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Intercultural Communication in Teacher Education: The Knowledge Base for CLAD Teacher Credential Programs

■ **The California Crosscultural, Language, and Academic Development (CLAD) teaching credential was mandated by the Commission on Teacher Credentialing in 1995 as a means of preparing classroom teachers to educate the diverse population in the public schools of California. The three skill areas incorporated into this credential are (a) the theory and practice of language development, (b) the development of specially designed verbal and nonverbal communication skills in order to deliver academic content, and (c) the development of an understanding of the pedagogical impact of cultural diversity in the classroom. California specialists in English as a second language played a major role in the design and implementation of this credential. This was the first attempt within California to designate—and mandate—the skills and responsibilities of the intercultural educator. This article reviews the skills addressed by the CLAD credential and compares them to the knowledge base offered by the discipline of intercultural communication in order to suggest possible additions to the CLAD requirements.**

The term "culture" assumes the human ability to form a society; enculturation is the process by which new members are inducted into the ways, beliefs, and behaviors of that society. Schools, as institutions within society, perform an important role in socializing students and helping them acquire the knowledge and skills needed for success in that society. Schools help students to acquire roles and identities within the larger culture and to maintain social relationships. With the influx of large numbers of students whose primary socialization has taken place within a mainstream culture outside of the United States, the California schools have been under increased pressure to play a larger role in performing this socialization task.

The Need for Intercultural Educators in California

With language minority students in California numbering approximately 1.8 million (Ramirez, 1999), there is a pressing need for bilingual teachers. However, the severe understaffing of bilingual classrooms in California as well as the passage of Proposition 227 (Unz & Tuchman, 1997), a measure that discourages the use of primary language as an instructional tool, has ensured a continuing role in the language minority classroom for predominantly Euro-American, middle-class teachers. Moreover, the number of classrooms in which no single home language prevails favors a model in which students are educated in an English-language instructional environment that is modified to include support for English language learners. Many California schools have responded to the need for English language development (ELD) teachers with preferential hiring for teachers attaining the Cross-cultural, Language, and Academic Development (CLAD) credential, a certification option for teachers in California since 1995. This credential is, in effect, California's attempt to create what Bennett & Bennett (1996) call the "intercultural educator."

Although CLAD teacher-training programs have done much to expand the repertoire for teachers to meet multicultural needs, the requirements for the credential were developed before the current increased interest in the field of intercultural communication. In this light, a central question arises: How does intercultural communication expand the knowledge base for CLAD teacher credential programs? This article examines the existing information and training about culture required by the CLAD credential and suggests modifications to current CLAD teacher-education programs based upon insights gained from the emerging field of intercultural communication.

What Skill Set is Required of the CLAD Teacher?

The CLAD teacher assists at a birth—the emergence on the part of the student of a new set of skills, in a new language and a new culture. The profession of CLAD teacher is complex, and the knowledge base is extensive. A CLAD teacher must understand the fundamentals of how language and culture are acquired; how first language and second language, as well as the home culture and the target culture, are similar and different; and how language and culture are acquired in the classroom setting. The teacher must also recognize and honor individual differences, taking the psychology of the individual and the social group into consideration. The ability to respect the student's home language and culture—and to communicate this respect to students and parents—is crucial in order to motivate learning that builds upon students' prior knowledge and that engages students fully in acquiring new knowledge. Furthermore, the CLAD teacher must be knowledgeable about how culture impacts learning, how the native culture has shaped the first language, and how the target cultures influence the student's first and second language (Díaz-Rico & Weed, 1995). Overall, the cultural knowledge requirements of the CLAD credential are organized into four basic parts (see Table 1).

