

Adelphi University

Ruth S. Ammon School of Education

Conceptual Framework

February 2012: Updates in Progress.

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The knowledge base for the core values and conceptual framework was originally described in a monograph written by Dale Snauwaert (2005; available in the RSA SOE Office of Assessment and Research) guided by an ad hoc committee of faculty from across the School of Education (Luda Bryzzheva, Rob Linne, Susan Lederer, Patricia Marcellino, Roger Rees, Janet Schoepflin, and Emilia Zarco). Under Rob Linne's leadership the committee continued its work and developed a more succinct version of this knowledge base which served as the Conceptual Framework for the initial accreditation in 2006-2007 of the teacher and school leader education programs with the National Council for the Accreditation of Teacher Education.

Introduction

The faculty, students, and community partners of the Ruth S. Ammon School of Education (RSA SOE) at Adelphi University have engaged in an ongoing discussion over the past decade regarding our values, philosophy, mission, curricula, goals, and outcomes. This discussion has guided our work in curriculum development, community partnerships, and the implementation of a unit-wide assessment system.

We began the process of articulating a conceptual framework with discussion of the following fundamental questions:

1. What are our values? What do we cherish most in life and thereby in education?
2. What skills, understandings, knowledge, and dispositions should our students and graduates possess?

These questions are based upon the belief that values form the foundation of any philosophy of education. Our values determine our educational goals, and these values in turn should be embodied in the students we graduate. As such, everything from our admissions process to our assessment system reflects our shared values in thoughtful and substantive ways.

Mission and Vision

During the course of the 2010-2011 academic year, our faculty and community partners revisited the discussion of our Conceptual Framework as we sought to clarify our mission through the articulation of a revised Ruth S. Ammon School of Education Mission Statement. Our Mission Statement, adopted by the faculty on December 6, 2010, represents our vision for enacting the shared values of our learning community:

As a scholarly community, we are committed to providing educational opportunities for professional growth at the Bachelor's, Master's and doctoral levels by creating authentic academic and field experiences, cultivating respect for the diverse populations we serve, embracing ethical practices, and preparing our students to become reflective change agents through research, collaboration, and leadership.

Our vision of what we aim to achieve over the next three to five years:

- To continue providing the highest quality of academic and clinical education as recognized by our national, regional, and state accrediting bodies.
- To increase quality experiences both within the classroom and in the field.
- To lead with integrity, and with respect for diverse individuals and special populations.
- To increase collaboration among the faculty and with community partners.
- To support our students in recognizing and attending to societal needs through the development of leadership, technological and communication skills.
- To continue the development of disciplinary and interdisciplinary advanced certification and doctoral degree programs.
- To conduct research and support professional development in order to enhance student learning.

Core Values

In carrying out our mission, we honor our Core Values:

- Scholarship
- Reflective Practice
- Social Justice
- Inclusive Community
- Wellness
- Creativity and the Arts

Each Core Value is supported by a knowledge base and reflected in the related student proficiencies.

Our Core Values are further articulated in the purpose and goals of our Conceptual Framework as described in the following pages.

Scholarship

Scholarship

We believe educators must be scholars who value and engage in lifelong learning.

Knowledge Base: Scholarship

The Ruth S. Ammon School of Education values scholarship, broadly defined as a commitment to critical inquiry, the advancement of disciplinary and professional knowledge, and the cultivation of various dispositions related to the pursuit of knowledge, such as curiosity, intellectual honesty, and openness. Effective educators model engaged learning and develop identities as professionals committed to intellectual rigor and epistemological curiosity (Apple, Au & Gandin, 2009; Friere, 1998). A strong liberal education is necessary for educators and school leaders to facilitate learning in the disciplines and to engage students in methods of inquiry unique to each field. Teaching and learning are enhanced when educators are aware of connections within a single discipline as well as connections between various disciplines (Danielson, 1996; Gardner 2000). A solid foundation of disciplinary and professional knowledge prepares educators and administrators to assume leadership in the decision-making processes affecting their work and to resist reform movements or institutional forces that would minimize the role of teachers (Apple 1988, 2006; Denzin & Giardina, 2009; Giroux, 1988; Wallowitz, 2008).

