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### Teacher Education, Critical Pedagogy, and Standards: An Exploration of Theory and Practice

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## **Teacher Education, Critical Pedagogy, and Standards: An Exploration of Theory and Practice**

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### **Abstract**

Agreeing that a major goal of teacher education is to prepare individuals for informed citizenship in a democratic society, do standards lead toward social change promoting active citizenship of both teacher and student? We approach this question from two perspectives: one is a cultural approach grounded in critical pedagogy and the other is a policy approach based on the use of standards in teaching. We focus on a critical pedagogy in teacher education because of the goal of preparing citizens for participation in a democratic society. Highlighting three tenets of critical pedagogy, (a) reflection upon the individual's culture or lived experience, (b) development of voice through a critical look at one's world and society, and (c) transforming the society toward equality for all citizens through active participation in democratic imperatives, we focus on these tenets of critical theory in light of one set of teaching standards, specifically considering the standards' facilitation toward or hindrance to social justice preparation in teacher education.

### **Introduction**

At first read, one might ask whether a relationship can truly exist between a critical pedagogy and teaching standards. On one hand, we have a philosophical goal of a critical approach to education, social transformation, where the focus is to empower those whose voices are silenced or marginalized. On the other hand, we have a set of standards designed to guide the expectations and assessment of teachers. Though these two entities may appear to exist separately, we contend that not only is there an intersection between the two concepts, but this intersection is an imperative space for inquiry when looking at the purpose of schooling and the preparation of teachers for a democratic society. This paper is a theoretical position piece exploring the findings of two studies (B-Author, 2000; S-Author, 2000), which examine respectively critical pedagogy in teacher education through a required course in children's literature and one example of teaching standards, the Core Principles of the Interstate New Teacher Assessment and Support Consortium (INTASC), in the practice of a second-year teacher.

We address the following question: Agreeing that a major goal of teacher education is to prepare individuals for informed citizenship in a democratic society, do the INTASC Core Principles lead toward social change promoting active citizenship of both teacher and student? One author approaches this question primarily as a critical theorist; the other author approaches this question as a scholar who has worked extensively with standards for beginning teachers.

## Theoretical Framework

Most can agree that one goal of education is for each child to achieve academic success; however, definitions of “academic success” vary greatly. From critical scholars to policy makers to, in the United States, President Bush’s *No Child Left Behind Act* (ESEA, 2002), the academic success of all students is a driving goal of education. This goal is evidenced in the INTASC Core Principles, specifically the knowledge, skills, and dispositions necessary to effectively teach each student toward academic success.

Critical pedagogues also share a goal of academic success for each student, manifested in the preparation and experience of children to be active citizens in a fully democratic society. For critical pedagogues, the purpose of education is for social transformation toward a fully democratic society, where (a) each voice is shared and heard in an equal way, (b) one critically examines oneself and one’s society and (c) one acts upon diminishing social injustices. Teacher educators, therefore, are faced with exciting yet daunting challenges: to prepare teachers to effectively teach each student toward successful academic achievement and to prepare teachers who will actively challenge existing social injustices.

### Critical Pedagogy and Social Transformation

We focus on a critical pedagogy in teacher education because of the goal of preparing citizens for participation in a democratic society. Though one cannot give a procedural guideline for implementing critical pedagogy into a program of teacher education, there are three tenets that are inherent in a critical pedagogy. These tenets are a culmination of perspectives from various critical theorists including Giroux, McLaren, Delpit, Ladson-Billings, Dillard, hooks, and others. The three tenets are as follows: (a) reflection upon the individual’s culture or lived experience, (b) development of voice through a critical look at one’s world and society, which takes place in dialogue with others, and (c) transforming the society toward equality for all citizens through active participation in democratic imperatives. We focus on these tenets of critical theory in light of the INTASC Core Principles, specifically considering the Core Principles’ facilitation toward or hindrance to social justice preparation in teacher education.

Social transformation begins with the assumption that existing societal norms silence voices outside of the dominant culture. As long as individuals are silenced, there exists the need for current societal norms to be transformed toward a fully democratic society (Leistyna & Woodrum, 1996). Essentially, social transformation entails the preparation of *all* citizens toward participation in a democratic society where each voice is shared and heard equally. Education becomes the catalyst for empowering students to become critical, active citizens (Giroux & McLaren, 1996). We contend that the critical examination of self and society and action upon the existing norms are values worthy of pursuit in the foundations of a teacher education program.

