preparation for minorities and non-minorities alike. TEAM is *educational* in that it encourages high standards of academic and social achievement attuned to what it means to become a teacher for a pluralistic and democratic society, especially for underrepresented groups. TEAM envisions a teaching–learning process that empowers future teachers to embrace principles of equity and the belief that virtually *all* students are capable of high standards of academic performance and social achievement. TEAM is *achievement oriented* in that it aims to encourage and sustain, from entrance until graduation, its preservice teachers. Finally, TEAM as a *model*, is being studied and examined to determine effective principles and practices that increase the number of minorities completing their university degree with teaching credentials at a Big Ten university. We hope our findings will be useful for colleagues elsewhere who wish to strengthen teacher education for preservice teachers of color.

An important aspect of Project TEAM is the honors seminar students enroll in each semester. These seminars focus on issues of social justice in education, multicultural teaching, collaborative inquiry, and leadership and professional development in connection with a summer camp for middle schools students of color. Only TEAM students may enroll in the inter-minority[1] Honors Seminar.

[1] The inter-minority seminar refers to settings that include students from two or more ethnic minority groups, based on their self-identification, such as African-Americans and Puerto Ricans. It contrasts with the idea of an intra-minority seminar that includes students who self-identify with the same ethnic group, such as only African-Americans or only Puerto Ricans.

Our research over the past three years explores the benefits, challenges, and potential problems of an all-minority multicultural education seminar for preservice teachers of color.

3. Interpretive framework for the study

In this paper we focus on the experiences of nearly fifty preservice teachers who have participated in Project TEAM for at least one semester since the fall of 1996. Strategies for gathering and analyzing the data are described in the next section. Here, we describe three interpretive frameworks used to derive meaning from the information we have collected. These frameworks include *campus climate and intergrated pluralism, theories of ethnic identity development*, and *teaching for social justice*.

3.1. Campus climate and integrated pluralism

There is overwhelming evidence that college students of color on White campuses feel more alienated than their White peers and less satisfied with many aspects of academic and social life (Allen, 1987; Fleming, 1984; Allen, Epps, & Hanif, 1991; Gossett, Cuyjet, & Cockriel, 1996; Nora & Cabrera, 1996; Livingston & Steward, 1987; Sedlacek, 1987). A prevalent theme in the research on minority students at Predominantly White Institutions (PWIs) is the feeling of "culture shock" (Fiske, 1988) and alientation due to conflicts between the students' home cultures and university expectations (Chew & Ogi, 1987; O'Brien, 1992; Pounds, 1987; Quevedo-Garcia, 1987). For example, Farrell and Jones find that "the behaviors, lifestyles, and values of minority students are likely to be substantially different from those of whites (making it difficult for those students) to successfully negotiate the university environment. Universities, on the other hand, have made limited adjustments in their organizational and administrative structures and practices to accomodate the diverse and complex needs of their minority student populations, especially Blacks, Hispanics and Amercian Indians" (1988, p. 212). Another prevalent theme, found among students of color who have grown up in predominantly White neighborhoods or who come from "secure and privileged backgrounds," is the psychological stress they feel "by finding themselves identified as belonging to a 'minority' group for the first time" (Fiske, 1988, p. 29). To address these concerns, advocates of educational equity seek to create a campus climate where students from every cultural and racial background feel welcome and are encouraged to reach their highest potential. They argue that positive interpersonal relationships, academic achievement, and personal development among *all* students at a PWI are most likely when campus policies and practices are based on the ideal of *integrated pluralism* rather than assimilation or business-as-usual (Sagar & Schofield, 1984; Forehand & Ragosta, 1976; Bennett, 1995b).

Integrated pluralism refers to a climate characterized by equity and mutual respect among the diverse racial and cultural groups on campus, in contrast to assimilation or business as usual, in which all students are expected to conform to White middle-class culture.

> Integrated pluralism affirms the value of the school's various ethnic groups, encouraging their participation, not on majority defined terms, but in an evolving system which reflects the contributions of all groups. However, integrated pluralism goes beyond mere support for the side-by-side coexistence of different group styles and values. It is integrationist in the sense that it affirms the educational value inherent in exposing all students to a diversity of perspectives and behavior repertoires and the social value of structuring the school so that students from previously isolated and even hostile groups can come to know each other under conditions conducive to the development of intergroup relations (Sagar & Schofield, 1984. pp. 231–232).

Equally important to establishing integrated pluralism on White campuses are opportunities for ethnic isolation through intragroup organizations and supports for minority students, especially at PWIs where less than 10% of the students and 3% of the faculty are minorities (Allen, 1988; Munoz & Garcia-Bahne, 1977). If the various inter-ethnic and intra-ethnic perspectives on campus are to be

voiced and understood, there must be opportunities for many students to experience and articulate them. For example, Black sororities and fraternities, Latino student political action groups such as Latinos Unidos, and American Indian student organizations can create supportive ethnic group communities on the predominantly White college campus. The Honors Seminar in Project TEAM provides an opportunity for all-minority student dialogue and creates a supportive academic community for students of color on a campus that is predominately White.

Classroom interaction has been a focus of early studies of school desegregation and the creation of classroom climates of acceptance in precollegiate school settings (Bennett, 1981; Button, 1972; Ehman, 1969; St. John, 1975). Classroom climates of acceptance are characterized by high and equitable teacher expectations for student achievement, equitable patterns of student interactions in class discussions, and inter-group as well as intra-group friendship patterns. This research indicates that academic achievement among minority students (i.e. ethnic minorities and/or non-minorities who comprise less than about 25% of the class) is positively related to classroom climates of acceptance. That is, many minority students learn best in classrooms where they feel respected and cared for by their teacher and classmates, and where there are equitable patterns of student interaction. Likewise, in classrooms where students perceive low teacher expectations and little peer acceptance, or where there are inequitable patterns of student interaction during classroom discussions, they are unlikely to achieve at their highest potential and are more likely to drop out of school (Bennett & Harris, 1982.)

Based on early research with pre-collegiate youth in classroom climates of acceptance we can assume that negative experiences have a deleterious effect on minority students in college as well. We know of no similar research on student classroom interaction at the college level. However, there exists abundant research on the negative experiences of minority students at PWIs vis a vis non-minority faculty and student peers (e.g., Allen, 1992; Burrell, 1980; Cole, 1999; Kraft, 1991). This evidence shows that classroom climates at PWIs are often not accepting of students of color. For example, in one study of student contact with college faculty, African American students reported fewer interactions with faculty within and outside the classroom than did their White classmates. They attributed this to racial prejudice and discrimination on the part of their instructors and non-minority peers (Nettles, Thoeny, & Gosman, 1986).