Table 1
CLAD Credential: Knowledge Base About Culture

Category of Cultural Knowledge	Components of the Category
The Nature of Culture	Definitions of culture; perceptions of culture (cultural relativism, cultural universalism, ethnicity, race, and microcultures); effects of physical geography on culture; cultural congruence
Manifestations of Culture/ Learning about Students	Family cultural context (values, beliefs, religion, and law, social customs involving time, space, food preference, individualism vs. cooperation, naming and forms of address, symbolic systems); rites, rituals, and ceremonies; work and leisure systems; health and medicine; roles and status (gender, social class, age, occupation, educational level); family socialization (structure, kinship, and affiliations); systems of education; political, economic, legal, and religious institutions; humanities and arts
	Individual cultural socialization; learning styles; use of language
	Ethnographic techniques and sources of information
	Culturally responsive pedagogy; teaching styles, teacher-student interactions, classroom organization, curriculum
Cultural Contact	Concepts of cultural contact (assimilation, accommodation acculturation or enculturation, pluralism, biculturalism); stages of individual cultural contact; dynamics of prejudice (racism, ethnocentrism, stereotypes and discrimination, institutional racism); conflict resolution
Cultural Diversity	Historical perspectives (contributions of various cultures); demography; migration and immigration; laws affecting immigration

Detailed Examination of the CLAD Requirements on Culture

A closer examination of each of the categories of information about culture required of the CLAD candidate provides specification of the knowledge base that candidates are expected to master.

The nature of culture. A knowledge of the deeper elements of culture—beyond superficial aspects such as food, clothing, holidays, and celebrations—can give teachers an expanded perspective, allowing them to be more successful in classrooms consisting of a diverse population of students. However, often teachers perceive other cultures as strange and foreign without realizing

that the culture of the school—a culture that usually reflects the values and behaviors of mainstream U.S. American society—may be equally foreign to their students. Teachers who have mastered the culture of schooling may find it difficult to step outside this culture long enough to see how it operates and to understand its effects on culturally diverse students. One way to begin is to recognize what culture is and how cultural beliefs influence everyday behavior.

Culture as a term is used in many ways. It sometimes refers to activities such as art, drama, and ballet or the mass-media entertainment that embodies "pop culture." It can be used for distinctive groups in society, such as subcultures ("punk," "gourmet"). It can be used as a general term for a society (e.g., the "Italian culture"). Such uses do not, however, define what a culture is. As a field of study, culture is conceptualized in various ways: as explicit and implicit patterns of behaviors and ideas; as knowledge, belief, art, morals, law, and customs; as the sum total of a way of life of a people; as patterns experienced by individuals as normal ways of acting, feeling, and being; or as the rules and models for attitude and conduct in life. In general, culture provides the lens through which individuals view life.

These various definitions emphasize that culture involves both observable behaviors and intangibles such as beliefs, values, rhythms, rules, and roles. Too often, however, culture is treated by teachers as comprised of artifacts (baskets, masks, distinctive clothing), holidays (Cinco de Mayo), or traits and facts (Asians are quiet; Hispanics are family-oriented; Arabs are Islamic). Moving beyond this superficial level enables teachers to use a deeper view of culture and cultural processes to foster student achievement.

Perceptions of culture. Although an individual's culture provides him or her with an internal mechanism for organizing and interpreting experience, the individual's personality, learned behaviors, and personal beliefs give this common culture additional inter-individual variation. Societies are unified when they provide members with a common base of communication and common social customs; this may function as a macroculture, with other cultural systems functioning as subcultures within this larger culture. Even these subcultures may feature intragroup differences. Some cultural beliefs are so widespread that they may be considered as cultural universals, shared by many other cultures; on the other hand, each culture possesses its own particular traditions, values, and ideals, which can only be understood in relation to the cultural setting in which they occur. This is called cultural relativism.

Attempting to impose values that belong to a particular tradition on people from diverse cultural traditions can create problems. For example, in schools in the U.S., most academic activities are based on competition and individual achievement. This carries with it the implication that children are expected to work on their own. In fact, these cardinal values, held by most teachers in the United States, are not cultural universals. The fact that individuals from many cultures are taught in the home to cooperate rather

than compete means that these individualist values are relative to the macroculture of the United States.

Cultural congruence. Students from families whose cultural values are similar to those of the Anglo-Western European culture may be relatively advantaged in schools in the United States. For example, Japanese Americans are often stereotyped as the "model" minority in the schools. This group has the highest literacy rate of any ethnic group in American society. Traditional Japanese values—coupled with a deferential, self-denying behavior in a variety of situations—may result in behaviors encouraged in the typical United States school (Bennett, 1990). In contrast, individuals from cultures whose values and behaviors are based upon rural living, such as the Hmong of Cambodia, may have grave difficulty adjusting to urban North American schools. Today's schools have the responsibility to educate students from these diverse cultures, which may be a relatively easy task when working with students whose values, beliefs, and behaviors are congruent with American schooling, but a more excruciatingly painful process when working with other students. The teacher who can find a common ground with diverse students will more successfully promote their further education.