As meaning is always mediated through some form of representation (Derrida, 1980; Langer, 1978), expression is integral to learning as well as to communication in all disciplines (Hillocks, 1995; Kutz et al, 1993). Education, then, should enable the learner to access the meanings that have been created through various forms of representation as well as to create meanings through varied discourse modes (Aronowitz, 2008; Eisner, 1994). Based on these understandings, the faculty of the Ruth S. Ammon School of Education encourages expression – written, spoken, and visual – across a range of media, genres, and styles. The art of teaching is enhanced by vivid and expressive communication, and the professional requirements of teaching demand advanced writing skills (Danielson, 1996).

Current technologies may stimulate multiple forms of expression, facilitate efficient methods of inquiry, and enhance collaboration among communities of learners. We encourage the use of technology to enhance professional practice and improve efficiency. We do not, however, value technology for technology's sake. In this light, we encourage a critical stance toward any computer application, computer-based learning environment, or digital information source suggested for classroom use. We model this stance by having students and instructors actively engage any technology in relation to specific learning objectives (Haas, 1996; Schofield, 1995; Hawisher, G. & Selfe, C. 1999). We also believe that a critical understanding of media production and consumption in relation to youth and youth cultures is essential for teachers working within today's media-saturated environments (Giroux, 2005; Keller, 2000; Kinder, 1999).

Candidate Proficiencies in Scholarship

Students and graduates will:

- Be capable of various methods of scholarly inquiry.
- Cultivate liberal knowledge in the sciences, arts, and humanities.
- Refine their abilities to express themselves across a range of discourse modes and styles encompassing the written, oral, and visual.
- Make efficient and creative use of technology to enhance inquiry and expression.
- Develop critical knowledge of media in relation to culture and identity construction.

Reflective Practice

Reflective Practice

We understand the learning process as a fluid, complex, and dialogical process. Our educational philosophy then, stresses the value of learning through meaningful activity and reflection within a community of scholars/educators.

Knowledge Bases: Reflective Practice

Reflective practice is encouraged throughout our program. Students reflect on theory and practice in relation to their own experiences through activities such as autobiographies of schooling, reflective journals, online discussion groups, professional development portfolios, and video analysis (Hartford & MacRuairc, 2008). We emphasize active learning. So for example, rather than simply discussing ways to integrate art into the curriculum, we provide opportunities for our students to develop skills as writers and artists (Hillocks, 1995). Rather than "celebrating diversity," we facilitate opportunities for our students to engage in diversity through meaningful fieldwork or community service in diverse local settings.

Our focus on reflective practice is directly related to our advocacy for the maintenance of teaching as a profession. If educators are to make sound decisions they must keep current in professional and disciplinary knowledge. Effective educators and school leaders seek knowledge of their students as individual persons, including knowledge of their various disabilities and diverse learning styles. They cultivate knowledge of pedagogical method, curriculum development and planning strategies, multiple ways of assessing student learning and growth, technology use in the classroom, and an understanding of and adaptation to cultural diversity and individual disability (Danielson, 1996; Darling-Hammond, 1996; Richardson, V., 1996; Shulman, L. S., 1987). Professional educators constantly seek new knowledge relevant to their practice and disciplines

Knowledge alone, however, does not assure insight. Effective professionals cultivate insight and refine practice through reflection-in-action (Danielson, 1996; Schon, 1987). Professional practice seldom escapes situations of uncertainty, instability, and uniqueness, as all social dynamics are often complicated by competing values and conflict. Effective educators closely observe the ways in which such complexity plays out, all the while examining unquestioned assumptions and refining theoretical constructs. Teaching from this stance requires thoughtful analysis along with deep understanding of divergent fields, including the discipline being taught and psychological or developmental issues of the individual student, as well as social contexts (Schon, 1987; Shulman, 1987). Pinar and Grumet (1976) assert that teaching requires a synthesis of philosophy, psychology, and the imagination. Educators who cultivate the imagination and seek self-knowledge are the most likely to engage complexity and form nuanced perspectives on individual learning and interpersonal dynamics.

