

Borderzone Pedagogy: A Rhizomatic Curriculum as Life

BY

DANA COLE

B.S., Indiana University, Bloomington
M.S. Loyola University of Chicago, Chicago 1995
M.S. Northeastern Illinois University, Chicago 2008

THESIS

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Defense Committee:

William Schubert, Chair and Advisor
Bill Ayers, Professor (retired) of Curriculum and Instruction
David Stovall, African American Studies and Educational Policy Studies
Kevin Kumashiro, University of San Francisco
Brian Schultz, Miami University
Ming Fang He, Georgia Southern University

This dissertation is dedicated to my mom who gave me undying support in all I attempted; to my dad who I wish were here to see where I have traveled and to my son who put up with a mom who should not have been working on sunny summer days.

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DTC

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SUMMARY

Cultures have different epistemological principles, which construct ideas about knowing and learning; and many differ greatly from Western ones. Many of these non-Western ideas were present hundreds of years before the introduction of more the critical ideas that emerged in the West, those critiqued and diverged from Enlightenment, modernist and Eurocentric ideology. While some of these areas, for example, Border Studies, Postmodernism, A/rtography and Postreconstructionism, all critique Western ideology and Western eurocentrism in certain ways, they still reside in Western Traditions.

I offer another way to look at what should be taught, who decides what is taught, and what it means to be educated. In offering answers to these questions, I am proposing, in concert with reconceptualist and post-reconceptualist curriculum scholarship, the idea of curriculum as flexible and individualized; not as a static entity, but as a living and lived one¹; not as an object, but as a subject; and not as linear, but rather as rhizomatic. I propose the conceptualization and adoption of a rhizomatic curriculum.

This dissertation is a call for a pedagogy that creates borderzone spaces and uses the rhizome metaphor to think about educating and becoming. I argue that outside curriculum can be used to open up borderzone spaces that enable counter-hegemonic conversations, what some call a pedagogy of humanity, (see Sandlin, Schultz & Burdick, 2010, p.1) to emerge in the classroom. Utilizing outside curriculum/public

¹ Schubert (e.g. 1986, 2009) urges a constant asking and reasking “What is worthwhile” in order to keep curriculum dynamic.

pedagogy/popular culture texts will not only engage students in meaningful ways, but they can open up conversations that the standard curriculum does not acknowledge and fill the null spaces with libratory, student directed, messages that will resonate with what Janet Miller (2005) calls “the sounds of silence breaking.”

Through a journey inside my classroom, on a bike ride, and inside my head. a multilayered narrative told through bike rides from the perspective of the author as teacher, mother and woman of these times brings the reader into my classrooms, on my bike rides and inside my head. Much of the reflection relates to my teaching a sociology class during a Spring semester, but as lives are multi-faceted, the themes expand in many directions. By including links, pictures, poems, and other nonacademic text, each reader contributes to the structuring of the work by focusing in some places and not in others, creating his or her own unique experience. The content of the narrative illuminates *Borderzone Pedagogy* by bringing the reader into the classroom, on the street and in the head of the author as she passes in and out of her multifaceted identity.

Miller, J. (2005). *Sounds of silence breaking: Women, autobiography, curriculum*. New York: Peter Lang.

Chapter I

The Story Untold: The Story I Tell

What do I do? How and why do I do what I do? How do I live and learn? Teach and explore? I have asked myself these questions again and again. In writing my story about living, learning and caring I have a set of questions I ask to you my reader:

What do I want you to know? To see? To feel? To understand, possibly in a new way? I want to paint a picture of pedagogy, my own layered picture of what it means to educate and to be educated. I want to guide you through a story of teaching as a rhizomatic practice and how living in this way can be a rewarding and invigorating experience.

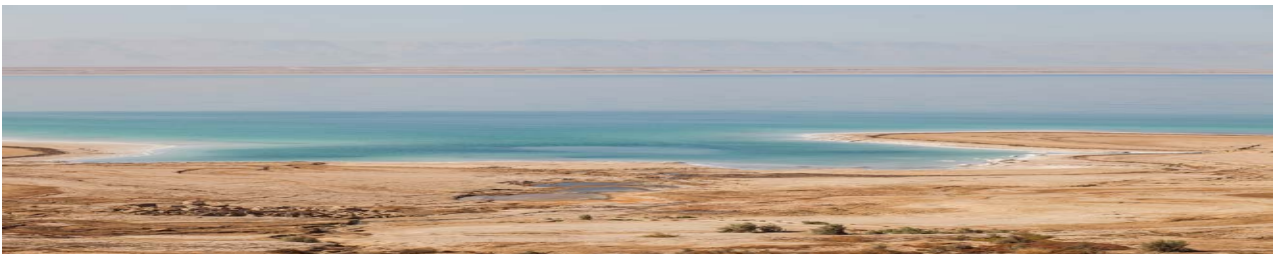
How did I come to this? How did my life's pathways, detours and getting losts leave me with this vision of what it means to live, learn and care? While this is a complex and multifaceted answer, which will unfold as you read, one of the most important aspects of my ways of living, learning and caring involves breaking with reified structures and practices to create anew; to allow for a spontaneous multiplicity to exist, a multiplicity that grows like a rhizome and enables creativity and newness to exist in every step we take.

I now present you with my narrative journey, which will give you an idea of how I came to see living, learning and caring in the way I do, and how two key ideas, *The Rhizome* and *The Borderzone*, have influenced my life and practice in profound ways.

My Journey Toward the Borderzone:



kronoskeylock, 2014



Martchan/Shutterstock.com

Where does the sea stop and the land begin?

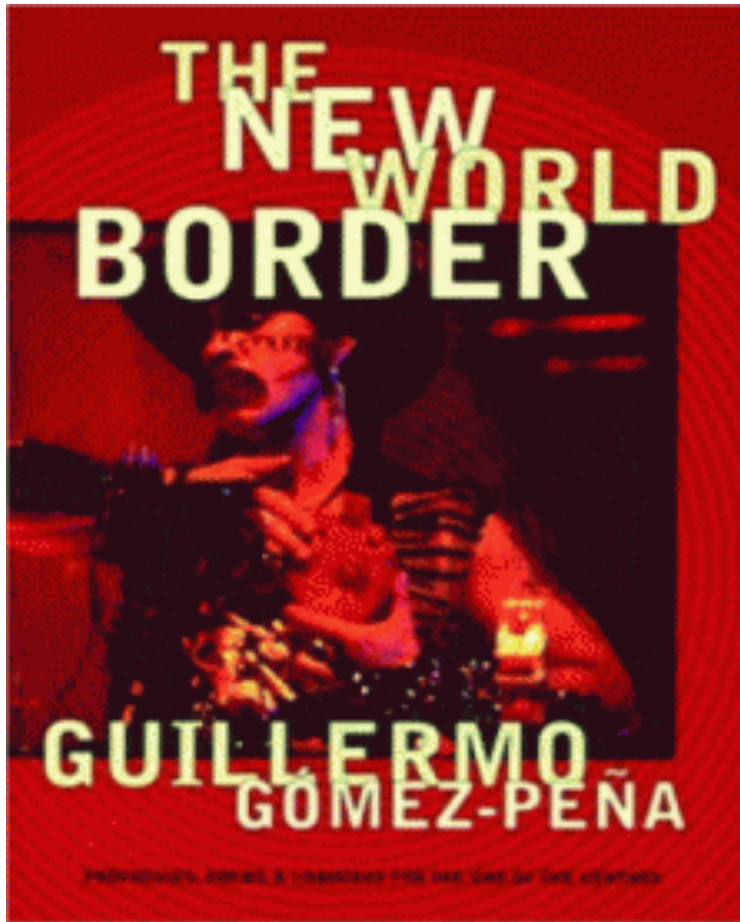
Where does one culture begin and another end?

While the life experiences that have shaped me began as early as my first memories, I will flash forward and enter my life when border ideas became more evident to me. These border ideas began germinating while teaching ESL. I began teaching English as a Second Language (ESL) in 1991 in a Mexican neighborhood on the south side of Chicago. Working with Mexican immigrants I became invested in their stories and their struggles of making new homes in a new country. In an attempt to better understand my students and their lives I crossed a linguistic border. I learned Spanish through formal instruction as well as cultural immersion. I remember distinctly the feeling of being in-between (Aoki, 1990, 2005, Bhabba. 1994; He, 2003), of not quite knowing enough Spanish to express myself as I wanted yet knowing enough to be present to some degree. I was often confused and frustrated as I craved the sense of fluid movement between languages, ways of thinking and cultural awareness. Despite learning Spanish to the point of proficiency I still do not feel like a fluid border crosser.

During this time, I was a graduate student in sociology and turned my academic focus on language and culture, specifically bilingualism and codeswitching. I taught ESL in a number of different locations in the city and found one of the most stimulating aspects of teaching to a multicultural group of students was researching the countries in which they lived and delving into their stories and homelands. I was always researching something about somewhere or some people, trying to inch closer to understanding something more about my students than just their names and their ability to complete the assignments. Although at this time I did not define it as such, this was a rhizomatic process.

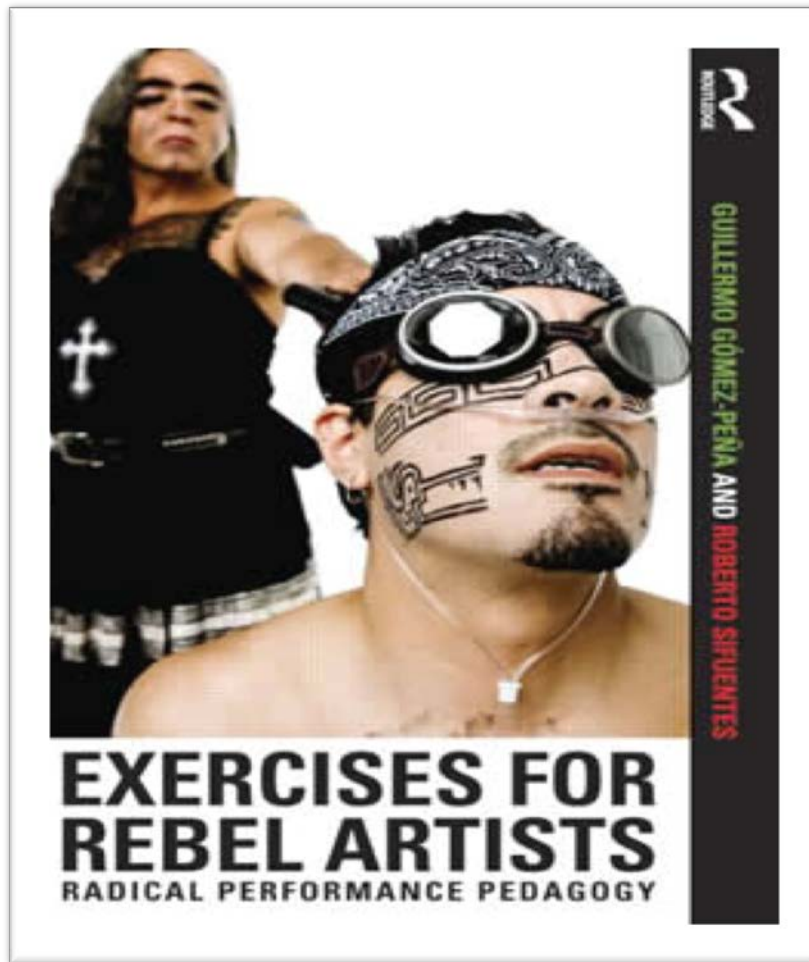
In 2003, I married a Peruvian man and two years later we had a son. When I was filling out applications, as my son was ready to enter kindergarten, the school district form required that we chose one race² for our biracial son. Even biracial is an artificial reduction as both my son's father and I have genetic make ups that are comprised of genes passed on from people of many different places and times, all leading back to some beginning. This is not unique to us; this is the human condition. My son's father is half Peruvian and half Catalan; I was adopted by a Jewish family with ancestors from Eastern Europe. My biological mother is half Irish Catholic and half Ashkenazi Jew. My biological father is still a mystery. Just given the fact that my son could be considered either Hispanic or White non-Hispanic, how could I choose one? He is not one, he is both, in fact he is many. I decided to strategize and put him in the category I thought would help him get into the specific schools, depending on the racial/ethnic percentages in the surrounding neighborhood. This exercise in reductionism seemed absurd, it still does. It is nonsensical to think of cultures, races or ethnicities as mutually exclusive, and even more so in a multicultural society characterized by globalization and transnational flow.

² While the concept of race is a social construct and riddled with contradiction and confusion and messiness, it is beyond the scope of this work to discuss this polemic.



Martin Vargas, 1994

During my academic explorations into bilingualism I encountered the work of performance artist Guillermo Gómez-Peña and found his expressions poignantly political, thought provoking, and stirring. A mere glance at his performance pieces (even the 2D photographs that capture moments of these performances) conjures up myriad references, a pastiche of cultural significance that crafts an uncertainty of meaning, a not quite knowing, a new understanding. Gómez-Peña's brand of cultural critic with potent hopeful political positionings are conveyed in academic and artistic books and other media outlets. His performance-based work has been referred as a theatricalization of post-colonial theory and has been used in educational settings to address border issues, immigration and performance pedagogy. His work is often discussed as part of border



culture theory and practice (Americo Paredes, 1958; Pablo Vila, 2000; Alejandro Lugo, 2008) as he challenges and realigns borders, not solely geographic borders (although he does address The US/Mexico border as well as

globalization), but also the borders we have erected to contain semantic categories that construct identity such as language, gender, age, ethnicity, and disability/ability. Gómez-Peña conveys the fluid nature of existence and embraces performance, art, and creativity as a means to opening up new spaces and possibilities. He borderzones his body, and positions himself in the borderzones, characterized by interaction, contradiction and flux, which are constructed also as places of hope, emancipation, and possibility. His work has been criticized for its focus on the naked female body. I find this a valid critique and one that weakens his message of inclusion and equality. (above photo by Zach Gross, 2008)

In 2011, I participated in a workshop on pedagogy for art teachers led by Gómez-Peña and his long-time collaborator and Chicago Art Institute Assistant Professor, Roberto Sifuentes. The workshop was designed to expose teaching artists to Gómez-Peña's performance pedagogy; in short to teach teachers how to teach performance art. This experience enabled me to see how using *outside curriculum*³ (Schubert, 1981, 2000), in this case body art or performance, can engender spaces that break down boundaries and open up possibilities, and that this can happen in a learning environment.

This new understanding of breaking down borders and teaching to and in these spaces gave me a new perspective on pedagogy and possibility.

Following the workshop, I saw Gómez-Peña perform twice in Chicago. The first time he gave a one-man show at The University of Chicago and the second was at Columbia College. The participants in the Columbia College performance were collaborators from his troupe, *La Postra Nostra*, as well as a group of selected community participants. Including those who are not trained and/or experienced in performance art serves to break down a barrier between artist and audience, insider and outsider, participant and voyeur. I saw the multi-media show, which flooded my senses and realigned my thinking, as I was provoked and stimulated in new ways. The messages were not overtly articulated; rather images, sounds, languages and textures were combined in new ways to make one ponder anew about the social world that surrounds us.

³ Schubert first coined the term *outside curriculum* in *Curriculum Books: The First Eight Years* (Schubert & Lopez, 1908, p. 347). The term “refers to the purport and patterns of teaching and learning that occur in non-school contexts of life” (Schubert, 2010b, p.624-625).

Presenting papers at conferences with very different foci and experiencing Guillermo Gómez-Peña's work in text and live has revealed the nuances in his repertoire. His message is rhizomatic; it is complex and far-reaching, and allows for a multitude of entry points for exploring. It is applicable in realms as divergent (or as overlapping) as linguistics, education, art theory, activism, globalization and transnationalism, cultural studies, gender studies, critical race theory and identity politics. Through my encounters with Guillermo Gómez-Peña's work I came to understand how certain curricula create borderzone spaces that allow for new and multiple understandings. All of these encounters had a profound and enlightening effect on how I articulate my perceptions of the world and how I understand the limitations of boundaries, borders and binary conceptualizations that do not allow for full expression, creativity or freedom.

While doing my PhD work at UIC I took a class in border studies and was introduced to a more in-depth view of this field and its realm of analysis. It was through engaging with these ideas and reading in this area that I was able to articulate how Guillermo Gómez-Peña's performance art creates borderzones. Not only did I further come to see the power of borderzone spaces, but I also acquired a new vocabulary to articulate how these spaces reveal a multitude of new ways of seeing thinking and being, and how they break down cultural binaries allowing for other and more possibilities. This is when I further realized the power of outside curriculum (whether it be visual art, music, performance video or film) to generate borderzones and to open up conversations, which enable divergent and multiple epistemologies to emerge.

