Course 4: Culture for Understanding

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C O N N E X I O N S

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Chapter 1

Building a Learning Community: The Culture and Climate of Schools[1]

A learning community can be anywhere

Figure 1.1: Mobile classroom in Zhungzhou, China

[1] This content is available online at <http://cnx.org/content/m13441/1.2/>.

1.1 School Culture

What makes a good school? In today's public schools, where diversity is vast and complex, a good school must provide a strong functioning culture that aligns with their vision of purpose. Good schools depend on a strong sense of purpose and leadership. However, in order to build a culture that is integral to school life, principals must gear their students, faculty, and staff in a common direction and provide a set of norms that describes what they should accomplish. Sergiovanni (2001) elaborates on the principal's influence in shaping school culture by stating that, once established in a school, strong culture acts as a powerful socializer of thought and programmer of behavior. Yet, the shaping and establishment of such a culture does not just happen; they are, instead, a negotiated product of the shared sentiments of school participants. When competing points of view and competing ideologies exist in school, deciding which ones will count requires some struggling. Principals are in an advantageous position to strongly influence the outcome of this struggle.

The building of school culture further requires that building leaders pay close attention to the informal, subtle or symbolic aspects of school life. Teachers, parents, and students should look for answers to questions such as, what is this school about? What is important here? What do we believe in? Why do things function the way they do? How do I fit into the scheme of things? As Greenfield (1973) stated, what many people seem to want from schools is that schools reflect the values that are central and meaningful in their lives. If this view is correct, schools are cultural artifacts that people struggle to shape in their own image. Only in such forms do they have faith in them; only in such forms can they participate comfortably in them.

Leaders of successful schools develop moral order that bind the people around them together. When establishing culture, principals must be able to infuse various ideas, beliefs, values, theories and decision making into their school. Collaborative discourse is a powerful tool that can be used to facilitate the process of developing school culture and climate. Leaders, who look to build their school communities, must recognize that educators, who work together, achieve a collective purpose resulting from their collegiality, which is critical in establishing a successful school. However, for meaningful collaboration to occur, capacity building must take place. Capacity building has frequently appeared in educational literature across the United States. Ann Lieberman (1997) coined this term which means, organizing schools for improvement by allowing teachers to work in teams and with instructional leaders to channel staff efforts towards a clear, commonly shared purpose for student learning. When channeled correctly, these habits and conditions allow staff members to work and contribute to a professional community. Such communities are places where teachers, specialist and building administrators engage in decision making, have a shared sense of purpose and work to support an infrastructure that involves alignment of instructions goals.

Newmann and Wehlage in their 1995 work, Successful School Restructuring, firmly link student achievement to the effective work habits of adults stating that the most successful school were those that used restructuring to help them as professional communities. Teachers and leaders collaborate and help one another achieve the purpose of student learning. Teachers and instructional supervisors in these schools help one another take responsibility for academic success. These schools which maintain a strong professional community are better able to offer authentic pedagogy and are more effective in promoting student achievement.

School leaders who give their attention to establishing their school culture by addressing the question, what is this school about, begin with a period of organization as the school initiates new collaborative processes that relates to norms, teams, vision, use of data, shared expectations, and ways of working together.

1.2 What Do We Believe In? Why Do We Function the Way We Do?

In a successful school, the culture of the school focuses on establishing a climate where the alignment of values and beliefs are embedded. The idea of developing this type of community allows all involved to develop a sense of group purpose. A recurring theme throughout the literature on instructional leadership is that a leader must have a clear vision. Stephen Covey reminds us that good leadership comes from shared vision and principles. Good leaders must have a sense of what he or she values, something to be committed

to, a compass to guide their true north principles. Honesty and integrity, according to Covey, are examples of a leader's true north principle which are not taught, but are laws of the universe. (Covey, 1990) For the most part, a school's shared vision can be found in its mission statement. The central goal of the mission statement is to improve student learning and achievement. Yet, there is an underlining goal as well, which is to align the beliefs and values of a school. McEwan (2003) states, a vision will incorporate the collective ideas of everyone and will be a consensus statement of where you want to go together. Mission statements are also important because they are a statement of the school's purpose. It is vital to remember that the mission statement must be a collective generated statement and not a directive that is forced upon its staff. Therefore, the job of the supervisor is to continually explain, teach, share, demonstrate, and model those practices which can move teachers forward (McEwan, 2003).

To encourage a school culture and climate that promotes individuals who are bonded together by natural will, and who are together bound to a set of shared ideas, and ideals then principals must strengthen their efforts towards improving connections, coherence, capacity, commitment, and collaboration among their members (Sergiovanni, 2001).

The attributes of a supportive climate promoted in successful schools include:

- Continual sharing of ideas- Teachers share ideas daily regarding vital issues of instruction, curriculum, testing, school organization, and the value of specific knowledge.

- Collaboration-Teachers become involved in team teaching and other collaborative efforts in program development, writing, and research.

- Egalitarianism- Teachers dispense with formalities and anyone who takes an interest in a department meeting can vote. The notion that the quality of ideas is more important than the source.

- Practical application-Teachers ask themselves, How does what we are doing help students, teachers, and schools? What did we do this week to help?

Principals who desire to improve a school's culture, must foster an atmosphere that helps teachers, students, and parents know where they fit in and how they can work as a community to support teaching and learning. Creating a school culture requires instructional leaders to develop a shared vision that is clearly communicated to faculty and staff. Additionally, principals must create a climate that encourages shared authority and responsibility if they are to build a positive school culture.

1.3 References

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[3] http://www.nsdc.org/library/publications/jsd/wood203.pdf

Chapter 2

Understanding Our Students[1]

Figure 2.1: Boats on the Yellow River

2.1 Protecting the Ethnosphere

Throughout the world, we are experiencing an alarming decline in cultural richness. Indigenous cultures are being diminished or wiped out, and with them we lose valuable medical traditions, solutions to problems,

[1] This content is available online at <http://cnx.org/content/m13309/1.4/>.

the richness of art. We lose a diversity in points of view.

Just as we seek to preserve the biosphere in order to ensure a sustainable planet, we must seek to preserve the ethnosphere. It is essential that we consider cultural learning and celebration as a central feature of our teaching.

2.2 Celebrating Culture

We live in a time, when we have unprecedented access to technological tools by which we can **share** our cultures. We also live in a time where multiple intelligences and learning styles on an individual level have deepened our understanding of education, so, too, will celebration, and a sharing of cultures deepen our work with our students and with each other.

2.3 Learning Objective

In Course 4:

- We will discuss the purpose, preparation, and practice of your own cultural competence in the classroom.
- We will apply multiculturalism to problem-solving with a focus on the use of technology.
- We will provide training on service learning.
- We will discuss how to create and sustain connections with classrooms around the world.

Resources

Course material; Conversations with global colleagues.

Assignments

Assignment 1:
Assignment 2:
Assignment 3:
Assignment 4:
Assignment 5:
Assignment 6:
Assignment 7:
Assignment 8:
Assignment 9:
Assignment 10: Active Reading and Dialogue
Assignment 11: Survey for Course 4

Timeline

4 weeks

Suggested Reading:

An extraordinary curriculum exploring culture through art. PDF file below:
Exploring World Myths and Legends Through Art[2]

HOW TO GET TO THE NEXT MODULE:

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[2] http://cnx.org/content/m13309/latest/file:worldmyths.pdf

Chapter 3

Developing a Sensitive Eye[1]

Notice Patterns

Figure 3.1: Sometimes patterns emerge; at other times, we can create patterns

[1] This content is available online at <http://cnx.org/content/m13310/1.4/>.
Available for free at Connexions <http://cnx.org/content/col10334/1.10>

3.1 A Teacher's Story

A college student was thinking about changing her major from literature to the study of world religions. The student's only hesitation was that the religion department's mode of inquiry was to look at each tradition **through the eyes of those who practiced** that religion. This was a stretch for the student who was used to the academic model of "breaking it down and breaking it apart; comparing and contrasting to find inconsistencies, etc." She was not used to "looking at the world through the eyes of another" as a mode of inquiry.

One day, the student went to see the world-religions professor during office hours. With trepidation, the student ventured, "I'm thinking about changing my major from literature to the study of world religions. I am concerned, though, that if I do, I will lose my critical eye."

"Maybe you **will** lose your critical eye," said the kind professor. "Instead, maybe you'll develop a sensitive one."

3.2 Tools and Approaches

How can we help our students develop "a sensitive eye"?

First, we must understand the culture from which our students come.

