

Assessing Culturally Responsible Pedagogy in Student Work: Reflections, Rubrics, and Writing

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A Global Worldview in the Teaching-Learning Process

In 1756, Hector St. John de Crevecoeur wrote that in the American colonies individuals were being melted into a new race (see Huber, 2002, p. 1). The meltdown never occurred—and now more a mosaic than a melting pot—issues of cultural diversity and color permeate educational and social considerations in the U.S.A.

In their most recent addition of *Multicultural Education in a Pluralistic Society* Donna M. Gollnick and Philip C. Chinn (2004) document the nation's classroom diversity:

Demographic data on birthrates and immigration indicate that there will be more Asian American, Latino (but not Cuban American), and African American children, but fewer children who are European American. Students of color comprise more than one-third of the school population today. However, the race and sex of their teachers match neither the student population nor the general population; 86.5% of the teachers are white and 75% are female. By 2020 students of color will represent nearly half of the elementary and secondary population.

It is not only ethnic and racial diversity that is challenging schools. . . . while small groups of Muslims, Hindus, Buddhists, and Sikhs have been in the country for many decades, only recently have they and their religions become highly visible. . . . The United States has not only become a multicultural nation, but has also become a multireligious society. (pp. 4-5)

The continual approximation of *culturally responsible pedagogy* requires deeper levels of reflection and more culturally sensitive aware-

ness and language usage regarding the multicultural multireligious diversity of our students' world. Pre-service and in-service pedagogists need to transfer knowledge bases about social justice and global interdependence into actions, inclusive of language, behaviors, and practices. But, how do educators plan and assess curriculum and instruction to support student learning, equity, social justice, and a global worldview in the teaching-learning process?

This article explores strategies for critically analyzing home and school cultures, teacher and student cultures, and the elements of culture that inform such analyses. Evolved from critical multicultural education (McLaren, 2002) and framed on the "Knowledge Bases for Diversity in Teacher Education" (Smith, 1991, 1998, 2000-2001), these strategies require the participant to dig beneath surface veneers and challenge traditional explanations regarding the curriculum, instruction, and teaching-learning process. As Peter McLaren (1998) explained:

Why is a critical pedagogy so necessary? Part of the answer is that mainstream pedagogies generally avoid or attempt to obscure the question that should be central to education: What is the relationship between what we do in the classroom and our effort to build a better society. (p. xiv)

A characteristic of multicultural, social reconstructionist, reflective teaching is the teacher's focus both inwardly on his or her own practices and beliefs as well as outwardly on the social conditions in which these practices are situated (see Kemmis, 1985; Tabachnik & Zeichner, 1991). Both individual (self), as well as institutional (other) issues are thereby reviewed.

Those who advocate a social reconstructionist view [of reflective teaching] certainly acknowledge the importance of subject matter, student understanding, research-based teaching techniques, and an emphasis on the students' interests, thinking and development. Teachers who practice a multicultural, social reconstructionist version of reflective teaching view the substance of other versions through the lens of the larger society. Such teachers realize that without solid subject matter taught using appropriate effective instructional techniques, as well as curricula based on the needs, interests, talents, and learning styles of the children, students will not attain the knowledge base and skills necessary to become active participating members of society. Knowledge, skills, and personal development are not seen as individual ends but as essential components of a wider educational endeavor that helps students become active participants in improving our democratic society. A concern for issues of equity, justice, and human rights in both the teaching and the learning process serves as the backdrop for examining teaching and schooling. (Gillette, 2001)

One of the ways to focus on practices and beliefs is through the examination of one's own culture and cultural understanding.

Elements of Culture—Self

A valid heuristic for knowledge, skills, and personal development is found in the consideration of the multi-faceted elements of culture (see Appendix A). Without engaging in ongoing critical reflection educators who study, teach, and assess lack full awareness that the students whom they teach perceive the world in radically different ways (see Gardner, 1983; Gilliland, 1995; Guild & Garger, 1985; Huber & Pewewardy, 1990a, 1990b; & Shade, 1989; for the knowledge base on multiple intelligences, modalities, and cultural styles). A learning process that engenders critical reflection on individual identity is one that requires participants to determine the significant aspects of their own cultural identity, locate iconic/symbolic/representative artifacts for each aspect, and then interpret the meaning. Huber (2002, pp. 17-25) has been asking students to prepare Culture Clip Exhibits for more than fifteen years. The guidelines for a 15-week semester course are found in Appendix B, though students have created Clips in 2-week intensive international courses, as well as by students enrolled in 4-week summer programs. Table 1 provides a rubric for the project exhibit and written captions. Appendix C represents examples of captions reflecting on self.

Elements of Culture—Others

Maclang-Vicencio (2003) articulated the need for culture-responsive curriculum that, ultimately accomplishes the broadest end of the continuum, transdisciplinary that goes beyond the learning areas included in disciplinary and multidisciplinary to engage educators in "community-based action projects that provide opportunities to engage in individual and group action in the school and community" (p. 70). Appendix D represents examples of captions reflecting on self.

Liberatory pedagogist Paulo Freire (1969/1989) explained gaining multiple awarenesses and accomplishing globally-interconnected, community-based action:

To be human is to engage in relationships with others and with the world. . . . Men relate to their world in a critical way. They apprehend the objective data of their reality (as well as the ties that link one datum to another) through reflection—not by reflex, as do animals. . . . Transcending a single dimension, they reach back to yesterday, recognize today, and come upon tomorrow. (p. 3)

Eisner's (1994) analysis of educational connoisseurship embellishes this *view* of the world:

To discern what an event means requires an understanding of the context in which it occurs; that context requires not only some knowledge of the people involved and the circumstances within which the event occurs, but in many situations also something about the past, against which the particulars of the present can be placed. (p. 218)

Based on Eisner's principles of connoisseurship, each student/learner has the potential to become expert at *seeing* his or her world.

The cultural awareness activity "Whose Culture?" provides a heuristic for participants to engage in critical reflection on components of self, student, home, school, and community culture (see Appendix E) to identify aspects of each that approximate or deter the accomplishment of teaching-learning that is culturally responsible and promotes equitable, just, global worldviews (see Gutek, 1997; Igoa, 1995; Townsend, Clarke, & Ainscow, 1999). As Tabachnik and Zeichner (1991) detailed: "A social reconstructionist conception of reflective teaching has a democratic and emancipatory impulse and the focus of the teacher's deliberations is upon substantive issues that raise instances of inequality and injustice within schooling and society for close scrutiny" (pp. 8-9). The "Whose Culture" experience of interviewing students and families and comparing the culture of the school with the culture of the home empowers pedagogists to better build relevancy and build a bridge to negotiate passage between home and school culture, a process Eugene Garcia (1994) identifies as scaffolding.