Furthermore, a recent study by Nettles (1991) shows that college progression rates of African American college students increase when college instructors use a "nontraditional teaching style" (i.e. lecture is de-emphasized) and are perceived to be equitable and non-discriminatory (no such connections were discovered for White students at PWIs). Other researchers have noted the importance of student perceptions of racism on campus and how these perceptions influence their college experience and persistence (Nettles et al., 1986). As would be expected, minority student perceptions of racism negatively influenced their interactions with faculty and peers at PWI's (Kraft, 1991; Nora & Cabrera, 1996; Thompson, Worthington, & Atkinson, 1994). In a study of 338 minority students at five different PWI's, Burrell (1980) found that almost 1/3 of the students reported that they were not called on enough by teachers to participate in class discussions. Half of these students stated that the teacher assumed minority students "were the experts on the minority experience and history" (Burrell, 1980, p. 25) and said they were often asked to elaborate on the perspectives of minority students and the conditions of race relations. Only a few students perceived that their faculty spent sufficient class time in dealing with the experiences of ethnic minorities related to the subject matter. In other studies minority students report the direct effects of racist assumptions in class and conclude that faculty were less willing to interact with them, even when dealing with their academic concerns (Allen, 1992; Burrell, 1980; Kraft, 1991). Minority students who lacked significant contact with faculty wondered if race were the reason (Kraft, 1991; Nettles et al., 1986).

Teacher educators at PWIs who wish to recruit and retain college students of color must be cognizant of this broader picture of alienation on campus. At Indiana University Project TEAM was

designed in part to help students mediate the campus climate.

3.2. Theories of ethnic identity development

In the previously cited review of research on Black students at PWIs that are "largely run by whites for Whites," Sedlacek (1987) argues that a strong sense of ethnic identity is related to positive academic experiences and social interactions on campus. And among teacher educators it is widely agreed that an individual must have a healthy sense of ethnic identity in order to be open to and accepting of people from different ethnic groups. To the extent that the development of a strong sense of ethnic identity is necessary for a positive and confident sense of self it is believed to be important in the process of becoming a teacher, especially when teaching culturally diverse students.

Ethnic identity refers to the degree to which a person feels connected with a racial and/or culture group, one's familial ethnic group[2] while growing up. Ethnic identity is a complex cluster of factors "including self-labeling, a sense of belonging, positive evaluation, preference for the group, ethnic interest and knowledge, and involvement in activities associated with the group" (Phinney, 1996, p. 923). The strength or degree of one's ethnic identity is significantly influenced by factors such as language spoken in the home, ethnic composition of the neighborhood, and percentage of friends who are in the same ethnic group. There are developmental differences within an individual over the span of a lifetime, as well as tremendous variability within any one ethnic group in terms of the strength of ethnic identification, the adherence to familial cultural values and norms, and experiences in the predominantly White society.

A number of scholars have explored racial and ethnic identity development among students of color at the college level (Harris & Nettles, 1991; Dalton, 1991; Ethier & Deaux, 1994; Parham & Helms, 1985; Mitchell & Dell, 1992; Taylor & Howard-Hamilton, 1995; and others). This research reveals that ethnic identity plays a significant role in a student's college experience, particularly with regard to social integration. For instance, Rooney (1985) argues that ethnic identity among ethnic minority students at Predominantly White Universities (PWIs) influences their ability to adjust both academically and socially, and to develop institutional relationships that contribute to their integration into campus life. Likewise, Gerdes and Mallinckrodt (1994) argue that social factors are as important and in some cases more important than academic factors in the college persistence and development of minority students. Research has shown that a student's level of ethnic identity plays a significant role in her or his social interactions with college peers, faculty, and administrators (Harris & Nettles, 1991; Bennett, 1984; Stage, 1989; Dalton, 1991; Ethier & Deaux, 1994; Parham & Helms, 1985; Mitchell & Dell, 1992; Taylor & Howard-Hamilton, 1995). This phenomenon is intensified for ethnic minority students at PWIs, and influences their ability to succeed academically and to develop social relationships that contribute to their integration into campus life (Rooney, 1985).

Because our work focuses on the experiences of African–American and Latino students, our review of the literature on ethnic identity emphasizes theories and concepts related to these two populations of college students. Much has been written about the racial and ethnic identity development of African–American students, particularly those at predominantly white institutions. One of the most prevalent theories of racial identity pertaining to African–American students is the Nigrescence Model introduced by William Cross (1971). Nigrescence is defined by Cross (1971) as "… the process of developing a Black identity." Cross argues that Black people move through a series of five psychological stages of Nigrescence which include:

[2] An ethnic group is a community of people within a larger society that is socially distinguished or set apart, by others and/or by itself, primarily on the basis of racial and/or cultural characteristics, such as religion, language, a shared history, and tradition (Gordon, 1966). The central factor is the idea of being set apart from the larger society, based on either physical or cultural attributes, or both. Thus, American ethnic groups are socially constructed categories based on both race (innate physical or biological attributes) and culture (an acquired world view, attitudes, values, beliefs, norms, verbal and non-verbal communication, etc.)

pre-encounter, *encounter*, *immersion–emerson*, *internalization* and *internalization–commitment*. African Americans who are in stage one, or *pre-encounter*, accept the dominant non-Black world view, seek to be assimilated into White mainstream society and could be described as anti-Black and anti-African. The second stage, *encounter*, is triggered by a shattering experience that destroys the person's previous ethnic self-image and changes his or her interpretation of the conditions of Black people in the United States. For many Black Americans the murder of Martin Luther King, Jr. was such an experience. White violence and outrage over the busing of Black school children to historically White schools is another *encounter* experience for African Americans.

A person who enters stage three, *Immersion–Emerson*, desires to live totally in the world of Blackness. The individual feels Black rage and Black pride and may engage in a "kill Whitey" fantasy. Cross describes the stage-three person as having a pseudo-Black identity because it is based on hatred and negation of Whites rather than on the affirmation of a pro-Black perspective. Stage-three Blacks often engage in "Blacker than thou" antics and view those Blacks who are accepting of Whites as Uncle Toms. In Stage four, *internalization*, the individual internalizes his or her ethnic identity and achieves greater inner security and self-satisfaction and may be characteized as the "nice Black person" with an Afro hair style (in 1990s, a Tight Fade) and an attachment to Black things. There is a healthy sense of Black identity and pride and less hostility toward Whites.

The individual who moves into stage five, *internalization–commitment*, differs from the one who remains in stage four by becoming actively involved in plans to bring about social change. The uncontrolled rage toward Whites is transformed into a conscious anger toward oppressive and racist institutions, from symbolic rhetoric to dedicated long-term commitment. Stage-five individuals feel compassion toward those who have not completed the process. They watch over new recruits, helping them conquer hatred of Whites and the "pitfalls of Black pride" without Black skills. The super-Black revolutionary of stage three gives way to the Black humanist in stage five.