Cultural contact. When cultures come into contact, they affect one another. These processes are complex and may be fraught with issues of prejudice and discrimination. The 1980s witnessed an unprecedented flow of immigrants and refugees into the United States, which in turn had a massive influence on the schools in those geographic areas heavily impacted by immigration. Cultures, in general, and individuals, specifically, respond in specific ways to contact with another culture. This contact can result in a variety of outcomes, which can be briefly sketched as follows: (a) assimilation—a process in which members of an ethnic group are absorbed into the dominant culture, losing their culture in the process; (b) accommodation—adapting effectively to the mainstream culture, adding a second culture to one's own through acculturation, while the mainstream culture experiences some adaptation in return; (c) deculturalization—cultural loss; (d) pluralism—the condition in which members of diverse cultural groups have equal opportunities for success; or (e) biculturalism—the state of being able to function successfully in two cultures.

Stages of individual cultural contact. Research has shown that there are distinct stages in the process of experiencing a different culture (Oberg, 1960). Each stage in the experience is characterized by typical emotions and behaviors beginning with elation or excitement (euphoria), moving to anxiety or disorientation (culture shock), and culminating in some degree of adjustment to the new culture (adaptation or maladaptation). Teachers should be aware that newcomers to the classroom may be experiencing these emotions, which may lead to behavior such as withdrawal, depression, anger, mental fatigue, or slowness in learning. Great care must be taken so that the teacher does not belittle or reject a student who has misunderstood or reacted in a way that indicates the need for cultural understanding.

Dynamics of prejudice. One factor that inhibits cultural adaptation is prejudice. Prejudice is "an erroneous judgment, usually negative, which is based on incomplete or faulty information" (Bennett, 1995, p. 26). Prejudice takes various forms: (a) ethnocentrism, in which the world revolves around one's self and culture; (b) racism, which embodies the view that race determines a person's psychological and cultural traits and that one race is superior to another; and (c) stereotyping, in which preconceived and oversimplified generalizations are made about a particular ethnic or religious group, race, or gender. Each of these forms of prejudice results in discriminatory practices. Racism and stereotyping are difficult to combat because they are irrational and illogical. However, to work effectively with diverse student populations, teachers can open dialogue and help students understand the effect that racist ideas and behaviors have on all people. Even students who voice racist beliefs or act in a prejudiced manner may benefit from an attempt to reduce ethnic group stereotypes. An ideal outcome of discussions of racial and cultural heritage would be that students would feel pride in their own ethnic background without becoming ethnocentric and believing that their group is superior. School curriculum can be used to make students aware of the existence and impact of racism. Moreover, teachers can work together to reduce institutional racism, consisting of "those laws, customs, and practices which systematically reflect and produce racial inequalities in American society" (Jones, 1981, p. 28).

Discrimination legitimizes the unequal distribution of power and resources between groups that are largely defined by such factors as race, language, culture, gender, and social class. Blatant discrimination, in which differential treatment of minorities is legally sanctioned, may be a thing of the past; however, it often continues to exist in more subtle ways. An institution such as a school may have no intent to discriminate, yet witness the de facto segregation of students of color in substandard schools. Additional signs of lingering discrimination include one or more of the following: Schools with a high percentage of minority enrollment may employ faculty with less experience and academic preparation; teachers' interactions with minority students may reflect unquestioned assumptions about their abilities or contributions; teachers who do not share the ethnic background of the students may not communicate well with their students or even avoid interaction, including eye and physical contact (Ortiz, 1988); teachers may communicate low expectations to minority students; the "hidden curriculum" of tracking and the differential treatment of minority students may result in schools that perpetrate the structural inequities of society. Thus school becomes a continuation of the discrimination experienced by minorities in other institutions in society (Grant & Sleeter, 1986).

In the past, those in power often used physical force to exclude people and to discriminate. Those who did not conform were physically punished: Children were separated from their parents and their own group and were

punished for speaking their language or adhering to their own cultural or ethnic customs. With the spread of literacy, the trend is away from the use of physical force and towards the use of shame and guilt.

