Seminar Description: This seminar will focus on bridging diversity in a changing world where capital interests are influencing politics, education, and communities globally. This seminar will focus on the manner in which our personal narratives and world views inform our values and influence our work in schools and communities. The seminar will focus on the notion of a pedagogy of place, and use the research tool of auto-ethnography to not only develop stories, but to create narratives that will examine how identity is informed and then juxtaposed with current political and socio-cultural realities and the relationship to work in educational spaces.

Core Required Texts:
- *Teaching Truly: A Curriculum to Indigenize Mainstream Education*  
  Author: Four Arrows;
- *Teaching Community: A Pedagogy of Hope*  
  bell hooks
- *Belonging: A Culture of Place*  
  bell hooks
- *Interpretive Autoethnography* (Qualitative Research Methods) Norman K. Denzin

Supplemental Readings, Texts and Materials:
- Journal/Notebook
- Course Blackboard – Online Readings & Resources

Seminar Overview: The course begins with students first reflecting on their own identity and place of “home” and connecting this to the core elements of creating an auto-ethnography. As part of this reflection and throughout the course of the semester students will create, share and clarify their own stories and how they intersect, change, and are impacted by current socio-political and socio-cultural worlds in which they live and work. Readings will highlight varying perspectives of teaching, curriculum and pedagogical approaches that look at education through the lens of human engagement with the world. Through this self and subject examination, seminar participants will develop a series of frameworks for creating their own auto-ethnographic work/performance. The frameworks will include a focus on each individual’s story, vision and passion connected to the readings, research and elements of their work.

Students will practice and implement an auto-ethnographic methodology that will include the engagement of mind, body, spirit, movement and text. While there are varying definitions and approaches to auto-ethnography, this course will be framed utilizing the following definitions. **Auto-ethnography** is a research method which utilizes personal experience to describe and critique cultural beliefs, practices, and experiences and acknowledges and values a researcher's relationships with others. . . . Shows 'people in the process of figuring out what to do, how to live, and the meaning of their struggles'. (Adams, 2015). **Auto-ethnographic Performance:** According to Spry (2016), “performative auto-ethnography is designed to address the kinds of pain that occur at our
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social/historical/political intersections with one another-the pain caused by our social ills...engagement of theory as a liberatory practice, performative auto-ethnography invites critical reflection upon pain, creating space for mutual transformation, hope, and social redress” (pp 36-37). The purpose of performative auto-ethnography is to better understand who we are in relation to others in culture. What does it mean in this world to be Black, wealthy white, conservative, gay, poor, Muslim, middle-class, elderly? And what do we mean by “this world”? Whose world is it? Who defines it, its norms, values, traditions, and when and where? Or how we experience many worlds/cultures/societies at once, inhabit many social identities at once? (p. 51).

Student Learning Outcomes: Students will demonstrate the ability to
1) develop, present, and refine a vision, framework and outline for the creation of an auto-ethnography that engages personal belonging in the current socio-political and cultural contexts.
2) review, develop and implement a research presentation on an area of education that is impacted by varying socio-political and socio-cultural contexts.
3) examine and implement other systems of creating and reporting knowledge for both teaching and research.
4) integrate and demonstrate mindfulness, non-western traditions, technology, informed knowledge, and/or the arts into practice, course assignments and final project.
5) design an auto-ethnographic project that represents self and connects to your work as an educator and researcher utilizing frames, journals and weekly writing alongside research.
6) write and present a performance auto-ethnographic project that represents self and multiple voices, enhances moral discernment and demonstrates clear understanding and application of reading, writing and interpretation as outlined by Denzin (chapter 5 from Interpretative Autoenthography).

Critical Spiritual/Indigenous Reminders for the Classroom: Critical Spiritual/ Indigenous Teachings for the Classroom: In addition the objectives above this course will also draw from indigenous approaches to classroom interactions. The following five key teachings will be incorporated throughout this semester:

- Every student is a blessing, regardless on what has gone on in their life, how they have been treated or what they’ve been told, they are a blessing.
- Each student has a Sacred Purpose. Within them are gifts that they were sent to this world to fulfill, and to contribute in a positive way to the world.
- Everything that has happened in their life -positive or negative- is a lesson for them. Learn from them all - vibe on the positive experiences and let the negative ones go.
- Pay attention and live life with gratitude because the teachings, teachers and blessings will avail themselves if you stay open to acknowledge, receive and incorporate them.
- Give back, life is a circle and peace begins one piece at a time and we each have our own piece to give back to the world.