### Teachers as Transformative Intellectuals

Education can be the catalyst for empowering students to become critical, active citizens (Giroux & McLaren, 1996). Transformation begins in the classroom, or “public sphere” (Giroux

& McLaren, 1996), and then moves outward as students live beyond the classroom. Inasmuch as various institutions have the power to perpetuate dominant beliefs, there is also the power of the institution, particularly schools, to examine and change the unjust societal norms. Apple (1989), for example, argued it is difficult to address the issue of equality, which is at the core of critical pedagogy, unless one has a clear picture of the society's current unequal cultural, economic, and political dynamics that provide the center of gravity around which education functions. In other words, the very structure of schooling is the structure of the dominant culture. To transform that structure, one must understand what constitutes that fabric and the inequality or oppression therein. We contend the critical examination of self and society and action upon the existing norms are values worthy of pursuit in the foundations of a teacher education program.

In order for teachers to be change agents of reform toward making schools public spheres, they must take a critical stance and make existing norms problematic (e.g., curriculum and academic achievement). Teachers have the potential to be what Giroux and McLaren (1996) described as transformative intellectuals who combine scholarly reflection and practice in the service of educating students to be thoughtful, active citizens (Giroux, 1988, p. 122). The call for teachers to be transformative intellectuals is founded in the assumption that the dominant perception of teachers are those who are "high-level technicians carrying out dictates and objectives decided by experts far removed from the everyday realities of classroom life" (Giroux, 1988, p. 121). Teachers become the passive recipients of professional knowledge (Zeichner, 1983). Similar to Freire's (1970/1993) notion of banking, some teacher education programs can be depositors of information and the teacher education students are the depositors. The challenge of teachers becoming transformative intellectuals resides in this resistance of teachers being technicians who are simply transmitters of knowledge (Dillard, 1997; Giroux, 1988; Giroux & McLaren, 1996; Leistyyna & Woodrum, 1996; Sleeter & Grant, 1999). In contrast, transformative intellectuals critically examine the world and its processes, including the political and educational institutions that maintain social inequalities, and subsequently, transform it (Apple, 1989; Delpit, 1995; Dillard, 1997; Ladson-Billings, 1995).

### Interstate New Teacher Assessment and Support Consortium (INTASC)

Standards currently play a strong role in teaching and in teacher education in the United States. Moreover, with the goal of having a highly qualified teacher in every classroom by 2006 (ESEA, 2002), the momentum of standards is likely to increase.

The work of INTASC evolved from the work of the National Board for Professional Teaching Standards and is conceptualized as initial teacher licensure that is compatible with National-board certification (INTASC, 1992). The Core Principles were established as standards to be used for assessment and support of beginning teachers. INTASC is an initiative of currently more than 35 states and professional organizations working to develop and implement standards for beginning teacher licensure.

The INTASC Core Principles were drafted by members of the teaching profession, including teachers, teacher educators, state administrators and representatives of professional organizations (i.e., National Council for Accreditation of Teacher Education; American Association of Colleges for Teacher Education). INTASC proposes ten Core Principles

describing what beginning teachers should know and be able to do (see Appendix). These Core Principles represent the expectation that beginning teachers have knowledge of subject matter, teaching and learning processes, students and their needs, the ability to reflect upon and analyze practice, and membership in a professional community. Each Principle is developed by expanding upon the knowledge, dispositions, and performances of what beginning teachers should know and be able to do.

### INTASC and Social Transformation

The notion of teachers as transformative intellectuals who engage in critical examination of self and society and action upon and within the society begs the question of whether a critical pedagogy is a realistic expectation of beginning teachers. If yes, then the subsequent question is whether standards, specifically the INTASC Core Principles, support such ideals in the pedagogy of beginning teachers. We contend that a critical pedagogy is a viable pedagogy for beginning teachers. Moreover, we argue the INTASC Core Principles can support a critical approach to teaching. Therefore, together, the two can build a strong foundation for beginning teachers that gives clear pragmatic expectations and a sound theoretical and philosophical perspective for beginning teaching that reflects social transformation.