After my initial encounter with GGP and continuing into the present I have further explored these ideas by reading (Gissant, 1990; 1990; Deleuze and Guatterri,

1980; Ibrahim, 2014; Sameshima, 2007) pondering, living, caring and continuing to push through boundaries and borders to enter the wonderfully complicated, confusing and unpredictable space of the borderzone. These ideas have since guided my teaching practices as well as the way I live my life. Our journey has just begun. Now that I have briefly explained how my life course took me to and through borderzone thinking I will continue by illuminating my methodological leanings, detailing theory and scholarly work that has influenced and informed my life and work and we will then journey inside my classroom, on a bike ride, and inside my head.

Chapter II

Methodology: A Belief, a Practice, a Way of Life



Existential Comics @existentialcoms · Apr 26

History of epistemology:

300 BC: you can't know anything.

600: some stuff you can.

1600: no, not even that.

1800: what about this?

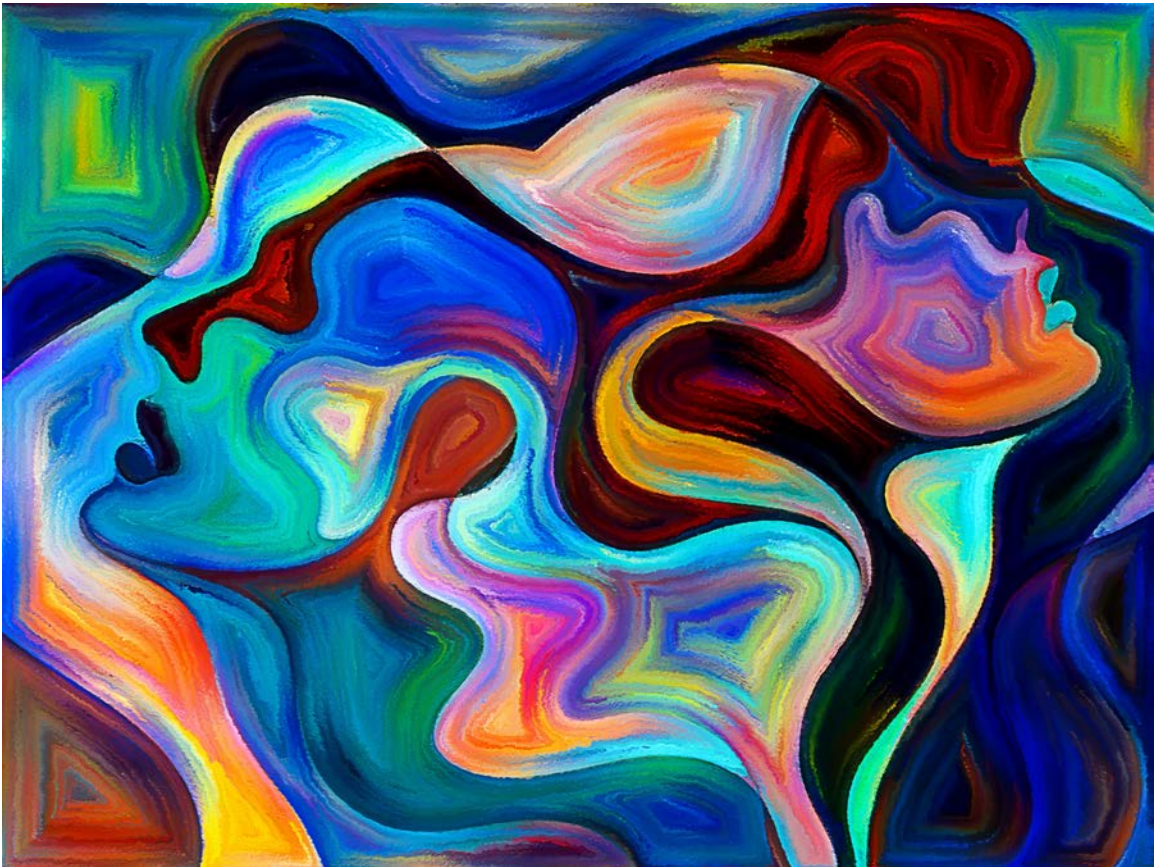
2000: no.

↩ 28

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❤ 2.0K



PinkCat/Shutterstock.com

The Lay of the Epistemological and Ontological Land

According to Egon G. Guba and Yvonna S. Lincoln (1994) “questions of methods are second to questions of paradigm,” which they call “the basic belief system or worldview that guides the investigator, not only in choices of method but in ontological and epistemological fundamental ways” (p.107). Schubert (1986), in *Curriculum: Perspective, Paradigm, and Possibility*, defines paradigms as, “the conceptual lens through which curriculum problems are perceived” (p.2). Our paradigm guides how and what we see and what we consider worthwhile to know. Yet, we must be open to viewing paradigm as dynamic and changing. Schubert (1986) warns against thinking of paradigm as static, done, on-the-shelf ideas. Cynthia Dillard (2007) places the word ‘paradigm’ in quotes, alluding to its illusive and tentative nature. Jan Nesor (2006) advises us to look at the pros as well as the cons of accepting paradigmatic constructions as they “can be used to add complexity and diverse standpoints to inquiry -- and to build reductive *boundaries* (italics mine) that bleed out difference and obscure alternatives” (p.10).

I will now briefly summarize where I situate myself in terms of paradigm. I choose to discuss my paradigmatic beliefs in order to give you, the reader, an idea of my philosophical leanings, which influence my idea of inquiry and guide my pedagogy. Concurring with the aforementioned concerns regarding paradigm, I use the term loosely and, in no way, claim to embrace one paradigmatic perspective as I view paradigms as

overlapping, changing and porous. Guba and Lincoln (1994) look at paradigms in terms of ontology, epistemology and corresponding methodological orientations. I will utilize their framework to discuss my paradigmatic leanings and overlappings. They conceptualize four paradigms: positivism, post-positivism, critical and constructivism. In terms of ontology I situate myself somewhere in the borderzone of critical theory and constructivism; with postmodernist and poststructuralist under, over and in-between tones. I reject positivism's acceptance of objectivity, and post-positivism's strivings towards objectivity (whether bias is acknowledged or not). I accept the idea in critical theory that reality is shaped by social, political, cultural, economic, ethnic, and gender values. I also embrace aspects of constructivism, which presuppose relativism and a belief in locally and specifically constructed realities. My epistemological positioning is also in the borderlands of critical theory and constructivism as both are transactional and subjectivist and challenge the distinction between ontology and epistemology. Findings are not out there to be discovered but are literally created through investigation and practice, an idea that echoes Judith Butler's notion of performativity (1988).

The methodological/pedagogical approaches that guide my practices are more dialectical and hermeneutic in nature. I embrace a dialectical approach because of the acknowledgment of multiple perspectives and inherent and inevitable contradictions, as well as its rejection of dualisms. This approach leads to the challenging of assumptions, which is a way to break free of expectations and allowing for the new. My belief in uncovering new perspectives as part of the research process aligns well with a dialectical approach. In addition, following Au (2012) I embrace a dialectical view of consciousness that acknowledges the "dynamic subjective interplay between humans and

the world around them” (p.17) and the social basis of epistemology and knowledge. Following hermeneutics, I acknowledge how the context or “world view” of an act or discourse is essential to understanding meaning. Elizabeth Anne Kinsella offers five characteristics of the hermeneutic approach that I find useful: “(a) seeks understanding rather than explanation; (b) acknowledges the situated location of interpretation; (c) recognizes the role of language and historicity in interpretation; (d) views inquiry as conversation; and (e) is comfortable with ambiguity” (Kinsella, 2006).

My inquiry is not meant to uncover a truth. This inquiry is located in the process of teaching with the intention of revealing classroom dynamics in the borderzone from my perspective as the teacher. I do not embark on this inquiry expecting any particular outcome, I can only anticipate that at times it will reveal contradictions, at times it will exude ambiguity, and at others uncertainty and questioning. I am offering an approach to expand teaching in a way that encourages students to acknowledge and seek out a multitude of possibilities, which involves constructing their own epistemologies and living their lives in ways that feel good and make sense. Working in the borderzone is messy and unknown. The excitement lies in this unknown.

The methodological/pedagogical stance I adopt is influenced by postmodernism in that it allows for multiple voices, different interpretations and different subject positionings. One thorny challenge for postmodernists is to perform research that works in non-linear, non-hierarchical ways that captures multiple perspectives, voices, tones and forms simultaneously. Another dilemma is how to express ideas that decanonize previous ‘knowns’ possibly by deconstructing and repositioning ways of knowing, and to

communicate findings (renderings) in a way that subverts and distorts linear, academic standardized ways of communicating. These are challenges I tackle.

A decentered postmodern researcher must acknowledge positionality and how this could influence interpretations of ‘the other’ or the meaning-making of ‘the other.’ I am informed by Sameshima’s (2007) use of *Parallax*, which is “the apparent change of location of an object against a background due to a change in observer position or perspective shift....The concept of parallax encourages researchers and teachers to acknowledge and value the power of their own and their readers’ and students’ shifting subjectivities and situatedness which directly influence the constructs of perception, interpretation, and learning” (p. 4). According to Judith Stacey (1988), methodology must interrogate the limits of its own practices. Researchers must continually and constantly scrutinize their positioning in the research process and in relation to others involved. Research must be reflexive and work within contradictions, silences and contrary perspectives. It must reject any permanent positioning, as a methodological stance as well as break from “normative” positionings that police the boundaries of meaning and knowledge.

Postmodern, poststructural and critical theory and research are, in part, characterized by the “crisis of representation”; a position that counters the idea that a researcher’s work is an objective depiction of a “stable other” (Butler, 1990; Lather 1991, 2007; Slattery, 2011, 2013; Miller 1990, 2005). Not only must we be reflexive and constantly reflect on our positionality in the pedagogical and research processes and how we are interpreting and interacting with others, but following Miller (2005) we must also acknowledge how our self is constantly being reinvented, our positioning is never

positioned. We are never finalized as Maxine Greene so beautifully pronounced, “*I am what I am not yet*” (in Pinar, 1998).

One way to highlight, explore and make positioning transparent is through autobiography. Incorporating autobiographical practices into the learning process blurs the border between personal and public and can neutralize power and authority in the classroom (see Pinar, 1994; Pinar & Grumet, 1976; Miller, 2005). I have been influenced by Janet Miller’s (2005) notion of autobiography-in -the-making, which questions “the notion of the one ‘true’ and stable self and the scripts for that self” (p. xi). This idea helps me think about my positioning as an educator, researcher, and other aspects of who I am. I acknowledge contradictions in my experience and use those to spawn further cognizant questioning. I embrace the disquiet that Miller alludes to of experiencing the self that is and the self that might be. My goal is to open up the doors to the multiple, contradictory and shifting ways of being that allow others to see the multiplicity, fluidity and possibilities for their own identities and lives.

As identified above autobiography is a way to address positioning of the researcher as well as all participants. There are scholars coming from the Western tradition who promote and implement methodologies that deviate in a variety of ways from Western dogma. One branch is referred to as Indigenous methodologies. Some beliefs and practices in Indigenous methodologies overlap with certain strands of Western qualitative research and others deviate from most Western concepts of research. Indigenous research recognizes, if not privileges, non-Western worldviews, knowledges, realities and social mores. It esteems the voices and experiences and lives of Indigenous peoples and places. It is holistic in that it emphasizes the social, historical and political

contexts. In doing all the above, Indigenous research supports the complexity that is associated with explicating ontological, epistemological, and axiological concepts that may be foreign to Western scholarly convention.

One important belief in Indigenous research, which is an overarching belief in Indigenous philosophies, is the strong belief in the interconnectedness of all living things. Because multiple positionings is recognized the act of inquiry is placed in a context which acknowledges and values the different and subjective nature of positioning. Without the creed of objectivity, the researcher does not attempt to gain objective positioning nor to attain an objective answer. One significant implication of embracing subjectivity is that the researcher is not separate from the research. Additionally, Indigenous researchers go beyond assuming an Indigenous perspective on non-Indigenous research paradigms. “An Indigenous paradigm comes from the fundamental belief that knowledge is relational, is shared with all creation, and therefore cannot be owned or discovered. Indigenous research methods reflect these beliefs and the obligations they imply” (Wilson, 2001).

According to Linda Tuhiwai Smith (2012), “The word ‘research,’ itself, is probably one of the dirtiest words in the Indigenous world’s vocabulary,” (p. 1). Margaret Kovach nevertheless asks how we can adopt Indigenous methodologies alongside Western qualitative methods, and what that would look like (Kovach, 2009). In *Critical and Indigenous Methodologies*, Denzin, Lincoln and Smith (2008). look at the intersection between Indigenous perspectives and critical theories by exploring how Indigenous and non Indigenous voices have informed research, politics and social justice issues.

As I ponder my own positioning in my research I always keep in mind the fact that I have been educated in a Western framework. In my early academic years, I was taught by professors who exposed me only to scholarly work that comes from the Western tradition. I have read in the area of Indigenous ways of knowing and research to ensure that I acknowledge this bias and attempt to shift my thinking in other directions. This writing has been informed by alternative ways of knowing especially those detailed in *Alternative Ways of Knowing: The Authentic Dissertation* in which author Four Arrows (2008) constructs a mock conference with presenters who discuss their dissertations that are considered authentic in that they address more diverse perspectives, more authentic experience and reflection, and are more creative. These dissertations, in essence, are spiritual undertakings and reflections that honor the centrality of the researcher's voice, experience, creativity, and authority. Some of the ways in which these dissertations deviate from traditional academic research can be found in the introduction to *Alternative Ways of Knowing: The Authentic Dissertation* Four Arrow (2008).

I have briefly discussed my paradigmatic and methodological leanings, and have addressed how Indigenous ways of knowing have informed my methodology and my outlook on education and research. I will now outline my inquiry and how I will present it in this work, which deviates in many ways from traditional Western research. First and foremost, my research is not guided by a predetermined set of questions. In fact, that would not only counter my philosophical beliefs about inquiry, but it would not capture rhizomatic learning and inquiry. I do, however, keep a revolving and everchanging set of

questions in mind as I watch, listen and feel in the classroom. I will mention so of them as my story unfolds. The focus of this work is to detail how I use *borderzone pedagogy* and present examples of rhizomatic learning that have been spawned in my classrooms over the years. I will include anecdotes from classroom activities, in hopes that these provide some insight into how using a rhizomatic curriculum and applying *borderzone pedagogy* can expand the idea of learning and developing. All names have been changed to ensure the anonymity of all students and others who appear in this writing. The stories are gathered from actual occurrences in my classrooms, in my head and on the streets.

As a teacher of social sciences at a community college I have flexibility that has allowed me to create and utilize a rhizomatic curriculum and develop *borderzone pedagogy*. While I do teach clear subject areas (for example race/ethnicity, social change, gender, population change, stratification) I allow for student exit and entry points along the way, in part by introducing outside curriculum. This has opened up conversations to unanticipated topics and has provoked unexpected explorations. Numerous examples of students following their self-directed rhizomatic explorations have occurred that illustrate this approach in operation. In the process, I have learned and explored along with the students. Together we have constructed new ways of knowing and understanding.

As a rhizomatic text, the data section of this work includes links to enhance and/or complicate the sensory experience of reading and to allow for further exploration of various topics. This attempts to avoid a static and singular representation. I see this as creating a malleable piece of work, as each viewer will uniquely construct the text as they go. In this sense, the reader is a participant not only in discovering meaning, but also in shaping the structure of the text itself.

A Question of Limits

I have been situated in certain learning environments and I have been influenced by my experiences in these situations. I work within a particular educational institution with a specific student population. This limits my range of teaching experiences. While this limitation is inevitable for all teachers, I want to disclose where I am situated as well as acknowledge that I am making no claims that go beyond my personal encounters. Additionally, I spend a limited time with students, as they are with me for only one semester, and hence I cannot assess long-term effects of how *borderzone pedagogy* influences students in the process of becoming educated. It is also possible the effects of *borderzone pedagogy* are not noticeable in one semester.

In classroom discussions, it is always difficult to motivate and encourage some students to contribute as active participants; some students are more hesitant to talk and therefore I get a biased understanding of student learning if I am drawing conclusions based only on what is said in class. This may be especially relevant when working with international students who come from cultures that may uphold a rigid boundary between teacher -as authority- and student- as follower. This can be a challenging boundary to blur. It can take significant time to gain trust, which eases the breakdown of this border, and one semester may not be enough time. Additionally, students may not talk about how certain activities have changed their ways of thinking. They may not even know how to talk about changes in thinking, or these realizations may occur later and are not recognized immediately.