Bridging Cultures

The works of critical pedagogists committed to social justice and "humaneness" (as extensively defined by Smith, 2004) must be "actioned as pedagogies and not merely focused on curriculum" (McMaster, cited in Huber, 2002, cover) and should include the works of Paulo Freire (1969/1989); Peter McLaren (1993); G. Pritchey Smith (1998, 2000); Sonia Nieto (1992); Christine E. Sleeter and Carl A. Grant (1999); Jacqueline Jordan Irvine (1990); Joseph Tobin, David Wu, and Dana Davidson (1989); Joel Spring (2000, 2004) in the forefront. John McMaster advocates, "One of the errors we have made in the past, I believe, is that we have failed to interrogate what culturally diverse pedagogies may look like . . . a primary tool for preparing beginning teachers, for vastly complex educational settings" (cover). What learning experiences facilitate the development of culturally sensitive and responsible pedagogists? How do educators facilitate their students' understanding of the cultural genocide that has been a part of United States education, what Joel Spring terms deculturalization?

Deculturalization is one aspect of a strange mixture of democratic thought and intolerance that permeates American history. The concept of deculturalization demonstrates how cultural prejudice, racism, and religious bigotry can be intertwined with democratic beliefs. Deculturalization combines education for democracy and political equality with cultural genocide. Deculturalization is the educational process of destroying a people's culture and replacing it with a new culture. (p. 3; emphasis added by the original author)

Perhaps Roger I. Simon (2000) has best detailed the need for a critically reflective approach to teaching about the cultural collisions and tragedies that have birthed the present moment:

an approach to the past in relation to its absolute discontinuity from the time of the present . . . this form of remembrance holds to historical memories as traces of another's time that may disrupt my own. On such terms, remembrance becomes a practice that supports a learning from *the past* that is a fresh cognizance or discovery that unsettles the very terms on which our understandings of ourselves and our world are based. In its most powerful form, such remembrance initiates forms of learning that shift and disrupt the present, opening one to new ways of perceiving, thinking, and acting. (p. 13)

As then President of the World Council for Curriculum and Instruction (WCCI), Larry Hufford (2003) reminded members:

Globally speaking, these are dark times. We, as global citizens, face issues such as unilateral militarism, empire, state and stateless terrorism, global poverty, failed and failing states, narco-trafficking, trafficking in persons, child labor and child soldiers, gender equity, ecological insecurity, ethnic, racial and religious conflicts. . . . A more just global community is not historically or theologically determined. I, along with others, must create it. That is, I must be involved in my community, locally, nationally, and/or globally, in an effort to daily model humaneness along with a personal commitment to justice and peace. As educators, it is not enough to teach peace. Each of us is obligated to be an exemplar, a role model of personal commitment to cross cultural/gender understanding, nonviolence, respect for an ecological balance and to confronting human created structural/silent violence that keeps people poor and oppressed. In short, educators must model civic engagement. (pp. 1-2)

Whose Culture?

The "Whose Culture?" field-based learning cultural awareness experience (see Appendix E and Table 2) targets multiple outcomes, a primary one being the reflective immersion in a community, cultural activity that places the participant in an unfamiliar cultural setting, one in which as

many aspects of culture as possible are unknown to the participant. Consistently, participants report the mutual respect and regard these cross-cultural religious encounters engender. As Don Whitson (2004), an engineer then seeking alternative licensure and now teaching, reported:

Master Thich Thien Hanh (Presiding Monk) at the Bu'u-Quang Buddhist Temple invited me to join the other participants for the afternoon meal that followed the ceremony in which we had just participated. I sat down on the floor in the traditional Vietnamese style and enjoyed a food/culture extravaganza. More importantly, the experience was an event with prayer before and after eating. It was a meditation practice (silence was observed during eating) to fully engage in the act of nourishment and all that it brings to the being and senses. It was a time to reflect and pay respect to the spirits. It was many things, but for me it was a time of acceptance, friendship, and internal re-evaluation from a people who spoke a different language, engaged in a different religion, enjoyed different meal customs, and looked and behaved a little differently than myself (a 50-ish white male whose experience with the Vietnamese culture prior to this event had been my military service in 1970). But, through all the differences, we enjoyed each other's company, laughter, and a shared meal—both physical and spiritual food. We ended the experience with mutual respect, understanding each other a little better on our cultural awareness journey. (p. 3)

Ruth Schott's (2004) cultural awareness experience was, perhaps, one of the most challenging of her cohort. Independently, as a pre-service teacher candidate in her junior year of college, working without peers or team members, she immersed herself in a Muslim religious community and ceremony. Her reflections were enthusiastically shared with her colleagues:

I attended Islamic *Jummauh* prayer at the Muslim Community Center in Wichita. Not only did I witness rituals and prayer services that were foreign to me, I also had the opportunity to experience what it would be like to be covered like Muslim women. A couple of very friendly Muslim women put the *Hijab* around my head completely covering my hair and then put a piece of lovely silk lavender cloth over the entire lower half of my body due to the fact I was wearing a knee-length skirt. Even though the Islamic religion has very distinct rules and rituals that the Muslim community must follow, I found myself in a very peaceful, calm, loving, family environment. The doors to the community center were left open so the wonderful warm breeze and air filled the prayer area. The prayer service was an entirely new experience for me. I especially enjoyed (what I would describe as) the beautiful, musical Arabic chanting used to recite the prayers. The fluid motion of the prayer service was very soothing. The man who led the prayer would chant in Arabic for a while, and then the people would bow. He would chant some more, then the people would

kneel with their heads and hands touching the floor, then they would sit, then kneel again, followed by only the men reciting what sounded like a brief, low musical reply back to the leader of the prayer. The people would then stand, bow, and kneel again during certain points in the prayer. This activity seemed to repeat itself over a ten-minute period.

In my entire lifetime I have never experienced anything remotely like the *Jummauh*. Coming from an upper-middle-class Christian upbringing, there was absolutely no resemblance to any type of Christian worship service I was used to. In my experience of the Christian religion, it is customary to get dressed up for church, and I don't think one would be allowed in the church service without shoes on. Men, women and families all worship together—there is no separation of the sexes. Nursery school and children's bible classes are provided for the youngsters. There is no such thing as nursery school or children's prayer school for Islamic youth during the *Jummauh*. The churches I have attended along with the church that I am attending now do not provide food after the service, and I have never in my life eaten an entire meal with my fingers!

Even though the *Jummauh* was a completely foreign experience to me, I felt extremely comfortable and at peace during my time there. I was stunned to be welcomed with such warmth and hospitality by the people of the Muslim Community Center.