Based on two studies (B-Author, 2000; S-Author, 2000), and informed by various scholars in the fields of social transformation and beginning teacher assessment (Darling-Hammond, 1994; Diez, 1996; Giroux & McLaren, 1996; Ladson-Billings, 1996; Ladson-Billings, 2001; Leistyna & Woodrum, 1996; Pearson, 1994; Porter, Youngs, & Odden, 2001; Richardson, 1994; Shulman, 1987), we have conceptualized a teacher education ideology that incorporates the ten core principles of INTASC while simultaneously making these principles problematic. For example, the INTASC Core Principles were drafted by various members of the education community. The purpose of drafting this “shared knowledge” was for the “common commitment to ethical practice and foundational knowledge that provides the glue that hold members of a profession together, creating a common language, set of understandings, and beliefs that permit professionals to talk and work together toward the shared purposes on behalf of their clients” (INTASC, 1992, p. 2). A critical pedagogy provides one opportunity to examine the assumptions of INTASC to ascertain what constitutes “shared knowledge,” who is making the decisions (in other words, whose voice is shared and heard) and whose voice, if any, is being silenced.

### **Methods and Data Sources**

This conceptual inquiry is based primarily on the findings of two qualitative studies (B-Author, 2000; S-Author, 2000). B-Author explored the preparation of teachers in working with culturally diverse students. The ethnographic study took place in a required education course of children’s literature. The prospective teachers read various works of culturally relevant literature (e.g., *Roll of Thunder, Hear My Cry*, by Mildred D. Taylor; *Morning Girl*, by Michael Dorris; *The Ice Dove and Other Stories*, by Diane DeAnda). The prospective teachers then corresponded, via email, with elementary students in three different states (a predominantly

Latino school in California, a Western Cherokee school in Oklahoma, and a private, urban school in Tennessee). Through individual interviews and the email discussions, B-Author found that steps toward social transformation were actualized through the sharing and hearing of multiple voices.

S-Author's (2000) descriptive study also explored teacher education; however, the emphasis was on one beginning teacher's development and growth. The beginning teacher's practice was examined through the lens of the INTASC Core Principles. The Principles attempt to capture the complexity of teaching and isolate important aspects of teaching that can be examined, described, discussed and serve as a focus to analyze and evaluate teaching. S-Author concluded that interactions and relationships among the Core Principles provide evidence of goals and actions in the practice of the beginning teacher. Moreover, while the goals and actions are evident recurrently through observation in the beginning teacher's practice, conversation with the beginning teacher is required to provide sufficient evidence of the Principles in practice.

### Analysis of a Critical Pedagogy and the INTASC Core Principles

We explored two avenues of analysis of the INTASC Core Principles through a critical lens. One avenue of analysis examined the ten principles as a collective body. We explored underlying assumptions of this assessment and support document and whether the existence of such a document inherently opposes notions of a critical pedagogy. The second strand of analysis is the focus of this paper, where we examined each Core Principle individually through a critical lens.

In the examination of the Core Principles, we applied to each three levels of analysis: the *text level*, the *perspective level*, and the *inference level*. First, we examined each Core Principle at a text level, questioning what is stated in each standard. We then examined each Core Principle at the perspective level where we used a critical lens and questioned whether the standard resonates with a critical pedagogy. Finally, we examined each Core Principle at the inference level, asking what assumptions underlie the stated standard that do or do not foster a transformative pedagogy.

The levels of analysis build upon one another, supporting final conclusions related to two Core Principles. For example, Core Principle 3 (CP-3) states, "The teacher understands how students differ in their approaches to learning and creates instructional opportunities that are adapted to diverse learners" (INTASC, 1992, p. 14). At the text level, we question what the principle states: essentially that the novice teacher is able to identify different learning needs and learning styles of the student and adjust instruction and resources accordingly. The second level is one of perspective where we consider CP-3 through the perspective of a critical lens and question how it resonates with a critical pedagogy. There are elements of CP-3 that resonate with a critical pedagogy. Certainly, knowing a child and his/her needs and how to meet them resonates with a critical pedagogy where each child is known individually and wholly (culture, ethnicity, religious background, etc.) and how one's culture influences one's learning (B-Author, 2000). Finally, the third level of analysis is an inferential examination of CP-3. At this level, we look beneath the stated principle to the assumptions that inform the principle and assess how these assumptions resonate with a critical pedagogy. Certainly, the more one reaches to an

inference level, the more room there is for subjectivity influenced by one's philosophical perspective.

## Discussion

Analysis yielded expected and unexpected results. For example, we expected many of the Core Principles to resonate in some way with the tenets of critical theory based on the multiple ways one could interpret each principle. What we found was that though the Core Principles can lead toward a beginning teacher implementing a critical pedagogy, we questioned whether the expectation of a beginning teacher to implement a critical approach is realistic. The following is an analysis of two Core Principles, which ultimately have led us to raise more questions about the connection between a critical pedagogy and the INTASC standards and the interpretation of each.