The key to the **Teacher's Story** is that the professor understood the "academic culture" from which her student came: the "break it down and break it apart; comparing and contrasting to find inconsistencies, etc." mode of inquiry.

The professor knew that the very method of inquiry the student had been accustomed to was not a useful method of inquiry for "seeing", appreciating, or celebrating cultures.

The student had to develop a muscle for "looking at the world through the eyes of another" and the student had to experience why and how this was a useful mode of inquiry.

3.3 The Believing Game

In many ways the model of inquiry that the professor was suggesting in

A Teacher's Story is aligned with what Peter Elbow calls "The Believing Game." Peter Elbow's believing game "emphasizes a model of knowing as an act of constructing, an act of investment, an act of involvement..." (p. 173, **Writing Without Teachers).** It is about "understand[ing] ideas from the inside."

Whether offering feedback to students about their writing (as Elbow does in his book) or in studying about cultures, we can take the route of "the doubting game" - the predominant western model that includes "argument, debate, criticism, and extrication of the self" as a way of knowing - or we can take the route of the "believing game," which challenges us "to listen, affirm, enter in, try to put ourselves into the skin of people with other perceptions and asks us to share our experience with others."

3.4 Breaking Through

What does it mean to "listen, affirm, enter in" when we speak of multiculturalism?

For starters, the important thing is to encounter other cultures either in person (through our students); through reading; or through technology. Then, we must ask curiosity questions (not killing questions) and we must listen with a "sensitive eye"; that is, in a way that helps us to see the world "through the eyes of another."

To take it one step further - to truly "listen, affirm, enter in" to another culture - we must eat their foods; dance their dances; sing their songs; learn their stories.

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Chapter 4

To Know as We are Known[1]

Figure 4.1: Four mops in Taipei

4.1 Overview

Educator and author, Parker Palmer wrote a book called **To Know as We are Known**. The title says it all: In order for our students to learn, they must first be "known." Their stories, their personal experiences, their learning styles, their intelligences, their lives within the context of their family and culture must be known or "seen" by peers and teachers, alike.

We began this course with the idea of "developing a sensitive eye". Here, that sensitive eye is vital. We do not engage in the "doubting game" of tearing down or tearing apart in order to make our students visible. We engage in the "believing game" - we "listen to, affirm, enter in." The "sensitive eye" we develop

[1] This content is available online at <http://cnx.org/content/m13311/1.3/>.

as educators (and the "sensitive eye" we help our students to develop as learners) becomes the receptor for "knowing" about the history, culture, and individual identities of each of our students.

Every country in which Teachers Without Borders does its work says the same thing - we must define the term "multicultural education" in detail, and know the features and strength of culture in order to be effective teachers for the new millennium.

Here, we begin with our first definition:

Multicultural education is the ability to appreciate and "know" all learners.

4.2 Making Students Visible

Here are some concrete ways to help students become "known":

- Ask students to tell a story about a special family object that has been passed down from generation to generation.
- Ask students to share a family recipe, photograph, or story about one of their ancestors.
- Ask students to share a song or dance from their family or culture.
- When students come to school in the morning, or stay after school, listen to the stories they wish to tell you.
- When students share their ideas in class, let there be silence when the student speaks. When the student finishes talking, ask the other students, "How many people can "Say Back" what 'so-and-so' just said?" When the students raise their hands, do not call on any individual student to actually say it back; simply give the students time to notice how many hands went in the air. Continue with "I see that about 60% of your hands are raised. As a class, we're working towards 100%. We really want to listen when someone else is talking." Do this "Say Back" periodically to let students know that when a student speaks, his/her voice is valuable to the group.
- Do not repeat what a student says to the class; this takes power away from the student's words and it teaches students that their voices are not as important as yours. If you want to emphasize a point, ask the **student** who has just spoken to repeat what he or she has just said.
- Create lessons that engage the mind, heart, and body of your students, and instruction that allows them to utilize their multiple intelligences (kinesthetic, auditory, visual, interpersonal, intrapersonal, emotional, artistic, etc.). In this way, each student will be able to participate and "enter into" the learning process.
- Ask students what they need from you as a teacher and what they need from their peers. Create opportunities for students to say what they need. One way is to have students complete a "What I am Looking for in a Teacher" form. Another is to hold class meetings where students can voice what they need from others in a safe and inviting manner.

TALK AT THE TWB LEARNING CAFE:

What are ways in which you help students to become "known"? Read what others have said. Add your thoughts. Join your global colleagues in conversation at the **TWB Learning Cafe**, by clicking here[2] .

4.3 The Larger World

Once students are known for their individual identity/culture, they will be able to develop a larger identity for the community in which they live; then their country/culture; and, finally, they will feel themselves connected as a citizen of this earth.

[2] http://oneface.typepad.com/lois/the_value_of_constructivism/index.html

4.4 There is a Field

At the root of most discord in the world is the stagnant, unilateral mindset that "my way is the right way." Author Kurt Vonnegut writes about this in his science fiction novel, **The Sirens of Titan.** One of Vonnegut's characters talks about a "chrono-synclastic infundibulum" (a made-up word) for an imaginery place in the cosmos that is the opposite of the "my way is the right way" mindset; rather, it's a place "where your Daddy and my Daddy are both right," says one of his characters. Or, as Rumi, the thirteenth-century poet, says, "Out beyond ideas of wrongdoing and rightdoing there is a field. I'll meet you there."

Whether it's Rumi's "field" or Vonnegut's "chrono-synclastic infundibulum" each are talking about a place in the mind where we are receptive, a place where we have developed a "muscle" for "holding the space for seeing multiple viewpoints all at the same time." In Hindi the word is **drishtikona**, and it implies that one does not have to relinquish one viewpoint for another, rather multiple viewpoints can be held and understood, **simultaneously**.

This larger, multi-dimensional space is the place we need to be in - in order to listen to, to appreciate, and to celebrate the multitude of individual, family, societal, and global cultures that we encounter in our students.

4.5 From Seeing Comes Dialogue

The image at the right challenges us. With our physical eyes, we can, at best, bounce quickly between seeing the "Old Woman" and the "Young Woman." From an airplane, however, we can see all of the villages "at once." Likewise, in our multi-dimensional, mind's eye - that imaginative field of Rumi's or Vonnegut's "chrono-synclastic infundibulum" - we can see the plurality all at once - and we can hold the paradoxes all at once.

From this bird's eye/airplane view or view from our "mind's eye" we can begin to "see" and appreciate pluralism; we begin to make room for listening and for dialogue.

Anne Michaels writes in her novel, **Fugitive Pieces,** about a character who looks around and sees a world falling apart and out of sync, and realizes that what is needed is to "make love **necessary** ." In our times, we might also add, "to make multi-dimensional 'seeing' **necessary**." This is at the heart of multiculturalism.

Suggested Reading:

The Compassionate Listening Project[3]

(online)

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[3] http://www.compassionatelistening.org/newsarchive/article15.html

Chapter 5

Multicultural Education[1]

Faridibad, India

Figure 5.1: A figure's caption would go here. A student works diligently to prepare a lesson to teach

5.1 The Multicultural Quilt

Imagine a quilt and the various cultures and individual identities of our students as the individual panels that make up the quilt. Each panel stands on its own, yet, side by side there is a relationship; they play off of one another and create the larger design of the whole tapestry or quilt.

Multiculturalism is about recognizing and appreciating the individual panels, while at the same time seeing the larger whole and how the whole and the parts inter-play or create a kind of dialogue with one another.

Meeting the other Panels

How can we meet the other "panels" and appreciate the entire quilt? This section will give you some tools to see, listen, "enter in", and dialogue with the rest of the quilt.

Some discuss multicultural education as a shift in curriculum, perhaps as simple as adding new and diverse materials and perspectives to be more inclusive of traditionally underrepresented groups. Others talk about classroom climate issues or teaching styles that serve certain groups while presenting barriers for others. Still others focus on institutional and systemic issues such as tracking, standardized testing, or funding discrepancies. Some go farther still, insisting on education change as part of a larger societal transformation in which we more closely explore and criticize the oppressive foundations of society and how education serves to maintain the status quo - foundations such as white supremacy, capitalism, global socioeconomic situations, and exploitation.

Despite a multitude of differing conceptualizations of multicultural education (some of which will be laid out more fully below), several **shared** ideals provide a basis for its understanding. While some focus on individual students or teachers, and others are much more "macro" in scope, these ideals are all, at their roots, about transformation:

â€¢Every student must have an equal opportunity to achieve to her or his full potential.