The testimonies of Whitson and Schott resonate the experiences of their colleagues and uphold Hufford's (2003) admonition that the Golden Rule exists in every religion.

Most of us are persons of faith. Thus, we share a belief that each individual on earth has within a spark of the Divine. At the last WCCI Triennial in Madrid, Spain, participants were in shock as events of 9/11 unfolded. On the evening of 9/11 participants met to pray for understanding and a just, peaceful response. There were Hindu, Sikh, Buddhist, Jewish, Muslim, Christian, Baha'i prayers and chants. As persons of faith, each of us is called to oppose those of our particular faith who would turn our faith tradition into a movement of hatred and evil. Every major world religion has a Golden Rule and messages of cooperation, community and service to others; not simply charity, but a service that nonviolently challenges structural violence and structural sin. Every major world religion has a strong peace message. (p. 2; see, also, Hufford, 2000, pp. 180-181)

Teachers who discover these common aspects of religious beliefs are better prepared to work effectively with the diversity of beliefs and religions represented in America's classrooms. As Whitson (2004) concluded:

It is necessary that the teacher's perception, is just that, the teacher's perception. We as educators have to crawl out of our skin and occasionally wear the skin of our students. I can never be enculturated beyond my own

individual culture, but I can be acculturated, acquiring deeper understandings of other cultures. This is not free—not free from harassment, not free from the investment of resources, not free from challenges, and not free, in general, from negative arenas. But usually great things are not free. The knowledge base built in considering diverse populations from all perspectives will create a classroom that is better equipped and managed, able to facilitate instructional methods that are universally beneficial and that model an inclusive approach and attitude. . . . These additional cultural tools will enable the author/teacher to design and implement a curriculum and instruction that is promising for all students. Many threads connect us, but the one that is most common is that we are all *human beings*. One of the characteristics of *humankind* should be a sense of being humane and actively showing concern for others. Teachers being human and humane accomplish that. This journey is not about the teacher. This learning experience is for the most important participant in the educational journey, *the student*. (pp. 21-22)

Identifying the Parameters Defining Diversity

What is needed is a culturally sensitive and responsible pedagogy for all students to maximize learning in American education. Culturally responsible pedagogy is not color-bound or language-specific but subsumes all diversities to ensure sensitivity to and responsibility or all learners. (Huber, Kline, Bakken, & Clark, 1997b, p. 131).

Tonya Huber, Frank Kline, Linda Bakken, and Fran Clark, faculty teaching the foundation courses at Wichita State University in 1991, adopted the holistic orientation of G. Pritchey Smith's (1991) "Knowledge Bases for Diversity in Teacher Education" which provided the unifying framework for the three different courses and concurrent field experience (see Table 3). The faculty updated the knowledge bases when they were published by the American Association of Colleges for Teacher Education as *Common Sense about Uncommon Knowledge: The Knowledge Bases for Diversity* (Smith, 1998) and again when Smith (2000) expanded the original 13 to 15 (see Table 4 for the current knowledge bases). As Smith explained, "the need for teachers to understand culture and understand the individual learner as a unique cultural being intimately connects avant-garde methods of critical inquiry with the knowledge bases for diversity in teacher education" (p. 27).

Recognition of the knowledge bases has evolved into a pivotal aspect of each major assignment for these faculty and students. The applicable parameters must be identified on the cover sheet for each major project across the four courses in the Core I, foundations-level courses, Introduction to Diversity: (a) Exceptionalities, (b) Cultural Issues, (c) Human Development, and (d) Field Experience. Such specific identification keeps

the parameters in the students' focus throughout the field-based and learning experiences.

Writing to Learn Culture

Culturally Responsible Pedagogy in the teaching-learning process may require substantial rewriting, but, more importantly, substantial rethinking—the kind of thinking that requires time to revisit the deep wells of memory, personal experience, and personal belief in order to extract a clearer picture of the personal meanings the writer intends and the extrapolated meanings that readers can subsequently take away from the reading and apply to their own lives, circumstances, and work with curriculum and instruction. When properly guided, the thinking and reflecting process and subsequent application is central to learning, equity, and social justice. This is in addition to the time required to absorb and assimilate ideas uncovered initially in reading and study, unearthed during critical inquiry and, finally, embedded in the feedback and commentary from peers, faculty, and other readers.

At the point that students pick up a pen or strike a key, they become very vulnerable. The editing/revising/feedback process makes the writer even more vulnerable while issues of social justice and global diversity compound the issues. We are aware—as professors, editors, reviewers, authors, and lifelong learners ourselves—that writing is an extremely vulnerable process, especially when one is discussing something that is of deep personal meaning and significance. As Myers (1984) detailed:

Writing to learn is not learning to write. But the emphasis of writing to learn is on learning content, not the writing skills themselves, although writing skills are likely to improve through practice. In this approach writing is a vehicle for clear and logical communication. It is process in which thinking—the organization, evaluation, and synthesis of knowledge—is essential.

One of the major elements that distinguishes a piece of work as one of *scholarly* merit is that the writing of the scholar evidences not only an awareness and understanding of the choices inherent in the writing process, but also a willingness to hold those choices up for public scrutiny, and an ability to articulate, explicate, and defend the choices made with regard to *both* facets of the work. Doing so is evidence of deep engagement with the critical inquiry process and has the secondary effect of lending credibility to the work.

Elliot Eisner (1994) explicated writing about education at a highly theoretical, deeply meaningful level, distinguishing educational criticism from educational connoisseurship, the first being the art of disclosure,

the latter being the art of appreciation with both requiring a great deal of classroom experience (pp. 215-216),

What is involved in the development of educational connoisseurship is, first, the opportunity to attend to happenings of educational life in a focused, sensitive, and conscious way. Second, it requires the opportunity to compare such happenings, to discuss what one sees so that perceptions can be refined, to identify events not previously perceived, and to integrate and appraise what has been seen. (p. 217)

The social reconstructionist needs this depth of experience and focused critical reflection in the process of seeing *self* as foundational to developing and assessing culturally responsible pedagogy in reflective, pre-service and in-service teacher work. Understanding self, the teacher is more effectively positioned to understand the individual learners' selves. Focused reflection empowers culturally responsible pedagogists to become aware of what they had previously been unable to see.