### Core Principles 3 and 9

Upon completion of the analysis of the Core Principles as a collective body through a critical lens, we found two principles to inform this initial inquiry into the intersection of the INTASC standards and a critical pedagogy. These two principles are the focus of this paper based on the level of resonance with a critical pedagogy at the text level. The other principles will be explored in depth in a subsequent study.

Informed by our question (Do the INTASC Core Principles lead toward social change promoting active citizenship?), we analyzed both principles at the text, perspective, and inference levels. Specifically, we explored whether each principle encourages the teacher toward critical examination of social norms and injustices involving students whose learning approach is one other than the dominant norm. The following discussion reflects our analysis of two Core Principles: CP-3, which reflects diverse learners; and CP-9, which considers teachers' reflective practices.

### Core Principle 3: Diverse Learners

*Text level of analysis.* Core Principle 3 states, "The teacher understands how students differ in their approaches to learning and creates instructional opportunities that are adapted to diverse learners" (INTASC, 1992, p. 14). At the text level, we question what the principle states: essentially that the novice teacher is able to identify different learning needs and learning styles of the student and adjust instruction and resources accordingly. Clearly stated in the subsets of CP-3 are issues related to diverse learners; for example, CP-3 addresses students' strengths, disabilities, needs, experiences, and potential as people.

*Perspective level of analysis.* The second level is one of perspective where we consider CP-3 through a critical lens and question whether the Core Principle resonates with a critical pedagogy. We found that CP-3 can resonate with the tenets of critical pedagogy based on the emphasis of the teacher meeting the needs of diverse learners. Knowing each child, the cultural context in which each lives and subsequently the child's approach to learning resonates closely with a critical pedagogy. Knowing a child in such a way enables the teacher to meet the

instructional needs of the child, wherever each child may be situated at the time. CP-3 offers opportunities for novice teachers to utilize a critical pedagogy in serving the needs of individual students.

*Inference level of analysis.* The final level of analysis is an inferential examination of CP-3. At this level, we look beneath the stated principle to the assumptions that inform the principle and assess how these assumptions resonate with a critical pedagogy. Given the potential influence of subjectivity, it is important to note that the authors come from two different perspectives: one from a critical perspective and the other from a policy perspective. In CP-3, there are multiple words that reflect, at a basic level, a critical pedagogy. For example, the focus statement of CP-3 is expanded upon through explication of knowledge, dispositions, and performances that are expected of the novice teacher. With these subset statements are words and phrases such as respect for individual experiences and differences, sensitivity to cultural diversity and community diversity, and acknowledgement of students' strengths and development. The assumptions that inform CP-3, therefore, show the validation of multiple realities, perspectives and ways of knowing. As will be discussed in the synthesis of the two Core Principles, however, these assumptions can be interpreted in multiple ways. Our goal in this discussion is to ascertain whether the INTASC Core Principles *can* lead to or encourage a critical approach to education.

*Influence of CP-3 in teaching for a critical pedagogy.* There are questions to consider in the teaching and learning of individual children with regard to CP-3. Specifically, how do cultural differences translate to different learning styles? If the expectation exists that novice teachers are expected to address different learning styles, based in cultural differences, then teacher education programs are charged with the responsibility to find ways to facilitate this understanding. Teacher educators must find ways to promote understanding of individual experiences and differences, cultural diversity and community diversity, and students' strengths and development in teaching.

### Core Principle 9: Reflection

As with the previous Core Principle discussion, we will discuss each level of analysis for Core Principle 9 (CP-9). Then, we will consider issues of CP-9 with regard to teacher education and the use of CP-9 in facilitating a critical pedagogy.

*Text level of analysis.* Core Principle 9 states, "The teacher is a reflective practitioner who continually evaluates the effects of his/her choices and actions on others (students, parents, and other professionals in the learning community) and who actively seeks out opportunities to grow professionally" (INTASC, 1992, p. 27). At the text level, we recognize the primary element of CP-9 is the teacher's reflection upon his/her practice in order to facilitate students' learning. Moreover, the novice teacher's reflection can inform directions for professional growth.

*Perspective level of analysis.* At the perspective level, there are elements of CP-9 that resonate with a critical pedagogy. At the core of critical pedagogy is the belief that every individual must reflect upon one's beliefs, assumptions and actions in order to develop voice and engage in action to promote social justice. Whereas reflective practice is at the core of critical



theory, the act of reflecting is also identified as a core element of teaching in the Core Principles, where the novice teacher reflects on self, teaching practices, and professional endeavors (e.g., working with colleagues) in order to influence positively students' learning experiences.