Teachers who focus on ways to increase students' pride in their ethnic heritage and equalize opportunities for students will be most successful in creating success for all students. Díaz-Rico (1993) furnishes a case history of a teacher who successfully incorporates multicultural concepts, including an understanding of students' ethnic heritage, in classroom teaching.

Strategies for conflict resolution. Incidents of violence in schools due to conflicts between students representing various subcultures are not unusual. Subtle incidents occur every day across campuses in the United States. Graffiti, verbal abuse, threats, and physical violence are all too common, motivated by negative feelings and opinions. The scope of these incidents and the increasing involvement of young adults (Bodinger-deUriarte, 1991) is a disturbing trend on today's campuses. Policies, curriculum, and anti-racism programs are needed to prevent and control hate crimes. In general, research suggests that substantive changes in attitudes, behaviors, and achievement are possible when the school environment demonstrates a welcoming attitude toward parental involvement (Arvizu, 1992; Becher, 1984; Bempechat, 1992; Gandara, 1980; Henderson, 1987). Parents must be welcome in the school; counselors, teachers, and other staff must become aware of culturally compatible practices; and programs that permit interactions among students of different backgrounds must be instituted. When demographic shifts occur, appropriate programs are needed to prepare the communities and schools that anticipate large numbers of minority students.

It is not easy for students to maintain pride in cultures that represent minority points of view if these cultures suffer low status in the majority culture. Students feel conflict in this pride if their culture is devalued. Many students face the burden of having to choose between denying or losing their culture if they want to succeed or keeping their cultural identity and failing (Nieto, 1992). In many cases, bilingual programs are responsible for helping students value their home language and culture; when the languages and cultures of students are highly evident in their schools and teachers refer to them explicitly, the students gain status. Schools that convey the message that all cultures are of value—by explicit welcome signs in many languages, by attempts to involve parents, by a curriculum of inclusion, and by affirmative action hiring of faculty—help to maintain an atmosphere that reduces interethnic conflict.

Should interethnic conflict occur, techniques exist for problem solving that range along a continuum from little teacher attention to the conflict through carefully planned intervention. First, teachers can talk to students privately, encouraging the sharing of perceptions on volatile issues and communicating expectations that students will be able to resolve their differences. In this way, teachers can intervene in the early stages of conflicts to defuse the problem. If problems escalate to the point of confrontation, allowing students

to vent feelings as a group and controlling a brief period of verbal expression can provide an outlet for frustration. A teacher must resolve to be calm in the face of verbalized anger and hostility; however, violence or personal attacks should not be tolerated. Again, the most proactive stance is the modification of the classroom learning environment to include a variety of cultural content and to make provisions for varied learning approaches.

The larger social issues. Underlying the CLAD knowledge base are larger social issues of the roles of primary language and the politics of cultural difference. These cultural, social, and political issues cannot be ignored because their impact on instruction is ever present, whether recognized and incorporated or somehow ignored and suppressed. They lead to urgent questions about policies involving language and culture that affect the students' adjustment to, and success in, American education.

Teachers play an integral role in the success of their students: Very often students who demonstrate appropriate use of English and whose behaviors are consonant with mainstream cultural values are judged as more competent, more intelligent, and as potential "winners" in American society. Teachers who create this judgment then act in ways that confirm these expectations. In effect, the teacher is the gatekeeper for academic success in American schools, thus serving as an everyday implementer of social policies and values. Díaz-Rico and Weed (1995) include a rich discussion of the impact that classroom teachers can have on policy issues. Although these aspects—sociopolitical concerns and proactive leadership—are not required by the current CLAD standards, they are an indispensable part of CLAD preparation and should be included in teacher-education programs.

Cultural diversity. The immigration tide that has enriched the United States shows little sign of abating. Each successive wave of immigration has brought unique characteristics: cultural, political, religious, and economic values; multiple tongues; and various skills. Immigrants have contributed material aspects of their culture (crafts, foods, technology) as well as non-material aspects (music, dance, spiritual beliefs). The laws and policies of the United States have, in turn, accepted, constrained, and rejected these people. The extent of immigration and the policies that shape it have been controversial issues since the founding of this country. This great experiment—the United States of America—has required the innovation, fabrication, and synthesis of whole new patterns of existence.