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Table 1

Culture Clips Rubric for Feedback

Exemplary	Target	Accomplished	Not Accomplished
Developed comprehensive analysis of 14-15 aspects of individual culture in captioned clips/artifacts	Developed comprehensive analysis of 12-13 captioned clips/artifacts	Provided 10-11 captioned clips	Provided captions and/or clips
Caption statements include 5 clearly labeled sections: (a) a definitive or representative title, (b) the date defining the clip, (c) the elements of culture, (d) a reflective statement on the significance of the clip to individual culture, and (e) references	Included in each caption statement (a) a title, (b) a date defining the clip, (c) the elements of culture, (d) a reflective statement, and (e) references	Communicated important information in caption format	Communicated information as isolated pieces
Clips clearly identified sources from each of the following: newspaper(s)/magazines, journal(s), web source(s), 3-dimensional object(s), photo(s)/picture(s), radio/television/film; and included perspectives/sources from multiple race/ethnic, gender, religious groups, local, national and international	Clips included at least 5 of the following: newspapers, magazines, internet sources, 3-dimensional objects, photos/pictures, television/film; and included perspectives/sources from multiple race/ethnic, gender, religious groups	Clips included at least 4 of the following: newspapers, magazines, internet sources, 3-dimensional objects, photos/pictures, television/film; and included multiple perspectives	Clips included education topics

<i>Exemplary</i>	<i>Target</i>	<i>Accomplished</i>	<i>NotAccomplished</i>
Provided 1-2 specific references for each clip/caption with at least 15 different citations of required readings and viewings (sources) along with additional references to the professional knowledge base	Provided at least one specific reference for each clip/caption with at least 10 different citations of required readings and viewings	Provided at least one specific reference for each clip/caption with at least 7 different citations of readings and viewings	Provided citations or references
Applied college-level, word-processed writing standards in caption component employing unbiased language as a critically reflective pedagogue	Applied college-level, word-processed writing standards in caption component approximating unbiased language in critical reflection	Applied college-level writing standards in presenting word-processed captions	Presented hand-written project or unprofessional organization of material

Note: For this assignment, the rubric categories are weighted as follows:

Exemplary=20, Target=15, Acceptable=12.5, Unacceptable=11.

If a component is missing, the score is zero.

Evaluation of _____ Total Points: _____ /100

Table 2

Whose Culture? Field Experience Requirement

	<i>Exemplary</i>	<i>Proficient</i>	<i>Acceptable</i>	<i>NotAcceptable</i>
<i>Description of Cultural Awareness Event</i>	Detailed description of the event, including (a) date, location, and name of activity, (b) purpose of event, (c) participants in the event, (d) explanation of how this activity introduced you to a cultural group different from your own	Description of the event, including (a) date, location, and name of activity, (b) purpose of event, (c) participants in the event, (d) explanation of how this activity introduced you to a cultural group different from your own	Description of the (a) event, (b) purpose of event, (c) participants in the event, (d) how this activity introduced you to a cultural group different from your own	Consideration of event description and explanation of how this activity introduced you to a cultural group different from your own

	<i>Exemplary</i>	<i>Proficient</i>	<i>Acceptable</i>	<i>NotAcceptable</i>
<i>Analysis of Elements of Culture</i>	Interpretation of more than 10 elements of culture, including, at least 2 surface and 8 deep, with supporting documentation (e.g., notes, programs, photos, artifacts)	Interpretation of at least 10 elements of culture, including 2 surface and 8 deep with documentation (e.g., notes, programs, photos, artifacts)	Application of at least 10 elements of culture	Consideration of elements of culture
<i>Curriculum Resource Evaluation</i>	Detailed and documented responses to all required curriculum resource evaluation components	Documented responses to curriculum resource components	Documented responses to the majority of curriculum resource evaluation components	Cursory consideration of components
<i>School Environment Evaluation</i>	Detailed and documented responses to all school environment components	Documented responses to all school environment components	Documented responses to the majority of school environment components	Cursory consideration of components
<i>Family and Home Culture</i>	Detailed and documented responses to all family and home culture components	Documented responses to all of the family and home culture components	Documented responses to the majority of family and home culture components	Cursory consideration of components
<i>Reflection and Analysis of Elements of Home and School Cultures</i>	Specific identification and analysis of the intersecting elements of home and school cultures, including visual analysis and integration of major core readings	Specific identification of the intersecting elements of home and school cultures, including visual analysis and references to major class readings	Identification of the intersecting elements of home and school cultures including visual analysis	Cursory consideration of elements of culture and implications regarding professional knowledge base development

	<i>Exemplary</i>	<i>Proficient</i>	<i>Acceptable</i>	<i>NotAcceptable</i>
<i>Application of APA Writing Guidelines</i>	The entire document is word processed and includes headers and consistent pagination; professional grammar, spelling, punctuation, and word usage; consistent with APA guidelines, including double spacing, in-text citations, and references to major core readings	The document is word processed and includes headers and pagination; professional grammar, spelling, punctuation, and word usage; including double spacing, in-text citations, and references to major class readings	The document is word processed and includes headers and pagination; professional grammar, spelling, punctuation and word usage; including double spacing and in-text citations	Inconsistent application of professional writing standards

Note: For this assignment, the rubric categories are weighted as follows: Exemplary=20, Proficient=15, Acceptable=10, Not Acceptable=0.

A total rubric score of 100 or above with no aspect scored as zero is required. An exemplary submission includes: Title page and paper with references and support documentation, a copy of the FER requirements (from the Road Map) goals and parameters analysis, evidence of approval, and this rubric.

Approval of Activity _____ Date Approved _____
Name _____ Date Submitted _____

Table 3

Smith's Knowledge Bases for Diversity¹

PARAMETERS	GUIDING PRINCIPLES
I. Foundations of Multicultural Education	a review of international, legal, and historical, theory, research, and practice undergird the study and practice of multiculturalism
II. Sociocultural Contexts of Human Growth and Development in Marginalized Ethnic and Racial Cultures	child-rearing, social interaction, gender role identification, parenting, responsibility, cultural/developmental scripts, and other psycho-socio-cultural patterns affect the way people learn and respond to reading
III. Cultural and Cognitive Learning Style Theory and Research	cultural cognitive styles and multiple intelligences research, combined with a thorough understanding of learning style theory, enables the teacher to maximize instruction
IV. Language, Communication, and Interactional Styles	recognizing cultural styles related to speech patterns, verbal and nonverbal interactions, and inter-relationship patterns

PARAMETERS

GUIDING PRINCIPLES

V. Essential Elements of Culture

studying ancient through contemporary history of cultures highlights common features and distinctive differences of deep culture characteristics that help the educator better understand the individual child or student

VI. Principles of Culturally Responsive Teaching and Culturally Responsive Curriculum Development

analyzing the language, concepts, principles, practices, theory and research on teaching responsive to, and responsible for cultural issues in the explicit, implicit, and null curricula including cultural synchronicity, congruity, continuity, correspondence and cultural scripts