*Inference level of analysis.* The final level of analysis is an inferential examination of CP-9. In this Core Principle, there is the basic assumption that reflection will result in improved teaching practices. There is a body of literature to support the use of reflection to influence teaching (See Griffiths & Tann, 1992; Schon, 1983; and Zeichner & Liston, 1987). However, are teachers reflecting upon practices in light of equity of access to the curriculum or in light of fostering voice development in currently marginalized voices? To ask these types of questions, a novice teacher must first be able to make one's practices problematic. In order for this Core Principle to resonate more closely with a critical pedagogy, one must also make current educational policies problematic. Furthermore, these practices and policies must be examined through the lens of equity and justice. If the novice teacher does not recognize social injustice in the classroom or school, does not attempt to examine current practices and policies, then reflection on one's practice remains at a relatively surfaced level with little influence outside of the classroom.

At issue in CP-9 is the expectation of teacher reflection while decidedly absent is the novice teacher's facilitation of student reflections. In order to appropriately address what is required of a critical pedagogy, the teacher's reflection will support practices that include students' reflection, so that all members of the community are engaged equally in dialogue.

Another aspect of reflection that is neither stated nor implied in CP-9 is reflection beyond the teacher's practice, for example, to include reflection upon the implications of broader elements of schooling (e.g., the curriculum and systemic power structures). If teachers are to serve as transformative intellectuals who aim for social justice in schools, then a reflection grounded in the larger structures that influence teaching and learning is necessary.

*Influence of CP-9 in teaching for a critical pedagogy.* By engaging in reflective practices highlighted in CP-9, the novice teacher is encouraged to engage in active reflection on and assessment of practice through professional and personal endeavors. Within teacher education, we must consider beginning teachers' reflection on issues inside and outside the classroom. Certainly student learning is of utmost importance in the classroom. Outside the classroom, of consideration is whether the beginning teacher reflects upon more systemic injustices that may be practiced in schooling. The question remains, can the principle more broadly cast reflective practices to include reflection upon the principles themselves? We concur that indeed, it is imperative for thoughtful, intellectual, active teachers to do just that.

### Core Principles 3 & 9: Synthesis

It is important to note that although we highlight two Core Principles, the 10 Core Principles act in concert with each other. Whereas the novice teacher considers the needs of each child, his/her practice in meeting the individual needs must be constantly reflected upon. One must also consider the purpose of social (in)justice in schools and in the larger society in order to consider opportunities for a critical pedagogy that are implicit in Core Principles 3 and 9. If a

novice teacher recognizes each child as an individual who brings, for example, different experiences, culture, and strengths to the classroom, then the teacher must make decisions about providing instruction and a community environment that facilitates the development of voice for each child. As the child's voice is encouraged in the classroom and in the broader goals of citizenship in a democratic society, the classroom is then a forum for each child to contribute to their immediate community in a democratic society.

One aspect of teaching that must also be addressed is that for reflective practices to lend themselves toward a critical pedagogy, the tenets of critical theory must inform the novice teacher's reflection. For example, as the teacher reflects upon his/her practice, one must consider how one's practices are facilitating student voice, are including or marginalizing all student voices, and how one's practices engage students in the democratic process. We also contend, though not addressed in the Core Principles, that novice teachers reflect not only upon their own practices but on the practices of the larger educational system, asking similar questions of voice and social justice.

### Core Principles 3 and 9: Future Direction

The Core Principles 3 and 9 were chosen as two focal principles based on the text level of analysis where the principles appear to resonate with a critical pedagogy. This forms the basis of analysis for subsequent inquiry into the remaining eight principles. The analysis of these two principles raises more questions than it resolves the intersection of standards and social justice through a critical pedagogy. An important question for future inquiry rests in the actual assessment of the novice teacher and how the principles are utilized. Do the individuals assessing a novice teacher, if not philosophically aligned with a socially transformative lens, interpret the principles and subsequently the teacher's practice toward another end? We conclude that the INTASC core principles analyzed in this inquiry can indeed lead a novice teacher toward a critical approach to teaching. However, we also conclude that the principles can be interpreted differently depending on one's pragmatic and theoretical orientation.