Historical perspectives. The North American continent has hosted people from all over the world. Diverse ethnic groups have arrived on both coasts and have had confrontations with the indigenous populations and among themselves. From this contact came the expectation that these many cultures would merge into a homogeneous, shared, national culture. The idea that the United States was a "melting pot" generated pressure on newcomers to conform in thought and behavior. If assimilation were not possible for the

parents, then at least the children of the newcomers would assimilate. For some, this process seemed relatively easy—language, clothing, and other forms of distinction were discarded. For others, however, discarding traditions was not so easy. These groups, and others, have created a more modern metaphor, that of the salad bowl—a mix in which the individual ingredients are not melted but rather retain their flavor and texture.

The contributions of ethnic cultures to America cannot be underestimated, yet the picture is not uniformly sunny. Dark and sordid episodes of conflict among, and discrimination against, various groups cloud the history of this nation. Minorities have systematically been denied opportunities and rights accorded the more privileged. Those groups that are least similar to the original Anglo-European immigrants have suffered exploitation and, in some cases, linguistic, racial, or cultural genocide. Despite the hardships that many endured, diverse ethnic groups in this country have become inseparable threads in the cultural tapestry of the United States.

Contributions. Although many contributions of non-mainstream peoples have remained just beneath the surface of the American dream, the spiritual, artistic, and musical heritages of Native Americans, Black Americans, Asians, and Latin Americans continue to enrich mainstream America. CLAD-certified teachers are expected to be aware of the contributions of these cultures, as well as skillful in the ways in which teachers can incorporate facets of minority cultures into classroom curriculum and instruction.

Legal issues. CLAD teachers are also expected to be knowledgeable about the causes of immigration, the political, religious, and economic factors causing out-migration, and the laws and policies that have affected immigrants coming into the United States (California Commission of Teacher Credentialing, 1998). These issues provide a foundation for an understanding of the resources available to immigrants as well as the limitations bearing upon their lives.

The Need for Intercultural Communication to Supplement CLAD Training

The task of creating a successful kindergarten-through-12th year, CLAD-certified teacher is a complex process. What are the skills and responsibilities of the intercultural educator? There are three domains of knowledge integral to the field of intercultural communication that are necessary for intercultural education: (a) an understanding of culture, (b) a familiarity with the various sources of educational inequities and a range of techniques to redress these inequities, and (c) a repertoire of pedagogical skills that promote student achievement. Table 2 presents these knowledge domains, each of which will be examined in turn. Table 2 also contains a judgment of the current implementation of these domains in the CLAD credential requirements. These judgments will be supported with suggestions about how the CLAD knowledge base should be expanded in order to better prepare teachers for diverse classrooms.

Table 2
The Skills and Responsibilities of the "Intercultural Educator"

Dimension	Component	Currently Implemented in CLAD?
Understand	Recognizing the role of culture and language in learning	Yes
	Exploring the Self. How the primary culture has socialized us	No
	Identifying the dimensions of how students can differ	Yes
Struggle for Equity	Detecting unfair privilege	No
	Combating prejudice in ourselves and others	No
	Fighting for fairness and equal opportunity	No
Promote Achievement	Working with culturally supported, facilitating or limiting attitudes and abilities	No
	Sustaining high expectations for all students	No
	Marshaling parental and community support for schooling	No

Although certain of the above skills form part of the current requirements for CLAD-credentialed teachers, others are absent. For example, the first component under the dimension "Understand"—recognizing the role of culture and language in learning—is currently implemented in the CLAD requirements under the rubric "Individual Cultural Socialization." However, insufficiently emphasized in the current CLAD credential framework is the important role that cultural content plays in the curriculum. Students are motivated to learn if their daily lessons make reference to their culture and builds upon the knowledge that they bring to the classroom from their homes. Particularly in the domain of second language acquisition, establishing roots for new learning—for a new language—in the rich soil of the native language and culture can help support and sustain students (Díaz-Rico, 1999). Similarly, the third component—identifying the dimensions of how students can differ—is also adequately treated under the category "Manifestations of Culture/Learning about Students." However, the second