While numerous theories have been developed around ethnic identity of African–American college students, substantially less is written about the experiences of Latino students. Two recent studies provide helpful insights regarding ethnic identity development among Latino and Latina students in college (Fiske, 1988; Ethier & Deaux, 1994). Fiske (1988) argues that for many Hispanic students, the most serious problems are those they confront once they arrive on campus, and not barriers they encounter getting into college. He argues that "Even those from secure and privileged backgrounds are often thrown off-balance by finding themselves identified as belonging to a 'minority' group for the first time" (p. 29). In his study of ten Hispanic students at ten different predominantly white unviersities across the country, Fiske (1988) concluded:

> The problem of how to balance participation in two cultures is a continuing one, and each Hispanic student must make his or her own decision. Some join Hispanic social or political groups and affirm their heritage as overtly as possible. Others become "coconuts" – brown on the outside, white on the inside – but this leads to charges of selling out. (p. 31).

In a longitudinal study of first-year Hispanic students at a predominantly white university, Ethier & Deaux (1994) identified two very different processes of ethnic identity development. Students who entered college with a strong sense of ethnic identity made choices that continued their involvement in ethnic activities and resulted in stronger ethnic group identification. On the other hand, students who came in with a weak sense of ethnic identity showed more signs of stress with resultant lower self-esteem and negative feelings about their ethnicity. Family background, high school friends, and neighborhood context all contributed to a strong sense of ethnic identity. Hispanic students who came from communities with high concentrations of Hispanics, spoke Spanish in their homes, and had a high percentage of Hispanic friends during high school, were more likely to make friends with other Hispanics and join Hispanic organizations at college. Students who did not possess these

pre-collegiate characteristics, and did not identify strongly with their ethnic group, generally felt conflict about being catergorized as Hispanics by the university. Furthermore, these students were more likely to perceive threats to their identity and have a lower sense of self-esteem. Although Ethier & Deaux's study focuses on Hispanic students, their findings suggest implications for African–American students at PWIs as well.

3.3. Teaching for social justice

Teaching for social justice, the third aspect of our interpretive framework, is conceptualized in terms of core values, dimensions, and themes of multicultural education. The core values are to prepare teachers who (1) are caring advocates for children and adolescents from all cultural, racial, linguistic, and socioeconomic backgrounds; (2) regard teaching as a form of inquiry; (3) see themselves as thoughtful, creative change agents working for social justice in their schools and community; and (4) are competent in creating multicultural curricula and pedagogy. Multicultural education is further defined as an approach to teaching and learning, based upon democratic values and beliefs exemplified in the American Creed, that seeks to transform monocultural schools into the multicultural schools needed in a culturally diverse society and interdependent world (Bennett, 1995). It includes four distinct but overlapping dimensions: (a) *The movement toward equity* – to encourage the intellectual, social, and personal development of all students to their highest potential; (b) *Curriculum reform* – to develop knowledge and understanding about cultural differences and the history and contribution of contemporary ethnic groups and nations, as well as of various civilizations in the past; (c) *Becoming multicultural* – the process whereby a person develops some level of competence in multiple ways of perceiving, evaluating, believing and doing; and (d) *Combating racism* – developing anti-racist behavior based upon awareness of historical and contemporary evidence of individual, institutional and cultural racism in the United States and elsewhere in the world (Bennett, 1999, pp. 11–13). The Project TEAM Honors Seminars focus on themes of Understanding Multiple Historical Perspectives, Developing Cultural Consciousness and Intercultural Competence, Becoming Anti-Racist Teachers, and Creating Multicultural Curricula.

4. Research methodology

Our research is designed to be longitudinal action research, using primarily a qualitative case study methodology (Glesne & Peshkin, 1992; Kemmis & McTaggart, 1982; Stake, 1995). We are engaged in purposeful, systematic inquiry into our work with preservice teachers in Project TEAM that goes beyond our perennial research question, What is the nature of students' experience in Project TEAM? We are attempting to create community in a predominantly White environment, strengthen our students' sense of ethnic identity, and strengthen their ability and desire to work toward social justice by teaching in a multicultural manner. Action research provides an in situ, insiders' perspective on the experiences of Project TEAM and our collaboration with the students as research partners. Beyond studying our own teaching (Cochran-Smith & Lytle, 1993), and beyond understanding and describing the complex social phenomenon of Project TEAM, we and our students have played an active role in influencing the experience and program development.

A case study approach, emphasizing qualitative data collection techniques, was used to study over fifty students who have enrolled in Project TEAM for at least one semester since the Fall of 1996. To date there have been 4 cohorts, Cohort 1 in 1996, Cohort 2 in 1997, Cohort 3 in 1998, and Cohort 4 in 1999. Students are invited to participate in our research at the beginning of each fall semester and are asked to give their consent at the semester end after they have received their grades; all have agreed to participate. Our participants in this paper include the first three cohorts with a total of seven men, two Latino, two Puerto Rican, and three African American; and 38 women, eight Latinas, one Cuban American, one Puerto Rican, and twenty-eight African Americans. The group includes majors in early childhood, elementary, and secondary education and a range of religious and

socioeconomic backgrounds; most are sophomores or juniors in their late teens or early twenties.

Students completed a *pencil-paper questionnaire* comprised of sense of ethnic identity, interracial contact experience, and multicultural knowledge scales (Bennett, Niggle, & Stage, 1991) on the first and last day of class; these scales were analyzed for reliability, with Alpha coefficients from 0.81 to 0.87. *Autobiographical interviews* were conducted and transcribed during the first two weeks of the semester about family history, teacher perspectives, sense of ethnic identity, and interracial contact experience; *focus group interviews* about the class were conducted and transcribed at the end of each semester; and *selected course assignments* were retained for analysis (cultural self-portraits, reflection papers on selected novels, and multicultural curriculum projects.) Students also wrote a *meta-comment paper* at the end of each seminar. They were asked to keep a process journal for the class as a "place where you can record your thoughts and feelings about readings, films, class presentations, small group exercises, and class discussions." Journal writing was described as "a useful tool for processing information we will be working with in class"… and a "tool to help you write your meta-comment paper." Students were not required to turn in the journal to the instructor, but were to use it to gather data on themselves over the semester. The meta-comment paper was described as

> an over-arching, synthesizing mini-essay (4–5 pages) that identifies and analyzes themes or concerns that are significant to you. The essay focuses on yourself as a learner in this course, using your previous writing as data. Here are some questions to consider: What issues and themes in the course really held your attention and called forth an intellectual and positive or negative emotional response? Have your views on important issues changed or deepened? What ideas, issues or experiences were of continual interest to you? Why do you think they were significant? Has your view of yourself and/or beliefs about teaching changed in any way? How do you see these changes (if there have been some) connected to the course experience? (Adapted from Tatum, 1996).