â€¢Every student must be prepared to participate competently in an increasingly intercultural society.

Teachers must be prepared to effectively facilitate learning for every individual student, no matter how culturally similar or different from her- or himself.

â€¢Schools must be active participants in ending oppression of all types; first by ending oppression within their own walls, then by producing socially and critically active and aware students.

â€¢Education must become more fully student-centered and inclusive of the voices and experiences of the students.

â€¢Educators, activists, and others must take a more active role in re-examining all educational practices and how they affect the learning of all students: testing methods, teaching approaches, evaluation and assessment, school psychology and counseling, educational materials and textbooks, etc.

(adapted from Defining Multicultural Education by Paul Gorski and Bob Covert 1996, 2000 www.edchange.org)

5.2 Ethnic, National, Global Identities

Continued from Edchange[2] :

Every child comes to school with an ethnic identity whether these identifications are conscious or unconscious. This identification must be recognized and respected by the teacher. It must be the basis for the learning activities in the classroom. This recognition of individual ethnic identities is the beginning point; it is a connector of both the teacher to the student and the students to each other. It is the basic building block in the learning process, which requires knowing where the child is relative to him/herself and the content to be addressed. This ethnic identification is a continual point of focus throughout the education process and is the basis for developing the next level of identification, which is a national identification.

The national identity of the individual requires his/her understanding and commitment to the democratic ideals such as human dignity, justice and equality. Here the focus is on becoming effective members of a

[2] http://www.edchange.org/multicultural/define_old.html

democratic society. An individual's strong national identification is essential to his/her development of a global identity.

As our society becomes more and more dependent on other societies, it is critical that the schools address the problems of the world as a whole. The development of the global identification provides the students with the opportunity to see how as a nation we fit into the world society. It allows students to better understand that the actions of a nation must not only be viewed in terms of the implications for that nation, but in terms of its effects on the whole world. Children who have developed both a strong ethnic and national identity can also develop a global identification, which should in turn make them better citizens of the world community.

At this point in time in history, it is important to realize that the identifications discussed above are hierarchial. In other words, the curriculum and the learning needs to proceed by first recognizing the ethnic identity, then the national identity, and finally the global. The development of the latter national and global identities are dependent upon the development of the former ethnic. It is also important to note that the individual identities are not static, but continually evolving, and so it is important for the curriculum to emphasize all three types of identities as learning progresses.

(adapted from Multicultural Education: Issues and Perspectives **, James Banks and Cherry Banks, 1997, 1989.)**

5.3 Assumptions

(Adapted form the work of Hernandez, Multicultural Education: A teacher's guide to content and process, 1989.)

1. For political, social, educational, and economic reasons it is increasingly important to recognize one's country as a culturally diverse society.
2. Multicultural education is for all students.
3. Multicultural education is synonymous with effective teaching.
4. Teaching is a cross-cultural encounter.
5. The educational system has not served all students equally well.
6. Multicultural education should be synonymous with educational innovation and reform.
7. Next to parents (primary caregivers), teachers are the single most important factor in the lives of children.
8. Classroom interaction between teachers and students constitutes the major part of the educational process for most students.

Goals

1. To have every student achieve to his or her potential.
2. To learn **how to learn** and **to think** critically.
3. To encourage students to take an active role in their own education by bringing their stories and experiences into the learning scope.
4. To address diverse learning styles.
5. To appreciate the contributions of different groups who have contributed to our knowledge base.
6. To develop positive attitudes about groups of people who are different from ourselves.
7. To become good citizens of the school, the community, the country, and the world community.
8. To learn how to evaluate knowledge from different perspectives.
9. To develop an ethnic, national, and global identity.
10. To provide decision-making skills and critical-analysis skills so the students can make better choices in their everyday lives.

5.4 Principles

(Adpated from: Gordon and Roberts, Report of social studies syllabus review and development committee, 1991)

1. The selection of subject matter content should be culturally inclusive, based on up-to-date scholarship. This inclusivity should incorporate opposing opinions and divergent interpretations.
2. The subject matter content selected for inclusion should represent diversity and unity within and across groups.
3. The subject matter selected for inclusion should be set within the context of its time and place.
4. The subject matter selected for inclusion should give priority to depth over breadth.
5. Multicultural perspectives should infuse the entire curriculum, pre K-12.
6. The subject matter content should be treated as socially constructed and therefore tentative - as is all knowledge.
7. The teaching of all subjects should draw and build on the experience and knowledge that the students bring to the classroom.
8. Pedagogy should incorporate a range of interactive modes of teaching and learning in order to foster understanding (rather than rote learning), examination of controversy, and mutual learning.

Required Reading PDF:
The IS and the ISN'T of Multicultural Education[3]

5.5 Reflecting on Personal Multiculturalism

Things I Can Do - adapted from Edchange[4]

1. It is important to be aware of one's own identity and how one expresses it.
2. It is important to ask questions of others to find out if I am being sensitive to their needs. It is important to invite feedback about how I am being perceived.
3. It is important that I see what the results may be of my actions in terms of who may be excluded or included. I must consider all my students as equals, so if my actions favor one kind of student over another, I am discriminating and must change my behavior.
4. If I am not connecting with particular kinds of students, it is my responsibility to find out why and to accept feedback on how to be more inclusive.
5. I must extend myself to teachers who are different from me (in terms of race, ethnicity, sexual orientation, gender, religion, first language, disability, and other identities). These can be valuable relationships of trust and honest critique.
6. I must listen actively to what students have to say about how they view me.
7. I can always learn more as a student myself, especially of the culture and background of my students. In doing so, I can include my new learnings into lessons so that students feel included and validated and see how their culture has values.
8. It is easy to blame students for failure. A sensitive teacher must take responsibility for such failure and work extra hard to help that student succeed. Many of the issues having to do with poor achievement may reflect inattention to a student's cultural needs.
9. I can celebrate myself as an educator and total person. I can, and should, also celebrate every moment I spend in self-critique, however difficult and painful, because it will make me a better educator. And that is something to celebrate!

5.6 Assignment 1: Multicultural Reflection

[3] http://cnx.org/content/m13312/latest/file:isandisnt.pdf
[4] http://tinyurl.com/ahr6a

5.7 Classroom Exercise and Practice

This activity has several steps. (Different combinations of these steps will be suitable for different audiences from elementary-school students to teachers.) Here are the steps to follow:

1. **Defining "Multicultural"** - Start by underlining the prefix "multi" and ask your students what this prefix means. Responses will include "many," "varied or various," "different," etc. Affirm all answers, and then sum them up. This portion should take only a couple of minutes. Next, move on to "cultural." What does this term mean? Encourage students to define "cultural" both in terms of a dictionary-type definition **and** what it means to them individually.

2. **Drawing Out the Dimensions of "cultural"** - Tell the students you would like them to explore the understanding of "cultural" more deeply. Ask them to suggest all dimensions of culture they can think of, encouraging them to reflect on their own culture and the dimensions of that culture with which they identify. There are several effective ways of accomplishing this task. You can either have students call out these aspects of culture when they think of them (perhaps even using a student volunteer to list them under "MULTICULTURAL." You might also decide to simply go around the room, person by person, asking for suggestions.

There are literally endless dimensions to culture, and this will be reflected in the answers. It is likely that an influx of answers will come right away, but then the rate of response will slow down considerably. This often happens after some of the more surface-level cultural aspects are suggested such as music, food, etc. Prod the students to think a little more deeply about how they define their culture. Allow for some short silences, or suggest some deeper dimensions, including faith, religion, values, language, family structure, and others.

It will be important to get as many suggestions for this list as possible. Be sure to note that this part of the activity could go on indefinitely, highlighting the complexity of "culture." Also, point out how intertwined some of the dimensions are, illustrating how simplistic it is to make a judgment about somebody based on one cultural dimension of the person. This step should take 10-15 minutes.

3. **What's Missing?** In our experience, 4 out of 5 times this activity is used, several interesting cultural dimensions are not mentioned by participants. Ironically, these are the very dimensions that are most often associated with multicultural education: race, gender, sexual orientation, social class. If your class or workshop does not suggest one or more of these items, point this out only **after** the list has been generated and ask the participants why they didn't think of these dimensions. It is often the case that when participants are suggesting items for the list from their own experience, and thus through how they define themselves, identifiers such as race, gender, etc. do not come directly to their minds. But, if they are suggesting items for the list based on how OTHERS define them, or how they define OTHERS, these items immediately come to mind.