VII. Effective Strategies

strategies, policy, and practice can produce positive effects for previously low-achieving students

VIII. Foundations of Racism

issues of racism, slavery, genocide, prejudice, bias, stereotyping, and discrimination and their effects on micro-and macrocultures

IX. Effects of Policy and Practice on Culture, Race, Class, Gender, and Other Categories of Diversity

determining the impact of the differential effects of policy and practices on race, class, gender, and culture regarding such issues as teacher expectations, ability grouping and curriculum tracking studies, desegregation and integration studies, discipline, and suspension/expulsion and drop out/push out factors

X. Culturally Responsive Diagnosis, Measurement, and Assessment

replacing of the traditional view of intelligence as a physical substance, a measurable, entity, and a subsequent focus on measurable, easily quantifiable constructs focusing on linguistic and logical-mathematical intelligences and culture-specific norms

XI. Socio-cultural Influences in Subject-specific Learning

planning with recognition of cultural influences on specific school subjects

XII. Gender and Sexual Orientation

knowledge about gender differences and the impact of sexual orientations, both the students' own and those of family members, on students

XIII. Experiential Knowledge

lived and supervised clinical experiences that include personal cross-cultural and multicultural lifestyle experiences and supervised demonstration of culturally responsive teaching in clinical school settings with culturally diverse student populations and professional knowledge about how teachers teach effectively and responsibly in multicultural classrooms representing diversity issues, particularly from action research, ethnography, case studies, and educational anthropology

XIV. Foundations of Identifying and Teaching Special Needs Students

preparation of regular education teachers to identify and respond sensitively and appropriately to students' special needs, an aspect of teacher education that typically occurs only for those candidates certified as special education

XV. Foundations of International and Global Education

analyzing global and international education beyond introductory comparative education which often contributes to the provincialism of teachers in the United States

¹While the parameters define and organize the knowledge bases for developing culturally responsible pedagogy, they transcend the theoretical to visibly emerge in curriculum development. Adapted from G. P. Smith, 1991, 1998, 2001 (Huber, 2002, p. 42).

Table 4

Parameters of the Knowledge Bases for Diversity in Teacher Education by Course

Parameters of the Knowledge Base	CI ¹	E ²	HD ³	FE ⁴
1. Foundations of multicultural education	X			X
2. Sociocultural contexts of human growth and development in marginalized ethnic and racial cultures	X	X	X	X
3. Cultural and cognitive learning style theory and research	X	X	X	X
4. Language, communication, and interaction styles	X	X	X	X
5. Essential elements of cultures	X			X
6. Principles of culturally responsive teaching and culturally responsive curriculum development	X	X		X
7. Effective strategies	X	X		X
8. Foundations of racism	X	X	X	X
9. Effects of policy and practice on culture, race, class, gender, and other categories of diversity	X	X		X
10. Culturally responsive diagnosis, measurement, and assessment	X	X	X	X
11. Socio-cultural influences in subject-specific learning	X	X		X
12. Gender and sexual orientation	X	X	X	X
13. Experiential knowledge	X	X	X	X
14. Foundations of identifying and teaching special needs students	X	X		X
15. Foundations of international and global education	X		X	X

¹CI = Cultural Issues; ²E = Exceptionalities;

³HD = Human Development; ⁴FE = Field Experience

Appendix A

Elements of Culture¹

SURFACE CULTURE

(observable)

1. Arts (traditional and contemporary music, visual and performing arts, and drama)
2. Folklore (folk tales, legends, and oral history)
3. Food (food and culinary contributions)
4. Heroes/Personalities (historical, contemporary, and local figures)
5. History (historical and humanitarian contributions, and social and political movements)
6. Holidays (patriotic holidays, religious observances, and personal rites and celebrations)

DEEP CULTURE

1. Ceremony and Celebration (what a person is to say and do on particular occasions)
 - A. What is the purpose (e.g., political, seasonal, religious, didactic?)
 - B. Which are especially important for children and why?
 - C. What cultural values do they intend to inculcate?
 - D. What aspects of socialization/enculturation do they further?
2. Communication
 - A. What languages and varieties of each language are used in the community? By whom? When? Where? For what purpose?
 - B. Which varieties are written, and how widespread is knowledge of written forms?
 - C. What are the characteristics of "speaking well," and how do these relate to age, sex, context, or other social factors? What are the criteria for "correctness"?
 - D. What roles, attitudes, or personality traits are associated with particular ways of speaking?
 - E. What range is considered "normal" speech behavior? What is considered a speech defect?
 - F. Is learning a language a source of pride? Is developing bilingual competence considered an advantage or a handicap?
 - G. What is the functionality of the native language in the workplace or larger environment?
 - H. What gesture or postures have special significance or may be considered objectionable? What meaning is attached to direct eye contact? To eye avoidance?
 - I. Who may talk to whom? When? Where? About what?
3. Courtship and Marriage (attitudes toward dating, marriage, and raising a family)
4. Eating Customs and Rules
 - A. What is eaten; in what order; and how often?
 - B. What foods are favorites; what taboo; what typical?
 - C. What rules are observed during meals regarding age and sex roles within the family, the order of serving, eating, utensils used and appropriate verbal formulas (e.g., how, and if, one may request, refuse, or thank)?
 - D. What social obligations are there with regard to food giving, preparation, reciprocity, and honoring people?
 - E. What relation does food have to health? What medicinal uses are made of food, or categories of food?

- F. What are the taboos or prescriptions associated with the handling, offering, or discarding of food?
5. Education
- What is the purpose of education?
 - What kinds of learning are favored (e.g., rote, inductive)?
 - What methods of teaching and learning are used at home (e.g., modeling and imitation, didactic stories and proverbs, direct verbal instruction)?
 - Do methods of teaching and learning vary with recognized stages in the life cycle; with the setting; or according to what is being taught or learned?
 - What is the role of language in learning and teaching?
 - Is it appropriate for students to ask questions or to volunteer information? If so, what behavior signals this? If not, what negative attitudes may it engender?
 - What constitutes a positive response by a teacher to a student? By a student to a teacher?
 - How many years is considered normal for children to go to school?
 - Are there different expectations by parents, teachers, and students with respect to different groups; in different subjects; or for boys vs. girls?
6. Aesthetics (the beautiful things of culture: literature, music, dance, art, architecture, and how they are enjoyed)
- What is considered beautiful?
 - What are important works of art? Artists? Buildings?
 - What dances are performed at celebrations?
7. Ethics and Discipline (how a person learns and practices honesty, fair play, principles, moral thought, etc.)
8. Family Ties (how a person feels toward his or her family, friends, classmates, roommates, and others)
- Who is in a *family*? Who among these (or others) live in one house?
 - What is the hierarchy of authority in the family?
 - What are the rights and responsibilities of each family member? Do children have an obligation to work or to help the family?
 - What are the functions and obligations of the family in the larger social unit? To the school? To its individual members?
 - What is the relative importance of an individual family member vs. the family as a whole? What is the degree of solidarity or cohesiveness in the family?
9. Health and Medicine (how a person reacts to sickness, death, soundness of mind and body, medicine, etc.)
- Who or what is believed to cause illness or death (i.e., the *germ theory* vs. the supernatural or other causes)?
 - Who or what is responsible for curing?
 - How are specific illnesses treated? To what extent do individuals utilize or accept *modern* medical practices by doctors and other health professionals?
 - What beliefs, taboos, and practices are associated with menstruation and the onset of puberty?
 - What are beliefs regarding conception and childbirth?
 - What beliefs or practices are there with regard to bodily hygiene (e.g., bathing frequency and purpose)?
 - If a student were involved in an accident at school, would any of the common first aid practices be unacceptable?
10. History, Traditions, and Folk Myths (attitudes toward heroes, traditional stories, legendary characters, superstitions, etc.)