Each year a synthesis of the meta-comment papers was created and discussed in focus groups to engage the students in confirming the degree to which our synthesis had accurately captured their personal experience in the seminar.

Classroom observations were conducted by one of the authors during each class meeting (approximately 3 hours per week per seminar, totaling over 270 hours of observation). These observations focused on classroom interactions (student and teacher, student and student), were described in written transcription, and were frequently videotaped.

Data analysis emphasizes a process of constant comparison among the students in our study in terms of their dispositions, knowledge, and behaviors. Individual profile folders have been compiled for all students and are the basis for theoretical sampling and longitudinal inquiry as they continue their teacher preparation studies and participation in Project TEAM. The profiles contain each student's pretest and posttest scores on ethnic identity and course content; concepts of ethnic identity and teacher perspective developed from the autobiographical interview; theme(s) noted in the meta-comment papers; descriptions of the student's behavior during classroom interactions; focus group interviews; and selected course assignments. Students have access to their profiles and are engaged in reflective interviews at various times during the year.

In this paper we focus on the major themes that have emerged each year regarding our students' perceptions of the Honors Seminar in Project TEAM. Other papers present findings about our students' ethnic identity development (Bennett, Cole, & Thompson, 1999a) and their experience in an all-minority seminar compared with a seminar comprised of minority and non-minority students (Bennett, Cole, & Thompson, 1999b). Beginning in December of 1996, major themes were generated from content analysis of each student's meta-comment papers, as well as personal interviews and focus group interviews at the end of each semester. Over sixty meta-comment papers have been analyzed; nineteen in year one, twenty-seven in year two, and twenty-two in year three. Quotes were selected that reflect the major ideas in each student's paper. The quotes were analyzed and sorted

into major categories that are representative of all the students who participated in the honors seminar that semester. These categories were developed into themes, using representative quotes with some minor editing, to give a stronger sense of the meaning. The identity of student quotations was concealed by pseudonyms selected by the students for themselves. Field notes, observations of classroom interaction, and personal interviews also helped us examine the appropriateness of the main themes. The overall inquiry process allowed us to study changes in indidivual students and changes in the nature of the group as a whole, as well as improve our instruction and program policies.

5. Findings

Three salient themes emerge from our data in this paper. In the first theme concerning the development of community, three issues are addressed: Inter-minority community in an academic setting, intellectual affirmation, and the need for Project TEAM.

5.1. Theme one: *a sense of community with minority student peers*

Most of our students see the all-minority seminar as a safe environment where students feel free to share their honest thoughts and feelings about important personal and social issues. According to Spark, a Latino from the East coast who is angry and disillusioned by the discrimination he has experienced on campus and in the surrounding community, the class is "A place where I could feel comfortable, where I did not have to fear speaking my mind because of the reprisals that my words could bring. A place where I could be myself. A place like home."

James, a preservice English teacher whose mother is Puerto Rican and father is Polish, wrote that the seminar was a place where

> I was able to express opinions that many times I am not given a forum to express .... The discussions in class were so in depth and thought provoking .... It was an environment where I felt comfortable to express my opinions on events that took place in my life, such as incidents of stereotypes and racism .... *I feel that Project TEAM is a family in a way, and when we enter the class, we have stepped into a place where we are not pre-judged and can speak openly. I find this is something that helps us develop as individuals as well as a group.*

According to Simone, an African–American English education student who attended predominantly White private elementary and secondary schools,

> For the first time in a *classroom* setting I have openly been able to deal with matters away from the (White culture) point of view .... It was comforting to know that I had almost twenty other students that espoused some of the same beliefs and attitudes that I did .... For once I was more than the only minority opinion in the classroom. I was tired of answering questions for a whole race of people, or for minorities in general.

Others wrote about the new friendships that emerged in the class, particularly in connection with the collaborative inquiry teams. Deanna wrote, "I have watched true cooperative learning in action." A member of her inquiry team, Ayanna said that, "Our learning experience transcended the lesson objectives. We met in and out of class and developed good friendships. Moreover, we developed a mutual respect for each other's individual backgrounds, goals and experiences. We found that as women of color, we had much in common. Still, as women representing diverse ethnicities, we had much to share and appreciate of one another." Betha, a Latina elementary education major, wrote, "I've enjoyed the relaxed setting ... which has made me more willing to talk out in class instead of being too afraid to speak about how I feel on controversial topics. *I feel a sense of family in this class that I don't feel in my other classes*." Amelia commented, "It was different than talking about an issue of racism during the week with someone on your floor .... As a class, we are all learning multiculturalism, so the conversation would be totally

different (than in a class with non-minorities). It was a pleasure to feel comfortable talking about anything on my mind."

According to Spark, "Being in a class of highly motivated minorities has given me hope. I believe that we all can live together and be able to do great things for our families and communities if we work together towards that common goal of societal harmony." And at the end of her first semester in TEAM, Maria Elena who is a Latina elementary major wrote,

> I think the greatest thing, thus far, about Project TEAM is the friendship. For the first time in my college career I feel like I have a support system outside of my own family. I have found many friends in my own field, some with whom I have become very close, and I have found good mentors and role models. Now, instead of facing college alone, I have a network of people I can talk to, a family.

Many of the students described the intellectual intensity of the class and felt inspired by their peers. In a deeply moving interview, Racheal who is an accomplished musician said, "I'm not afraid to be smart in this class! I don't have to change who I am to be seen as Black!" According to Ken, an African–American social studies major, "Many of our class experiences will have a lasting imprint on my memory. The people, projects, and discussion were so dynamic at times. There has been no class here at this university that can bring such controversial issues to the forefront, and have them discussed so maturely and rationally."

We inquired about the role of other all-minority support groups on campus, such as sororities, fraternities, La Casa, and the Black Student Union. We wondered if the Honors Seminar and Project TEAM were really needed, especially by those who were active in other communities on campus such as fraternities or sororities. Maria Elena talked about the importance of TEAM, saying, "The fact that it is such a small group is important. There are sororities and fraternities but *this* group helps us do better and *be* better. We had to interview, we had to put forth an effort to get in." Ivey, a sorority member who is preparing to teach English, told us, "Project TEAM is a group of minorities who want to go into *teaching*. At first I didn't think being a *Black* teacher is important. Now I see that it IS important to have Blacks in teaching. Without TEAM I might have changed my major. It made me stay in education." Kelsey, another African American English education major who is active in her sorority, agreed, saying, "Project TEAM is absolutely necessary. There aren't a lot of minorities on campus. Just to be in a class with other very intelligent minorities moving toward a common goal is very motivating. Most of my sorority sisters are in business; TEAM provides a good social and academic balance." In different ways many of the students agreed with Iman, an African American in social studies, who told us, "I don't think I would have stayed in Education if it weren't for TEAM. These kinds of programs are needed in all departments on campus."