I argue that confusion and uncertainty are positive and productive cognitive processes. Yet, these cognitive spaces are difficult to recognize and I will not make positive claims about this occurring in classroom situations. I will however illuminate through anecdotes and stories what I interpret as the connection (or lack thereof) between confusion and uncertainty and the learning experience.

I am not doing formal empirical data collection, nor using the scientific method, hence the statements made about the use of public pedagogy/outside curriculum opening up classroom conversations are not meant to be conclusive or in any way definitive or causal. In fact, making these types of claims would be counter to the theoretical basis and political leanings of my position. (p.13). This work is offered as part of the ongoing curriculum conversation about rethinking and expanding the limits of curriculum and what it means to learn and to educate. I hope my contribution makes a case for the need to expand our classroom pedagogy, and that it offers ideas for opening up conversations of democratic inclusion.

Below is a list of questions that underlie my work. However, answering these questions can only be tentative and incomplete. In light of my belief that knowledge is tenuous, tentative and incomplete, I keep these questions in mind as I tell my pedagogical story, knowing I will never arrive at a final and complete answer. Yet they remain good questions to keep in mind as I continue down the path as an educator and a wide awakened woman.

- *How do I recognize student-directed learning, or epistemology-in-the-making?*
- *How can I recognize students thinking in new ways?*
- *Do students see multiple ways of knowing when engaging with the material?*

- *Are students relating the material to their lives?*
- *Does the class curriculum lead students on a path of exploration that continues when they leave my class?*
- *Are students interacting and intervening in the social world in different ways?*
- *Is this pedagogy effective?*
- *Are confusion and uncertainty productive cognitive spaces and do they lead to something new?*

While the effectiveness of *borderzone pedagogy* may be difficult to assess, it is in the moments of teaching that something happens, a student's utterance, a comment in written work, or just the dynamic of sharing and expanding ideas, and you know you are there. I am not implying that I am the first teacher to teach in this way. I am certain others do. Yet this is something I do not know and cannot write about. I have become the teacher I am due to my life's trajectory and I have found a way to articulate the learning and teaching that makes sense to me. I do hope others experiment with my ideas of *borderzone pedagogy* and a *rhizomatic curriculum* in their own learning environments and that these practices stimulate thinking anew and engender what Maxine Greene has termed, a *wide-awakeness* (Greene, 1978).

It is difficult to escape representation. This work, influenced by a/r/tpgraphy (Irwin & deCosson, 2004) is based on the idea of ongoing inquiry in which the end result or any representation is seen as momentary and fleeting. Scholarly writing that follows this theoretical position must grapple with how to accommodate academic demands while performing a different kind of work, one that rejects linearity and representation. Writing

by its nature is linear, one word follows another. A written text is also an end in that once the word is written it remains as such (this is not to imply that one interpretation remains fixed). It is here that a new form of writing must come into being; one that can capture continuous transformation, a language that acts like a virus; just as an idea is articulated it morphs into something new. Does adhering to standard academic representation diminish the effect of an a/r/tographic or postmodern project? Could one write up a postmodern or rhizomatic essay.⁴ Does a non-linear, multi-media, interpretive essay form soften the dilemma? Does it take the project from the side of academic rigidity into the in-between? Will it be received as credible?

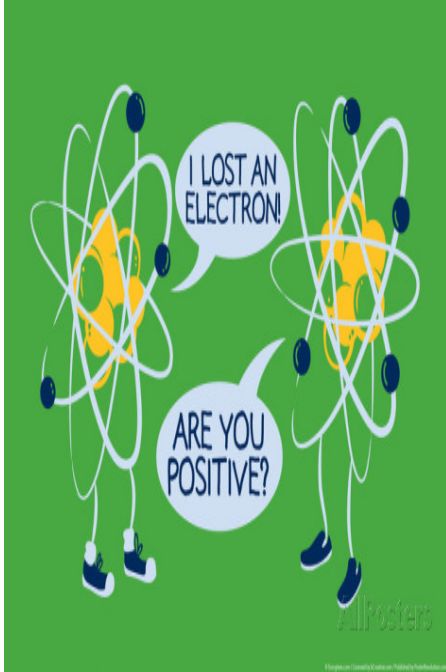
Research projects must end, there is a reality of the limits of money and time, and this obliterates the idea of the ongoing. Granted the process of inquiry and the new ideas that have been generated hopefully have made an impression and will spark a continual process of encountering in each participant, even though the research itself will end.

I hope that you, my reader, now have a sense of how I arrived at these ideas, how they came to resonate for me and why I embrace the ideas of *borderzone pedagogy* and a rhizomatic curriculum, as well as the philosophical ideas that underlie my positioning and the methodological approach of this project. In the next chapter, you will encounter specific academic conversations that have informed and influenced me as a learner, educator and individual trying to figure out the world in which we live.

⁴ See Taliaferro-Baszile, Denise, in Malewski, 2010, for an example of non-linear mixed form writing, and Stephanie Springgay, S. Body Knowledge, 2008 for an example of a rhizomatic text.

Chapter III

Academic Babel



The Biodance: A Question of Terminology



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The term borderzone presupposes the idea of the border, which implies a distinct division, a clear line where one side begins and the other side ends. It implies purity in

the center and fuzziness on the margins where one thing rubs up against another. I want another way to conceptualize this coming together, a new metaphor. While others have used different metaphors to define this space of confluence (*twilight*, Friedman (1998); *in-between* Bhabha (1994) He (2003),); *hybridity* Bhabha (1994); *river*, He (2003); *borderland*, Anzaldua (1986). I conceptualize convergence as a *biodance*. This concept alludes to the perpetual exchange of electrons, which can result in a transformative reaction. I favor this metaphor because it speaks to the constant and ever-present fluidity and interconnectedness amongst people, things and ideas, and how this interconnectedness can be transformative. Electrons are constantly exchanged from one atom to another, in constant unrest. This ubiquitous process can lead to transformation, yet often remains elusive to us. I want to move away from the idea that the merging of entities is the neatly bounded combination of those entities. The process is not a summation (both/and) but rather something new. If we do not imagine and acknowledge a more transformative process we do not allow for innovation and new possibilities. I want to advance the idea that spaces of multiplicity, merging and confluence lead to transformation. With this idea, we can look anew with the belief in hope and possibility. I bring into play the term *biodance*, a concept that evokes movement and freedom across time and space. This metaphor is more in consort with rhizomatic learning and teaching. However, I will continue to use the term *borderzone* most often as it has a history in the literature and I am contributing to this conversation; at times walking on similar terrain and at times paving a new path. The idea of the *biodance* is part and parcel of my using the term *borderzone*. Border lines are in a constant state of revision, in fact borderzones are characterized by a never ending *biodance*.

Conceptual Walls: Breaking Down the Border



Looking towards a different source of light

Sergey Nivens/Shutterstock.com

from a new crack in the wall

I am drawn to ways of experiencing that blur borders and confuse boundaries. I gravitate toward the grey areas, the in between, the liminal spaces. I am compelled to question anything presented as static and fixed; whether these be “facts,” semantic boundaries, political dogma, identity labels, or moral categorizations. I reject the notion of “The Truth” and have always been uncomfortable with the idea of one version. While getting my master’s degree in sociology I studied under professors who were social constructionists and the idea that knowledge, even experience (the way we experience and interpret experience), is socially constructed pushed my thinking in new directions. I

began to see how there are multiple ways of knowing and believing and being and that there is always another way. Now, as an educator, I always guide my students back to the question, “could it be another way?” to provoke the questioning of a taken-for-granted reality as well as to imagine a more just and humane world.

While I shun the confinement of the border, and find the concept riddled with problems, the complete obliteration of the idea is unworkable. Borders do exist, even if socially constructed, delineated and represented, and we use them to negotiate conceptual, emotional and physical space. While every culture is multicultural, all languages influenced by others, and all identities fluid and ever changing, our thought process and linguistic structures require some process of grouping, which is motivated by the desire to communicate, to interact, and to be social. Through this process, which enables an intersubjective reality, we come to share a very general understanding that some things are more similar; and it is this sameness we try to encapsulate by contrasting it to that which is different. These ideas form what Pinar (2004) calls one of three strands of structuralist theory, in which binary opposition is seen as a fundamental organizer of human philosophy, culture, and language, which originated in Saussurean structuralist theory (Saussure, 1916). While these ideas have been upheld in a long scholarly conversation much of the conversation as of late has been critique, especially from the post structuralist perspective, which questions not only the notion of fixed meaning but also the reverence for one side of the opposition over the other (Derrida, 1972, 1976). The critique is also heard in postmodernism (Giles and Guattari, 1987 BaudriIIard, 1981, 1994); Lyotard, 1984), linguistics (Chomsky, 1972) and language ideology (Gee, 2014).

While some bordering or semantic grouping does exist, the problem is when we can no longer see how these boundaries were erected by us. The tragedy is when we can no longer answer ‘yes’ to the question “can it be another way?” Following Trinh T. Minh-ha (2010b) “It is not a question of blurring boundaries or of rendering them invisible it is a question of shifting them as soon as they tend to become ending lines” (p.13). My push is not to obliterate all boundaries, but it is to begin to see them as fluid, ever changing and permeable, and to see spaces that break down borders as exposing possibilities. (See Schwab, 1969, 1970, 1971, 1983 in Westbury & Wilcof, 1978). Linda Scholl (2011) argues in a similar vein regarding categories. She says that “while possible and useful to view categories as both necessary and momentary, partial understandings need to be claimed yet held tenuously and lightly, for they will inevitably shift and change” (p.159). My using the term *borderzone* is meant to illuminate this space of shifting and ever-changing possibility, the place of the *biodance*.

Once we decide to reject the border as a taken-for-granted geographic and ideological construct, once we question the usefulness- as well as the social implications- of the binary as a construct we must in turn dismantle epistemologies that are based on this organizing principle. Teaching our children differently is where we can begin this epistemological reconfiguration. In order to teach to these non-binary border-shifting ideas we must have a pedagogy to match, one that demolishes preconceived borders and allows for fluidity and flux. This, I assert, is *borderzone pedagogy*. The theoretical ideas I use most to frame, support, and inform my notion of *borderzone pedagogy* I define as borderzone theories and practices themselves: border studies, a/r/tography, postreconceptualism, postmodernism/poststructuralism. My personal journey as an

educated person and educator has largely been shaped by these ideas and practices. I employ them to open up rather than limit; promote individual sense making rather than dogmatic adherence; and inspire creativity and ingenuity rather than mindlessness and prescribed ways of knowing.

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*The voices that are silenced I do not hear
The voices that have been written out I do not read
The ways in which people do things that I am distant from, I do not
know
I revolve around the voices and visions that have arrived in the West.
I am partial and unfinished*

Cultures have different epistemological principles, which construct ideas about knowing and learning; and many differ greatly from Western ones. Many of these ideas were present hundreds of years before the introduction of more critical ideas that emerged in the West that critiqued and diverged from Enlightenment and modernist ideology. Border Studies, Postmodernism Artography and Postreconstructionism all critique Western ideology and Western eurocentrism in certain ways, yet they still reside in Western Traditions. They are positioned within a Western academic framework; the authors reside in the Western world (whether that be physically and/or intellectually) the

written work, in large part, adheres to certain Westernized academic conventions and these theories and ideas are situated within certain academic conversations that have developed in the West. I have read and pondered ideas that have emerged out of non-western traditions and have incorporated them into my thinking and teaching. While I briefly outline some of these ideas I am, in no way, asserting my ability to speak from beyond my positioning in the Western world. Yet I do claim that I can imagine another way. This brief discussion of Indigenous, or non-Western ways, will preface a longer discussion of four theoretical perspectives that are situated more obviously in the Western academic conversation that have also helped frame my idea of *Borderzone Pedagogy*.

Let's begin by looking at a very general distinction between Non- Western and Western ideas about knowledge and knowing.

Non- Western	Western
Knowledge is gained through experience and is embedded in everyday life. Sources of learning are non-formal, for example, the experiences of others, stories, myths, folklore, rituals, symbols, music, art, theater, even dreams and visions.	We acknowledge that learning is informal but consider valid knowledge that has been uncovered through rigorous scientific methods.
Places greater emphasis on interdependence	Places greater emphasis on independence
Knowledge is not just cognitive – it has spiritual, emotional, and physical dimensions.	We separate secular and sacred knowledge Teach areas of specialized knowledge and expertise
The goal of learning is to develop a good, moral person who contributes to the community.	Lifelong learning means vocationalism Learning is assessed through some type of exam, certification or credit.

Non-Western Perspectives on Learning and Knowing Author(s): Sharan Meriam & Associates, on the faculty in Adult Education at the University of Georgia in Athens Year Published: 2007 Reviewer: Mary Helen Carruth

From the chart, we can summarize that non-Western beliefs about learning are that it is informal, experiential, multi-sensory, lifelong, interdependent with a goal of communal good. Additionally, knowledge is broadly defined and comes from experience, which can include art forms such as proverbs, drama and music. Tewa author and professor, Gregory A. Cajete, says, “when one remembers the stories through song, dance, and ceremony, they are reminded of the relationship with the natural environment and with others. In essence, the stories, songs, dance, and teachings speak of the past, bring understanding to the present, and in this way, provide the tools to explore the true nature of one’s spirit” (Cajete, 1994, p.). In contrast, the Western paradigm values scientific and rigorous methods of attaining knowledge, which is conceived of as specialized, or area driven, with the finite goal of attaining a certificate or degree as credential for employment. Hence independence is valued as is personal gain.

The United States education system strives to cultivate a singular way of knowing from an early age, a way that is almost exclusively through the intellect, and in doing so functions to reproduce and reify Western ideology about learning and knowledge. In the Western paradigm, the 'scientific method' is a revered method for attaining knowledge; which asserts if you cannot touch it, measure it, observe it, repeat it and document it then it is not real. The acknowledgment of Indigenous/other ways of knowing highlight how the Western paradigm is partial and limiting. Referring to philosophical ways of knowing, Hamid Dabashi (date) says, “When philosophy remains Western by default we do not undertake a comprehensive comparative study of the different ways different peoples carve up the world.” (p. ?) This means that any framework that ignores other

ways of knowing is partial and insufficient. No understanding is complete. Where do we go from here? Can any understanding be sufficient? How can we teach our children to understand there are other ways? Is this enough? This partiality can be interpreted as not just a slight oversight but as a very deliberate hegemonic project of ideological control.

Anibal Quijano (2000) explores the domination of knowledge in his work, the *Coloniality of Power, Eurocentrism, and Latin America*, in which he argues the stifling or ignoring of non-Western ways of knowing is one of the many manifestations of the legacy of colonialism. Coloniality of power refers to a Eurocentric system of knowledge, a system that was constructed by looking to Europeans for the production of knowledge and prioritized the use of European ways of knowledge production. Quijano writes, "Europe's hegemony over the new model of global power concentrated all forms of the control of subjectivity, culture and especially knowledge and the production of knowledge under its hegemony. This resulted in a simultaneous denial of knowledge production to the conquered peoples and repression of traditional modes of knowledge production, on the basis of the superiority/inferiority relationship enforced by the hierarchical structure" (Quijano; 2000, 2007)

Botanist Robin Wall Kimmerer (2013) pushes for a more inclusive positioning of Indigenous ways of knowing and doing in Western research by urging the incorporation of the 'two eye ways of knowing,' scientific and Indigenous (p. ?). The Indigenous eye brings values and ethics into the realm of Western science and acknowledges reciprocity. She claims this gives a bigger tool set to learning about and addressing social and environmental issues. Cajete has pioneered "reconciling Indigenous perspectives in

sciences within a Western academic setting, with a focus on culturally based science and an emphasis on health and wellness” (Cajete, 1994).

While there has been a push to incorporate Indigenous ways of knowing into curriculum (Eisner, 1994; Tanaka, 2016;), this is often framed as the missing perspective for Indigenous students. I argue that “Indigenous” knowledge should be taken to refer to that which has been left out of traditional school curriculum. I urge its integration into classrooms in order to present a more comprehensive view of learning and knowing for all students.

The Western Influence

Border studies

The vast literature on Border Culture, especially as it relates to representation and (re)signification, enlightens ideas of the performative and adds an important theoretical framework that connects identification to geographic as well as epistemological borders while illuminating the innovative potential of the borderzone. As the social sciences and the humanities began to move away from looking at cultures, race and ethnicity, and other social categories, as homogeneous static wholes a new set of literature arose from various disciplines addressing new conceptualizations of the border, most especially in border studies. Scholars in this area initially focused on analysis of the geographic border. As the idea of border was questioned, scrutinized and reassessed, the focus expanded to include other less visible borders such as linguistic, racial and ethnic, social class, artistic and epistemological.