We believe the best educators and school leaders act as models of self-reflection and praxis (Freire, 1970; Greene, 1978; Palmer, 1998; Sloan, 1983). Reflective educators are attuned to their students' emotional and intellectual needs, as well as their own (Noddings, 1984; Palmer, 1998; Silin, 1995). Mutual respect and trust among educational professionals and students, families, and their communities, is more likely in a classroom where the teacher is in touch with her own self, for 'she teaches who she is' (Palmer, 1998).

Candidate Proficiencies in Reflective Practice

Students and graduates will:

- Cultivate dispositions leading to self-awareness, empathy, critical consciousness, and the capacity for reflection.
- Demonstrate appropriate levels of background knowledge – disciplinary, pedagogical, and professional – requisite of effective teaching.
- Demonstrate reflective practice in action through thoughtful planning, instruction, and assessment of students.
- Practice various methods of self-reflection to gain insight into themselves and their impact on student learning and well-being.
- Participate in their schools and professional organizations.

Social Justice

Social Justice

We recognize learning as a socio-cultural dynamic and therefore seek to frame our learning and service within the cultural, historical, and material contexts of the diverse populations we serve. Educators must be aware of the ways schools may reproduce hierarchies based on race, class, gender, and sexuality. Awareness should lead to action as educators embrace their roles as student advocates and active community members.

Knowledge Bases: Social Justice

We contend that education is a social act, always enmeshed within the ethical and the political. Our society is constitutionally a liberal democracy, and we possess a general cultural self-identity that posits our society as a beacon of democracy (Dahl, 2000; Fukuyama, 1992; Gutmann, 1999). It is also commonly understood that there exists an intimate relationship between education and society, between how the next generation is educated and the future of society, as well as how social forces shape the limits and possibilities of that education (Gutmann, 1999; Ladson-Billings & Tate, 2006; Nussbaum, 1996). Embracing this tradition, we seek to cultivate educators who are aware of their responsibility for the promotion of a democratic and just society (Banks, 2006; Dewey, 1916, 1927; Freire, 2001; Greene, 1978; Gutmann, 1999;). Given the phenomena of globalization and cultural diversity, our conception of justice must move beyond the local or national (Fischer, 2000; Zajda, 2010). In today's world educators also need a deep and broad understanding of other cultures and the nature of the emerging transnational, global society, as well as their relationship to the natural environment (Boulding, 1988; Glover, 2000; Madison, 2005; Nussbaum, 1997; Reardon, 1988).

Educators cannot attempt to understand their profession outside of historical, political, and economic contexts. Professional judgment must be informed by a critical understanding of the school and society relationship (Sasaki, 2002; Tozer, 1993), including the ways in which hierarchies of race, class, gender, and sexuality may be reproduced in schools (Delpit, 1996; Fine et al., 1997; Nussbaum, 1999; Watney, 1991).

The educator is a living representation of humanity and the world (Buber, 1965). Socially responsible individuals care for and about others, use ethical standards to make judgments, are open to viewpoints of others, are altruistic, politically conscious, informed and involved, act with integrity, and are concerned for the community as a whole (Berman, 1997; Hooks, 1994, 2010). We encourage educators and school leaders to foster such ideals through nurturing school communities that welcome and serve the needs of non-native English speakers, schools that are inclusive of special needs students, schools that honor cultural and religious diversity, and curricula that promote anti-racist and anti-homophobic pedagogies (Zembylas, 2007). We offer many opportunities for prospective educators to engage in discussions on the realities facing young people. For example, physical and health

educators examine social issues such as gender equity in athletics, bullying, and youth violence. Literacy specialists and bilingual educators engage in discussions about the power language commands to marginalize individuals and groups. Speech therapists demonstrate the value of service learning and community work by offering services in areas of need.

The Ruth S. Ammon School of Education embraces its role as an institution that can and should advocate for more democratic, more equitable, and more civically engaged schools and communities within a global context (Peters & Britton, 2007; Rizvi & Lingard, 2010).