This theme points out what we have long believed, that students of color at predominantly White institutions need and benefit from opportunities to learn together. Despite the tremendous heterogeneity within and between the ethnic groups represented in class, the opportunities to work in an all-minority student setting facilitates expressions of their unified as well diverse perspectives. The experience is a vivid contrast to the silent preservice teacher of color found in too many of our classes. Further, we find this experience encourages minority students to speak out in classes where there are few other students of color and improves the likelihood they will be heard by non-minority students and faculty.

5.2. *Theme two*: *developing a stronger sense of ethnic identity*

The development of a stronger sense of ethnic identity is a second major theme, with interesting inter–group differences and similarities. Many Latino/as express new affirmations of ethnicity while our African–American students tend to discover deeper understanding of diversity within the Black community. Students across both groups often comment on newly discovered prejudices and insights about White student peers who seem oblivious to White privilege.

After her first semester in Project Team, Autumn wrote and talked extensively about her developing sense of ethnic identity. The granddaughter of a migrant worker from Mexico who speaks Spanish only, and the daughter of a White mother and Latino father, she grew up in a White neighborhood and attended primarily White schools. Prior to college, and prior to her participation in Project TEAM, she had identified primarily with White society. She told us,

> The book, Inside Separate Worlds (a book written by African American, Puerto Rican, Mexican American, and Jewish undergraduates at the University of Michigan), taught me a lot about the lives of other minorities. I don't really feel that I fit in many situations that involve people of color; and am looking to find my place in my ethnic group. I was reassured when I read the stories of other minorities that feel the same way I do .... It is very important that I have a clear sense of my ethnic identity before I try to teach others .... I have never thought about myself in this cultural sense before this class. I never pondered how or why I am the way I am in terms of my ethnicity. I think this will be very beneficial later on in my life.

Autumn also referred to Bafa Bafa (a cross cultural simulation), and The Nacirema (an "anthropological" report of a strange tribe of people, actually US Americans) we experienced in class as being important in her self-discovery.

> Something else that helped me find my cultural identity was the Bafa Bafa experiment. I have been to Europe and have encountered people of other cultures, but I never really thought of what it is like for them when they come to the US. It is hard to realize the culture you live in. And I find it difficult to identify the components of our culture .... The story of the Nacirema helped me with this problem of my cultural identity. While reading the "body ritual" I was disgusted and wondered where such a barbaric group of people could live. It shocked me to realize that I am one of those "barbarian" people. It showed me how people on the outside of our culture could view us and not understand. It made me realize that I shouldn't unintentionally criticize other cultures. People in other places are probably criticizing us!

Maria Elena experienced a revelation similar to Autumn's. She explained, "Before taking this course I had never really thought about the fact that I am half Hispanic. My mother had been raised to believe that being Hispanic was something to be embarrassed about, and that speaking Spanish was a bad thing and that if she wanted to fit in she should speak only English. As I look around the class I see that there are people with many different ethnic backgrounds. I have begun to look at myself as something special. I have begun to feel proud of my family background, and of my family".

Amelia's experience is also similar to Autumn's, and she too is the granddaughter of a migrant worker who has grown up in a predominantly White community. However, both of her parents are Latino and she feels strong emotional ties with her Mexican origins. At the end of her first semester in Project TEAM Amelia wrote,

> Never before in my whole life have I been in a class with more than five or six minority students. I grew up in a predominantly White city and attended schools with about 95% White students. With my experience in (the Honors Seminar) I now know what it feels like for a Black student to be in a room full of White students. For me, when I walked into the seminar for the first time, it was almost like a culture shock because I felt like I was in a room full of people I did not have much in common with and that the other students might be apprehensive towards me since I was not Black or a dark-skinned Hispanic. But as time went on, I found out we all had a lot more in common with each other than we had differences, and I also felt very welcomed and accepted into the seminar. Also, the most important thing I learned from this particular experience is that there is a lot more diversity in the (minority) students' attitudes, behavior, and character, than I previously thought.

However, for a few students (those with the weakest sense of their ethnic identity initially) the honors seminar became a negative experience. For example, Sherri described how her experiences in Project TEAM made her more aware of racial prejudice and how this realization negatively affected her work in her other education classes.

> Growing up I had never experienced racial issues; therefore, I never gave these issues too much thought. But since I have been in (the Honors Seminar), the different themes and issues have opened my mind up to pay special attention to the way minority students are treated at (this) University. These are things that I never thought about in so much detail, until I started this course. These different thoughts make it very difficult to perform in my other methods classes considering that I am the only Black student in the class.

This theme of a growing sense of personal ethnic identity is also evident in comments about intragroup diversity and personal prejudices. Thinking about class discussions and her discovery that some of her African–American classmates held perspectives quite different from her own, Marie wrote, "When I looked at other Black people, I always felt that certain experiences were something we all shared no matter where we came from. I remember thinking how can (this classmate) not relate to and agree with all the things I said when it came to Black people. I had to learn our backgrounds and experiences play a major part in who we are and that color is not always the determining factor." Amethyst wrote about how the course as a whole altered her view of herself. "I always thought that I possessed a high level of cultural awareness. However, I am now aware of the vast array of facts that I need to learn about other cultures. I never thought of myself as being prejudiced, either. I now realize how easy it can be and that I have said some things that can fit into the prejudiced category!" Iman wrote in her journal, "I am scared for the future of American schools, I hope to God that these (White) preservice teachers will not teach any minorities." Later, in her meta-comment paper she continued,

> This semester has forced me to face some serious questions concerning my teaching career. Indeed, the very nature of (our class) stirs students into a deeper understanding of one's self and the teaching philosophy. Upon my first week in this class, I began to do some very critical thinking concerning multicultural education and African–American students. Furthermore, *class alerted me to the extreme ideological differences among minority educators*, and forced me to begin defining my ideal classroom. The course also sparked my journey to discover more specifically who I am and where I come from, and helped me focus on the need to understand religious diversity within the classroom and in my home life. While engaged in this transformative course, I am left with some feelings of despair and uncertainty, but with a deeper understanding of who I am as a teacher, woman, African–American, and person.

A common assumption is that students of color have a strong sense of ethnic identity and a deeper understanding of diversity within ethnic groups than non-minority students. Our study reveals that this is not necessarily the case. Deeper self awareness, particularly a stronger sense of ethnic identity and awareness of one's prejudices and misconceptions are important goals for minority and non-minority preservice teachers alike. Differences in residential and education experiences, (i.e. growing up in a predominantly minority or non-minority community), family income, and education add to the diversity of perspectives and self-identity.