component—Exploring the Self: How the primary culture has socialized us—is not sufficiently emphasized. This component is critical since to understand at a personal level the role that culture and language play in learning, CLAD teachers need to explore how they themselves have been socialized into their primary culture. One way to accomplish this is by having teachers write a self-exploration paper. An excellent primary source for this exploration is contained in Heath's (1983) classic ethnography, *Ways with Words*. Many prospective teachers share cultural beliefs of the society in Heath's fictional town, Roadville—beliefs that deeply influence their orientation toward learning and language acquisition. A sensitive discussion of this reading assists those teachers who grew up within mainstream culture to gain a deepened understanding of the cultural patterns that undergird instruction in mainstream U.S. classrooms. In addition, Hsu (1986) provides a rich discussion of U.S. American mainstream culture and cultural values.

None of the components of the dimension "Struggle for Equity" are currently included in the requirements of the CLAD credential. The first component—detecting unfair privilege—is an important facet of intercultural work. "Privilege" is defined as the state of benefiting by special advantages, favors, or rights accorded to some to the exclusion of others. In order for prospective teachers to accept the work of achieving equity in education, they must at some point examine their own complicity in the privileges of being white and middle class in a society predicated upon inequity. Many prospective teachers have liberal beliefs; they conceive of a world in which minorities can work hard as individuals to achieve middle class status. However, this belief does not include reconstructing the social order so that the current middle class loses its privileges. McIntosh's (1988) article, "White Privilege and Male Privilege," is a very useful tool for exploring the advantage experienced by those who are white, male, or middle class. Reading McIntosh's article is an uncomfortable experience for most prospective teachers, but one that provides a necessary stimulus for those who are willing to examine their own complicity in hegemonic privileges.

The second component—combating prejudice in ourselves and others—is also an important facet of the attitude change that is necessary to produce a CLAD teacher with a proactive stance on the struggle to achieve equity. All teachers must understand and confront their prejudices about language and culture, and even about individual students. Middle-class Euro-American teachers, however well-intentioned, often enter teacher education with racial, ethnic, and class prejudices. David Reid (1992) captures the ubiquity of these prejudices:

> We are all caught up on the continuum of racism. The only viable position is an anti-racist one which acknowledges the ideological influences and recognizes that everyone in one way or another is involved in discriminatory structures, and needs to take a stand against racism to dismantle both racist structures and racist attitudes. (p. 16)

For the most part, the racist beliefs of prospective teachers are unexamined and may even be earnestly denied by those teachers imbued with idealism and liberal values. Endemic to modern American society are stereotypical beliefs that function to explain low achievement on the part of minority students. These explanations include references to such causes as cultural and linguistic disadvantages, cultural mismatch, or a lack of positive parental values. Yet research indicates that racism is an issue affecting the school environment. According to Hamilton (1994), teachers and their classrooms form a macroculture in which ethnic slurs and racially motivated hate crimes are on the increase. Bodinger-deUriarte (1991) adds that these crimes are especially becoming a problem on school campuses. Balenger, Hoffman, and Sedlacek (1992) state that increasing racism in the mainstream culture affects the belief systems of white college students. And Chávez, O'Donnell, and Gallegos (1995) document that undergraduate teacher education students enter multicultural education with attitudes and beliefs that largely reflect the hegemonic racial status quo. Educated whites usually think of racism in terms of the overt behaviors of individuals that can be readily identified and labeled, and believe that a person who does not behave in these identified ways is not a racist. Most white students deny their own racism (Scheurich, 1993).

Research also suggests that changes in the belief systems and attitudes of college students can be accomplished by participation in a multicultural course, but that the change has little lasting effect (Grant & Secada, 1990). Deliberate attempts to confront students with evidence of the hegemonic nature of racism fails to change the view that racism is the set of isolated acts of prejudiced individuals, rather than a social practice embedded in institutions within the dominant culture (Chávez, O'Donnell, & Gallegos, 1995). Work against prejudice can be accomplished by inviting prospective teachers to reexamine their beliefs about genetic inferiority and superiority, about cultural deprivation, about institutionalized racism. Prospective teachers also need to understand the personal responsibility of each teacher to establish equity in the classroom and to employ a bias-free curriculum.