- What individuals and events in history are a source of pride for the group?
 - To what extent is knowledge of the group's history preserved?
 - In what forms and in what ways is it passed on?
 - To what extent is there a literate tradition of the history of the group (e.g., written history, and knowledge of written history within the group itself)?
 - To what extent are traditions and historical events reflected in aphorism and proverbs?
 - Do any ceremonies or festive occasions re-enact historical events?
 - How and to what extent does the group's knowledge of history coincide with or depart from scientific theories of reaction, evolution, and historical development?
 - To what extent does the group in the United States identify with the history and traditions of their country of origin?
 - What changes have taken place in the country of origin since the group or individual emigrated?
 - For what reasons and under what circumstances did the group or individuals come to the United States (or did the United States come to them)?
11. Kinesics and Interpersonal Relationships (forms of non-verbal communication or reinforced speech, such as the use of the eyes, the hands, and the body)
- Is language competence a requirement or qualification for group membership?
 - How do people greet each other? What forms of address are used between people in various roles?
 - Do girls work and interact with boys? Is it proper?
 - How is deference shown?
 - How are insults expressed?
 - Who may disagree with whom? Under what circumstances?
 - Are mitigating forms used?
12. Grooming and Presence (the cultural differences in personal behavior and appearance, such as laughter, smile, voice quality, gait, poise, hair style, cosmetics, dress, etc.)
- What clothing is typical? What is worn for special occasions? What seasonal differences are considered appropriate?
 - What significance does dress have for group identity?
 - How does dress differ for age, sex, and social class?
 - What restrictions are imposed for modesty (e.g., can girls wear shorts, or shower in the gym)?
 - What is the concept of beauty, or attractiveness? How important is physical appearance in the culture? What characteristics are most valued?
 - What constitutes a *compliment* and what form should it take (e.g., in traditional Latin American culture, telling a woman she is getting fat is a compliment)?
 - Does the color of dress have symbolic significance (e.g., black vs. white for mourning)?
13. Life Cycle
- What are the criteria for the definition of stages, periods, or transitions in life?
 - What are attitudes, expectations, and behaviors toward individuals at different stages in the life cycle?
 - What behaviors are appropriate or unacceptable for children of various ages? How might these conflict with behaviors taught or encouraged in the school?
 - How is language related to the life cycle?
 - How is the age of children computed? What commemoration is made of the child's birth (if any) and when?
14. Natural Phenomena

15. Ownership (attitudes toward ownership of property, individual rights, localities, beliefs, etc.)
16. Precedence (what are accepted manners toward older persons, peers, and younger persons)
- Who has authority over whom? To what extent can one person's will be imposed on another? By what means?
 - How is the behavior of children traditionally controlled, to what extent, and in what domains?
17. Rewards and Privileges (attitudes toward motivation, merit, achievement, service, social position, etc.)
18. Rights and Duties (attitudes toward personal obligations, voting, taxes, military service, legal rights, personal demands, etc.)
19. Religion (attitudes toward the divine and the supernatural and how they affect a person's thoughts and actions)
- What is considered sacred and what secular?
 - What religious rules and authority are recognized in the community?
 - What is the role of children in religious practices? What are they supposed to know or not to know about the religion?
 - What should an outsider not know, or not acknowledge knowing?
 - What taboos are there? What should not be discussed in school; what questions should not be asked; what student behaviors should not be required?
 - Are there any external signs of participation in religious rituals (e.g., ashes, dress, markings)?
 - Are dietary restrictions to be observed, including fasting on particular occasions? Are there any prescribed religious procedures or forms of participation if there is a death in the family? What taboos are associated with death and the dead?
20. Roles (what positions in the social grouping are available to members)
21. Sex Roles (how a person views, understands, and relates to members of the opposite sex and what deviations are allowed and expected)
22. Space and Proxemics (attitudes toward self and land; the accepted distances between individuals)
- Is there a seasonal organization of work or other activities?
 - What is acceptable presence or grouping of individuals (e.g., do children stay with adults and listen or go outside)?
 - How do individuals organize themselves spatially in groups (e.g., in rows, circles, around tables, on the floor, in the middle of the room, around its circumference)?
 - What is the organization of the home (e.g., areas allotted to children or open to children, appropriate activities in various areas of the home)?
 - What geo-spatial concepts, understandings, and beliefs exist in the group or are known to individuals?
 - What is the knowledge and significance of cardinal directions (North, South, East, West)? At what age are these concepts acquired?
 - What significance is associated with different directions or places (e.g., heaven is up, people are buried facing west)?
23. Subsistence (attitudes about providing for oneself, the young, and the old, and who protects whom)
24. Taboos (attitudes and beliefs about doing things against culturally accepted patterns)
- Are particular behavioral prescriptions or taboos associated with the seasons (e.g., not singing certain songs in the summertime or a snake will bite, not eating oysters when there is an R in the name of the month)?

25. Time (attitudes toward being early, on time, or late)
- What beliefs or values are associated with concepts of time? How important is punctuality? Speed of performance when taking a test?
 - Is control or prescriptive organization of children's time required (e.g., must homework be done before watching TV, is bedtime a scheduled event)?
 - Is time a monochromic or polychromic concept?
26. Values (attitudes toward freedom, education, cleanliness, cruelty, crime, etc.)
27. Work and Play (attitudes toward the relationships between work and play or free time)

¹Adapted from Gonzales, 1978.

Appendix B

Culture Clips Guidelines

Class 1 (or Day or Week 1)

- Study the elements of surface culture (see Figure 1).
- Reflect on meaningful aspects of your culture for each of the 6 elements identified as surface culture.