Beginning with Americo Paredes (1958,1991,1993) and other germinal writers such as Resato Rosaldo (1980) and Gloria Anzaldúa, (1987) the field of border studies grew and in turn has been transformed. Many have looked at the expanded notion of border by focusing on the internal borderzones of specific social and cultural practices that are also located on geographic borderzones (Lugo, 2008; Madrid, 2008; Milian, in Goldber & Solomos, 2002; Alvarez in Madrid, 2011; Dorsey and Diaz-Barriga in Madrid, 2011; Kun in Madrid, 2011). Further, other theorists, activists, and performance artists such as Guillermo Gómez-Peña (1993,1996) and Coco Fusco (1995) have written on border issues from a cultural studies perspective, using art to express their theoretical and activist positions.

Some common themes run through the scholarly conversations in the field of border studies. The most widely addressed is the move away from looking at cultures as contained homogeneous entities, to a view of culture as fluid, porous and heterogeneous with a focus on interaction and confluence. Authors discuss this to different degrees. While some conceptualize this confluence as one plus one equals something different, others look at localized sites to understand how meaning is continually made and remade under conditions of constant flow and interaction. A trend among scholars is to reconceptualize the border not as a line of demarcation used to maintain mutually exclusive entities, but as a space characterized by confluence and hybridity. Many develop the ideas of transnationalism and investigate representation and resignification practices. The term borderzone is part of the scholarly conversation.

Much of the border studies literature discusses identity issues, often highlighting the idea of invisibility. Historically in The US ideological constructions of race,

ethnicity, sexual orientation or any other identity marker, are often reduced to binary (sometimes multiple categories) conceptualizations, which ignore that which does not fit into either of two (or more) discrete categories. The critique of this ranges from expanding the binary to a continuum (a construct that still holds position as located and static, albeit more encompassing), to eliminating the continuum completely and moving towards a vision that accepts constant fluidity and change in a multidimensional space.

Many of the border studies scholars discuss language as a salient issue, especially in terms of identification and political protest. Many also advocate code switching or translanguaging⁵ especially the bilingual Spanish/ English authors, often having grown up on the US/Mexico border (Garcia, 2014; Watt and Llamas, 2014; Pugach, 1998). Others connect social invisibility to the creation of new languages to express non-dominant marginalized identities, or ones that represent new identities that have arisen out of new sociopolitical conditions. The result is a host of political issues regarding domination and subjugation has emerged from these perspectives.

Borders are discussed in curriculum studies scholarship in The US with a pejorative tone. According to Thomas Kelly, the idea of the border, “conveys dynamics of dominance and exclusion, inequality and marginalization” (Kelly, 2010, p. 85). Yet because borders are seen as historically contingent and culturally constructed they can be altered, minimized, reconfigured, even transcended. The term *border crossings*, as used in curriculum studies, has a more hopeful tone. It reflects a democratic vision and is used

⁵ Translanguaging “is the dynamic process whereby multilingual language users mediate complex social and cognitive activities through strategic employment of multiple semiotic resources to act, to know and to be” (Garcia and Li Wei, 2014).

to designate a push among educators to equalize and democratize in and out of school spaces, in order to enhance “understanding across difference and to expand bonds of solidarity, to foster fuller, hybridized self-realizations; to problematize prevailing, often unexamined relationships of power and hierarchy, and to institutionalize more enlightened commitments to social justice” (Kelly, 2010a, p.85)

Border studies, and to some extent curriculum studies, look at borders more generally; as groups, cultures and nations, in terms of contact, power dynamics, hegemonic forces and control. I will illuminate how borderzones can also work in the classroom and have personal relevance as teachers and students construct their own epistemologies [sense making] and navigate, rethink, rework and resignify the social world.

The rupture: The future of possibilities

Just something I was thinking about. Foucault's all talking about how each and every "reality" has a functional political undercurrent to it, Derrida's talkin' about how meaning is constantly deferred, words have no inherent meaning and can only be understood by understanding every other word...it just reminds me of some of the stuff I learned when I took a class on Daoism and Buddhism, that reality has



no fixed meaning, and what we take an object to be says more about what we want out of that object rather than the object itself. In particular, Derrida's idea of the deferral of meaning sounded really similar to the Buddhist concept of Indra's net. Any thoughts? Neoliberaldachshund. (2014)

I embrace postmodernism, poststructuralism and deconstructionism⁶ as borderzone theories and practices as they revel in multiplicity, questioning that which defines, confines and unifies. I use postmodernism as the more general and overarching term following Pinar (2004).

The 1960s in the West brought a move in intellectual thought to overthrow normalizing and oppressive social mores, norms and conceptualizations that dictate, confine, border, and contain ways of thinking and being. While these theories and practices cover a wide range, I would like to highlight a few central ideas in postmodern thought that have influenced my philosophical outlook, my life practices, as well as my conception of *Borderzone Pedagogy*.

One fundamental position in postmodern thought is the rejection of the metanarrative in favor of contingent and local truths (Lyotard, 1984). In particular postmodern theory questions modernist notions of Enlightenment ideals of rationality and the linear quest for the Truth and certainty (see Dewey, 1929). In this sense postmodernism recognizes positionality and refutes all claims to objectivity. Truth claims are situated, fleeting, contingent and tenuous. Discovering and understanding are seen as context-based, both situationally and subjectively; as well as endless, as we go through time and space encountering unique and varied experiences

⁶ See Pinar for a detailed description of how these movements are related and how they diverge. I will merge postmodernism and poststructuralism to use only one term. I will take on the claim made by Pinar et al (2004) that postmodernism is the broader term and hence use it in an inclusive sense.

Jean Baudrillard (1981) introduced the postmodern notion of *simulacra* in which he argued that the simulacra are not a copy of the real, but become the real, and hence truth, itself. “The secret of theory is, indeed, that the truth does not exist” (Baudrillard, 1994). In this view, there is no original or true version; no account is privileged over another, which serves to ignore history as well as level the playing field of ideas. Going even further away from a referential reality, Baudrillard (1981) uses the term hyperreality to describe a social condition in which images or representations no longer refer to any reality, they are pure simulacra. Poststructuralist and deconstructionist theories pose similar lines of thinking with the denial of the possibility of essential or intrinsic and stable meaning and the unmediated access to “reality”. (see Derrida, 1976; Foucault, 1975, 1980; Barthes, 1977) This is when Saussurian (2011) semiotics, linguistic stability and an objective knowable reality are blown to pieces.

The breakdown of binaries is a predominant theme in postmodern scholarship. Once the binary is dismantled we are able to acknowledge a multitude of possibilities, including but not limited to, the decentering of the author and/or text (Barthes 1977; Derrida, 1967a, 1976), and the breakdown of the border between the subject and the object. In education, this necessitates a pedagogy that not only calls for multiple readings but a new language that is more inclusive as well as an altering of the relationship and positioning of teacher and students, one in which the teacher is no longer central. Aoki’s / symbolizes these idea as it fuses and combines rather than separates. This was Aoki’s* attempt at “a new curricular language, neither vertical nor horizontal, but is both and/not, a space of generative possibilities” (Irwin, 2010a, p.41). Ming Fang He’s (2003) river metaphor tells us that the river forever flows, there is no beginning and no end, no this

side or that side. This steers us in the direction of connection and inclusion, rather than separation and exclusion.

In education the reconceptualists, and the post-reconceptualists, set out to reinvent the field. These scholars offered versions of curriculum; ones that exploded the idea of truth and certainty and called into question the ideas of linearity, predictability and measurability. (Pinar, 1981; Schubert, 1981, 1986, 1989; Miller, 1986, 1988, 2005; Lather, 1986, 1989; Slattery, 2006; Ellsworth, 2005; Doll, 1993). Doll (1993) reinvents curriculum as a self-regulating open system and Slattery claims this philosophical shift necessitates an understanding of knowledge as partial, ironic, and contested (Slattery, 2003).

Some scholars and educators have embraced the postmodern notion of constant rethinking, reworking and repositioning. Slattery (2006) addresses curriculum from multiple perspectives: autobiographical, historical, socially, culturally and discursively, contextualized perspectives and goals –and then immediately questions them. Miller discusses how postmodern perspectives open up awareness and questioning, and recognize diversity of thought, which resists any idea as permanently “other” (Miller, 2005). When Lather discusses understanding across difference she is speaking to our living in a world of situated truths, local narratives and evolving identities (Lather, 1989).

Some of the more critical educational scholars look at how reified or accepted versions of knowledge position people within certain discourses by enabling certain possibilities and repressing others. These positions question what seems natural and taken-for-granted and acknowledge how any version of curriculum and curriculum studies is an interpretation and thus about power and domination. These perspectives are

political, but also reflexive as they urge us to search for gaps and contradictions and silences in our own interpretation and to make room for competing and contradictory interpretations.



A rhizomatic plant has no center and no defined boundary; rather, it is made up of a number of semi-independent nodes, each of which is capable of growing and spreading on its own, bounded only the limits of its habitat.

(Cormier 2008)

A student's learning is bounded only by the limits of classroom practice

A/r/tography and a rhizomatic vision

While a student in elementary and high school I struggled with history and wondered why. History was presented as a linear narrative and focused on the Western world. It always seemed much too simple of a reading for what I saw as a very complex

process characterized by multiplicity and simultaneity, and certainly one that extended beyond North America. I could never understand how one thread or story could be abstracted from the complex web of interconnected stories. When I discovered the rhizomatic view of knowledge my struggle with linear history made sense. Unfortunately, this was decades later and after spending a significant amount of time feeling inadequate.

Those who advocate a rhizomatic view of learning and teaching have redefined what it means to learn, what the limits of knowledge are, what is worth knowing and how we do inquiry. The rhizomatic perspective views history and culture not as a narrative, but rather “as a map or wide array of attractions and influences with no specific origin or genesis, ...for a rhizome has no beginning or end; it is always in the middle, between things, interbeing, intermezzo” (Deleuze and Guattari, 2004, p.27). The movement of the rhizome resists chronology and organization, instead favoring a nomadic system of growth and propagation. The rhizomatic view of learning and knowledge constructs a continuous, non-hierarchical view of knowledge and learning; and provides a theoretical and methodological framing for the workings of the borderzone.

A/r/tography is an art-based methodological position that uses the rhizome as a metaphor to describe the process of inquiry, “yet differs from other art-based methodologies in that it places emphasis on the mode of searching or the inquiry process rather than the end result or the representation” (Springgay, 2008). Deleuze and Guattari use the metaphor of the ‘rhizome’ to describe “theory and research that allow for multiple, non-hierarchical entry and exit points in data representation and interpretation.”

(Delueze and Guattari, 1987). Following this idea, a/r/tography uses the rhizome to illustrate how knowledge and the research process itself are conceptualized. The inquiry process is complex and ongoing. While many revere the idea of the rhizome as metaphor due to its critique of and movement away from traditional Occidental ways of thinking and knowing, Paul RAINBIRD (2001) critiques Delueze and Guattari's metaphor claiming that despite what is said to the contrary, their theory on rhizomatic thinking can be viewed as binary and deterministic. There may be value in acknowledging RAINBIRD's critique, yet let's not throw the baby out with the bathwater.

In the rhizomatic paradigm, knowledge does not work with dualist categories nor binary choices. Instead a focus is placed on the in-betweens where meanings reside in the simultaneous use of language, materials, situations space and time, and through multi-sensory understanding. For instance, Springgay's concept of body knowledge looks at knowing through touch as troubling the boundaries between inside and outside, self and other, which arises "between being(s)-in-relation [and] is dynamic, generative, and vulnerable. It refuses to be contained within borders, folding inside the visible, such that meaning making is always unstable, becoming and uncertain" (Springgay, 2004, p. 9).

A/r/tography as a theoretical orientation as well as a methodological one corresponds closely to my epistemological position as well as my idea about inquiry. In fact, I argue that the process of doing a/r/tography takes place in the borderzone.

Borderzone pedagogy teaches to the ideas upheld in a/r/tographic processes.

A/r/tographers are concerned with possibility rather than probabilities or certainties.

Knowledge is not seen as bounded pieces of information; static and definite. Knowledge

is inquiry and discovery and is constantly transforming. A/r/tography works to disrupt the already knowns, and engender continual reinvention and ongoing transformation, which leads to the rejection of static and reified ways of knowing by opening up spaces to new epistemological possibilities. The goal of a/r/tographic inquiry is to forge paths that have not yet been forged, to find what has not yet been. Consequently, presence is found in absence and absence in presence. Hence the ideas of loss, shift, and rupture are results of a constant state of flux and transformation, and are foundational concepts or metonyms for a/r/tographers.

Rather than beginning the research with a set of predefined questions and determined method of data analysis, a/r/tography is a living inquiry, a dialectical process in which questions arise, which leads to theorizing and then more questions in a continuous cycle. Echoing postmodern thought, there is no end in which the truth, or true meaning, is reached. All discoveries along the way are valid and meaningful, and simultaneously invalid and unmeaningful.

A/r/tography also utilizes the idea of *currere*, an autobiographical approach discussed by William Pinar (1975) in which the noun curriculum (the content of what is taught) is replaced with a verb, *currere* (action and reflection). “*Currere* is living practice that lingers in the in-between of binary notions of theory and practice. It is a negotiated space that dramatically broadens what it means to be a teacher and a learner. And perhaps most importantly, “*currere* as conceived through a/r/tography allows subjectivity to transform objectivity and encourages a community of inquirers (learners) to become engaged in very deep, yet evocative or provocative ways” (Irwin, 2010a p.43). A/r/tography is inclusive in that it incorporates all those participating in the research to be

a part of the inquiry process, not only in terms of having a voice, but also in contributing to epistemologies in-the-making. If there is an answer for Schubert's curriculum question, "What's worthwhile?" the a/r/tographer would reply, it depends on to whom, when and where you ask the question.

What is Education?

"There is no end to education. It is not that you read a book, pass an examination, and finish with education. The whole of life, from the moment you are born to the moment you die, is a process of learning."

Jiddu Krishnamurti, 2003

"Life, when it truly is lived, is a history of these encounters, which will always necessarily occur beyond representation".
-O'Sullivan, 2006

Who decides?

What should be taught in schools?

Why should it be taught?

To whom should it be taught?

What does it mean to be educated?

These questions, or versions of them, have been explored over the years by scholars and practitioners in the field of education in attempts to determine what curriculum is and should be. State educational systems have answered these questions

and devised curriculum to match, most recently with The Common Core Standards. However, I offer another way to look at what should be taught, who decides what is taught, and what it means to be educated. In offering answers to these questions I am proposing, in concert with reconceptualist and post-reconceptualist curriculum scholarship, the idea of curriculum as flexible and individualized; not as a static entity, but as a living and lived one⁷; not as an object, but as a subject; and not as linear, but rather as rhizomatic. I propose the conceptualization and adoption of a rhizomatic curriculum.

This dissertation is a call for a pedagogy that creates borderzone spaces and uses the rhizome metaphor to think about educating and becoming. What is a rhizomatic curriculum theory? What is *Borderzone Pedagogy*? In answering these questions, I find curriculum theory support for my ideas in what I call borderzone curriculum theories, those theories that include postmodernist/poststructuralist and critical thought while emphasizing and practicing a more rhizomatic approach to knowledge, learning and teaching. These ideas are most clearly seen in reconceptualist curriculum theory and more recently in the expansive and sprawling fluid realm of post-reconceptualism.

Understanding curriculum (Reynolds, Slatterly, & Taubman, 1995; He, Schultz & Schubert, 2015; Morris, 2016a, 2016B; Au, Brown & Calderon, 2016) and what it can be that it has not yet been is of central importance to my work. Conceptualizing curriculum as symbolic, fluid, and open ended, with an objective of self-actualization and a move

⁷ Schubert (e.g. 1986, 2009) urges a constant asking and reasking “What is worthwhile” in order to keep curriculum dynamic.

towards equity and fairness are guiding themes in this work and in my educational practice. I situate my work in a hybrid space which includes ideas from assorted and diverse fields, with multiple and contradictory ideas; as well as the rich array of experiences that define my life. By situating my work in this hybrid space, I place it in the borderzone, and in doing so I embrace the messiness and expansiveness of multiplicity; a space that allows for possibility and newness, and accepts contradiction, uncertainty and the unanswerable as valuable. Yet, this work, in no way, should be seen as a representation, a final declaration or conclusion. In fact, I support Simon O'Sullivan's distinction between representation and encounter in which representation, "as static and predefined, stymies thought while the encounter operates as a rupture in our habitual modes of being and thus in our habitual subjectivities. It produces a cut, a crack. The encounter obliges us to think otherwise" (2206). It is hope for a new way. Accordingly, this work can be seen and experienced like a photograph, it merely captures one moment of a rhizomatic living work and life. My goal is to stimulate a series of encounters from participants that lead to a perpetual state of thinking anew.