Candidate Proficiencies in Social Justice

Students and graduates will

- Cultivate dispositions that demonstrate advocacy for all of their students and the communities in which they work.
- Demonstrate knowledge of the historical, social, political, and economic contexts of schooling, including issues of sexism, racism, homophobia and economic inequities.
- Synthesize their understandings and dispositions by planning culturally relevant curricula or service learning projects.

Inclusive Community

Inclusive Community

Our conception of learning as a socio-cultural dynamic leads us to a philosophy that embraces community and collaboration. Democratic, collaborative learning communities that welcome diversity and honor the voices of all hold the greatest promise for individual as well as collective efficacy.

Knowledge Bases: Inclusive Community

Education is a communal act. Teaching and learning are essentially dialogical, and as such, contingent upon the quality of human connectedness (Bakhtin, 1981; Dewey, 1948). Building on these understandings, we seek to create learning communities that facilitate collaboration and welcome diversity.

The heterogeneous nature of our classrooms today reflects diversity in race, culture, language, and social class (Delpit, Kilgour & Dowdy, 2002). Our ability to perceive these differences and to use them in constructive ways is often quite limited. Novel strategies should be developed to address these needs through curriculum and instruction. According to Banks (2007), democratic, collaborative learning communities that welcome diversity and honor the voices of all hold the most promise for both individual and organizational progress. The Ruth S. Ammon School of Education is engaged in the art of building an inclusive community by nurturing in students respect for both their cultural identities and the identities of others. Simultaneously they are capable of collaborating with others in the democratic pursuit of social justice. Furthermore, students should see themselves as members of a global community with shared economic, scientific, and environmental interests (Darling Hammond, 2005; Nieto & Bode, 2008), as classrooms of today are enriched by the array of multilingual and multicultural intelligence that the global society provides.

The Ruth S. Ammon School of Education encourages curriculum that actively pursues the development of a cognizant, technologically rich, multilingual, and multicultural student body.

Effective educators understand that teaching is a community effort. All involved with a student's development – teacher, principal, psychologist, health educator, speech and literacy specialist – must demonstrate a willingness to collaborate and practice respectful interpersonal communication and group problem-solving. Parents, community members, and community organizations should also be invited to join the project of educating and mentoring our youth (Danielson, 1996). Educator unions and professional organizations have historically been among the most effective institutions in organizing educational professionals for the advocacy of students and communities, so we encourage active participation by our students and graduates in their professional organizations and unions (Linne, et al., 2009). Ruth S. Ammon School of Education students often present at professional

conferences and participate in service and activism in the field of education.

As we model collaboration with our own community partners, we seek to foster mutual respect and ongoing dialogue. We demonstrate our respect by developing programs that are responsive to the needs of the communities we serve. The Ruth S. Ammon School of Education rejects the notion of generic teacher preparation; instead, we pursue partnership models in which we co-construct contextually sensitive programs and curricula (O'Loughlin, 2001). Extensive scholarship demonstrates the efficacy of "culturally relevant pedagogies" that value difference, build on strengths of local communities, and make schools more responsive to all students and their home cultures (Ladson-Billings, 1997, Taylor, 1994). Without a strong foundation of critical multicultural theory integrated with constructive field experiences, efforts to prepare educators for diverse school settings by placing new teachers in "high needs areas" can prove counterproductive (O'Loughlin, 2001).

To model the skills and dispositions such collaborations require, the Ruth S. Ammon School of Education focuses on community building as one of our most important goals. We engage the community and community organizations through collaborations such as school-based literacy and speech clinics for youth and professional development programs for teachers. We involve the College of Arts and Sciences in meaningful ways in our curricula and programs, and we collaborate with other university colleagues such as technology specialists and educational librarians to enhance our teaching and learning. In our classrooms, we model collaborative environments such as online discussion forums, interdisciplinary curriculum development teams, and clinical case study conferences (Applebee, 1996; Golub, 2000; Barnes & Todd, 1995; Hillocks & Shulman, 1999).