5.3. Theme three: working for social justice through multicultural education

After their first semester in Project TEAM many students felt that their knowledge and understanding of multicultural education had deepened significantly. Some were initially unaware that multicultural education even existed, some discovered that it is much more complex than they

had originally assumed, and others felt their initial dispositions had been affirmed and expanded.

According to Marie, an African–American elementary education major who grew up in a predominantly Black community,

> When we first discussed multicultural education, I had never heard of this term before. As we began to learn more about it, I began to learn to put names to the things that I felt all through my years of schooling .... I also understand that teaching multicultural education was not an aspect of my schooling in the past. I found that the readings and lectures gave me a new understanding of my feelings and what I had previously experienced in school. One of my journal entries does a good job of explaining my feelings on the things we learned, Today we discussed aspects of ethnicity. I believe these were important to discuss because they will be vital in helping us as teachers learn to create an equal opportunity learning environment. It will also help us to identify and interact with students of different ethnic backgrounds. Understanding these differences is a good first step to implementing multicultural education in a classroom.

Ayanna, a Latina secondary education major who was active in minority affairs and social action on campus, expressed a new appreciation for what multicultural education means.

> Before entering the course, I had pretty much considered myself to already possess a good understanding of the polarized societies that exist among the diverse ethnic groups. I had already experienced discrimination against my own group and witnessed as much, if not more, racial, ethnic, gender, and religious bias as others.... Also, I had recognized the exclusion of a multicultural perspective in my own education, even at the university level. I didn't expect a structured course on multiculturalism was going to teach me more than I, myself, could explain.... I couldn't have been more mistaken. What I learned from this class made me realize that I had almost been self-righteous in my assertions that I was an expert. I learned that there is more than just possessing knowledge. There is an obligation to channel multicultural understanding into something constructive and reforming – developing ways for your students to combat discrimination from the grassroots level on up.

Delores, another elementary education major who identified as an African–American, is the biracial daughter of a couple who (although divorced) raised her to know she represents "the best of both worlds." She wrote, "I have always felt that multicultural education was very important and should be stressed in all classrooms. Our class has only made me realize how important it really is, and how much I have missed out on throughout my years of growing up without it. For example, I remember growing up when the children used to call me names like zebra, oreo cookie, half-breed, etc. and the teachers said nothing about it. This would have been the perfect time to intervene with a class discussion on ethnicity. Although I never felt like less of a person when I was called these names, I never forgot them."

Amelia explained how the seminar helped her understand the implementation of multicultural education and cleared up many misconceptions. After reading *Other People's Children*, she became "aware of how much a culture could affect the learning styles of its members. My view of the importance of multicultural education was very much influenced by this reading... I feel outraged that we have virtually no power in what goes on in the education system. But I feel relieved that teacher education programs are emphasizing multicultural education and I am very proud that I attend a university that makes it a requirement for graduation!"

Sakiba, who is an African American elementary education major, informed us, "By reading Con Respeto, my eyes were totally opened to the issues of Hispanics in the US... I saw how hard it was for the families to make it in a new society if they can't communicate articulately with people to get what they needed. I also saw how hard the families struggled to take care of the children when they weren't totally clear on how the society

is run. This book taught me how to be observant to the things the students in my class will experience".

Lynne felt similarly inspired by Guadalupe Valdes' ethnography,

> Reading Con Respeto and then putting a lot of thought into the book reaction paper helped me come to a better understanding of how to educate children that come from a culture different than the American mainstream culture. It made me realize that language barriers are not the most important factor for these students' academic 'failure.' Other factors such as class and values also contribute to their school conflicts. … Without this book I probably would never have realized some of the issues mentioned above on my own. In fact, I became sad upon realizing that most educators probably do not realize all these issues either. Therefore, I will always keep this book in mind when I become a teacher, and I will share my insight with other educators having problems with children from other cultures. Con Respeto has left a big impression on my preparation for becoming a teacher seeking social justice.

And in the words of Iman, who is preparing to teach social studies in an urban secondary school,

> The writings of Gloria Ladson-Billings were of extreme inspiration. Her assertion that the United States' lack of approaching literacy from a culturally relevant perspective maintains the status quo is bold but true. She presents the idea that education can be a liberatory tool for African Americans, and it is this very reason why I chose to become an educator. … I now advocate stronger than ever an African-centered approach to teaching for African–American students. *I am also certain that minorities are only effective teachers for students of their own ethnicity if they understand the need to destroy stereotypes, encourage global understanding, refuse to teach assimilation, and are at a healthy stage of ethnic identity.*

There was remarkable agreement among our students concerning the lessons or topics they found to be most important or influential. Nearly everyone mentioned the ethnic group inquiry presentations and the lessons on aspects of ethnicity (lecture/discussion, and cultural identity concept map or collage), culturally relevant teaching (lecture, "read aloud," and discussion), and preventing prejudice (lecture, decision making activity on recognizing racism, and follow-up class discussion).

Marie reflected at length about the ethnic group inquiries,

> During the presentations of our ethnic studies, I learned a lot about cultural differences. I learned some surprising things while listening to the reports on these ethnic groups. During the presentation on African Americans, I felt I could identify with many of the things that were said based upon previous knowledge but, the pretest was very effective in helping us realize we didn't know very much…. Until the presentation, I was not aware of many of the African Americans they mentioned. Nor was I aware of the many contributions African Americans made in society prior to this. It was surprising to find I didn't know as much as I believed I did.

She continued,

> Our presentation on Europeans was a great learning experience for me. It was very different to present information on a group that I felt I knew the least about…. I learned White Americans also experienced discrimination in some form. Before doing this presentation, I felt all Whites were aware of the fact they had privileges in society because of their skin color. I now understand that it is hard for someone to recognize their privileges when they have been born into them, and are unaware of the situations of others. In the end, I felt I came out with a new understanding of White Americans.

The similarities in the students' perceptions of the honors seminars impressed us. For example, when we first gave each Project TEAM student a copy of the synthesis of their meta-comment paper no actual names or pseudonyms were

included. Often their own papers were so similar to the selected quotes that they assumed statements made by classmtes were their own. The students found our discussion of the meta-comment papers affirming and felt it captured their honest perceptions. As Tierra explained, and others agreed, "After a while I forgot this was a class paper and my thoughts and feelings just flowed into the computer." She added, "Our class is like a lunch break. This is where we get our nourishment for the rest of the day!"

It is also often assumed that minorities are more informed about multicultural education than non-minorities. This was not the case with our students, although many of them initially felt they were more informed. What we found noteworthy was the lack of defensiveness on the part of students and their genuine desire to become more informed. Overall most students seemed totally positive about becoming multicultural teachers. We wondered if they would have felt as positive about multicultural education if the course had taken a broader approach (e.g. affirming diversity in terms of gender, age, disabilities, and sexual preference, instead of our focus on racial, cultural, socio-economic, and linguistic diversity).