## **Conclusions**

Both authors agree that teacher education and schools can be (and should be) public spheres where classrooms are active sites of public intervention and social struggle, rather than mere spheres of cultural assimilation (Giroux & McLaren, 1996) and that schools, as democratic public spheres, become agencies of social reform (Giroux & McLaren, 1996). Further, we acknowledge the importance of standards for beginning teachers that provide insight into the growth and development of teaching practices.

Any form of assessment is culturally grounded in specific values. Certainly, the INTASC Core Principles are not exempt from cultural contexts. The Principles indicate what beginning teachers must know and do in order to be successful. Each Principle is supported through subset statements of Knowledge, Dispositions, and Performances. Embedded in the context of the subsets are issues regarding cultural understanding. For example, one disposition indicates the

beginning teacher “appreciates the cultural dimensions of communication, responds appropriately, and seeks to foster culturally sensitive communication by and among all students in the class” (INTASC, 1992, p. 21). At issue is whether the concept of encouraging beginning teachers to provide opportunities for students to exercise their voices and to act upon societal injustices may be too deeply embedded within the Principles to promote social change. We posit the lack of prospective teachers who embrace the tenets of social change coupled with lack of guidance and support within the profession in promoting opportunities for K-12 students to exercise their voices in combating societal injustices prevents promotion of socially transforming pedagogies in beginning teaching.

From this position, we conceptualize a teacher education ideology that incorporates the INTASC Core Principles while simultaneously making these principles problematic. Through the lens of critical pedagogy we believe it is essential for prospective teachers to unpack the assumptions of INTASC to ascertain what constitutes “foundational knowledge” (INTASC, 1992, p. 2), who is making the decisions (in other words, whose voice is shared and heard) and whose voice, if any, is being silenced.

### Educational Significance

As teacher educators, it is our responsibility to ensure beginning teachers’ successful entry into the “community of practice” (Wenger, 1999). Therefore, one goal of a successful teacher education program is to make the INTASC Core Principles explicit and to provide opportunities for prospective teachers to explore the standards, both in thinking and in action. Concurrently, as teacher educators, we must offer prospective teachers the tools by which they can critically examine the expectations of the Principles, knowing that it is by these standards many prospective teachers may eventually be assessed.

We posit that teacher education can be, and in many cases is, a catalyst for social change. We can challenge prospective teachers to view educational beliefs and practices through the lens of social transformation to examine what beliefs and practices foster the equality of each voice, and which beliefs and practices perpetuate oppression and marginalization of certain individuals and/or groups.

We contend that the INTASC Core Principles themselves do not lead to social change. It is how the Principles are implemented by individuals and institutions that will foster social change. Teacher educators and teacher education programs can implement the Principles in light of social change where academic success of all students involves (1) the critical reflection of oneself and one’s society and (2) the action upon and within social injustices.

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## APPENDIX

### Interstate New Teacher Assessment and Support Consortium<sup>□</sup> Model Standards for Beginning Teacher Licensing and Development

**Principle 1:** The teacher understands the central concepts, tools of inquiry, and structures of the discipline(s) he or she teaches and can create learning experiences that make these aspects of subject matter meaningful for students.

**Principle 2:** The teacher understands how children learn and develop, and can provide learning opportunities that support their intellectual, social and personal development.

**Principle 3:** The teacher understands how students differ in their approaches to learning and creates instructional opportunities that are adapted to diverse learners.

**Principle 4:** The teacher understands and uses a variety of instructional strategies to encourage students' development of critical thinking, problem solving, and performance skills.

**Principle 5:** The teacher uses an understanding of individual and group motivation and behavior to create a learning environment that encourages positive social interaction, active engagement in learning, and self-motivation.

**Principle 6:** The teacher uses knowledge of effective verbal, nonverbal, and media communication techniques to foster active inquiry, collaboration, and supportive interaction in the classroom.

**Principle 7:** The teacher plans instruction based upon knowledge of subject matter, students, the community, and curriculum goals.

**Principle 8:** The teacher understands and uses formal and informal assessment strategies to evaluate and ensure the continuous intellectual, social and physical development of the learner.

**Principle 9:** The teacher is a reflective practitioner who continually evaluates the effects of his/her choices and actions on others (students, parents, and other professionals in the learning community) and who actively seeks out opportunities to grow professionally.

**Principle 10:** The teacher fosters relationships with school colleagues, parents, and agencies in the larger community to support students' learning and well-being.

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<sup>□</sup> Interstate New Teacher Assessment and Support Consortium. (1992). *Model standards for beginning teacher licensing and development: A resource for state dialogue*. Washington, DC: Council of Chief State School Officers.