Candidate Proficiencies in Inclusive Community

Students and candidates will:

- Be committed to and capable of facilitating learning environments that are dialogical and collaborative in nature.
- Partner with students' families and communities, as well as all school faculty and staff, in their students' learning and development.
- Nurture learning communities that demonstrate respect and honor for all cultures.
- Make appropriate provisions for students with particular learning needs, differences or varying abilities.

Wellness

Wellness

Our conception of learning is holistic. That is, we believe values and personal growth in the physical, mental, social, emotional, and spiritual domains should be nurtured.

Knowledge Bases: Wellness

The Ruth S. Ammon School of Education accepts a definition of wellness that integrates the physical, mental, social, emotional and spiritual components of health into a meaningful whole (Greenberg, 1985). This is an inclusive approach that transcends the traditional idea that health is just an absence of illness (Marx, Wooley, & Northrop, 1998). We endorse the promotion of holistic well-being as a core educational goal for our students and graduates. Our curriculum includes space for students to reflect on all aspects of their lives as educators and lifelong learners and to seek sources of personal and professional renewal.

Educators who value wellness are aware of the complex interplay of the different dimensions of health in education. Growing numbers of children come to school with health-related problems and engage in negative health behaviors that sap their motivation to learn, endanger their mental and physical development, and threaten their future (Centers for Disease Control and Prevention, 2010; Council of Chief State School Officers, 1998). For example, food insufficiency is related to children's academic and social development (Alaimo, Olson, & Frongillo, 2001) and poor nutrition decreases cognitive functioning and performance in the areas of language, concentration, and attention (Wehler, Scott & Anderson, 1996). However, schools that counter health-related problems have yielded positive outcomes. For example, participation in school breakfast programs are associated with increased achievement and attendance at school (National Governors Association, 2000). Schools that offer intensive physical activity programs see positive effects on academic achievement including increased concentration, improved mathematics, reading and writing scores, and reduced disruptive behaviors (Shepard, 1997; Sallis et al, 1999). Increased connection with the school is consistently related to reductions in students' behaviors that jeopardize academic success – alcohol use, drug use, violence, and delinquency (National Institute on Drug Abuse, 2003; Resnick, et al., 1997; Battistich & Horn, 1997). School connectedness depends on caring and respectful teachers. The more students feel loved, the healthier they are (Rootman & Warren, 1989). These examples clearly illustrate that there is a strong link between students' health and wellness, and their ability to learn (WHO, 2006; WHO, 1996).

Educators can promote wellness in schools and other educational and therapeutic settings by striving to become advocates of holistic well-being who educate others about the integration of the physical, mental, social, emotional and spiritual components of health. Educators in all disciplinary areas should integrate a holistic

approach to teaching and learning. For example, Social Studies curricula that integrate service, activism, and community building help students feel more connected and purposeful. Teachers in all disciplinary areas can help students find personal connections to the disciplines that help them understand how their work in their respective fields can either promote or denigrate quality of life. School leaders and faculties can promote healthy school environments where conflict resolution and peer mentoring groups are fully integrated and behaviors such as bullying and sexual harassment are not tolerated.

Candidate Proficiencies in Wellness

Students and graduates will:

- Understand and be committed to the ideals of a holistic view of learning and development.
- Facilitate classroom environments that demonstrate the promotion of health and emotional well-being.
- Facilitate learning environments that model safe and healthy group interactions where conflicts are handled peacefully and care is demonstrated for and by all.

Creativity and the Arts

Creativity and the Arts

In line with our emphasis on holistic education is our belief in the value of creative expression and artistic exploration for personal and professional growth. Creativity and vision are inherent in our conception of the good teacher. The creative process allows us to reflect on our world as well as envision ways of making it more humane, just, and beautiful.

Knowledge Bases: Creativity and the Arts

In line with our advocacy for a holistic education is our belief in the value of creative expression and artistic exploration to personal and professional growth (Dewey, 1938; Gardner, 1993; Simmons, 2006). Creativity and vision are inherent in our conception of comprehensive education.