4. **Categorizing List Items** - The next step is to divide the items into categories, which will make the final step of the exercise much easier. Indicate this intention to the group, and mention that you will be using Nitza Hidalgo's "three levels of culture." (The citation for this model is: Hidalgo, N. (1993). Multicultural teacher introspection. In Perry, T., and Fraser, J. (Eds.), Freedom's plow: Teaching in the multicultural classroom. New York: Routledge.)

Hidalgo's **3 levels** include:

a. The Concrete - This is the most visible and tangible level of culture, and includes the most surface-level dimensions such as clothes, music, food, games, etc. These aspects of culture are often those that provide the focus for multicultural "festivals" or "celebrations."

b. The Behavioral - This level of culture clarifies how we define our social roles, the language(s) we speak, and our approaches to nonverbal communication. The Behavioral level REFLECTS our values. Aspects to be listed in this category include language, gender roles, family structure, political affiliation, and other items that situate us organizationally in society.

c. The Symbolic - This level of culture includes our values and beliefs. It can be abstract, but it is most often the key to how individuals define themselves. It includes value systems, customs, spirituality, religion, worldview, beliefs, mores, etc.

Write short definitions for these levels on the board or sheet of paper you used to record the dimensions of culture. Review each of the categories for a couple of minutes. Give the participants an opportunity to consider how they define themselves within these categories. Ask them to look over the categories and the items on the board for a few seconds. As a group, categorize all items into these categories. There may be some disagreement about where a certain item falls, so allow the same item to be listed under two categories.

5.8 Classroom Exercise: Part II

5. **Consistency in Conceptualization** - After you have categorized, the next step is to facilitate a discussion about relatedness, importance, and the consistency of how individuals define themselves and others.

Starting with "the Concrete," proceed down the list of Hidalgo's categories, asking participants to raise their hands if they consider the items listed under that category to be the most important dimensions in how they define their own culture. Count the responses to each, and list them next to the category name on the board or paper. Be very clear that they are indicating what they consider to be important items for defining themselves, not the ways in which other people define them. Then, do the same for the other two categories (Behavioral and Symbolic).

Now, ask each student to write down the name of the category (Concrete, Behavioral or Symbolic) they feel closest to in terms of their own self-definition. Sometimes, one or two students will choose "the Concrete" or "the Behavioral," but in virtually every case, a vast majority of the participants will choose "the Symbolic." As you discuss each category, ask those who chose it to describe why they did so, and encourage those who did not choose it to explain why. Because most people will choose "the Symbolic," be sure to challenge them on why that is more important than the other levels.

After encouraging the participants to convince you that "the Symbolic" is the most important category, refer them back to the lists. Several questions will lead to interesting conversations: When you meet somebody, which of those items (under any of the categories) do you use to understand them culturally? Is your attempt to understand others culturally consistent with how you want to be viewed and understood? What forces in our society might contribute to our simplification of the culture of others, even though we don't want to be defined simplistically ourselves?

6. **Alternative Consistency in Conceptualization for Groups of Educators**. After recording how many participants define themselves most closely with the three categories, and facilitating the "why" discussion described above, turn to a conversation about education. Which of these categories do you, as an educator, focus on when you are trying to teach multiculturally? (This question will provide an "aha" moment for a lot of participants. Allow a few moments for that to happen.) How has education generally tried to be "multicultural"? What are the aspects or dimensions of culture that we focus on in our classrooms when trying to be "multicultural"? Is this consistent with how we know people want to be defined?

This is especially powerful if you know that a certain school is stuck in the "additive" or "heroes and holidays" stage of multicultural development. Many schools have a multicultural festival or fair, and refer to that as "multicultural education."

7. **Wrapping Up**. To wrap up this exercise, you can lead a discussion on how the participants might try to make their conceptualizations more consistent. Point out that this exercise is not meant to indict anyone, but rather to highlight how forces ranging from the media to our own education can sometimes move us backward when we think we are experiencing progress in self and social development. The conversations that happen as a result of this activity can last 10 minutes or over an hour, depending on what questions you ask and what direction you take.

5.9 Notes for Mentors

As with the rest of these activities, it is vital in both the short run and the long run to validate the views of the participants. If they prefer to define themselves at the Concrete or the Behavioral level, do not challenge

them directly about that. (This may happen with some younger participant groups.) This activity can make some participants feel vulnerable, and it is important not to intensify that to the point that they are no longer participating.

This activity has been especially valuable and successful with groups of pre-service or active teachers because it helps to clarify multicultural education. Remember, there are a multitude of books on multicultural education out there that still present it as an additive approach or multicultural festival. This activity challenges educators to rethink such a simplification and their own "multicultural" teaching practices.

This activity also provides an excellent opportunity to weave in the idea of the link between teaching well and multicultural teaching practices. The various steps bring out the diversity of cultural dimensions, just within the room of folks you are working with. This illustrates how the most important multicultural education resources are students themselves. Instead of trying to define what is culturally important to them through special celebrations or additive techniques, it is our responsibility to draw them into the conversation, allow them to define themselves, and use that as a starting point in the development of multicultural education.

(adapted from Understanding the Depth and Breadth of "Multicultural" www.edchange.org)

Remember: Please provide a 4-5 paragraph journal response of your participation in this exercise.

5.10 Assignment 2: Multicultural Exercise

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 2: Multicultural Exercise[5]

1. Here's an exercise in which you can consider yourself a mentor teacher giving a workshop to your fellow teachers. You'll need to gather a group of teachers to do this activity, or, if this is not possible, you can do this with a group of students.
2. Please provide a journal response of your participation in this exercise. (4-5 paragraphs)

Purpose

The depth and breadth of "Multicultural" is designed to engage students in a process of defining "culture" and examining its complexity. Often, especially in a class about multiculturalism or diversity, "culture" becomes synonymous with "race" or "ethnicity." This activity reveals the limitations of such a conceptualization and challenges the assumptions that are often made by educators about what students identify as the important strands of the "cultural" in "multicultural."

Preparation

Preparation for this activity is very simple. You need only a chalkboard or large sheet of paper. At top, center, write "MULTICULTURAL." Make sure your students or workshop participants are positioned such that they can all see the chalkboard or paper.

5.11 Assignment 3: Multicultural Exploration

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 3: Multicultural Exploration[6]

Choose one element of multiculturalism, and design a two-week unit around it. Who is your audience? Students? Colleagues?

1. List the multicultural element.

[5] http://cnx.org/content/m13312/latest/file:C4A2.doc
[6] http://cnx.org/content/m13312/latest/file:C4A3a.doc

2. What is the subject-matter?
3. What is the skill to be learned?
4. What will you do to prepare the students?
5. How is the room set up to make this work?
6. How will the students be assessed?
   - Social skills (behavior)
   - Academic skills: (research)
   - Presentation skills: (clarity, artistry, compelling quality)
7. How will you know your students were engaged? Made a contribution?
8. What is your criteria for a succcessful project?
9. How will you reward the group?

EXAMPLE LESSONS:

Comprehensive list[7] of websites on culture (including lesson plans) - from Teachers Without Borders

5.12 Practical Resources: Classroom Inclusion

Classroom Inclusion and Learning[8]

Participants share their own experiences as students, exploring different ways people are made to feel included in, or excluded from, the learning process. The existence of different learning needs and the necessity for a wide range of teaching styles emerge.

Student Fishbowl[9]

A student fishbowl gives pre-service and in-service educators an opportunity to hear the experiences, ideas, and critiques of current students while giving the students an opportunity to be active in the dialogue on multicultural education and education transformation.

Multicultural Awareness Quiz[10]

Critical thinking about all media and information is an essential aspect of multicultural learning. Test your understanding and your students' or participants' understanding of race, gender, and socioeconomic class with this activity, leading seamlessly into a dialogue on stereotypes, misinformation and prejudices, and how they inform teaching and learning.

Facilitating the Difficult Dialogue: Role Plays[11]

Teachers are often hesitant to introduce topics like racism, sexism, classism, and heterosexism in the classroom because their training has not prepared them to handle the issues and exchanges that may result. This activity provides participants an opportunity to share stories of when discussions about these topics took an unexpected turn, and to generate ideas about how to address these circumstances in the future.