Students in the university classroom may resist engagement on issues of social equity and multicultural education and be reluctant to reexamine political beliefs, gender issues, or race and class prejudice. Resistance may take an overt form. For example, students may express strident vocal opposition. Resistance may also take a covert form: Students may superficially agree with or conform to a superimposed or proposed set of values. Such engagement may not modify subsequent teaching behavior or catalyze transformative change. A worse outcome is that external pressure may cause students to rebuff any attempts to alter their belief system. A curriculum that introduces pressure to change deeply held beliefs may become an emotional minefield. It is clear that only those participants who take responsibility for their own growth will permit self-change and personal development in ways that lead to mature emotional and cognitive progress.

It is important for a teacher to impart knowledge about language and culture, but most important is for the teacher to be committed to provide equal access for all students as they learn English and become acculturated to the American culture. The teacher must strive to be fair and provide equal opportunity. The third component of the domain "Struggle for equity"—fighting for fairness and equal opportunity—indicates the need for teachers to participate in the students' struggle for fairness and equal opportunity in the schools. Being an advocate for student rights is a part of the noble responsibility of the CLAD teacher.

In order to sustain professional lives committed to ideals of multicultural equity and to maintain private lives enriched by intercultural participation, individuals must be able to dialogue with members of minority communities who have been historically denied equal opportunity in schools. In this dimension of intercultural understanding, it is useful for prospective CLAD teachers to complete an ethnographic case study that helps them to see schooling from the point of view of the members of underrepresented cultures. This research can lead to an increase in their knowledge base indicating the need for equity. The case-study methodology is considered "qualitative research" because rich, descriptive data are obtained about the contexts, activities, and beliefs of diverse community members. Students examine results within their context (Goetz & Lecompte, 1984) and draw inferences from different kinds of data from many sources—field notes, school data, elicited texts, demographic information, and unstructured interviews (Erickson, 1977). The research is accomplished by an observer who participates to some extent in the life of the community that is observed.

In the dimension of engagement, a suggested activity for CLAD teacher education programs is for prospective teachers to choose one kind of social activism (writing letters, staging a press conference) from *Kids' Guide to Social Action* (Lewis, 1991) and then write a plan for a multicultural education teaching unit featuring this social activism. This activity should incorporate all four of Banks and McGee's (1989) levels of integration of ethnic content: (a) contributions, (b) additive, (c) transformative, and (d) decision making combined with social action.

In the last domain—the need for teachers to promote achievement—prospective teachers benefit from learning how culturally supported attitudes and abilities can facilitate or limit student achievement. The very behaviors and values that create success for students in the context of their own cultures may be those that either further or limit their success in American schools. Teachers who draw upon behaviors and values already featured in students' cultures are more apt to encourage success.

The extensive literature on the role of teacher expectation in sustaining high expectations for all students should also be a part of the CLAD credential. This information is particularly vital for teachers who need to overcome prevalent beliefs about cultural deprivation that limit their expectations for underrepresented minority students. Conversely, when working with overrepresented minorities, teachers may hold inflated expectations.

The existing CLAD credential already includes provisions for marshaling parental and community support for schooling (Díaz-Rico & Weed, 1995). This last component of the domain "Promote Achievement" is of continual importance in the field of intercultural communication, whether this communication takes place in schools or in the workplace.

Overall, instructors who can "teach with a difference" are the best product of a CLAD program. The goal is to help students connect to learning, whether through direct or indirect communication, leading them to construct meaning within a nurturing learning environment. Developing thoughtful learners—those who are capable of leadership within their learning communities—assists in the creation of links from curriculum to daily life. Infusing the domains of intercultural communication into the CLAD credential requirements has the potential of strengthening the capacity of California's teachers to better prepare diverse students to be strong, caring, contributing community members in the cultures of the future.

Author

Lynne T. Díaz-Rico is a teacher educator at California State University, San Bernardino (CSUSB) and coordinates the MA in education, English as a second language program. She is co-author of the Crosscultural, Language, and Academic Development Handbook *(Allyn and Bacon, 1995). She has been a diversity trainer for the California Beginning Teacher Support and Assessment Program and has given multicultural education seminars for mentor and experienced teachers throughout southern California, as well as state and national conference presentations in the area of education for linguistically and culturally diverse students. She has recently completed a two-volume study of Serrano (California) Indian history and folklore and is currently writing a primer of the Serrano language.*

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