Committed to a philosophy that values experimentation and free expression, Adelphi faculty resist educational reform movements that marginalize the role of the arts in education. We reject the notion that artistic explorations represent little more than "soft, semi-recreational, quasi-therapeutic respites in the school day" rather than "multiple forms of perceiving, feeling, and knowing" (Dunn, 1995). Theories of multiple intelligences suggest that individuals learn via a range of sensory experiences (Gardner, 1993; Gardner, 2007), and cognitive theorists assert that because meaning is constructed via many representational forms, learning is enhanced when multiple modes of representation are actively explored (Eisner, 1994; Eisner, 2001).

Empirical research validates theoretical models that place artistic knowing at the center of cognition rather than at the periphery. Young people actively engaged in artistic exploration tend to achieve at higher levels in academic subjects. They are more capable of unifying divergent thoughts and ideas within representational forms, and more likely to exercise their imaginations and experiment with ideas as they learn. They are able to envision greater sets of possibilities when forming theories or solving problems (Burton et al., 1999; Robinson, 2006; Winner & Hetland, 2008). For example, student proficiency in mathematics can be correlated to involvement in instrumental music, and sustained involvement in theater arts associates with gains in reading proficiency, self-concept, and motivation, and with higher levels of empathy and tolerance for others (Catterall et al., 1999).

Aesthetic experience offers value beyond the enhancement of cognitive development, for the point of cognition is not simply to gain understandings of abstract principles. It is to gain the ability to "interpret from as many vantage points as possible lived experience, the ways of being in the world" (Greene, 1978). Enjoying and creating works of art help us make sense of our own situations and predicaments and allow us to envision alternative ways of being in the world (Langer, 1995, Nussbaum, 2006). Perhaps the most essential function of art and literature is to open us to dilemmas, to the hypothetical, to the fullest range of

possible worlds (Butler-Kisber, 2010; Bruner, 1986; Denzin & Lincoln, 2003). For we must first be able to imagine better worlds before we can create them.

The arts and creative explorations are integrated through many facets of our curricula. For example, early childhood educators explore the role of play for early development across a range of skills (Pitri, 2001). English teachers experience the importance of narrative to identity construction as they read and write stories exploring aspects of their own subjectivities as well as of others. Social Studies teachers make use of films, novels, and dramatic simulations to bring history to life. Health educators may critique media images of gendered bodies and the ways that art and fashion convey social messages. Mathematics educators make use of architectural drawings in the study of geometry. Speech and hearing specialists incorporate rhythm and poetry into their work with students.

Candidate Proficiencies in Creativity and the Arts

Students and graduates will:

- Be committed to and capable of engaging students via a range of sensory stimuli and artistic modes of expression.
- Provide opportunities for students to actively explore disciplinary knowledge through creative exploration and the arts.
- Encourage young people to explore issues of culture and identity through the arts.

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Department of Communication Sciences and Disorders

Faculty in the Department of Communication Sciences and Disorders developed the following document on September 2, 2011 (prepared by Susan Hendler Lederer, PhD, CCC), aligning the Ruth S. Ammon School of Education Conceptual Framework with the standards and expectations associated with the American Speech-Language Hearing Association (ASHA), the accrediting body for the department's programs. ASHA also has developed a document detailing the expectations for the roles and responsibilities for a speech language pathologist that aligns with the conceptual framework and is used to guide the development of course syllabi. It is available online at www.asha.org

THE DEPARTMENT OF COMMUNICATION SCIENCES AND DISORDERS PHILOSOPHY AS ALIGNED WITH THE RUTH S. AMMON SCHOOL OF EDUCATION CONCEPTUAL FRAMEWORK

As a department within the Ruth S. Ammon School of Education, the broad philosophy of the Department of Communication Sciences and Disorders (CSD) is aligned with that of the School. This vision statement includes six Core Values we strive to impart to our students through classroom and clinical experiences. They are Scholarship, Reflective Practice, Social Justice, Inclusive Community, Wellness, and Creativity and the Arts.

Scholarship

We believe CSD professionals must be scholars who value and engage in lifelong learning.