PDF files below:

Classroom Inclusion and Learning[12]

Student Fishbowl [13]

Multicultural Awareness Quiz [14]

Facilitating the Difficult Dialogue: Role Plays[15]

Additional Resources:

Bibliography for multicultural education[16] (PDF below)

[7] http://www.teacherswithoutborders.org/html/culture_links.html
[8] http://www.mhhe.com/socscience/education/multi/activities/inclusion.html
[9] http://www.mhhe.com/socscience/education/multi/activities/fishbowl.html
[10] http://www.mhhe.com/socscience/education/multi/activities/awarenessquiz.html
[11] http://www.mhhe.com/socscience/education/multi/activities/roleplays.html
[12] http://cnx.org/content/m13312/latest/file:classroominclusion.pdf
[13] http://cnx.org/content/m13312/latest/file:studentfishbowl.pdf
[14] http://cnx.org/content/m13312/latest/file:awarenessquiz.pdf
[15] http://cnx.org/content/m13312/latest/file:difficultdialogue.pdf
[16] http://www.ncrel.org/info/rc/bibs/multi.htm

Language-related sites[17] (online only)
Bibliography for Multicultural Education[18]

5.13 Assignment 4: Teacher Reflection

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 4: Teacher Reflection[19]

1. Provide a weekly journal evaluating your progress. Take about 1 hour for each week to reflect on:
   - The clarity of your directions
   - The level of engagement and interest of your students
   - Areas of success
   - Areas of challenge
   - What you would do to enhance or improve this project next time
   - What information do you need in order to grow professionally in this area

   When you are finished, you will have 2 journal entries of approximately 4-5 paragraphs for each week.
2. Share your journal with your learning circle.
3. Choose one thing you read about in someone else's journal and reflect upon it in 2-3 paragraphs.

5.14 Assignment 5, Part 1 of 3: Collaborating to Solve Problems

In Course 3, we explored Problem-Based Learning. (You may wish to review that information.)

Please test the following lesson plan, either in your class, in an after-school program, or on the weekends. The instructions here are quite sophisticated. Please make the appropriate decisions regarding the capacity of your students to handle the work. With modification, this activity can be adapted for young people 8 years old and up. This activity requires 30-60 minutes.

(adapted from Paul Gorski's Collaborative Problem-Solving: Case Studies, www.mhhe.com)

Purpose

The purpose of this activity is to engage teachers in a process of collaborative, problem-based learning around multicultural issues through the use of case studies. Participants will develop an understanding and appreciation for the necessity to include a variety of voices and perspectives to successfully address issues that arise around race, gender, culture, sexual orientation, or any other identity dimension. They will also begin to better understand the collaborative process and how they tend to participate in it. This activity can also be a useful springboard into conversations about specific issues drawn from the cases or case studies.

Preparation

The first step in preparing for this activity is finding one or more cases or case studies about specific instances of cultural conflict in schools. These cases can come from news reports, film clips, or any other media that details the specifics of a particular incident or series of incidents in a school setting. Another excellent source for cases is a collection of the personal experiences of your students. Consider having each student bring a short write-up of a cultural conflict they experienced or witnessed at a school, especially if it was not resolved successfully. Whatever source you choose, make sure every participant has read, watched, or otherwise become familiar with the case.

[17] http://www.awesomelibrary.org/Classroom/English/Languages/Languages.html
[18] http://cnx.org/content/m13312/latest/file:multiculturalbib.pdf
[19] http://cnx.org/content/m13312/latest/file:C4A4.doc

5.15 Clarification for Assignment 5

Keys to Success

Before beginning the process of working through the activity, review - in detail - the steps with participants. Also, you might wish to consider the following:

1. Go through the model slowly, step by step, using the questions accompanying each step to prod the students along. The goal is to be as inclusive as possible, and to make sure responses for each step come from a diversity of students. When disagreement develops, allow some dialogue, but send the message that the central point is that different voices inform everyone's understanding. The early steps are not about agreeing, but about getting all possibilities and ideas out on the table for consideration. Record all responses on a chalkboard, dry erase board, or any other resource that will allow all participants to closely watch the development of the model. It is essential to show how this process is cumulative. Each step in the model builds off all steps of the process leading to it.
2. For the Conflict Identification step, allow people to identify varied central issues. This will likely result in a good opportunity to point out how our own cultural experiences, biases, and assumptions inform how we see every situation.
3. For the Perspectives part, encourage participants to think beyond the people specifically named or shown in a particular case. Who else is involved? Encourage them to think about the surrounding community and observers, and others who may not be obvious initially. This is an important step to show how conflicts around differences are sometimes symptoms of bigger issues that involve the entire community, even if this conflict has presented itself as an incident between two people.
4. You might consider splitting the Challenges and Opportunities section into two parts by discussing one at a time. Be sure to challenge participants to think beyond the challenges and opportunities for the individuals directly involved in the conflict. Many conflicts, especially those that involve controversial topics, pose challenges and lead to opportunities at an institutional level. With this in mind, Challenges and Opportunitites should be discussed in the context of all perspectives discussed in the previous step.
5. The Strategies step should be a quick brainstorming process. This is not the place for people to critique each other's strategies; instead, it's an opportunity for everyone to have their ideas heard and added to the list. Strategies should be informed by Perspectives as well as Challenges and Opportunities in that they should spring from a desire to maximize educational opportunities and the extent to which they make sense in the context of the challenges posed by the institutional nature of the relevant issues for everyone involved.
6. The Solutions section involves collaboratively and systematically working through the Strategies with the goal of verbalizing two or three specific ways to address the conflict. These strategies should be specific and practical. Encourage students to think "outside of the box" so that they are not constrained by existing ways of addressing issues. Consideration of the Perspectives step and the Challenges and Opportunities step should intensify during Solutions.
7. Expected Outcomes represent what the group expects or hopes will result from the Solutions.
8. After stepping through the model, it will be important to reflect upon the experience. There may be some frustration or anger on the part of students whose ideas were not ultimately chosen for the Solutions step by the group. Several important questions can be raised:

- How was the process of addressing this case through a collaborative process different from your previous experiences addressing cultural conflict in schools or elsewhere?
- What was the most difficult part of participating in this process?
- Were any of your assumptions exposed as a result of the process? If so, which ones?
- How are cultural conflicts normally resolved in schools, and to whose benefit?
- What are the benefits of assembling a diverse team to address these issues?
- Were any ideas or perspectives shared that you would not have otherwise considered?

5.16 Assignment 5, Part 2 of 3: Ideas into Practice

Steps

1. **Problem Identification**

Identify or name the situation and relevant related issues. What is the conflict? What is the source of the conflict?

2. **Perspectives**

Create a list of every person, group, and institution affected by the incident. How is each of these people and institutions affected by the situation? Be sure to include possible victims, victimizers, members of the community, and anyone else who is touched by the incident directly or indirectly. It may be necessary to make some assumptions for this step, intensifying the importance of incorporating as many voices and perspectives as possible into the process of compiling the information.

3. **Challenges and Opportunities**

With the varied perspectives in mind, what will be the individual and institutional challenges and constraints to addressing the situation? What will be the challenges based on the individuals directly involved, and what institutional constraints must inform an approach for addressing the situation? What are the educational opportunities presented by the incident, both for the people directly involved and everyone else?

4. **Strategies**

Brainstorm approaches for addressing the situation, attempting to maximize the extent to which the negative outcomes of the situation are addressed while simultaneously maximizing the extent to which you take advantage of educational opportunities. Keep in mind the varied perspectives and the fact that any solution will affect everyone differently. This is not the step at which to challenge and critique each other's ideas. Record every idea, no matter how unreasonable it may sound to individuals in the group.

5. **Solutions**

Focus your strategies into a formal plan of action. Keep in mind the varied perspectives as well as the challenges and opportunities. Be sure to come up with at least two or three specific responses, whether they focus on the individual conflict or the underlying issues at an institutional level.

6. **Expected Outcomes**

Name the outcomes you foresee as a result of the solutions you identified. Revisit the perspectives step to ensure a standard of equity and fairness.

(This model was created in 2000 and revised in 2001 by Paul Gorski)

5.17 Assignment 5, Part 3 of 3: Reflection

As stated above, this can also be a useful activity for easing into dialogue about specific issues such as race, gender, class, or sexual orientation. You might also consider combining it with a story-telling activity so that the stories of the people in the class become the cases.

The processing of this activity can include an additional dimension of depth if you break participants into small groups, asking each group to go through the entire process. After doing so, each group can share their work, and a conversation about the different results can emerge. This can also lead to a discussion about how people participated in the small groups. Did somebody try to take the lead? Was anyone's voice silenced? What did people in the group do to ensure that everyone's voice was heard? If working in smaller groups, you can also refer to Course 2 (Module 1) on "How it Works" to set up the structure for cooperative learning groups right from the start.