One key aim of a rhizomatic curriculum is to move away from a one-fit curriculum for all students, especially one that has been devised by those in positions of power with neoliberal ideals and profit-maximizing goals in mind that are aimed at reifying the status quo, rather than focusing on student education, individual empowerment, and self-actualization. My push is to create a curriculum that works in a way to open up conversations to new and multiple possibilities, interactive meanderings, and one that expands teaching in a way that allows each student to arrive at their own sense making; instead of what we see now in school curriculum, prefabricated lesson

plans, increased implementation of standardized testing and test-based teacher evaluation.

In order for this to work, I argue for the decentering of the teacher, as have others throughout history and cross culturally, as the one in a position of power and as the definer of the limits of knowledge. The role of the teacher in a rhizomatic curriculum is not to disseminate information as a master of the answers, but as one who facilitates student exploration, providing ways for students to open up avenues of interest and participate in epistemology-in-the-making.

A rooting of the field: rhizomatic growth



Dana Cole, 2017. *Roots*

Let us look at the historical emergence of curriculum ideas that support *borderzone pedagogy*. Prior to the 1970s curriculum had been concerned more with procedure rather than in understanding curriculum; especially regarding ethics and

politics. The climate of the 1960s with its many social movements and politicization of youth led to a new consciousness about social life and institutions. In the midst of this changing political climate many curriculum studies scholars, most notably the reconceptualists, began to reject the bureaucratization, prescriptivism and procedure-driven view of curriculum associated with Tylerism, (Tyler, 1949); the behavioral curriculum planning; and the use of traditional synoptic texts (Pinar, 1978; Pinar & Grumet, 1989; Jackson, 1992, Kinochloe & Steinberg, 1992). As early as the 1960s Dwayne Huebner (1962, 1968) and James Macdonald (1967) criticized Tylerism and pushed for curriculum including the philosophical, the aesthetic and the theologic. Curriculum development was no longer considered the primary objective and the idea of understanding curriculum became important, which enabled philosophical questions about the human experience to enter curriculum and hence flow into the classroom. Curriculum issues now had a wider scope, addressing Huebner's lament that "this is the sad state that we have come to overemphasize the mechanical study of education to the exclusion of the philosophical" (Huebner, 1999, p.7) and began to look at the more difficult questions about being human in the world. Scholars such as Cornbleth (1982) have stressed the need to look at curriculum in the social context, bringing social concerns into the classroom, and curricular concerns into the social.

The new scholarship began to embrace the theoretical positions and analytical foci of critical theory, postmodernism/poststructuralism and deconstructionism. This new and much more complex and critical vision of curriculum studies began to acknowledge contradiction, paradox, complexity and flux as positive characteristics when assessing curriculum and in terms of what it means to be educated (Malewski, 2010).

Many scholars began to question power relations, and the stability and essential nature of identity. They rejected binary conceptualizations and the idea that history is linear.

Curriculum studies scholarship began to pose serious question about the political and the ethical aspects of education such as equity and justice by focusing on identity issues such as socioeconomic status, class, race, gender, language, ethnicity, and sexual orientation.

(Apple, 1979; 1980, 1982; Giroux 1981, 1983; McLaren 1989, 1994; Sharp 1980; Watkins, 2001) With the new focus on identity issues, oppression and subjugation, critical theories took a more prominent position in the field of curriculum studies (Apple 1979, 1982, 1986; Cherryholmes, 1988; Ellsworth, 1989; Giroux, 1983; hooks, 1989; Grumet, 1987; Pinar, 1988; Watkins, 2001). Critical Pedagogy brought critical theory into the classroom as a way to teach to these ideas (Freire, 1970, 1998; Giroux, 1981, 1988; Kinochloe, 2008; McLaren, 1995, 1997; Shor, 1987).

In *What is Curriculum Theory*, Pinar (2004) describes the new directions of the field in the 70s: “Sectors of curriculum scholarship and research include efforts to understand curriculum racially, politically, theologically, autobiographically, and historically in terms of gender, popular culture, phenomenology, postmodernism, poststructuralism, psychoanalysis and the arts, all situated locally in a global village” (p.20-21). I frame this as the moment curriculum studies entered the borderzone, as scholarship could now be seen as a hybridity of voices spawning in multiple directions with an increased focus on political and ethical concerns.



XuBeihong/Pinterest

*The root of the
critique*

One critique

regarding the expansive and expanding current field of curriculum studies is in fact what my work promotes -- rhizomatic growth. Some claim that the field has been suffering a kind of identity crisis due to its wide scope of interests and multiple perspectives. Yet I argue, as do many other curriculum scholars, that working in this borderzone/rhizomatic space is optimistic and affirmative movement in the field. For instance, Pinar, Reynolds, Slaterry & Taubman (1995) have pointed out the difficulties in the field as widespread and diverse as it is, but they also emphasize the possibilities of the field “filled with a thousand of voices,” marked by the “proliferation of discourses” (pp. 848-849,857). Philip Jackson (1992) described the field of curriculum as bewildering when he wrote, “The boundaries of the field are diffuse, so much so that one may wonder sometimes whether it has any boundaries at all. To some, that condition is troublesome; to others, it is exhilarating; to all it can become confusing at times” (p.37). Twenty more years of proliferation has only added to this so-called confusion. José Augusto Pacheco (2012) describes curriculum studies as shaped by different faces (including McNeil, 1978;

Vallance, 1982; Jackson, 1992; Pinar, 2004; Malewski, 2010) and as both a complex and controversial endeavor, which has been approached differently throughout recent decades. Yvonna Lincoln (1992) says the field of curriculum “is characterized by a vigorous debate, energy, and a plethora of compelling arguments” (p.84). According to these scholars, diversity is one of the field’s main positive characteristics, not one of its weaknesses. I concur, firmly believing that without its breadth the field of curriculum studies would be limited and unable to be a voice on very complex, multifaceted and wide-ranging subjects; human experience, personal development and social justice. Going further, I extend this idea to curriculum itself and following Pinar’s assertion that “curriculum is an extraordinary complicated conversation” (p. ?). I use and promote a flexible and open curriculum to teach to complexity, diversity and multiplicity.

In order to teach to the borderzone, I argue that we must develop a borderzone space using a curriculum that works like a rhizome and enables rhizomatic thinking and learning. Among recent curriculum scholarship, post-reconceptualism is the area that most informs and gives credence to my work on *borderzone pedagogy*. In *Curriculum Studies Handbook: The Next Moment* (2010) Malewski lays out ut key ideas in post-reconceptualism that work in this way and that have informed my pedagogical positioning: Malewski identifies 7 thought threads in post-reconceptualism nd claims that: “ rather than being a break or a shift in the terms for curriculum studies scholarship, seems to foreground new sensibilities within the field: (1) flux and change; (2) hybrid spaces; (3) reading differently; (4) divergent perspectives; (5) different contexts;(6) status question; and (7) understudied histories” (p.536). These new sensibilities are some

of the key elements in a rhizomatic curriculum that bring education into the borderzone (p.536).

Borderzone pedagogy: Let's get inbetween



Dana Cole, 2017 *The Evolution of a Crack*

I encourage and embrace the complicated conversations about, within and without curriculum. *Borderzone pedagogy* opens up sites of possibility with an acknowledgement that contradiction, ambiguity, uncertainties, fluidity and instability engender possibility and are the places where reified social discourses and normative constructions can be disrupted, unturned, and reinvented. *Borderzone Pedagogy* is against the idea of one-curriculum-fits-all, which is an underlying assumption in most recent United States education policy such as the No Child Left Behind Act, and more recently in the new Common Core standards. *Borderzone Pedagogy* is about multiplicity with an emphasis on self-exploration and self-actualization. *Borderzone Pedagogy* revels in hybridity by including multiple readings, perspectives, answers and avenues for

knowing. Allowing students to find their own voices and paths in curriculum enables self-exploration and this individualized exploration, in the best circumstances, in turn leads to self-actualization and self-fulfillment

The connection between the individual (or student) and the social world has been illuminated in curriculum studies scholarship. Some scholars view the constant process of seeking understanding of the self in the world as part of becoming educated (Pinar and Grumet, 1976). Earlier curriculum theorists, as well as many current scholars, believe self-actualization to be important not only for individual fulfillment but as a prerequisite for a democratic social life as well (Dewey, 1916; Rugg, 1936; Ayers, Hunt & Quinn, 1998). For Dewey (1916) curriculum should have a goal of self-actualization, and the school is seen as a microcosm of the community. Pinar's idea of *currere* relies heavily on the autobiographical journey, but also connects the individual to the public sphere. *Currere* as a method "reconceptualized curriculum from course objectives to complicated conversation with oneself (as a 'private' intellectual), an ongoing project of self-understanding in which one becomes mobilized for engaged pedagogical action—as a private-and-public intellectual – with others in the social reconstruction of the public sphere" (Pinar, 2004). Giroux introduced the idea of transformative struggle to be spawned in the educational domain (1981). This shift in thinking about the self in the world and the link between education and social change, led to a new idea of pedagogy as well as a new understanding of what it means to be educated.

Borderzone Pedagogy is an anti-oppressive pedagogy, teaching towards social justice, building consciousness and promoting action. *Borderzone Pedagogy* accepts the

idea that knowledge is power, and aims at opening up curriculum to speak about issues such as social injustices, power structures and forces that act on individuals that limit freedom. Taking from Foucault's (date) sense of biopower, students will begin to see how their own bodies are under constant surveillance and regulation, often unnoticed, which often results in acceptance of oppressive systems. The effect of this understanding is aimed at resistance and active social change. *Border Pedagogy* teaches to this freedom.

If we take Pinar's assertion as a premise and agree that the classroom is a microcosm of the community, then we, as socially conscious educators, must envision and create a classroom that mirrors a more equal and just social world. We must shift dynamics in the classroom to engender a democratic space, a space that allows us to envision a democratic social life. We must teach in a way that raises individual consciousness, and enables students to envision social transformation as not only necessary but doable. Beginning in the 1970s Ted Aoki urged us to hear curriculum in a new key -(see Pinar and Irwin, 2004) and his work advocates a number of shifts in classroom pedagogy that moves in a more egalitarian direction. Aoki's practice is a push to meander in multiplicity and to reject the binary for a more inclusive look. He advocated the de-centering of the teacher, subject and the child in the classroom setting and instead looked at how educational experiences reside in-between these spaces. *Borderzone Pedagogy* calls for these changes and a different student/teacher relationship akin to Aoki's concept of the Third Space (2005) a concept where the teachers and the students are all learning in a shared space. When everyone in this space shares ideas the classroom opens up to a plurality of sense-making which I call epistemology-in-making,

a self-directed process of knowledge production. Epistemological power no longer resides in the teacher or the educational institution, but is shared among all participants. Aoki also believed curriculum was best looked at as existing between planned and lived, and as always dynamic. As a teacher he understood that this could be an uncomfortable place, but a more democratic place. He embraced this pedagogy as creating a space of uncertainty and fluidity and discussed this as the expansion of the understanding of multiplicity. (Aoki, 1993).

A key aspect of *Borderzone Pedagogy* is the value placed on uncertainty, confusion, and not knowing. *Borderzone Pedagogy* acknowledges these places as inevitable, necessary and productive. It encourages questions whose answers are further questioning. It accepts learning from questions without answers. It appreciates silence as a space of learning. Earlier scholars have echoed the same reverence for these spaces: *productive uncertainty* (Schubert, 1986) and *rich confusion* (Walker, 1980). bell hooks (1994) claims that those moments when we do not understand are important moments to contemplate. We learn in them. We learn from what we do not and cannot know. Patti Lather's (2007) more recent feminist methodology includes the concept of "getting lost" as a way of knowing. Lather (1997) uses the idea of "working the ruins," which is not only the idea that the Enlightenment project is breaking down, but also that we have a commitment to develop another kind of research, one that recognizes that truths are always partial and one can never fully know or rescue the other. This is when questions follow questions and we continue exploring. We then realize that knowledge is a journey, not a discovery. We come to understand and accept that we cannot always

know. We take the unknown as a way of learning and we come to know and appreciate that this is important.

The wall falls: inside out/Outside in



Dana Cole, 2017. *The Inside Outside*

Another important aspect of *Border Pedagogy* is the blurring of the distinction between out of school and in school curriculum. Much work in the field of education looks at outside curriculum or public pedagogy as important areas to explore in the process of becoming educated. Some analyze these public realms in order to explore learning outside the classroom and others bring outside curriculum into the classroom to teach in a different way.

The field of public pedagogy is a rather new field and is largely informed by cultural studies, with scholars in the field using perspectives and methodologies from other areas such as a/r/tography, critical pedagogy, feminism, post colonialism, queer

theory, and popular culture. The opening sentence in the preface of *The Handbook of Public Pedagogy* (Sandlin, Schultz & Burdick, 2010) illustrates how it is useful in the conceptualization of a rhizomatic curriculum with new ways of discovering and knowing. “The study of public pedagogy calls for innovative and interdisciplinary approaches to research and theorizing, approaches that draw from a wide range of cultural discourses and that seek to explore forms of pedagogy that are radically different than those found in schools” (p.i).

I am particularly interested in public pedagogy’s expanding the commonsense notions of learning with curriculum and instruction that go beyond looking at the school as the epicenter of educational experiences. A rhizomatic curriculum sees the walls of the brick and mortar structure as porous through which learning flows. Looking at learning that occurs beyond the school curriculum can add a valuable; I would claim essential, dimension to how we perceive becoming educated. As individuals, we live in a social world that surrounds us with a complex variety of sensory stimuli that teach us myriad things in multiple ways. Opening up these public spaces to analysis provides curriculum and educational workers and scholars at large with new ways of understanding educational processes, both within and without schools. It also enables us to recognize and critically analyze these messages, and look at the interests and power structures behind them. Further in recognizing learning outside of school, we can in turn bring those outside curricula into the classroom to teach with different curricula and towards a different kind of engagement. “These expanded understandings of educational spaces and purposes open the possibility of educational discourses that crosses institutional borders and disciplinary fields, and reframes inquiry into the relationships

among pedagogy, democracy and social action – regardless of where these relationships occur” (Sandlin, et al., 2010, p.4).

Much art and popular culture pushes against conventional norms and includes voices and ways of knowing that school curriculum does not address. Elliot Eisner (1985) coined the term *the null curriculum* to speak about that which is silenced and not included in the official curriculum. He insisted that examining the null curriculum is of the utmost importance “because ignorance is not simply a neutral void; it has important effects on the kinds of options one is able to consider, the alternatives one can examine, and the perspectives from which one can view a situation or problem” (p. 97). I argue that public pedagogy and outside curriculum allow us avenues to the null curriculum, which can expand our ways of knowing.

Many scholars and educators have begun to look at popular culture and the arts as having a pedagogical effect, not only in their reproducing of dominant ideologies and maintaining the status quo, but also as resistance against and a disruption of them (Christen, 2010; Ehrenreich, 2010; Slattery, 2010; Wright, R.R. 2010). Giroux’s early work was an analysis of mass culture and media. Later scholars began to look at popular culture and its critical and counterhegemonic potentials. More recently scholars have looked beyond popular culture including installations and museums. Public Pedagogy as a field has embraced a new expanded sense of where and how we learn, which in turn requires asking the questions anew: What is worthwhile?

Adopting a Critical Public Pedagogy perspective, Jake Burdick and Jennifer Sandlin (2010) urge researchers to reflect on their positions in the research so as to not

replicate hegemonic structures and ideologies. The authors advocate for a methodology of discomfort, an ethical position in which researchers are critical of reproducing dominant forms of intellectual activity. They urge a disrupting of the commonsensical cultural constructs of what counts as teaching and learning in institutional settings. I will employ their idea of “reflexivities of discomfort,” a position that seeks to let what is unfamiliar remain unfamiliar and maintains that knowing the self and others is uncomfortable and uncontainable. Knowing is seen as both desirable and tenuous. I think it is important to revisit these questions:

- 1) How am I or am I not reproducing power dynamics?
- 2) Do I accept not knowing? How does this manifest in the classroom?
- 3) How am I employing different ways of teaching and accepting different ways of learning and knowing?

In addition, the authors claim that given the contemporary climate of standardization and increasing privatization in Western schooling, public sites of pedagogy might offer tremendous potential for educational researchers, practitioners, and activists for the development and mobilization of counterhegemonic learning.