- The M.S. in Speech-Language Pathology requires 57 credits of academic and clinical coursework. The Au.D. in Audiology requires 89 academic and clinical credits including a full year of paid employment.
- Holders of the Certificate of Clinical Competence (CCC) and NYS licenses are required to complete 30 hours of continuing education every three years.
- Holders of the Teacher of Students with Speech and Language Disabilities (TSSLD) are required to complete 175 hours every five years.

References:

ASHA (2009). 2005 Standards and Implementation Procedures for the

Certificate of Clinical Competence in Speech-Language Pathology (Revised March 2009). http://www.asha.org/Certification/slp_standards/.

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Reflective Practice

We believe learning should take place in meaningful contexts (e.g., through client studies in the classroom and clinical internships/externships) which include opportunities for supported reflection.

References:

ASHA (2009). 2005 Standards and Implementation Procedures for the Certificate of Clinical Competence in Speech-Language Pathology (Revised March 2009). http://www.asha.org/Certification/slp_standards/.

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Social Justice

We believe that it is the role of CSD professionals to serve as advocates for all of our clients, regardless of age, disability, socioeconomic status, or ethnic background.

Prevention and Advocacy

Speech-language pathologists engage in prevention and advocacy activities related to human communication and swallowing. Example activities include:

1. *improving communication wellness by promoting healthy lifestyle practices that can help prevent communication and swallowing disorders (e.g., cessation of smoking, wearing helmets when bike riding);*
2. *presenting primary prevention information to individuals and groups known to be at risk for communication disorders and other appropriate groups;*
3. *providing early identification and early intervention services for communication disorders;*
4. *advocating for individuals and families through community awareness, health literacy, education, and training programs to promote and facilitate access to full participation in communication, including the elimination of societal, cultural, and linguistic barriers;*
5. *advising regulatory and legislative agencies on emergency responsiveness to individuals who have communication and swallowing disorders or difficulties;*
6. *promoting and marketing professional services;*
7. *advocating at the local, state, and national levels for improved administrative and governmental policies affecting access to services for communication and swallowing;*
8. *advocating at the local, state, and national levels for funding for research;*
9. *recruiting potential speech-language pathologists into the profession;*
10. *participating actively in professional organizations to contribute to best practices in the profession.*

References:

American Speech-Language-Hearing Association. (2007). *Scope of Practice in Speech-Language Pathology* [Scope of Practice].

<http://www.asha.org/docs/html/SP2007-00283.html>.

American Speech-Language-Hearing Association. (2004). *Scope of Practice in Audiology* [Scope of Practice]. <http://www.asha.org/docs/html/SP2004-00192.html>.

Inclusive Community

Given New York's diversity, we believe that CSD students must be able to deliver culturally and linguistically sensitive services to people with disabilities of all cultures, social classes across the lifespan. Clinical decision-making is best when professionals and families collaborate. Likewise collaboration in the classroom enhances learning.

References:

American Speech-Language-Hearing Association. (1996). *Inclusive Practices for Children and Youths With Communication Disorders* [Position Statement]. <http://www.asha.org/docs/html/PS1996-00223.html>.

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American Speech-Language-Hearing Association. (2008). *Roles and Responsibilities of Speech-Language Pathologists in Early Intervention: Guidelines* [Guidelines]. <http://www.asha.org/docs/html/GL2008-00293.html>.

Wellness

Learning is holistic. We must assess and treat the whole person, not just the speech, language, or hearing disorder. In addition, our students learn about preventative and early interventions which can help minimize severity of certain disorders, and counseling of family members.

References:

American Speech-Language-Hearing Association. (2007). *Scope of Practice in*

Speech-Language Pathology [Scope of Practice].
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American Speech-Language-Hearing Association. (2004). *Scope of Practice in Audiology* [Scope of Practice]. <http://www.asha.org/docs/html/SP2004-00192.html>.

Creativity and the Arts

We believe in the value of creativity and artistic expression in our professional practice as it relates to intervention and nurturing the whole client. *

References:

Important document that addresses all areas of the Conceptual Framework for school population:

American Speech-Language-Hearing Association. (2010). *Roles and Responsibilities of Speech-Language Pathologists in Schools* [Professional Issues Statement].
<http://www.asha.org/docs/html/PI2010-00317.html>