Seminar Requirements:

1) Attendance/Class Participation (20%): Seminar attendance and weekly participation is essential to this course as reflective dialogue can only occur when students are present. During this seminar we will engage in an active, critically reflective process, which at times will be a space that will challenge many of our traditionally held beliefs about teaching, learning, and educational, research. Such dialogues will also provide support as we examine how we have come to believe
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what we do and that who we are as individuals and as educators, researchers and community members is defined by our past, can be changed in the present, and is always open to be modification and change in the future. Learning is an active process in which we all participate. First, in viewing learning as an active process, this means there will be great value on understanding and experiencing ideas as they relate to our own lives, rather than just remembering a list of facts or reporting back what is read. Second, a process approach continually evolves with no clear beginning or end. Hence, this course will become a dialogue among all of us as we reflect upon the material presented and its relevance to our experiences. Such a conversation includes responsibilities to which we must all agree. Clearly, our initial responsibility includes being in class regularly. But merely being in class is not enough. Being prepared for class is also necessary. A quick reading of the assigned material will do little to prepare for class. You must come to class prepared to analyze and critique course concepts. I suggest coming to class with at least two comments or questions related to the readings.

NOTE: Self-disclosure is not a prerequisite for this class. You will not be expected to share intimate details of your life. But if you feel comfortable doing so, you can expect your classmates--and me--to respect your privacy. Any personal information shared during this class will remain private.

2. Emerging Frames and Auto-ethnographic Project (50%):
During the semester students will be asked to share with colleagues their emerging ideas which will be integrated into the development of frameworks and the overall completion of their auto-ethnographic project. The frameworks mirror a maiz-based knowledge known as the Four Tezcatilipocas, a process associated with the transformation of human beings. The purpose of this process is to provide students an opportunity to formulate their new and emerging ideas, while gaining insight and feedback on their work as it develops and progresses. These frames, and the dialogic experience surrounding their development, is one of creative problem posing, problem solving, and critical response where students come together as a community of researchers to push their own and each other’s thinking and processing. The frames are ongoing and developmental as they will be informed by individual and community experiences, course readings alongside past and present current socio-political and cultural contexts.

Emerging Frame #1: Self-Reflection

A. Self Knowledge - This framework examines both who we are as individuals (e.g. ideology, passions, beliefs) and our pedagogy of place, as informed by hooks text Belonging. In this framework participants will consider their own place of “home” and how that informs their “identity” alongside the varying ways we engage in our world at various points in time. Also the roles we play and have played in our lives that inform our sense of home. This frame will be revisited and reflected upon throughout the semester.

B. Community Knowledge –Epiphany stem from being a part of a culture and/or possessing a particular cultural identity. In this frame students will consider the community/ies that share their lived experiences, and what defining issues/challenges interrupt and conflict with your sociopolitical and sociocultural setting. Include a creative framework, metaphor, graphic related to your passion and area of policy and advocacy.

1 Adapted from syllabus by Barbara J. Jago, Ph.D.
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C. Tezcatlipoca – “It is the smoking mirror into which the individual, the family, the clan, the barrio, the tribe and the nation must gaze to acquire the sense of history that calls for liberation” (Acosta, 2006). Combining components A & B, what is the story you will tell? What is the main issue, topic, challenge you will address? Choose a current crisis-situation, problem, concern or issue that is challenging to you in your work or life that also impacts the larger world around you. Once selected, articulate in writing your initial ideas in text and/or illustrations. This first document should illustrate your vision of the aspects of research you would like to examine. Include the specific processes, procedures and/or strategies that would allow you to begin to develop an action plan and assist you in addressing your vision.

Emerging Frame #2: Precious Knowledge: Now that you have identified your story of self, its relationship to the socio-cultural context, and a specific crisis-situation, this emerging frame requires a connection to related literature. Provide a synthesis of relevant literature, research, books, and other resources that inform your socio-political, cultural or educational policy question, concern related to your passion, and vision for change.

Emerging Frame #3: The Will to Act: Each student will conduct an original auto-ethnographic project about her/his life and write a 4000 – 4500 word story based on that research. In The Ethnographic I: A methodological novel about autoethnography (2004), Carolyn Ellis defines auto-ethnography as "research, writing, story, and method that connect the autobiographical and personal to the cultural, social, and political" (p. xix). Auto-ethnography, she goes on to say, features "concrete action, emotion, embodiment, self-consciousness, and introspection portrayed in dialogue, scenes, characterizations, and plot. Thus, auto-ethnography claims the conventions of literary writing" (p. xix).