Reflection

1. Write your response to this lesson - your feedback on its effectiveness, what you learned (yourself), how this lesson may have had a positive or negative influence on your class, things you noticed. (4-5 paragraphs)

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 5: Collaborative Approach to Addressing Conflict in Schools[20]

5.18 Practical Resources for Multiculturalism

Strategies for Choosing and Using Activities and Exercises for Intergroup Learning[21]

You're developing a diversity workshop or facilitating an intergroup dialogue and looking for ways to engage your participants. This document lays out eight strategies for effectively selecting and incorporating activities and exercises into your programming efforts.

A Guide to Setting Ground Rules[22]

Ground rules or community norms can help your program or class run more smoothly. This guide describes commonly used ground rules and strategies for naming and enforcing them.

Building Comfort

Getting Started: Respect Exercise[23]

Introduces the first crucial step in discussing multicultural issues: building a community of respect. Participants discuss how they perceive respect, building the foundation of later activities.

Knowing the Community: Ethnicity Exercise[24]

Continues community building. Participants introduce themselves by sharing information on their ethnicity and background, highlighting the similarity and diversity among members of the group.

Name Stories[25]

Works toward bringing the stories of individuals to the fore in the multicultural experience. Participants write and share stories about their names and nicknames, what they mean, why they were given them, and how they relate to them.

Sharing Ourselves:Who I Am Poems[26]

Begins active introspective process while continuing to provide opportunities for individuals to make connections with each other. Participants write short poems, starting each line with "I am...," encouraging them to describe in their own words who they are and what's important to their identity.

PDF files below:

Strategies for Choosing and Using Activities and Exercises for Intergroup Learning[27]

A Guide to Setting Ground Rules[28]

Getting Started: Respect Exercise[29]

Knowing the Community: Ethnicity Exercise[30]

Name Stories[31]

Sharing Ourselves:Who I Am Poem [32]

5.19 Practical Resources: Looking Within

Understanding Prejudice and Discrimination[33]

Introduces concepts of prejudice and discrimination through self-reflection. Participants share stories regarding their experiences with prejudice or discrimination, as either victim or perpetrator.

[20] http://cnx.org/content/m13312/latest/file:C4A5a.doc
[21] http://www.edchange.org/multicultural/activities/choosing.html
[22] http://www.mhhe.com/socscience/education/multi/activities/groundrules.html
[23] http://www.edchange.org/multicultural/activities/activity1.html
[24] http://curry.edschool.virginia.edu/go/multicultural/activities/activity2.html
[25] http://curry.edschool.virginia.edu/go/multicultural/activities/name.html
[26] http://curry.edschool.virginia.edu/go/multicultural/activities/poetry.html
[27] http://cnx.org/content/m13312/latest/file:strategiesforchoosing.pdf
[28] http://cnx.org/content/m13312/latest/file:settinggroundrules.pdf
[29] http://cnx.org/content/m13312/latest/file:respectexercise.pdf
[30] http://cnx.org/content/m13312/latest/file:knowingthecommunity.pdf
[31] http://cnx.org/content/m13312/latest/file:namestories.pdf
[32] http://cnx.org/content/m13312/latest/file:sharingourselves.pdf
[33] http://www.edchange.org/multicultural/activities/activity3.html

Exploring Definitions[34]

Considers language as a vital aspect of multicultural education and awareness. Participants discuss how they define words such as prejudice, discrimination, racism, sexism, classism, and homophobia. Issues of power and institutional discrimination emerge.

Boy/Girl Pieces[35]

Continues self-reflective processes as participants write and share short pieces about how their gender identities were affected through childhood messages about what it meant to be a boy or a girl. This activity maintains a focus on talking about issues from one's own experience instead of their perceptions of the experiences of "those people." (Adaptible for race, sexual orientation, socioeconomic class, religion, and other identifiers.)

Circles of My Multicultural Self[36]

The Circles activity engages participants in a process of identifying what they consider to be the most important dimensions of their own identity, while developing a deeper understanding of stereotypes as participants share stories about when they were proud to be part of a particular group and when it was especially hurtful to be associated with a particular group.

PDF Files:

Understanding Prejudice and Discrimination[37]

Exploring Definitions [38]

Boy/Girl Pieces [39]

Circles of My Multicultural Self[40]

5.20 Assignment 6: Reflection on Concepts

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 6: Reflection on Concepts[41]

Please answer the following questions:

1. Which concepts in this section on multicultural education fit with your current attitude towards and method of teaching? Explain.
2. Are there concepts you disagree with in part or whole? Describe your reasons.
3. Share your responses to questions 1 and 2 with your cohort.
4. Have a dialogue with your cohort. What 3 or 4 new questions can your cohort come up with **together** to post on your learning circle's Question Wall? Who in your group will take responsibility for posting your learning circle's multiculturalism questions?

5.21 The Role of the Archetype

What is an archetype?

An archetype is a mythic figure or image (either real, imagined, or historic) that can serve as a guide for you and your students in thinking about multiculturalism. For example, a teacher might introduce students to the life and work of Leonardo Da Vinci, a fifteenth-century Italian scientist, inventor, and artist. When he pondered a question or idea, Da Vinci rarely looked at it from a single perspective. In his notebooks, you see sketches of the same flower or a bird's wing drawn from several different points of view.

[34] http://curry.edschool.virginia.edu/go/multicultural/activities/activity4.html
[35] http://curry.edschool.virginia.edu/go/multicultural/activities/boygirl.html
[36] http://www.mhhe.com/socscience/education/multi/activities/circlesofself.html
[37] http://cnx.org/content/m13312/latest/file:understandingprejudice.pdf
[38] http://cnx.org/content/m13312/latest/file:exploringdefinitions.pdf
[39] http://cnx.org/content/m13312/latest/file:boygirlpieces.pdf
[40] http://cnx.org/content/m13312/latest/file:circlesofself.pdf
[41] http://cnx.org/content/m13312/latest/file:C4A6.doc

Da Vinci was an **observer**. Da Vinci was a recorder. Da Vinci asked questions. Da Vinci was **curious**. Da Vinci was a multi-dimensional learner in **looking at things from several points of view.**

This ability to look at things from multiple perspectives can serve as a guide when looking at and learning to appreciate and celebrate cultures. An image works just as well. For example, a quilt has distinctive panels (cultural identity), while at the same time those panels exist side-by side to make up an entire quilt (humanity).

Teachers and students can decide who or what will be the guiding mythic figure or image for exploring multiculturalism - either in advance or during the course of study as it arises naturally.

TALK AT THE TWB LEARNING CAFE:

What mythic figure or image (either real, imagined, or historic) might serve as a guide for you and **your** students in their learning and thinking about cultural identity, dialogue, and multiculturalism? Read what others have said. Add your thoughts. Join your global colleagues in conversation at the **TWB Learning Cafe.**

HOW TO GET TO THE NEXT MODULE:

Usually, you just click "Next" to go to the next page. When you finish a section, however, (as you're about to do when you finish reading these two paragraphs), you need to click on the "Outline" button, which is on the bottom, right-hand side of the page. Look underneath the blue bar and click on the word "Outline."

When you click on "Outline," a screen will come up that will show you the outline for Course 4. Look for the next section to read and click on the first topic in that next section. For example, when you get to the outline now, look under the next section called "To Know as We are Known" and look for the first topic in black lettering called "Overview." Click on "Overview."

Chapter 6

Service Learning[1]

A Teacher's Pride

Figure 6.1: A figure's caption would go here. Teachers Without Borders' coordinator, Deepmala Khera, with her students at a TWB conference

[1] This content is available online at <http://cnx.org/content/m13313/1.4/>.

6.1 Defining Service Learning

Service-learning has been defined as both a program type and a philosophy of education.

- As a program type, service-learning includes myriad ways that students can perform meaningful service to their communities and to society while engaging in some form of reflection or study that is related to the service.
- As a philosophy of education, service-learning reflects the belief that education must be linked to social responsibility and that the most effective learning is active and connected to experience in some way."

In other words, according to the organization: Facing the Future, Service Learning is a "teaching tool that ties academic curriculum to a service project that both reinforces and expands students' learning. It is aimed at creating experiential education for young people so that they can connect the learning to their own lives and provide a benefit to the local or global community." (www.facingthefuture.org)

Features Include:

1. Students, teachers and community partners develop learning objectives that meet educational standards and address the change in knowledge, skills and attitudes they expect to see as a result of the service project.
2. The project addresses a real community need and is linked to learning objectives.
3. Students have an opportunity to reflect on and learn from their project before, during and after their service.