I argue that outside curriculum can be used to open up borderzone spaces that enable counter-hegemonic conversations, or a pedagogy of humanity, (see Sandlin, Schultz & Burdick, 2010, p.1) to emerge in the classroom. Utilizing outside curriculum/public pedagogy/popular culture texts will not only engage students in meaningful ways, but they can open up conversations that the standard curriculum does not acknowledge and fill the null spaces with liberatory, student directed, messages that will resonate with what Janet Miller (2005) calls “the sounds of silence breaking.”

In order to break free of structural constraints; both performative and linguistic, we must create anew. Alternative forms of inquiry and ways to express counter

hegemonic practices are necessary in order to escape the confines of what is. Why open up curriculum like a rhizome? Because, following Lather (1997), we must produce different knowledge and produce knowledge differently. And because if we do not we serve to reproduce the status quo, the power structures that oppress, control and confine.

Chapter 3

Entering the Borderzone

Let's begin with some necessary preliminary background information and clarification. Below are three abbreviations I use throughout the bike ride.

- 1) **ELL**= English Language Learners. I use this abbreviation to refer to the social science class that has students who have gone through the ELL program and are now entering content classes in English. I teach social sciences 101, which is considered a bridge class at the community college level.
- 2) **GP**= General Population, like in the prison system (my master's thesis in sociology was on supermax prisons so I hold this topic close). I, in no way, think of my students as prisoners. It is a playful kind-hearted abbreviation that speaks to the fact that these students are in general, non ELL, classes. I use this abbreviation to refer to the social science class I teach that has students who are not ELL learners.
- 3) **SocSci**= Social Sciences. This is the class I teach most often Social Sciences 101.

As you read you will see bracketed insertions that look like [Class, Topic, Subtopic], which refer you to the list of general class topics and activities. These are included to direct you to the list of class topics and activities which you will find in Appendix 1. This topic/activity list is not a complete nor specific list. It will, however, give you an idea of what I teach in these subject areas. As the *borderzone pedagogy* and rhizomatic curriculum allow for deviations, incorporations and omissions, class discussion and in- class work are fluid and also in transition. I will add these

topic/activity insertions only when I do not include a PowerPoint since the PowerPoint picture visually displays the class topic and activity.

I also refer you back to previous pages with notation that looks like: (p.x), mostly from Chapter 3, Academic Conversations, as I refer you to ideas others have written on themes that come up in my classes and in my wandering pondering mind. You will also encounter links to outside material that speak to, elaborate on or just somehow connect to the topic being discussed. As you read and bike ride with me you will see what look like Native American lexical items here and there. These are most likely mnemonics. I used these to remember everything I wanted to write as I was riding my bike.

Before we go inside the classroom, let me provide some background on my fascination with bike riding, how I ended up being an ESL teacher biking to work, and how bike riding is going to illuminate *borderzone pedagogy*.

My Bike Riding Beginning

Twenty something years ago my car was being repaired and I borrowed a friend's bike to ride from my apartment at 2800 North to 6300 south for a school meeting. At this time, I was working as an ESL teacher out of one of the City Colleges on the Southside. I really liked riding and ended up using my friend's bike longer than either of us anticipated, until the fabric- covered bike seat was worn and frayed. I eventually returned the borrowed, and somewhat beat up bike, and bought my own.

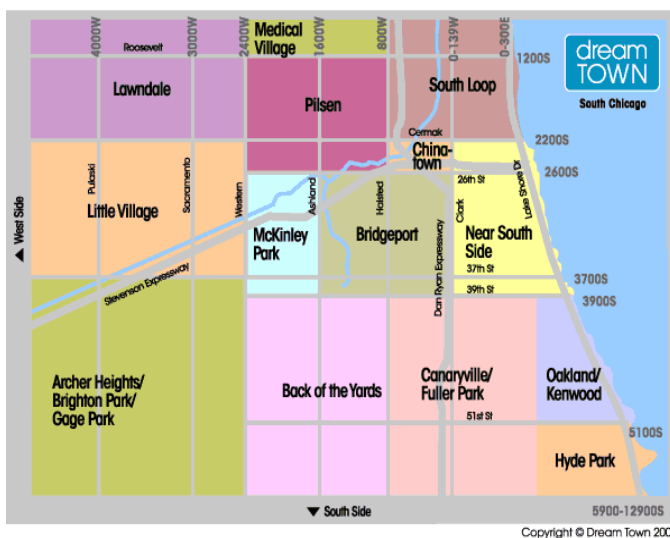
How does bike riding tell my pedagogical story? So many great insights, connections, understandings and confusions have happened while riding my bike. Bike riding is a multi-sensory experience. You feel your body in motion, the environment on

your body, you smell, you see, you hear and you may even speak. We are not socialized in US culture to acknowledge other ways of knowing, or Indigenous ways of knowing. Since the enlightenment, the age of reason and scientific exploration through empiricism, the sense of sight has been revered over the other four senses in our Western sensory paradigm. Other paradigms, which include a different number of senses as well as different ways of sensing (intuition, balance and temperature, for example) have been ignored or devalued. I would like to illuminate these other ways of knowing through my bike riding experiences as well as through my pedagogy. These other ways of knowing connect us to the world in which we live in important and magnificent ways. In part, they place us not in the center, as observer and controller of the environment, but as co-existing and in interaction with all that exists in the world in which we live. Incorporating these other ways of sensing the world enables us to experience in numerous ways in order to know in multiple ways.

Because I have ridden a bike through so much of my intellectual life and pondered many ideas while riding, it is fitting that my dissertation be told through bike rides. When I first began serious biking as a way to commute I was enamored with the multi-sensory experience of it. I fell in love with smelling, all the aromas and odors. They told a story. I began to understand Chicago through smells; the polish sausage stand by Maxwell street, the Mexican neighborhoods, the Greek area, the coffee and chocolate factory, the sewers, the garbage dumpsters, the smell of Indian spices emanating from Cumin; and the roasted garlic from Irazu, a Costa Rican restaurant. I was in love all over again with my city and my commute. My mantra was, “It’s not about being there, it’s about getting there.”

My ESL Beginning

I was a regular at the New City YMCA and met a man named Moe, a stereotypical working class white guy from Bridgeport who spoke in sentences of no more than three words with a ‘I’ll kick your ass if you mess with me’ attitude and the “I’m one of you” appeal. I was a graduate student at the time in sociology and in need of a part time job. He said he could get me in at one of the city colleges and I could teach for him at his community center. But I knew nothing about teaching, let alone teaching ESL. Moe didn’t care. I later learned his community center and ESL classes were a rouse for his collecting money to pay rent and survive. We teachers had to canvas for a Healthy Babies campaign, which was not part of our job description. Yet we acquiesced and stood outside stores canvassing. I look back at this and can’t believe Marie and I agreed to this. Yet, we developed a friendship through our participation in this craziness. We taught mainly Chinese students. There were maybe one or two at a time who came from China Town, which borders Bridgeport to the northeast.



We had students who were well-educated in their native China as doctors and lawyers, engineers and academics, who

came into this poorly managed embarrassment of a teaching center. After this experience, I was in at the city college and taught for a while at a Bridgeport library, a more organized situation, and then I got a spot at a church on 50th street near Damen after going to visit a class taught by a woman who I later found out had married one of her Mexican students, and now regretted it as she thought his motive was a green card. After this, I began working cross the street to Cornell Square Park. Here I had to canvass and recruit my own students. I didn't know Spanish so had to drag a student along with me. This was part of my impetus to learn Spanish and this is when I began to do so. Cornell Square park is a very interesting place. It can be seen as a natural border dividing two cultures; like a river or a mountain range. It is situated on 50th and Damen dividing the Mexican community of 47th street and the Black community that begins on 51st. The staff at the park were all Black and I am certain the Mexican students of mine could not understand a thing they said.

Storytelling is a Bike Ride

Why is this a valuable exercise? What can a bike ride illustrate? It is through this bike ride that you will come to understand *Borderzone Pedagogy*. It is on my bike rides that I find myself pondering my teaching, mulling over ideas and situations, as well as experiencing the world in its many sensory delights. On my bike ride to class I tend to think about what I am going to do, and on the way home I inevitably ponder what actually happened. This pedagogical narrative weaves in and out of two other narratives, the actual bike riding experience and thoughts about writing my dissertation. While I call

this a narrative, it is not a linear narrative. Through links and references to other pages of this work the reader will take their own allegorical journey. You can choose to click on an inserted link, refer to another page, or just keep reading. This will create a unique experience for each participant.

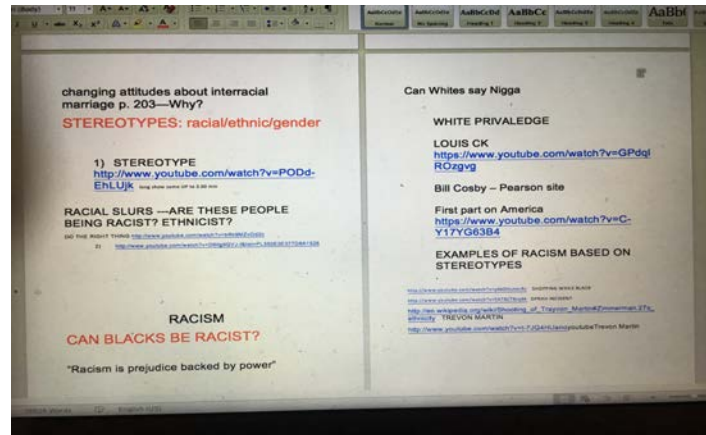
Why is this rhizomatic expression of teaching and thinking valuable? First, this rhizomatic expression unveils the metacognition of me, a teacher. By detailing my biking experience, I have been able to identify my thought processes, to notice and ponder that which would otherwise become a fleeting thought bite. This process has enabled me to think anew about my life, my teaching, and the world around me and has given me more awareness of how who I am influences my teaching. We do what we do and the way we do what we do because of who we are and who have not yet been (Greene, 1995) and in turn what we do becomes part of our experiential repertoire which in turn shapes who we are. This dialectic is intriguing and informative. We are all subjective beings with opinions, preferences, values and specific experiences. Our unique positioning makes us unique teachers with unique pedagogies. When we spend time to pause and to ponder everyday occurrences and reflect on these occurrences we are able to understand how our autobiographies become part of what we do. *Reflexive Pedagogy* is a term used to refer to the process of assessing one's teaching while teaching. Billie Hara (2010) practices this type of reflexivity by asking some hard questions at the end of each lesson to help understand what she was doing and why she was doing it. This is part of my practice as well, part of my bike riding. In stating the above, I am promoting the acknowledgment of subjectivity; one's own subjectivity as well as the relative subjectivity of others'. [Class: methodology] This is especially

relevant for teachers as we tell our stories to our students and as they tell theirs; as we engage in a pedagogical dialectic. Understanding more about ourselves inevitably helps us understand more about us as teachers. This can then lend itself to reflection on what we have done and how we have done it in the classroom. We all (hopefully) have an idea about the teacher we want to be; the impact we want to have. Uncovering the layers of who we are unveils aspects of who we are as teachers, and how we can get closer to the teacher we want to be.

What follows is my rhizomatic journey to work and to me. On rides to work you will notice my pondering what I am going to teach and on the rides home you will read about my reflections. At times, you may not be able to decipher what is a way there and what is a way back. Reflections of what happened are often part of my journey there, so there is no clear delineation in this sense. In terms of structure you will encounter different spacing and font, and varied inserted content. This is purposeful. My rides are not uniform, nor is my teaching. This collection of data occurred during Spring semester, which begins in January and is very cold in Chicago. The bike rides are riddled with issues and you will also read about that. Given the very cold temperatures and the fact that most often I was bundled up like a stuffed animal without an opposable thumb I did not take the time to stop and write down what crossed my mind. I devised mnemonics and upon getting home immediately sat down and wrote up the notes of the day. This rhizomatic piece is multi-layered and allows for many exit and entry points. It is up to you where you want to go and when. This is also your journey.

Before you begin your journey, I have one last comment about how I structure my classes. The document I teach from is a long rhizomatic word document of content areas,

links, images, exams and other teaching related commentary. I developed this document the first semester I taught social sciences 101 at the city college where I still teach. It began as a 20-page document. It is now a document of 195 pages and growing! This is



one page of the document.

Dana Cole, 2017

Like a living entity the document, and hence the class, is alive and grows in the ways in which it is nurtured by students' interest and contributions as well as by what I encounter along the way; tangents and overlaps, subsets and offshoots. This root like birth and growth of a document has expanded in numerous directions throughout the five years I have been teaching. It is a testament to my rhizomatic curriculum. The classes are divided by themes that follow the book chapters. My students are assigned chapter readings, yet I do not directly go over them. I teach to those ideas, but in many different ways; through examples, stories, theories, books, music, art and questions. I never test from the book. I almost never use multiple choice questions. Below are two test questions that appeared on the final exam of the last class I taught.

- 1) READ THE FOLOWING TEXT AND DISCUSS HOW ZADIE SMITH RELAYS HER EXPERIENCE OF BEING A DARKER SKINNED WOMAN BY USING ONE OF THESE THREE ISSUES:

- a) Stratification
- b) Fluid nature of race
- c) Looking-glass self-and/or symbolic interactionism

People of my shade all over the world have these experiences. You might go to Morocco and people believe you're Moroccan, you might go to Egypt and be confused for an Egyptian. You might find yourself in Bangladesh and people are talking Bengali to you. It's an interesting mind state, one I've always found very enjoyable.

I guess the movability of the identity is interesting, where I suppose a white person is white wherever they go. Whereas I find the interesting interpretive quality my shade creates in others curious...sometimes funny, sometimes upsetting, sometimes alarming. But it's an interesting philosophical lesson in identity – what exactly it is, and how much of it is ruled by others' perception of you. So how much of it is yours? These aren't questions I have an answer to, but I've always been curious about them."

Zadie Smith

THINKING ABOUT JUDITH BUTLER'S IDEA OF PERFORMATIVITY

- a) What is the difference between "doing gender" and "being gender"?
- b) What does this say about the mutability of gender?
- c) Can we say "doing sex"? (not the sex act, but the biological meaning of sex: man vs woman)

I accept a variety of answers for these questions. Students have come up with some unexpected and very insightful responses. This inevitably leads to my own epistemological expansion.

The topics discussed throughout the semester occur in chapter order. Yet, I do not spend equal time on each topic. I allow the students to guide me in terms of how much detail they want and the length of time they would like to spend on each topic. For this reason, we do not always get to all of the topics. Here is how they appear on the required structured syllabus:

- 1) Introduction to the social sciences – the disciplines
- 2) Research methods –subjectivity and objectivity/ qualitative and quantitative
- 3) Culture
- 4) Deviance and Crime

Borderzone Pedagogy

- 5) Stratification
- 6) Race
- 7) Gender
- 8) Social Change
- 9) Population and Population Change
- 10) Family and relationships

And this is how they appear on the syllabus:

WEEK	TOPIC	READING	ARTICLES
Borderzone September 5	Pedagogy Sociology Methodology	Researching Culture	
September 12	Anthropology Culture Norms	Anthropology And the Study Of Culture	4
September 19	Culture Cont.	Anthropology And the Study Of Culture	
September 26	Psychology Personality	Introduction To Psychology & Personality Theory and Assessment	17
October 3	Crime and Deviance	Deviance and Social Control	5
October 10	Sociology	The Sociological Perspective	2
October 17	Midterm		
October 24	Stratification	Reading will be Distributed	
October 31	Gender	Reading will be Distributed	10,11,12, 13,14
November 7	Race	Reading will be Distributed	15
November 14	Race Colorism		

November 21	Social Change		
November 28	Population change Global Stratification	Global Stratification	
December 5	FINAL EXAM		
December 12	FINAL PRESENTATIO		

Since I taught last, Spring semester, I have composed PowerPoint slides for some of the content areas. The 195-page word document became too unruly. It began to appear unorganized and chaotic. While I quite liked its format, I feel it was difficult for the students to follow. Throughout this chapter you will also see slides of these PowerPoint lessons interspersed. They will help illuminate what I teach and how. When I return to teaching in the Fall, I will still use the 195-page word document to add content, which I will then transfer to the PowerPoint Slides.