5.4. Observations of the project TEAM seminar

A full discussion of our classroom observation findings is beyond the scope of this paper. In this section we describe two class sessions to illustrate how student interactions corroborate the themes of community, ethnic identity, and interest in multicultural teaching.

5.4.1. A lesson on personal narratives

Prior to this class session all students had written three brief paragraphs: "A positive social or academic experience at the University, a negative social or academic experience at the University, and an example of home and school conflict" experienced by themselves or someone they knew. The paragraphs, with student names removed, were copied and distributed to everyone in class. Students discussed the paragraphs in small groups and chose one from each category to discuss with the class as a whole.

The first group to report selected the following paragraph written by Carmen, who is Cuban–American: I had one major cultural conflict when I started school in first grade. I am from a very middle-class white suburban area where dark people are tanned white people. As a kid I didn't know that race or color was a factor. I was much darker as a child (than now), certainly darker than anyone in the school or neighborhood. On the first day of school none of the kids would talk to me because they thought I was black. I was called a nigger at the age of six becuase my skin was only slightly brown. Ever since then I have carried a certain amount of contempt for that teacher who never punished any of the children who made fun of me the first month of school. After all the kids found out I wasn't really black, they talked to me. One of them turned out to be my best friend for the rest of my life. Her parents were one of 3 that called the school the first week to ask why they had enrolled a black student. For 14 years now I have been eating at their table and now advise their daughter on how she can get herself back into college after she flunked out (Carmen).

The narrative led to an animated discussion about Carmen's experience of being called a "Nigger when she wasn't even Black" and how she could be best friends with the daughter of the parents who called the school to complain about there being a Black student attending that school. Several Latino students shared similar experiences. Then Micheal, an African–American student from the East, described how his "experiences with racism on campus and in the community have created feelings of culture shock." Micheal told us that after expressing enthusiastic interest in a White student's computer he was viewed at a possible computer thief, that White female students react fearfully when he enters his resident hall elevator, and that store clerks are careful not to touch his hand when returning change.

5.4.2. A lesson on "can you recognize racism?"

The lesson began with an instructor-led discussion and mini-lecture on definitions and contemporary examples of racism in the United States and in other nations. Students were then given a list of examples of authentic social situations, and were

instructed to check the examples of racism. They then worked in small groups to agree on the examples and non-examples, and presented their decisions to the rest of the class. All the group decisions were displayed on the chalk board. Excerpts from our observational notes and videotapes follow. "During the introductions, the review of key definitions and overview of racial incidents on a national and worldwide scale, students are uncharacteristically passive and quiet… (Instructor) introduces the "Can You Identify Racism" activity and students work individually for about five minutes to decide which of the 18 examples show individual racism, institutional racism, or cultural racism, and which are not examples of racism at all. Then they work in small groups to identify the examples and non-examples of racism. Everyone is actively engaged is this process. Each example triggers an argument in one or more groups…. During the small group reports and discussion with the entire group everyone is attentive and there is disagreement over what is racism and what is not. … This led to an argument about the similarities and differences between predilections and prejudice, Sheba shared an experience that she felt showed racial prejudice on the part of White students. She explained that she was eating lunch by herself in a large cafeteria booth; there were no vacant seats except at her table. When a group of White students searched for a place to sit, they passed her booth several times and finally asked if they could sit there. Sheba used this as an example of how Whites often find Blacks intimidating, but several students disagreed with her. The class consensus was that we could not assume the students were acting out of prejudice… Key issues of disagreement included: Is it racist to mention race in a person's description? Are racial preferences in cafeteria seating choices, sororities, and fraternities racist? Are textbook references to "obselete traditions and barbaric cultures" racist? Is "reverse discrimination" an example of racism? Some students feel any mention of race is racist while others would feel offended if their racial identity were ignored…".

5.4.3. *Reflections and interpretations*

Our observations and written summaries of these classes illustrate how our students' sense of ethnic identity mediated their experience in the honors seminars. We observed students who hold a strong sense of ethnic identity provide scaffolding for those who are at levels of pre-encounter, encapsulation or immersion. We noticed that the depth of student sharing was especially animated during class discussions of personal experiences with racism and prejudice (on and off campus), gaining an awareness of other cultures, and understanding that there are more differences within a single minority group than many of them had originally thought. When opportunities were presented to share personal experiences, the students would often go on and on, from one person to the next. At times it seemed like a way to identify with each other's oppression and frustration with the current status quo of racism, but the students also challenged and disagreed with each other. For example, Tierra, who had transferred from a predominantly Black campus, argued that the student majorities on each campus were similar in their racial prejudices. Lily stated that teaching pre-schoolers about multicultural issues was too early, while Tina argued that it was an appropriate time. Ashley argued that Whites are racist and could not be trusted, while Spark vehemently disagreed.

Initially we noticed that the students were cautious about sharing personal experiences with the instructor – realizing that she was White. But as the class developed it became a safe haven for students to talk about multicultural issues and become personally challenged by the content and assignments presented in class. We believe the collaborative style of teaching emphasized in the seminars was important in creating a comfortable classroom climate. Our collaborative learning was initiated through cooperative teams engaged in ethnic group inquiry projects, team presentations, and small group discussions. Collaboration among the students was situated in a helping environment that did not promote competition, but emphasized cooperative peer involvement. At the same time students were serious about their studies and did not hesitate to challenge each other's facts and opinions. We saw this, for example, in the discussion about the similarities and differences between predilections and prejudice initiated by

Sheba, as well as the depthful analysis of course readings such as *Other Peoples' Children*.

6. Discussion and conclusions

The nation's increasing numbers of school-aged children of color, coupled with declining numbers of teachers of color, create a sense of urgency to recruit more students from underrepresented minority backgrounds into the teaching profession as well as prepare White teachers who can work effectively with culturally diverse P-12 students. Students of color at PWIs often experience a high degree of personal alienation (Terenzini & Pascarella, 1991; Astin, 1993; Fleming, 1984; Allen et al., 1991). Many researchers attribute this alienation to the "culture shock," ethnic prejudice, and discrimination they experience at PWIs. The classroom milieu at PWIs is often an unsafe environment for students of color to talk about issues of race and discrimination. However, the Project TEAM seminar became a safe and comfortable place for students to engage, share, and challenge each other on difficult issues. For some students this support may be essential for persistence through completion of the baccalaureate degree and teaching licensure.