Due Class 2

- Place a picture of yourself (if culturally appropriate) in the center of a piece of paper/poster (at least 11"x17") or on a technologically generated web (using legal size paper or larger). Include your name on this visual representation.
- Select at least one clip (artifact/symbol/icon/representation/ picture) to represent the surface element of food and arrange/attach the clip on your exhibit.
- Write a caption for your clip. Each caption must include at least the following 4 clearly labeled sections: (a) a definitive or representative title, (b) the date defining the clip—not the date it was captioned, (c) the element of culture, and (d) critical reflection—interpretation of possible implications for your role as a culturally sensitive and responsible educator—this separates *student activity* from the behavior of a reflective pedagogist who seeks opportunities to grow professionally. At least one specific reference to the knowledge base is required for each caption. Reference the citation and begin a reference page.

Due Class 3

- Repeat steps 4-5 to create a clip and caption for a holiday. Add the necessary information to your reference list and continue to do so with each new entry.
- Using technological skills, create a cultural identity circle that considers at least the following microcultural group identifiers for yourself: ethnicity, race, gender, language, religion, creed, age, exceptionalities, sexual orientation and preference, socioeconomic, regional/geographic origins and connections. Base your analysis on the present and include percentages that equate to 100% of your identity. An example of a cultural identity circle is provided by Gollnick and Chinn (2002, p. 21) in *Multicultural Education in a Pluralistic Society* (6th ed.).

Due Class 4

- Repeat steps 4-5 to create a clip and caption for two elements of surface culture: heroes/ personalities and history.

Due Class 5

- Repeat steps 4-5 to create a clip and caption for the remaining two elements of surface culture: arts and folklore.

Due Class 6

- Submit the 6 surface elements of culture captions. Clips should not be submitted. These will be returned with feedback.

Due Class 7

11. Discussion of caption feedback.

Due Class 8

12. Repeat steps 4-5 to create a clip and caption for a self-selected deep element of culture.

Classes 9-14

13. Develop comprehensive analysis of 10 elements of deep culture in captioned clips. Insure that captions include application of program content and parameters of the knowledge bases for diversity.

Due Class 14

14. Culture Clips Exhibit—Work collaboratively and professionally during the exhibit to communicate effectively using meaningful display of artifacts/clips, a complete caption for each clip, a cultural identity circle, and a current photo (if culturally appropriate). Exhibits are enriched by samples of your food element of culture or by other experiential aspects or *take-aways* for the guests who peruse your exhibit.

Appendix C.

Captions Reflecting on Self

Clay Burell, High School ESOL/Humanities Teacher, Shanghai American School, China

From Soldier to Peacemaker: Learning *the Enemy's* Language

Artifact: A Personally-Written Note in Arabic

Dates: 1996-98

Surface Culture: Arabs as *the enemy*

Deep Culture: Language; Culture; Religion; Society; Values; Proxemics; Diet

Reflection:

I graduated with a B.A. in Humanities (Eurocentric) in 1996. Though a liberal secular humanist at heart, I had experienced increasing disenchantment in my final university years with the radical, theory-based dogmatism (for so it seemed to me) of my very left-wing academy: besides the confrontational, shrill, divisive, and often uncivil tactics used by the radical community—all of which I found aversive—I also harbored skepticism toward the theoretical basis of the 'knowledge' I was taught by an overwhelming white, middle class, educationally sheltered faculty. I wanted direct experience of life as a standard of comparison with the theories dominating my education. I was particularly alienated by the academic attack on the traditional literary canon, which I had devotedly studied and treasured for the prior fifteen years (an unwitting subject of/to the traditionalist philosophy of pedagogical valid curriculum). Suddenly this new breed of professors seemed determined to demote Homer and Shakespeare and all my other heroes to politically suspect or simply irrelevant authors. I was so aghast at the prospect of becoming a professor who loved this canon among an intellectual community that didn't that I abandoned my plans to earn my doctorate in literature and become a professor.

I was also nagged by a feeling of educational incompleteness owing to my lack of a second language, of knowledge of any non-EuroAmerican history and culture, and of direct experience living outside the United States. Finally, being shouldered with over \$30,000 debt in the form of college loans, I saw a future of economic insecurity—as a joke at the time had it, "I have a liberal arts degree...will that be for here or to go?"

Lo and behold, I stumbled across a solution to all these nagging misgivings in the unlikely form of an army veteran who told me of the possibility of becoming a linguist in military intelligence. If I passed the linguistic aptitude test and the security background check, I could be sent to full-time language school in Monterey, California, then stationed in Europe or Asia, have my student loans paid off by the army, and have the

direct experience of the most academically demonized institution in the United States. I would be able to climb into the belly of the beast only theoretically known by my professors and fellow-student ideologues. That experience would round out my formal education with an existential reality-check. (The prospect of experiencing military life itself was to me, with my romantic infatuation with Homeric epic, not unappealing at all. I saw it as an opportunity to compare the modern military ethos with that of Homer's *Heroic Age*. It was an anthropological opportunity to experience a foreign culture we call the military.) My academic friends and most of my professors thought I was either crazy or immoral or both, but I trusted the Clinton administration not to compromise my morality—and anyway, I reasoned, in a worst-case scenario, I could always disobey orders. I only hoped it wouldn't come to that.

Three months later I had finished basic training (aka "Boot Camp") and my shaven-headed self was beginning his 64-week, full-time study of Modern Standard Arabic. My instructors were all native Arabs from diverse Arab nations, and they all had stories to tell. They also were walking cultural artifacts themselves, representing the civilization that produced them. Overall I found them intensely likeable and fascinating.

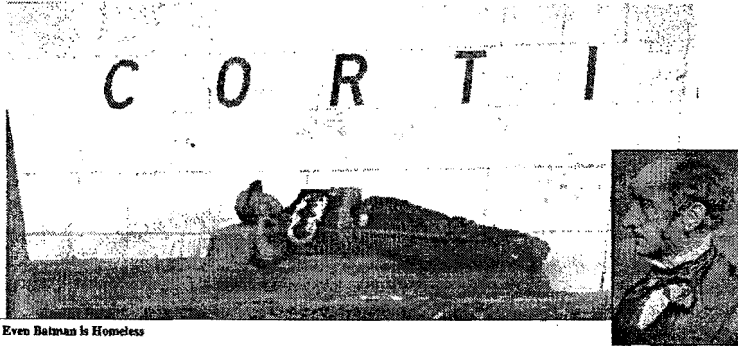
Studying the language itself was a labor of love. Arabic is a largely *pure* language, uncorrupted by loan-words and structures from other language families. Consequently, the language is itself an artifact of its ancient origins in the Bedouin tribes of the Arabian interior. The desert environment in which the language was born is literally perceptible in the language itself. The Arabic word for mustache, for example, *shariban*, is based on the verb "to drink" and given the suffix representing a pair of something. In other words, the meaning of "two drinks" is embedded in the noun. The function of a mustache as a collector of water which can be sucked on when thirsty points to the presence of the harsh Bedouin life of nomadic travel across the parched deserts of the *Rubb al-Khali*, the "Empty Quarter," from oasis to oasis. Other examples are to there in abundance to be discovered by the student of Arabic.