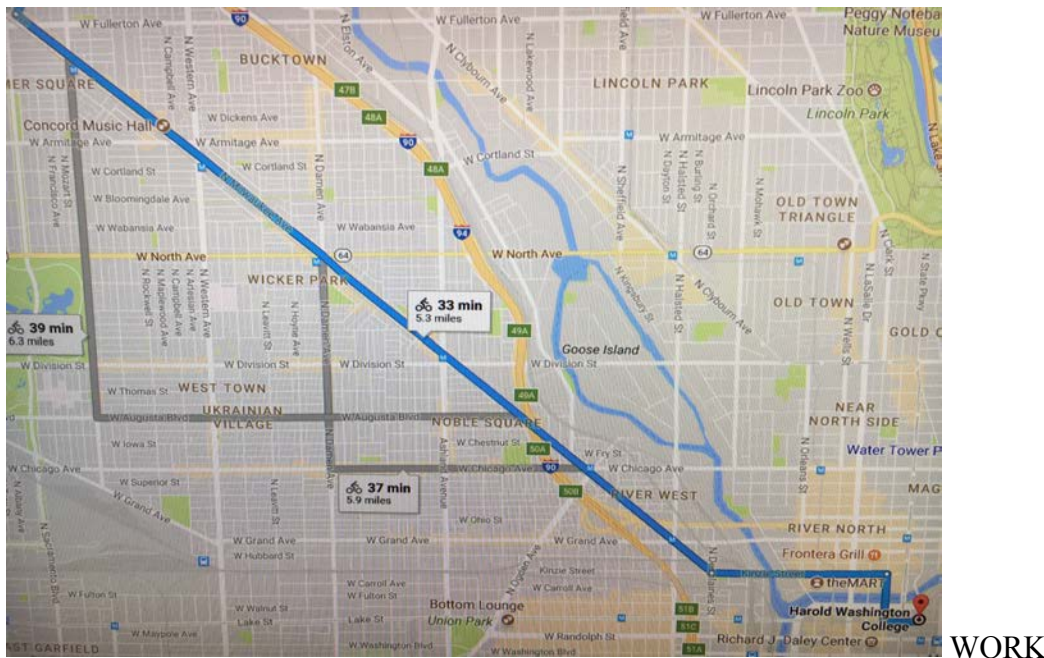
As you come inside the classroom through my ponderings while bike riding you will notice themes that run through the content I teach, the way in which I teach the content, my reflections on teaching and themes that run through my bike ride. I anticipate this will give you a good sense, albeit not a linear sense because this is a rhizomatic journey, of what I believe is teaching and learning, what is valuable to

Borderzone Pedagogy

teach/learn/ponder, what happens in the classroom, interactions with students, as well as my own ponderings about how I teach. You will also get a sense of what it is like to ride a bike as a means of commuting in a large urban environment.

Let the Ride Begin....

HOME



Google Maps, 2017

It's a cold start. 10 degrees! Damn my first ride after winter break and it has to be below 20! At least it's sunny. That really helps on this short cold winter days. Days of isolation. As I set out on this long-awaited bike ride to my first class of the Spring semester I am reminded of how it is so difficult for me to get back on the bike in the frigid winter temperatures, and tricky road conditions. I don't want to do this! Why the hell do I live in Chicago? I am moving when I get my PhD and hopefully land a full-time

position in a warmer climate. I will then be able to ride in little clothing all year round! I never cease to feel a bit skeptical and uneasy during winter rides. Yet, I do it, regardless of the mental preparatory anguish it takes, in part due to my increasing hatred of the train as well as the fact that I get there quicker on the bike. The dread of getting out into the cold is a difficult mental space to overcome, no matter how many winters I ride I always find myself in that dread when the temperature dips below 20 degrees.

I bundle up, 2 bavlava masks, goggles, boots, gloves (with rubber glove inserts. Jim told me motorcycle riders do this and it works?) that were most likely previously owned by a 6'5" construction worker with strong worn hands from hard manual labor, and my usual all-weather jacket and off I go. I am always rushing just a bit due to my packed schedule; the life of an adjunct – single mom – PhD candidate- with 3 teaching jobs, two at brick and mortar institutions in Chicago and one is an online institution based in Israel, whose student population is mainly Saudi, African, Russian, and South American.

I carry my bike down the 2-flight of twisting stairs, often scuffing the cheaply painted white wall. I'm out in the elements and at first it always feels reassuringly tolerable. Well that's because I stand in front of the oven at broil as I get layered up. I am almost sweating by the time I leave. I know it's a good beginning when the moving cars on Logan Blvd are spaced just right for me to slide on across without stopping, like the parting of the red sea. Today I am in luck. I ride right through. I take my first right turn past one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up

to the American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

Just as I pass Fullerton I always make note of the quant *carinitas* restaurant and across from that a tire shop that has been there for at least 20 years. As I feel the appreciation of living in a dynamic and diverse city I remember my son's comment about not wanting to live in the suburbs "I don't want to live there, nothing changes." I approach Milwaukee, a street that angles southeast right into the pulse of downtown where I work, and I see a group of people walking into one of my favorite liquor stores, the beer selection is ridiculous and they have more wine than I can comprehend. I think about the question the Blue Cross rep asked me in a routine interview, "Do you ever start the day with a drink." Now I'm on the long Milwaukee stretch. The lone bike rider for now. This is the one aspect of winter riding I appreciate. Summer riding on Milwaukee is packed, hipsters with big bushy beards and sleeve tats ride in packs to and from Logan Square. It's dangerous and annoying as everyone's pace is different and many do not hesitate to pass racing like Denise Mueller going 147 mph in Utah to set a world record.

<http://www.popularmechanics.com/adventure/sports/a22837/world-speed-record-riding-a-bicycle-147-mph/>

How will my first day will go? Who will my students be? Since I teach the international students I am always curious about where my students are from when I begin a new semester. I love it when the class is diverse and there are myriad opinions and cultural and ethnic and religious backgrounds represented. (p.50). I do my routine step by step of

how I will begin the first class; first roster- got to take attendance from official roster. I cannot forget this. I have to go through the usual protocol: official roster, syllabus reading and clarification. I will then ask each student where they are from, and because of my interest and academic background in linguistics I also ask them what languages they speak. I am remembering how it is in this moment that my adrenaline rises and my enthusiasm for being in this room teaching these students begins to kick into overdrive. The recent trend has been to *“hey asshole, didn’t you see me?” I scream under my layered masks that makes it impossible for even someone standing right under my nose to*



Dana Cole, 2017. *All Masked up*

hear me. This polartec fabric is impervious to both sound waves and air current. Nothing in and nothing out. In fact, all the moisture from my breath remains trapped on the mesh mouthpiece, which by the end of the ride sticks to my lips like a chilled wet paper towel.

[\[https://www.amazon.com/Kenyon-Polartec-Fleece-Windproof-Balaclava/dp/B00F5OMQ6W/ref=sr_1_2?ie=UTF8&qid=1500321185&sr=8-2&keywords=balaclava+polartec\]](https://www.amazon.com/Kenyon-Polartec-Fleece-Windproof-Balaclava/dp/B00F5OMQ6W/ref=sr_1_2?ie=UTF8&qid=1500321185&sr=8-2&keywords=balaclava+polartec)

This is why I always look at the tires of a car as it approaches a stop sign or red light. People blow them off and I need to be aware. This person crept into the intersection without stopping at the stop sign and without seeing me, I think, unless this was intentional and malicious. Yes, I still think about how people do bad things on purpose. One reason I don't like taking the train is I always go back to my paranoid thought "someone in this car has murdered someone" or "someone is packing a gun." And these days "someone may be a suicide bomber." I would rather be in the cold open air than packed like sardines on a train with people whose life experiences, mental thoughts, and philosophical ideas about the world I just do not know. Just check these out:

<http://www.nydailynews.com/news/crime/vic-july-4th-murder-train-stabbed-40-times-cops-article-1.2285182>

<http://www.dailymail.co.uk/news/article-2279102/Thomas-Briggs-murder-train-Franz-Muller-gripped-Victorian-Britain.html>

<http://wgntv.com/2017/06/17/man-in-custody-after-firing-gun-at-clark-and-division-red-line-station/>

I pass that Thai restaurant I have been wanting to try, the old name The Blue something is painted over and the new much more upscale name is written on the window. Maybe I won't go there. It has turned into another one of those more expensive trendy restaurants in this hip neighborhood I live in called Logan Square. [Class: Urbanization] I don't even see the happy light (as I call Christmas lights used all year round) that I saw last time I passed here. Yet it is daytime, why would I?

My thoughts return to class and I think about the recent trend happening at the college. Each semester the percentage of Chinese students has risen in my classes. Why? [Class: Population]

1) "

I have nothing against the Chinese, not at all. That's not it. Yet due to their experience of going to school in China most tend to be much quieter and don't ask questions or voice their opinion very often. [<https://eric.ed.gov/?id=ED405410>]. The female students even more so. Each semester I say I am going to figure out a new strategy for engaging them in conversation and yet I have not mastered this. Another issue, and certainly a deficit of mine, I CANNOT pronounce the Chinese names properly. I remember teaching a class of Vietnamese refugees years ago. I couldn't even pronounce their names correctly enough for them to know I was addressing them. The tonal aspect confounds me. Just look at this tonal system:

Vietnamese is a tonal language with 6 tones. These tones are marked as follows:

1. level (<i>không dấu</i>)	a ă â e ê i o ô ơ u ư y	ma [mā] = ghost
2. high rising (<i>dấu sắc</i>)	á ắ ấ é ế í ó ố ú ứ ý	má [má] = cheek
3. low/falling (<i>dấu huyền</i>)	à ằ ầ è ề ì ồ ờ ù ừ ÿ	mà [mà] = but
4. dipping-rising (<i>dấu hỏi</i>)	ả ẳ ẩ ẻ ể ỉ ỏ ỗ ữ ỷ	mả [mả] = tomb
5. high rising glottalized (<i>dấu ngã</i>)	ã ẵ ẫ ẽ ể ỉ ỏ ỗ ữ ỷ	mã [mã] = horse
6. low glottalized (<i>dấu nặng</i>)	ạ ặ ẹ ệ ị ọ ợ ụ ự ỵ	mạ [mạ] = rice seedling

From <http://www.omniglot.com/writing/vietnamese.htm>

It was a bit absurd as I would say a name and not one student would look at me or acknowledge the fact that I was trying to say a name. This class took off slowly to say the least. Teaching this group was a challenge as I had to use many visual props and gestures. I knew they had just arrived as refugees and I knew their lives were riddled with difficulty from the past and in the present as they attempt to find their ways in a new culture. [Class: Stratification, minority/majority culture] Yet I wasn't experienced at this time in dealing with this AND how could I if I couldn't even communicate on a very very

basic level with them. I have not taught another class quite like this again and so I never did master that pedagogical/phonological/tonal conundrum (p.48,49,47).

Many of my students don themselves “anglicized” names so us US-born English speakers can actually address them in a way they can recognize. The women come up with names that sound like stripper names. I have never figured out why. Kitty, Sugar, Candy, Lulu, Kiki. While this makes it easier to address them verbally in class I then have to master matching their Chinese names to their “stripper” names since all official documentation is in their Chinese names. Name tags! I have to resort to name tags. Don’t forget the name tags today and not just for the first class, but for weeks. Sometimes I never remember a student’s name after the name tags have been discarded if they do not speak up much in class. I feel terrible about this. I have to get better at this! I don’t feel right being able to pronounce the Spanish names of students from any of the Spanish speaking countries (p. 15), yet I cannot pronounce the Chinese nor the Thai nor the Vietnamese nor the Korean names worth a damn. Okay this is my new goal. I can get online and listen to Mandarin pronunciation. <https://www.youtube.com/watch?v=m1LWu81kWqE>

Most of my students speak Mandarin not Cantonese. I have a little sense of what it means to speak Mandarin (the official language of prestige) or Cantonese or both.

<http://mandarinhouse.com/difference-between-mandarin-cantonese>

What adds insult to injury is that I often cannot understand the Chinese “accent” (I put quotes around this word because accent only exists as a relative concept) or even the syntactical errors they make. I say “what?” a lot, which is not good, well it makes me

feel bad because I think it makes the student feel bad. Yet, I understand Spanish and the structure of Romance languages so I can figure out some poorly written text if it is a Romance language speaker. However, the Chinese students have a completely different series of syntactical – even semantic -errors. They will often use online translation tools, which given the terrible translations, doesn't help matters. How can I bridge this gap?

I am now at Armitage and Milwaukee passing yet another Walgreen's waiting for the left turn arrow so I can speed ahead of the left turners. Cars must hate this! The train goes by, it is above ground here and to the west. This train is so damn loud it assaults my auditory system. I think of Marlon Brando in the first scene of *Last Tango in Paris* (p.61-64) where he is under the train holding his ears and screaming.

[<https://www.youtube.com/watch?v=zYfQ-nLTgkI&list=PLjfb6YacOiAEibLjPEOyMpUIxbQN9XEdo>]

Also reminds me of Munch *The Scream*. <https://www.youtube.com/watch?v=zYfQ-nLTgkI&list=PLjfb6YacOiAEibLjPEOyMpUIxbQN9XEdo>

That's me!

I felt an affinity to Brando under the tracks the first time I saw that scene and I think of it often when I hear this train. I hear it despite the music from my iPod. My thoughts are paralyzed. I can't concentrate on anything but the visceral sensation of the sound of an old train on old tracks. When will that fall apart? Another reason to not ride the train. I look at the train like I do big 18-wheeler semi-truck.

I see dinosaurs, long-neck herbivores, not carnivorous short armed ones. Apatosaurus,



brachiosaurus and likes.

Lucie Lang/Shutterstock.com

These mechanisms of transport seem like anachronisms in our micro world of computer chips and small gadgets. [Class: Social Change]

Back to class and the Chinese students. Will they talk? Discuss? Share opinions? And the Muslim students, oh yeah who hasn't thought about ISIS attacks and grading. Even my mom said "be careful with how you grade." Last semester I had an encounter with 2 Muslim students. We had a class discussion about Islam and body modifications. The two students disagreed, which became awkward. I felt a slight paranoid concern. Why don't I think about some White student or Hispanic student doing something? Well the media certainly plays up the Islamic killings rather than the mass shootings by White young males. [Class: Socialization, media]

University of Chicago Closes Campus After Online Threat

- BY DEAN SCHABNER

Nov 29, 2015, 10:30 PM ET

The University of [Chicago](#) has canceled all classes and activities at its Hyde Park campus after being warned by the [FBI](#) of an online threat of gun violence there. In an alert sent out to the campus community, university president Robert Zimmer said FBI counterterrorism officials said the threat, posted by an unknown individual, specifically mentioned "the campus quad" on Monday morning at 10 a.m."

"Based on the FBI's assessment of this threat and recent tragic events at other campuses across the country, we have decided in consultation with federal and local law enforcement officials, to exercise caution by canceling all classes and activities on the Hyde Park campus through midnight on Monday," Zimmer said.

God, I have to wear these god awful Gortex combat boots when it is below 20.



Dana Cole, 2017.

They are the only boots

that keep my feet warm in below freezing. They look very rugged like some serious military boots. They often get dirty from the salty melted snow. I have to allow extra time to clean off my shoes when I arrive. They get full of snow and salt and dirty slush. I got to say my attire is not what you would see in a corporate setting, not even on casual Friday. I often think about how people judge your worthiness, intelligence, your work,

based on your attire. Professional attire = professionalism, competence and confidence.

Why should I worry about professional clothing when I can't even get masters + 30 pay from administration? I have been battling with the red tape laden college administration and it's a maze of no answers, or contradictory answers. I love contradiction, but not in this case. Can professional clothes be "sexy"? Can they allude to sexuality? Eric Rofes

<https://www.amazon.com/Radical-Rethinking-Sexuality-Schooling-Sexualities/dp/0742541940>

(p.57,59) would say sure why not? Why do we deny teachers their sexuality? Why is the illusion that teachers are asexual? Can a teacher dress similarly as his or her students?

Well I suppose it would be acceptable for me to dress like most of my male students....But if I were to dress like some of my female students I would be wearing skin tight leggings or mini miniskirts and showing a lot of cleavage. Why is this not appropriate? Is it too distracting? Is it unprofessional? Is it exuding sexuality? Here we go again – the lovely binary gender distinctions: women as object, men as subject. The gazed at and the gazer. Men can gaze and still be seen as professional, women can gaze, but being the gazee is tricky business. Last semester, two of my students said I was more like a friend. I took this in a positive sense, that they could relate to me and with me; that I was approachable and friendly. Why do we see the role of the teacher as authority figure and not friend, is a teacher less capable when they give up the authoritative position? Why can most people not accept blurring these boundaries?

I am starting this semester off with yet another attempt to be more organized. I am teaching an additional class this semester 2 ESL SocSci, one speech and one GP SocSci. This additional GP class is going to be interesting. I am used to talking to a group of

students from many different countries, immigrants – most of them recent ones. Now I imagine I will have a class of either native speakers or non-native speakers who have completed all required ESL classes and are now taking GP classes. I imagine there will be majority Hispanic and black. Yet I looked at the list last night and there were a number of Hispanic names even some Arabic and maybe African names. This is going to add even more reflection on my part regarding my place in the classroom.