Through our work with Project TEAM preservice teachers over the past two years we are clearer about teacher education experiences most beneficial for teachers of color. We find many similarities with the list of "Key instructional strategies of 'teacher education for diversity'" identified by Kenneth Zeichner (1996, p. 159) in his review of best practices for preparing (primarily) non-minority teachers for cultural diversity. These strategies include: screening teacher candidates on the basis of cultural sensitivity and commitment to social justice; the development of clearer ethnic and cultural self-identity; self-examination of ethnocentrism; teaching about the dynamics of prejudice and racism, including implications for teachers; teaching about the dynamics of privilege and economic oppression, and how schools contribute to these inequities; multicultural curriculum development; learning about the promise and potential dangers of learning styles; studying relationships between language, culture, and learning; culturally appropriate teaching and assessments; exposure to examples of successful teaching; experiences in communities and schools serving ethnic- and language-minority students; and instruction "imbedded in a group setting that provides both intellectual challenge and social support." The primary areas we believe need rethinking with preservice teachers of color are the field experiences and the instructional setting "that provides intellectual challenge and social support." First, concerning field experiences, many students of color need to learn how to teach in *non-minority settings* (as well as minority and mixed settings) where they are unfamiliar with aspects of the school and community culture and/or when White teachers and students come from ethnically encapsulated backgrounds. Almost without exception, our preservice teachers of color have encountered problems of racial prejudice in at least one of their field experiences and these have been important topics of discussion in our seminars. Second, to find intellectually stimulating and supportive settings for discussion of multicultural issues, our students tell us they need opportunities to meet in all-minority academic settings. In their regular classes where very few minority students are present they find themselves in the stressful position of being perceived as the spokesperson for their entire ethnic group or people of color as a whole. They are also upset by their White student peers' lack of knowledge about the prejudice and discrimination some of them face on a daily basis.

It is often assumed that minority students at PWIs are in less need of a multicultural education course than are non-minority students and that they are unlikely to benefit from a course consisting only of minority students. More specifically, it is often assumed that students of color (1) have experienced a background of racism, prejudice, and alienation; (2) are knowledgeable about their own traditional culture and history; (3) can articulate and make meaning from their "racial experiences" and want to share this in classes, committees, or organizations on campus; (4) feel common links with students of color in general; (5) are more ready and committed than non-minority students to serve as advocates of multicultural education;

and (6) have a strong sense of ethnic identity that, compared with non-minorities, makes them better experienced and equipped to teach the nation's culturally diverse student population. Our research underscores the erroneous nature of these assumptions.

As would be true with most all-minority seminars at PWIs, the level of diversity within the Project TEAM peer group is tremendous. For instance, this group has a rich diversity in ethnicity (African American, Latino, Puerto Rican); gender; middle and high school experiences (predominantly White school vs. more ethnically diverse school experiences); and social/cultural values, beliefs, traditions, and talents. Moreover, these students bring to class a wide range of experiences and perspectives, which greatly contribute to our understanding of multiple perspectives in multicultural teacher education. Several students had "never experienced racism" while others were deeply distrustful of Whites; some have a healthy sense of ethnic identity while others are experiencing an ethnic identity crisis; some are comfortably bicultural and bidialectical while others are closely connected with an ethnically encapsulated past that is sometimes predominantly White.

Occasionally we have been questioned by colleagues who view the Project TEAM seminar as segregationist and exclusive. While we clearly see value in cross–ethnic dialogue between minority students and non-minority students at PWIs, we also realize the need for all-minority student dialogue. Most Project TEAM students have expressed that they can relate to other minority students in class on a variety of issues, and feel supported by the peer group community. This peer support is important for negotiating the prejudice many of them experience in their university classes and field experiences on a regular basis. At the same time, however, many students feel enlightened by the different experiences of socialization represented among themselves and the different views on issues and topics that surface. Student dialogue in the Project TEAM seminar heightens their awareness of the immense diversity represented in any one group of ethnic minority preservice teachers, as well as awareness of White dominance at PWIs. We find the all-minority seminar is a unique and highly beneficial experience for most students of color. It strengthens students' personal and professional development and encourages depthful discussion of teaching for social justice in a pluralistic society. It provides a supportive academic atmosphere for discussions of prejudice and racism on campus that strengthens students' ethnic identity development and helps prepare them for work in a multicultural society that is likely to include parents and students who are ethnically encapsulated.

Although our findings focus on minority students who are preparing to become teachers they may also have implications for broader research findings on the experiences of minority students at PWIs. Researchers such as Walter Allen note that minority students succeed at unprecedented rates when optimal levels of student 'social-psychological' components such as the following are present: (1) supportive relationships with peers and institutional agents (e.g., faculty); (2) social outlets and friends (e.g., parties and social outings); (3) self-confidence and self-esteem; (4) psychological comfort and sense of belonging; and (5) a sense of empowerment and ownership (Allen, 1992). Project Team, founded on similar principles, seems to produce comparable results. Each semester we find more TEAM students are speaking out about personal experiences with racial discrimination on campus and in their teacher education programs. We believe that opportunities for all-minority dialogue encourage students to speak out and form a necessary condition for the preparation of preservice teachers of color at PWIs. On college campuses where multiple student perspectives are affirmed, non-minority preservice teachers will benefit as well, particularly those who have grown up in ethnically encapsulated environments.

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A case study format usually contains a hypothetical or real situation. It would also include any intricacies you might come across in the workplace. You can use a case study to help you see how these intricacies might affect decisions. Table of Contents. 1 Case Study Templates. 2 Common types of case study templates. 3 Case Study Examples.Â Then you can start making a draft of your case study template. If youâ€™re working with a team, have them review your draft before finalizing it. Otherwise, you can ask your superior or manager to review your document. After this, you can finalize your case study. Just make sure that youâ€™ve checked and verified all the information on it. If your participants ask for it, you can give them a copy of your finalized study. A Case of Makerere University â€“ Uganda. 836-3553-1-pb. apst proficientstage.Â The University of Minnesota will be known for preparing teachers who focus relentlessly. on student learning and function as adaptive experts in their classrooms as a result of the. Teacher Education Redesign Initiative (TERI). Adaptive experts possess both the expert. knowledge that is necessary for high-quality performance and the ability to be flexible and.Â Our teacher licensing programs are predominantly at the post-baccalaureate level. Individual program structures vary within the CEHD. Some candidates complete a MEd with.Â assessment of teacher preparation. This assessment requires candidates to present an. Preparing teachers of color at a predominantly White university: A case study of project TEAM. C Bennett, D Cole, JN Thompson. Teaching and Teacher Education 16 (4), 445-464, 2000. 74. 2000. Advancing the study of student-faculty interaction: A focus on diverse students and faculty. D Cole, KA Griffin. Higher education: Handbook of theory and research, 561-611, 2013. A case study involves an up-close, in-depth, and detailed examination of a particular case or cases, within a real-world context. For example, case studies in medicine may focus on an individual patient or ailment; case studies in business might cover a particular firm's strategy or a broader market; similarly, case studies in politics can range from a narrow happening over time (e.g., a specific political campaign) to an enormous undertaking (e.g., a World War).