The irony of this experience is that I was being taught this language implicitly as the language of *the enemy*. Yet the unintended consequence of introducing me to my Arabic professors and the beauties of Arabic language, history, and culture was to convert me into a person who greatly (yet in certain instances critically) respects, sympathizes with, and reveres 'the enemy.'

Pedagogically this experience is relevant in many respects. Our Anglophile tendency to glorify the richness of the English language, while justifiable, should not blind us to the probable glories in other languages. Students of all cultures should have the opportunity to share their pride in their language with non-speakers of it, and to learn about other languages from those who speak them. On a more humanitarian level, the most important thing we as educators can do today is counter any national propaganda that tries to dehumanize 'enemy' nations with direct encounters with people from those nations. The best way to convert an enemy to a fellow human being is to give him or her a name and a story.

Appendix D

Captions Reflecting on Understanding Others



When Even Batman Is Homeless

How more disconnected could a student feel than when studying 18th and 19th century liberalism? What does the freedom of John Stuart Mill and Joseph Chamberlain mean to a 15-year-old student at an international school in Caracas, Venezuela? *Plus ça change, plus c'est la même chose*. My students live in a city with a surging violent crime rate and spiraling poverty. Political matters are often confronted with violence, and the government frequently commandeers private TV and radio stations. It seems, the country could use a superhero. But, where is Batman? Perkins emphasizes that education cannot function in a bubble, but rather that "education is a function and force of the world at large. Students become engaged in topics or units because a central theme in such education is the making of connections with students' own lives" (Perkins, 1993). This photo was taken by one of my students. I took them to the streets to let them evaluate the conditions of liberty in Caracas and construct their own understanding. Much to my surprise many students had never been to a very common shopping area. My students were shocked by the world they lived around, but not necessarily in. Although reluctant to confront strangers at first, soon they were talking with soldiers, shoppers, shoe shines and, yes, even the homeless, about the conditions of liberty in the city where they live.

Perkins, D. (1993). Teaching for understanding. *American Educator: The Professional Journal of the American Federation of Teachers*, 17(3), 8, 28-35.

From Robert Kuhl, High School Teacher, Caracas, Venezuela

Appendix E

Home Culture. School Culture. Whose Culture?

Consider: Enculturation is the process of learning one's own culture, influenced by home and family. Acculturation is the process of learning aspects of a culture other than one's own, influenced by schools and society. How does the relationship between the school culture and home culture impact learners? It is critical to maximizing educational effectiveness for those involved in the educational process to recognize the culture(s) of their classrooms, programs, and institution, and how these may conflict with the traditional or home culture or learners participating in that acculturative process.

Attend an activity that introduces you to a different ethnic group with which you are not already familiar. Select an activity in which YOU will be the minority. Your event must have the approval of your instructor. Based on observations and questions, determine the culture for a specific learner. Select a learner who is significantly different from you. Responses should reflect the perspective of the interviewee, NOT the assumptions of the interviewer.

Review a resource from the school in which you are observing. Ideally, select a text that is used by all members in the class. Complete a curriculum resource evaluation regarding all items pertinent to the item under review. Provide specific examples

documented by page numbers, frequency counts, and/or passage documentation. If a question is not applicable (NA), provide an explanation telling why. Credit will not be given for single-word responses.

Observe an educational setting—the site at which you are observing in this Core. Describe the setting with specific attention to the questions regarding the school environment. Again, documentation matters.

Reflect on all of this information and present a reflective interpretation in narrative accompanied by a visual/graphic, software-generated representation (e.g., concept map, Venn diagram, bar graph, table) that documents the analysis.

SCHOOL CULTURE

Curriculum Resource Evaluation

1. Bibliography (APA format) of resource.
2. Type of resource being reviewed (text, film, video, module, curriculum unit, other)
3. Level considered most appropriate by author(s) or school district and/or developer: Early Childhood, Primary, Intermediate, Middle School, High School, General, or Adult.
4. Is the resource current? Copyright date alone does not indicate content currency.
5. Which visibly different groups or people are depicted in this material?
6. How are various groups depicted? In what roles? Be specific as to gender and ethnicity, physical abilities, age, frequency of appearance, and context of appearance.
7. Does the content present contributions written and/or edited by different ethnic groups? Does the content present multiple perspectives?
8. How might the book affect the image of a visibly different group of people? Consider both macro and microcultures.
9. Does the resource include illustrations that realistically portray the events involved?
10. Is the content material integrated (no added sections for special groups)?

School Environment

1. Do the bulletin boards, posters, photographs, maps, and other visible curriculum materials reflect ethnic diversity? If so, how?
2. Do the calendars in the school include information about ethnic minorities, women, and outstanding Americans of minority groups?
3. Do the foods that are served in the school cafeteria reflect ethnic diversity? If so, in what ways?
4. Does the classroom or school library include an ample number of books about American ethnic groups for all grade levels? If so, have the books been evaluated for their sensitivity to ethnic groups?
5. Do the school assemblies and extra-curricular activities reflect the ethnic diversity of American life? If so, to what extent?
6. What behaviors are rewarded? Aggressiveness? Obedience? Conformity? Achievement? Competition? Other behaviors?
7. What rewards or punishments are used to accomplish these behaviors? Who administers these?
8. What values are promoted?
9. How are parents encouraged to participate?

FAMILY AND HOME CULTURE

1. How many generations has the family lived in the United States?
2. What ethnic heritage does the family claim?
3. What are the social roles of each family member (financial support, childcare, . . .)?
4. What is the family structure? What members make up the structure?
5. What is the educational background of the family? What is the attitude toward

education?

6. How is "leisure time" spent?
7. What is the role of religion?
8. What non-verbal communication styles are evident?
9. What language(s) is/are spoken?
10. What values are taught?
11. What does the diet consist of? Eating times? Eating behaviors?
12. How are gender roles defined?
13. What is the attitude of family members toward the school program and faculty?
14. How often have family members visited the school site? What type of atmosphere did they report finding?
15. What, if any, chores and responsibilities are assigned to the children?