In your auto-ethnography, you will have the opportunity to critically examine a particular turning point in your life, an epiphany that changed you (and your life story) in some fundamental way. You will connect this aspect of your life to create narratives/performances that will connect this aspect of your life story or experience with a current political, socio-cultural or other reality to research and/or your work in educational spaces. The project is required to include references to academic sources that relate to the topic of your project. Further details on the elements of the final project will be shared in class.

Evaluation of the frames and your auto-ethnography will be based upon criteria we as a class develop as we analyze and critique course material. This is a very open-ended project and we expect you to be creative in your approach and be willing to take some risks.

3) Student-Led Seminars (15%): As part of the student-centered and process approach to this seminar three sessions of 1 ½ hours will be organized by the participants in the seminar. The ability to articulate clearly is a life-long goal. In this class students are asked to practice developing ideas, reflecting on those ideas and presenting them to their peers by leading one seminar. Class participants will lead three seminars where the class will self-organize the topics, readings and activities for those specific weeks noted in the syllabus. The goal is to have students create the content and the pedagogy drawing from course texts, specifically chapters that have not been assigned and can also include outside readings or films. We will provide class time for the participants to organize and identify the themes and readings for the three class sessions in the first 3 weeks of the semester. The presentations should be interactive, involving class participants in an activity, critical dialogue or other engagement around core tenets of the texts and/or other materials.
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Please note that the format for presenting will be determined by class members and should be aligned with the themes of the class in terms of narrative ethnographic approaches. Grading for this assignment will be based on the relevance to the seminar goals, depth of engagement with the key readings and/or texts and feedback from peers on the relevance and engagement for their learning.

4) Reflective Journal & Weekly Writing Prompts (15%): Throughout this semester each student is required to maintain an ongoing reflective journal or researcher’s log. This log will serve as data to assist and guide you in developing and articulating your story, emerging ideas, tensions, possible challenges and solutions along with your vision. This course follows an organic process of education and change, as such it is important to consider where you are at varying stages of the process and in class we will be doing some key reflective activities that will be part of this ongoing journal and reflection.

A: Reflective Journal: In addition to our in class activities, some questions we will consider for Reflective Journaling:

• What are you most passionate about? What motivates you to speak up and out? What problems or challenges do you see in your work or the world around you that you would like to work to change?
• What current political or social issue has a direct impact on you, your identity, your work or other area of your life? Why does this resonate with you at your core? How does it connect to your life story? What research can better help contextualize this area/tensions?
• How can you translate these ideas into a visual metaphor or other physical or visual representation?
• When you consider the area you are most passionate about what image comes to mind? Draw or create this visual image for yourself and others to see, hear, and respond to.
• Consider the role of advocacy in your work. Who do you advocate for? What issues are you passionate about? How do you define an advocate? How does advocacy impact the work you do or would like to do? What are some barriers to advocacy work?

B: Weekly Writing Prompts: As you read for each week’s seminar you are required to submit a one-two page (250–400 words) response paper. There are many approaches to creating this response, for example, you might expand upon ideas discussed in class and in course readings. You might explore ideas and perspectives you don’t feel comfortable discussing in class. You might consider narrative issues you encounter in daily interactions at home, work, and school, and in the media. You might discuss a particular quote from the readings you find compelling. In sum, these papers give you an opportunity to critically respond to the course material and your own research. Whatever you chose to write about, YOU MUST REFERENCE AT LEAST ONE READING PER paper. Include at least one sentence that summarizes the reading you are referencing. We do not expect you to cover each of the readings, but we do expect you will react at least one assigned reading each week of the semester. You must write one paper per week. Each paper should have a thesis statement (main point) be double spaced with 11 or 12 point font, 250–400 words.\footnote{Adapted from syllabus by Barbara J. Jago, Ph.D.} NOTE: Grading will be based upon the seriousness and depth of your application and critical engagement with course material. Grammar, punctuation, and spelling will also be graded. Be succinct. Use your discretion and remember that quality matters more than quantity.
# DLE 686: Multicultural Education Seminar