"Service-learning programs are explicitly structured to promote learning about the larger social issues behind the needs to which their service is responding. This learning includes a deeper understanding of the historical, sociological, cultural, economic and political contexts of the needs or issues being addressed." (Jane Kendall, NSEE, 1990)

Teaching and advising, research and scholarship, outreach and the community can all be enhanced through student and faculty involvement in community service-learning. The goals are to involve students in the community, to get students into explorations of the workplace, to provide learning opportunities that integrate the skills learned in school with realities of community life.

6.2 Benefits of Service Learning

Students benefit through:

- Hands-on skills/knowledge that increases relevance of academic skills
- Opportunities that accommodate different learning styles
- Interaction with people of diverse cultures and lifestyles
- Increased sense of self-efficacy, analytical skills, and social development
- Valuable and competitive career guidance and experience
- Opportunities for meaningful involvement with the local community Increased civic responsibility

"It brings books to life and life to books"

Faculty benefit through:

Inspiration and invigoration of teaching methods

Increased student contact through greater emphasis on student-centered teaching

A new perspective on learning and an increased understanding of how learning occurs Connecting the community with curriculum

Becoming more aware of current societal issues as they relate to academic areas of interest

Identifying areas for research and publication related to current trends and issues

"It changes faculty role from the expert on top to the expert on tap"

The Community benefits through:
Access to university resources
Positive relationship opportunities with the university
Awareness-building of community issues, agencies, and constituents
Opportunities for contributing to the educational process
Affordable access to professional development
Short and long term solutions to pressing community needs
"It shifts from community as laboratory to community as classroom"
The School benefits through:
Enhanced teaching, research and outreach activities
Faculty and student engagement in local and state community issues
Opportunities to extend university knowledge and resources
Positive community relationships
Increased development and preparation of university graduates
"It serves to light the fire rather than fill the bucket"
REQUIRED READING
Service Learning Faculty Manual: Colorado State[2]
PDF File below:
Service Learning Faculty Manual: Colorado State[3]
Worldwide Service Learning Projects[4] (html only)

6.3 Elements of Successful Service Learning Programs

Service Learning consists of essential ideas listed below, adapted from Teachers Without Borders' partner, New Horizons for Learnin[5] g

Learning

Service-learning activities establish clear educational goals that require the application of concepts, content, and skills from the academic disciplines, and the construction of one's own knowledge.

Students engage in tasks that challenge them cognitively and developmentally.

Assessment is used to enhance student learning and to document and evaluate how well students have met content and skills standards

Service

Students engage in service tasks that have clear goals, meet genuine needs in the school or community and have significant consequences for themselves and others.

Service-learning activities employ formative evaluation of the service effort and its outcomes.

Critical Components that Support Learning and Service

Service-learning activities maximize student participation in selecting, designing, implementing, and evaluating the service project.

Service-learning activities value diversity in participants, practice, and outcomes.

Service-learning activities promote communication and interaction with the community and encourage partnerships and collaboration.

Students prepare for all aspects of their service work, including getting a clear understanding of the task, assessing the skills and information required to complete the task, gaining an awareness of safety precautions, and accessing knowledge about and sensitivity to colleagues.

Student reflection takes place before, during, and after service; uses multiple methods to encourage critical thinking; and is central in the design and fulfillment of curricular objectives.

Multiple methods are designed to acknowledge, celebrate, and validate student service work.

[2] http://www.colostate.edu/Depts/SLVP/sipfacmanual.pdf
[3] http://cnx.org/content/m13313/latest/file:servicelearningmanual.pdf
[4] http://www.creativeaction.org/Nationwide/index.htm
[5] http://www.newhorizons.org/strategies/service_learning/front_service.htm

Recommended Reading:
National Service-Learning Clearinghouse[6] (online only)
Service learning resources, including syllabi by discipline[7]
(a HIGHLY recommended site - online only)

6.4 Assignment 7: Designing Your Service Learning Program

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 7: Designing Your Service Learning Project[8]

There are TWO parts to this assignment:

Part One

Design your program incorporating the ideas in the previous "Benefits of Service Learning" and "Elements of Successful Service Learning Programs" sections. Please understand that you will not be able to include everything - just incorporate the basic components and alter them to meet your particular needs. Here is a suggested form for doing this program:

Learning Characteristics
Describe what you will be doing.
Describe what you want students to learn and how it will contribute to and enhance your goals.
Inventory of learning objectives and skills.
Group agreement on problems they wish to address.
Problem-solving with group session - whole class
Group students together in like-minded projects (3-4 students each).
Focus on questions they may raise about how to go about creating a plan.
Narrow the questions to those that can be reasonably pursued.
Organization and leadership
Working session to make the plan, including setting up responsibilities and a system of evaluation.
Have a conference with each team to ensure that they are following through.
Work with students to link service possibilities with course content.
Making connections
Connect those activities to assignments that meet your national or local academic goals.
Describe the connection to the community, including representation at your school.
Provide clear markers of what is to be accomplished, including a time-frame and structure.
Provide the structure by which students are to present their material to the class and community.
Demonstration of learning objectives
Have students use a variety of ways. An art exhibit? Video? Paper? Music?
Describe the form of assessment of individuals and the group.
Assessment plan
Creating and reinforcing school-community partnerships
Celebration and acknowledgment of achievements
Analysis of benefits and challenges
PartTwo

1. Write a one-page reflection on the process of designing and completing this service learning program with your students.
2. Share your written reflection with your learning circle and read their reflections. Write about 3 things you learned from others in hearing about their programs.

[6] http://www.servicelearning.org/
[7] http://csf.colorado.edu/sl/
[8] http://cnx.org/content/m13313/latest/file:C4A7b.doc

Chapter 7

Education for a Global Society[1]

Bujumbura, Burundi

Figure 7.1: A student meeting foreign delegates at a Teachers Without Borders' conference

[1] This content is available online at <http://cnx.org/content/m13314/1.3/>.

7.1 Teachers Without Borders

From TWB website:

Teachers are the largest single group of trained professionals in the world and the key to our children's future. Teacher training is often uneven, protracted, or unsupported. Teachers need our assistance; otherwise, we are left with poverty, lack of development, and a gaping digital, educational, and economic divide. Every major global report considers teacher development an urgent, collective necessity in developed and developing nations. Teachers need to connect to, give, and receive information quickly, and in multiple languages.

If the key to economic development and our young people's future is education, then teachers should have resources, tools, and access to the Internet, as well as each other. Even more, the resources of the community - its natural wisdom, its culture, its connection to the land and to history - must be treasured, acknowledged, and celebrated.

The education divide is not one-sided. Many "developed" countries are bereft and rudderless, yet are surrounded by modern comforts. Many "undeveloped" countries have rich resources they cannot access. All peoples suffer when we are disconnected from each other. Some need technology and infrastructure development; others need consultation and development. All peoples need education as a binding force. Education, in this era, requires global citizenry.

Teachers Without Borders was designed along the model of a circle; we receive as a charity and we give as a trade. The organization IS its collective wisdom; every member represents teachers everywhere. We are therefore able to work in emergencies, as part of national reform efforts, and with relief organizations or charities precisely because we rely on local expertise. That expertise, in turn, is a resource for others. So, the more we give, the more we receive.

We do not claim a one-size fits all model. Our "peer-education" approach ensures a "virtuous cycle" of data exchange among educators worldwide. We work toward the empowerment and enhancement of education efforts already in place, to increase long-term and local support, rather than sporadic, short-lived interventions. Education should not be limited to schools alone, but to wherever a community gathers.

7.2 Global Collaboration Opportunities

You have chosen to embark upon a plan of professional development because there is no such thing as a continental cocoon. To remain static, in this age, is to move backwards. The articles you have been reading and your conversations with colleagues must have inspired you, in some fashion, to participate in shaping a new world for the 21st century. In so doing, you are helping generations to come.