**Course Calendar: Spring, 2016**  
*DRAFT (final to be shared by week 2 of class)*

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Readings</th>
<th>Activity</th>
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<tr>
<td>1/19</td>
<td>Course Introduction &amp; Conocimiento</td>
<td>Who am I …. part 1</td>
<td>Jigsaw hooks Vargas self &amp; community</td>
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| 1/26  | Story and Research: Auto-Ethnography       |hooks Belonging: Chapters 1-3 hooks: Community: Introduction Spry: Introduction & Chapter 1 | Mapping the Frames Emerging Frame 1:  
A) Self-Knowledge Poem/ Meaningful object |
| 1/28  | Developing Story                          | Performative Auto-ethnography & Self-Knowledge hooks: Belonging: 5 & 7 Denzin, Chapters 1 & 2 | Emerging Frame 1:  
A) Self-Knowledge |
|       | SAT                                        |                                                                          |                                                                          |
| 2/2   | Pedagogy of Place and Community            | Spry: Chapters 2 & 3 hooks, Community Ch. 1-2                           | Emerging Frame 1:  
B) Community Knowledge |
| 2/9   | Pedagogy of Place and Community            | Denzin, Chapters 3 & 4 hooks, Community Ch. 8 & 11                      | Emerging Frame 1:  
B) Community Knowledge |
| 2/16  |                                            | Student Seminar I Denzin, Chapters 5 & 6                                | Emerging Frame 1:  
C) Tezcatlipoca |
| 2/23  |                                            |                                                                          |                                                                          |
| 2/25  | Auto-ethnographic Methods & Story          | Student Seminar II                                                       | Emerging Frame 1:  
C) Tezcatlipoca |
|       | SAT                                        |                                                                          |                                                                          |
| 3/2   |                                            | Student Seminar III                                                      | Emerging Frame 2:  
Precious Knowledge |
| 3/9   |                                            |                                                                          |                                                                          |
| 3/16  | Pedagogy of Spirit                         | Four Arrows: Chapters 3 & 4 hooks, Community Chapters 13 & 16          | Emerging Frame 2:  
Precious Knowledge |
| 3/23  |                                            |                                                                          |                                                                          |
| 3/27-3/31 | SDSU Spring Break                        |                                                                          |                                                                          |
| 4/6   | Individual Student Meetings               | *Research & Writing (No Class)*                                          | Emerging Frame 3:  
Draft Auto-Ethnography |
| 4/13  | Individual Student Meetings               | *Research & Writing (No Class)*                                          | Emerging Frame 3:  
Draft Auto-Ethnography |
| 4/20  | Pedagogy of Wisdom                        | Readings TBA                                                             |                                                                          |
| 4/27  | Final Performance                         |                                                                          | Final Presentations |
| 5/6   | SAT                                        | Final Performance & Reflections                                          | Final Presentations Final Project Due |
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BASIS FOR GRADING

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<tr>
<td>20</td>
<td>Participation</td>
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<td>Reflective Journals &amp; Weekly Writing Prompts</td>
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<td>15</td>
<td>Student – Led Seminars</td>
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<td>50</td>
<td>Emerging Frameworks</td>
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<td>Auto-ethnographic Project</td>
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GRADING SCALE:

- 95-100 A 77-79 C+ 60-62 D-
- 90-94 A- 73-76 C <59 F
- 87-89 B+ 70-72 C-
- 83-86 B 67-69 D+
- 80-82 B- 63-66 D

DIVERSITY: It is expected that in this course we work to support and value diversity. To do so requires that we:

- respect the dignity and essential worth of all individuals.
- promote a culture of respect throughout the classroom community.
- respect the privacy, property, and freedom of others.
- reject bigotry, discrimination, violence, or intimidation of any kind.
- practice personal and academic integrity and expect it from others.
- promote the diversity of opinions, ideas and backgrounds that is the lifeblood of higher education.

DOCUMENTED DISABILITY: Appropriate accommodations will be provided for students with documented disabilities. If you have a documented disability and require accommodation, arrange to meet with the course instructor within the first two weeks of the term. The documentation of your disability must come in writing from Student Disability Services (SDS). Disabilities may include (but are not limited to) neurological impairment, orthopedic impairment, traumatic brain injury, visual impairment, chronic medical conditions, emotional/psychological disabilities, hearing impairment, and learning disabilities. For more information on Student Disability Services please see [http://go.sdsu.edu/student_affairs/sds/aboutsds.aspx](http://go.sdsu.edu/student_affairs/sds/aboutsds.aspx)

ACADEMIC MISCONDUCT POLICY: All students are subject to the regulations stipulated in the SDSU Students Rights and Responsibilities: [http://studentaffairs.sdsu.edu/srr/index.html](http://studentaffairs.sdsu.edu/srr/index.html). This handbook represents a compilation of important regulations, policies, and procedures pertaining to student life. It is intended to inform students of their rights and responsibilities during their association with this institution, and to provide general guidance for enforcing those regulations and policies essential to the educational and research missions of the University.