As you begin to explore the possibilities for cross-cultural interaction, global classroom projects, and new learning opportunities, you will come across several programs in existence. We have listed sites, below that may spark some ideas for you as you work on a Global Collaboration project with your learning circle and their students in Assignment 8:

Project ideas[2] already in motion (online only)

More projects[3] to consider (online only)

Connecting urban and indigenous[4] children worldwide (online only)

Also, please review the following sites listed on the Teachers Without Borders website page: Global Collaborations[5] (online only)

Recommended Reading:

Living Values education site[6] includes bibliographies, resources, emphasizes diversity (online only)

Network of networks for global knowledge[7] (online only)

[2] http://www.epals.com/projects/group2/
[3] http://www.iearn.org/projects/index.html
[4] http://bridgesweb.org
[5] http://www.teacherswithoutborders.org/html/global_connections.html#gcp
[6] http://www.livingvalues.net/values/respect_ages8-14.htm
[7] http://www.developmentgateway.org/node/182233/?

7.3 Assignment 8: Your Global Collaboration

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 8: Your Global Collaboration - Making a Plan[8]

Part One

You and your students, along with your fellow teachers and their students, are being asked to participate in a global education learning exchange that will take place over three weeks. You can use the project links on the previous page as a source of inspiration or create something entirely new. Please fill in the following and send to your learning circle for feedback:

Objectives - Why did you choose this project? What is your learning objective? List the information/skill(s) to be learned.

Student groups - Assignment of roles; how group will conduct its work; how many times the group will meet and length of time for each group session; what they are supposed to do each time they meet?

Process - What you will do to prepare students for this assignment; length of time for each of the group sessions; the environment for learning - preparation of the room.

Presentation & Evaluation - Determine in advance (and discuss with the class) your criteria for a "successful" project; create a schedule for presentations - accountability and evaluation of the project; presentation skills: (clarity, artistry, compelling quality); how you will ensure that each student has made a contribution; how you will reward the group?

Part Two

1. 1) Write a two-page Reflection Paper describing how you, your students, and your learning circle addressed each of the above questions; how it went during the three-week period (provide a summary of student reactions to this global collaboration project); and thoughts for enhancing the learning exchange.

7.4 Webquests - Using the Internet to Connect Globally

Definition

A WebQuest is an **inquiry-oriented** activity in which most or all of the information used by a student is drawn from the resources on the Internet, optionally supplemented with videoconferencing. WebQuests are designed to use students' time well, to focus on **using** information rather than looking for it, and to support students' thinking at the levels of analysis, synthesis, and evaluation.

There are at least **two** levels of WebQuests that should be distinguished from one another:

Short-Term WebQuests

The instructional goal of a short-term WebQuest is knowledge acquisition and integration. At the end of a short-term WebQuest, a student will have grappled with a significant amount of new information and made sense of it. A short-term WebQuest is designed to be completed in one to three class periods.

Longer-Term WebQuest

The instructional goal of a Longer-term WebQuest is extending and refining knowledge. After completing a Longer-term WebQuest, a student would have analyzed a body of knowledge deeply, transformed it in some way, and demonstrated an understanding of the material by creating something that others can respond to - on-line or off-line. A longer term WebQuest will typically take between one week and a month in a classroom setting.

Adapted from San Diego State University's Webquest Place[9] , **which includes an overview, training materials, and examples**

[8] http://cnx.org/content/m13314/latest/file:C4A8b.doc
[9] http://webquest.sdsu.edu/

7.5 Critical Attributes of a WebQuest

According to colleagues at the University of Malta:[10]

"There is questionable educational benefit in having students 'surf the net' without a clear task in mind. To achieve that efficiency and clarity of purpose, WebQuests should contain at least the following parts:

1. An introduction that sets the stage and provides some background information.
2. A task that is doable and interesting.
3. A set of information sources needed to complete the task. (Information sources might include web documents, experts available via e-mail or realtime conferencing, searchable databases on the net, and books and other documents physically available in the learner's setting.)
4. A description of the **process** the students should go through in accomplishing the task. The process should be broken out into clearly described steps.
5. Some guidance on how to **organize** the information acquired.
6. A conclusion that brings closure to the quest, reminds the students about what they've learned, and perhaps encourages them to extend the experience into other domains.

WebQuests might be enhanced by wrapping motivational elements around the basic structure by giving the students a role play (e.g. scientist, reporter, detective), and a scenario to work within (e.g., You have been asked by the local government to brief him on the suitability of incinerators).

Apart from single discipline (single subject) WebQuests, teachers can also work in teams to produce interdisciplinary ones, for example the Biology and Home Economics teachers may decide to create a WebQuest on smoking to be used during both lessons."

1. WebQuests can be done individually or in groups.
2. WebQuests might be enhanced by wrapping motivational elements around the basic structure by giving the student a role to play (e.g., scientist, detective, reporter), simulated personae to interact with via e-mail, and a scenario to work within (e.g., you've been asked by the Secretary General of the UN to brief him on what's happening in sub-Saharan Africa this week.)
3. Longer-term WebQuests can be thought about in at least two ways: (a) What thinking process is required to create them (b) What form they take once created
4. Thinking skills that a Longer-term WebQuest activity might require include these (from Marzano, 1992):
   - **Comparing** - Identifying and articulating similarities and differences Classifying - Grouping things into definable categories based on attributes.
   - **Inducing** - Inferring unknown generalizations from observations. Deducing - Inferring unstated consequences and conditions from given principles and generalizations.
   - **Analyzing errors** - Identifying errors in one's own or others' thinking. Constructing support - Constructing a system of support or proof for an assertion. Abstraction - Identifying the theme or general pattern of information. Analyzing perspectives - Identifying personal perspectives about issues.

7.6 Imaginative WebQuest Projects

As mentioned earlier, "After completing a Longer-term WebQuest, a student would have analyzed a body of knowledge deeply, transformed it in some way, and d **emonstrated an understanding of the material by creating something that others can respond to - on-line or off-line.**"

The forms that a longer term WebQuest might take are open to the imagination. Some ideas include:

1. An interactive story or case-study created by students.

[10] http://www.educ.um.edu.mt/trc/webwatch.asp

2. A document that describes an analysis of a controversial situation, takes a stand, and invites users to add to or disagree with that stand.
3. A searchable database in which the categories in each field are created by the students.
4. A micro-world that users can navigate through that represents a physical space.
5. A simulated person who can be interviewed on-line. The questions and answers would be generated by students who have deeply studied the person being simulated.

Benefits

Putting the results of their thinking-process back out onto the Internet:

- Focuses students on a tangible and hi-tech task.
- Gives them an audience to create for.
- Opens up the possibility of getting feedback from that distant audience via an embedded e-mail form.

7.7 Assignment 9: Sharing Your WebQuest Gift

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 9: Sharing Your WebQuest Gift[11]

1. Work with you students to design a l **onger-term** WebQuest that results in a gift back to your local community or to our global community. You might brainstorm with your students as to useful topics to explore on the Internet and what final product might be helpful to the community. Share some of the ideas from the "Imaginative Webquest Projects" section and think about what form the final "gift to the community" might take. An idea might be to think about how this WebQuest "product" could be used in association with the service learning projects you explored in Module 2. You might even begin by contacting the people in the organization(s) you worked with and ask them what they need - what would be useful to them.
2. Write 3-4 paragraphs about your conversation with your students and ideas they generated.
3. Share the ideas with your learning circle and show their feedback.
4. What help or resources might you need to complete this Longer-term WebQuest project?
5. Write about or post on the Internet the final product of the WebQuest - your gift to the community.

[11] http://cnx.org/content/m13314/latest/file:C4A9.doc

Chapter 8

Theory Meets Practice[1]

Islamic Sisters Association - Nigeria

Figure 8.1: Attendees at Teachers Without Borders' conference in Port Harcourt

8.1 Assignment 10: Effectiveness of Course 4

To do this assignment, click on the Word icon below. When it appears, press "Save" so that you can work on this assignment "off-line."

Assignment 10: Effectiveness of Course 4[2]

Reaction

[1] This content is available online at <http://cnx.org/content/m13315/1.3/>.

[2] http://cnx.org/content/m13315/latest/file:C4A10.doc

1. How long did it take for you to complete this course?
2. What did you find particularly useful or essential?
3. What was not useful or irrelevant?
4. Did you find any part of this course culturally insensitive?
5. How might this course meet the needs of your culture? (see below)
6. Did the sequence follow a logical order?
7. What would you add to this course?
8. What would you delete from this course?
9. Which links to other websites were most helpful to you?
10. Which links were not useful?

Response

If your response to #4 is "yes," please explain.

In your reaction to #5, please provide your interpretation of specific material to make it more relevant to your culture.

In your reaction to #7, do you have any digital resources you could add to this course?

Index of Keywords and Terms

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Course 4: Culture for Understanding
A course designed to help teachers reach all students and to depend upon diverse cultures as a source of strength for curriculum and for classroom development.

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