<http://journals.sagepub.com/doi/abs/10.1177/0042085905281396>
<https://freirepaulo.files.wordpress.com/2010/03/a-c-p-race-in-teacher-education.pdf>

I talk a lot about race, especially Black/White relations in the US. I wonder if my examples are current enough for them- should I seek out some current music/ art figures? (p. 61-69) Or is it also important to expose them to others from days gone by, which enables them to develop a broader view? I think I'll see how the first day goes and make further decisions.

Yeah so, this semester I am going to use the hanging folders I have for each class. (speaking from a year later...I never did do this.) I am going to put all papers in folders I will carry to and from work- I will not do what I did last semester- mix up the papers in the folders until I just didn't care what folder I placed papers in as long as they were somewhere. While I remember the speech student names distinctly from the SocSci classes; I still often get them mixed up. Organize damn it!! It's not that difficult. Fight the impulse to be quick.

I ride past Kin – why do I always think about my birthday dinner there following a terrible fight with Tim? I would rather push that out and think about how I resigned. I

talk about resignification with my students. This is an idea from the field of border studies (p.34-37) Resignification – literally a change in meaning. In Saussurian semiology (Saussure, 1916) a sign “is composed of the *signifier*: the word, sound or image; and the *signified*: the concept or meaning attached to the signified.” Borderzones are characterized by resignification. That means that a signifier can be paired with a different, or various signifieds. Meanings morph and mutate in the borderzone. I talk to my students about how this can be used in life. I tell them to think about a time when a relationship ended and it made them very sad. Maybe a song, a concert, a restaurant, a city is associated with that person. So, the signifier is the song, the concert, the restaurant or the city. The meaning, or signified is the time with that person, or just that person. You have formed an association, a *sign*. Now you can resignify that sign for example by listening to that song that reminds you only of the person with someone else. You can play it at a party when you are having a great time. You can go to that restaurant with a friend that you know you will be entertaining and fun. You can visit that city again. The new experiences will give that object, place or sound a different meaning. Don’t let the past control your future I tell them. Don’t let a bad relationship keep you from doing things or going places that you enjoy. I resignified Kin with John after we went to an art opening of a former student in Pilsen.

<http://bishalmanandhar.weebly.com/2016-open-studio-exhibition.html>

I would love to have another artist in the class who would be willing to show his or her artwork. That was such a great class when Bailey showed us slides of his art. As an artist, he loved the GGP class. I am so glad I incorporated Bailey’s work into the presentation I gave in Ohio. This is the PowerPoint slide of his art.



Bishal Manandar, 2015

Man, am I going to be early enough to go to the 6th floor (ELL office), the 10th floor (SocSci office), and the 11th floor (reprographics)? I can't believe I got out early enough to make this improbability a possibility. Might I even have time to stop in my office 411 and drop off my extra 20 layers of clothing? We will see.

Don't open your car door now! She didn't even look to see what might be coming.

People just don't look. I always think some pissed off person is going to fling open the door in a fit of road rage and with that force I'm on the street, under a car, or flung over the car door.....Brake lights are on that parked car so I doubt they will exit yet. I slide past just before the lights go off. Yellow light do I stop? ...no kick up the pedal stroke. phew I'm through. I am not the most daring rider and going through yellows depends on my mood, the wind, how late I am and how cocky I feel (can I feel cocky if I don't have one?). This constant looking into cars to make sure I won't get doored requires constant

attention. Not to mention keeping an eye out for pot holes, large objects in the road, and these days ice

There is that tattoo removal place, just past the bike shop I went in when I had some weird problem with my bike last winter. I had Dillan's number and I texted him asking him to tell the speech class I would be late. It's good to have a more personal connection with the students. When is it too personal? (p.15) I also communicated outside class with Khafir. He was helping me find a used car. He talked about having a drink. Once he wasn't my student I would have done it. I loved how he talked about his mom. She was coming to visit him from Saudi and he talked about how close they are. I want a relationship like that with Mateo when he is older and taller than I am.

I would never remove any of my tattoos; they are my life's journey. James said his girlfriend hated his tattoo because it was our marriage tattoo (a symbol on a bowtie)



Dana Cole, 2017. *Marriage Tattoo*

We had a running theme of the cowboy that we played with for years). Tim also hated mine. I will never remove it. It is my life. Talking to Yan was interesting. He was the only Chinese student I have had with tattoos all over his arms. He liked heavy metal. I tried to talk to him about this after a lesson on tourists being deported from somewhere because of their tattoos. Where was this? Was it China? I don't remember.

<http://www.breakingnewsenglish.com/1404/140425-cultural-awareness.html>

Wonder if my previous students' comments that Chinese people view those with tattoos as "bad people" is a norm? [Class: Culture, norms]. Either he didn't understand well or he didn't really want to talk to me.

One of my tattoos was inspired by the idea of the rhizome. I wanted to get a lotus root tattoo. I love the pattern of the crosssection of the lotus root. It is also said to have great medicinal qualities due to its unique mix of vitamins, minerals, and phytonutrients.

Zkruger/Shutterstock.com



But my idea was not accepted by the artists. The tricky part is I wanted to cover up a very old and faded bad tattoo of a small rose that I got when I was 18. I will never forget the woman with whom I got it- Leigh.

I have a lotus flower, not the cross section of the lotus root, but it still represents the rizomatic idea. It is beautiful. I left the artist to her creative devices and she did an awesome job. I also have a tattoo that is a homage to Genesis Breyer P-Orridge. Here is his Facebook page <https://www.facebook.com/Genesis-BREYER-P-ORRIDGE-171735929627691/>

I am so lucky I have the latitude to teach a lesson on him in SocSci. I introduce him and Lady Jaye in the section on family and marriage. I introduce him by saying that his life choices are considered out of the norm by many. Illuminating what we find weird or unusual illuminates cultural norms. Here is an example of someone who lived outside the cultural norms. [Class: Culture, norms]. I have a Psychic TV album cover design on the top of my left foot. He was in Psychic TV. It is the Live in Berlin Album.

<https://www.amazon.com/Live-Berlin-1-Psychic-TV/dp/B01GUG91RA>

Amazon does not have the album:

“Currently unavailable.

We don't know when or if this item will be back in stock” (Amazon).

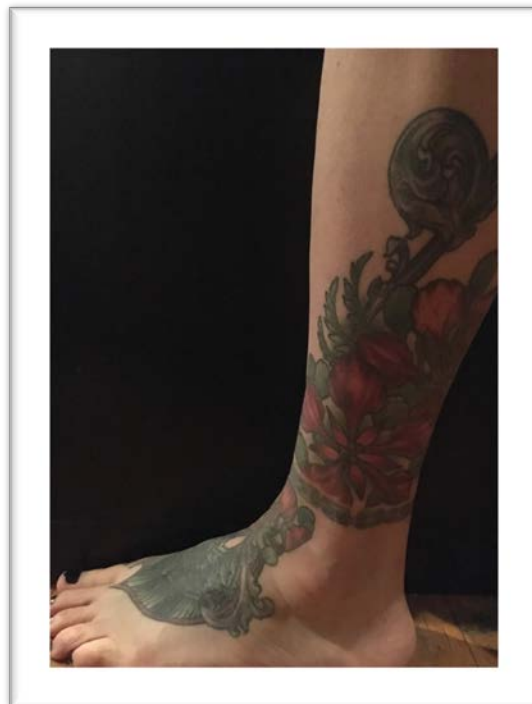
It is very stark and does not look organic at all. My latest tattoo is of the flamboyant flower. When I visited The Dominican Republic in the summer of 2015 I saw these everywhere. They are beautiful trees with bright red flowers. You can see the tree on the

left. This was a view from a surf cottage in Cabarete.



I have four big flamboyant

Dana Cole, 2017. *Cabarete*



flowers that wrap around my left ankle.

The

Dana Cole, 2017. Ankle Tattoo

top flower is colored gold to represent Anacaona; a woman I learned about while in the Dominican Republic. I was really pleased to have the opportunity to talk about her in my Speech class last year around Columbus Day since she was a female warrior who fought Columbus. [Class: Global Stratification; colonization]

Who is Who in Haiti

June 5, 2015 ·

"Who is Anacaona? Anacaona (from Taíno anacaona, meaning 'golden flower'; from ana, meaning 'flower', and caona, meaning "gold, golden") was a Taíno cacica (chief), born into a family of chiefs, and sister of Bohechío, chief of Xaragua. Her husband was Caonabo, chief of the nearby territory of Maguana. Her brother and her husband were two of the five highest caciques who ruled the island of Ayiti (now called Hispaniola) when the Spaniards settled there in 1492. She was celebrated as a composer of ballads and narrative poems, called areítos.

Because Anacaona refused the sexual offer of the Spanish intruders while others were shot, Anacaona was executed by hanging. She was only 29 years old.

Many in Haiti claim her as a significant icon in early Haitian history and a primordial founder of their country.

Renowned Haitian American author Edwidge Danticat wrote an award-winning novel, from The Royal Diaries series, *Anacaona: Golden Flower, Haiti, 1490*, in dedication to the fallen chief, and a more recent novel has appeared about Anacaona, *Ayiti's Taino Queen/Anacaona, La Reine Taino d'Ayiti* by Maryse N. Roumain, PhD. She is immortalized in music by Haitian folk singers Ansy and Yole Dérose in 'Anacaona', as well as by Puerto Rican salsa composer Tite Curet Alonso in his song 'Anacaona' and Irka Mateo 'Anacaona'." (<http://en.wikipedia.org/wiki/Anacaona>)

Wow the skyline looks so cool today, well it always does it's just that some days I appreciate these kinds of things more than others, when I'm feeling good. There is sure is a lot of smoke escaping from numerous buildings, and much construction machinery scatters the landscape. How can I better teach that lesson on urbanization? I use that one Pearson video. I have to do something this semester. I could take a picture of the skyline with smoke and ask students to discuss what they see. What does Urban Living mean? The mall, I liked that talk about malls 2 semesters ago, the class with the Indonesian

student who actually watched *Incendies*.

<https://www.youtube.com/watch?v=0nycksytL1A>

after I said it was my all-time favorite movie. We started questioning whether every country has at least one mall. My Saudi students always talk about going to the mall, even that very cute Kuwaiti guy went to the mall. It's an interesting social activity. It is not just about the *Consumer Society* [Class: Social Change, consumerism] and how this came into being after manufacturing and surplus; it's also a social place, a safe meeting place in countries with many public limitations. Saudi is extremely hot during parts of the year. Yesterday my Lebanese student who is currently working and living in Saudi told me it was 47 degrees C! That is 116.7 degrees F! People stay in air conditioned places, going from one temperature controlled environment to another. The mall functions as one of these. I think I will incorporate this more into the section on urbanization. What is the function and meaning of the mall?

Oh, look there is the outsider art gallery, INTUIT. <http://www.art.org>.

I should discuss this in class. Insider vs outsider art. What the hell?! Outsider art is made by those who have no formal training, and they are strict about what constitutes training. With the Internet, anyone can access "training." This is curious. People read and experience art in many ways. Is no formal training seen as creating "pure" art? Is it removed from talking to and responding to art history and traditions? I ponder this like I ponder counterculture. It's an ideal type.

How did that go? I love the student from Ethiopia. He really seemed to understand some of the more culture-imbedded New Yorker cartoons.



This new class really understood more of the cartoons than any other class. I wonder why? I gave them more difficult to understand ones this time; like the alien one. “what was it? Oh yeah, if we go back home are we still aliens.” One student had a great response that I had not attached to this cartoon. If you live in a country for a while, then go back to your home country you could feel like an alien. That one African from Nigeria has the greatest name – he didn’t talk much I wonder if he was confused. I just watched that great Chris Abani Ted Talk.

https://www.ted.com/talks/chris_abani_muses_on_humanity

I started to watch a Nigerian film about the Biafra war. I can’t believe I didn’t realize Jello Biafra, singer of the Dead Kennedys who also ran for Mayor of San Francisco, named himself after that historic event. Here is his Facebook page

<https://www.facebook.com/jbiafra>

There’s Mike’s, (one of my friends who loved the Dead Kennedys) place. I wonder if he is out of rehab- infected toe- who the hell gets thrown in the hospital for a toe infection gone awry? And then rehab. I see his art work hanging in the window he must at least

still have the place? I ponder inequality and healthcare. In class, we discuss technological advancements during the discussion on Social Change. One of my points is to get them to think of both pros and cons. So, we look at some technological advancement and discuss the positive and negative effects. One point we discuss is how these advancements are not distributed equally within a society, and definitely not globally. [Social Change, Technology] Poorer individuals and poorer countries cannot even access them. And who knows what lies in store for those living in the US now that Trump is president. There is a sense of dread.

We look at the following in groups. The students choose one technological advancement and discuss it. They then give a short presentation in class:

- Explore in greater depth the relationship between social change and technology. Be specific, selecting a type of technology and analyzing its possible social consequences, both positive and negative. Consider, for example, the impact on society of plastics, robotics, special education, electric cars, DNA analysis, 401k plans, or cellular phones.

Man, I wish I could stop to write down all the thoughts I have had on this ride to add them to my dissertation. But it is so damn cold I just want to get home. I can't even stop and jot down notes. My fingers are so cold I wouldn't even be able to hold the pen. I

have to devise mnemonics to remember what I want to write down. I repeat them as riding like a mantra- keep focused

PMSMGHS

PMSMGHS

PMSMGHS

Pawn Shop- yeah there is the pawn shop that I always look in to see if there is a viola and or a sax, I want a viola and Charlie wants a sax. I hadn't even thought of the connection Charlie/sax. I do a lesson on anthropology. I explain what it is, how anthropological research is done and give numerous examples. Then I ask the students to listen to Charlie Parker's song, Anthropology. I ask them

Why do you think Charlie Parker called this song Anthropology?"

CHARLIE PARKER – JAZZ
SONG: ANTHROPOLOGY

- <http://www.biography.com/people/charlie-parker-9433413> biography
- http://www.youtube.com/watch?v=AMultUv9xZc_song

• Why do you think he called this song Anthropology?

"Don't play the saxophone. Let it play you."
- Charlie Parker

A Passion for Jazz! • <http://www.apassionforjazz.net>

⁸The song is free jazz and most students hear the first few frenetic seconds and look at me like I am crazy. Yet they always say something interesting and relevant. I want them to

⁸ All pictures of PowerPoint slides were created by Dana Cole, 2016.

bridge these two areas: find a way to connect the ideas of anthropology to music. They always do it! There is a saxophone in the pawn shop, but no viola. Do other countries have pawn shops? It seems like something of the 50s, but they still exist. Now people do it online eBay and Craig's list are the 2016 pawn shops. This reminds me of one of the New Yorker cartoons from today:

"This is what I

like about drinking

you cannot do it online."

Although I did find an online pawnshop.

Milwaukee Ave is always more crowded on the way home. I hate the stretch from Ashland to North Ave, so many cars, so many doors, the only good thing about the winter is not so many bikes. Oh, shit the left side of my goggles is fogging up! There is no way I can take off the 3 masks - 2 masks over the goggles, one under - to deal with this. I hope it just stays fogged in the lower-left corner of the left eye. I suppose I could just use the right eye if it fogs up completely. Can't even scratch and itch under my wrappings. I have to reinvent the feeling of the itch. It's just another sensation. It's just another sensation. I resignify the itch!

Why is that woman struggling to get out of her sports car. Oh, I see high heels, the low riding sports car will not enable her to get out without wobbling. . Interesting that she is not the demographic (John has a sports car and as a 56- year old white male I call him part of the sports car owner demographic. It's a joke between us, I think it's a joke).

Aging is a section of the chapter on inequality in our textbook that I do not teach. I was having a difficult time with this whole aging process last year and didn't want to face the material. I know the book will point out all the negatives of aging. I am so sick of those messages. I am making my own script, Epistemology-in-the-making ☺

Today, I can't even smell the garlic emanating from Irazu, that which in the warmer weather vents onto Milwaukee. Even smells are frozen. I love that book about the senses. It is so interesting how the senses are cultural constructs, so much so that I incorporated a section on the senses when teaching about culture. [Class: Culture, senses]

ELEMENTS OF CULTURE

- ▶ The Senses AND Language
- ▶ Two sides of the same coin
Why?



Stop Thinking you have Enough to Write: This is my new mnemonic: STEM. I have to limit what I am going to try to remember.

Of course, I feel an itch under my eye, with these ski goggles on there is no way to scratch an itch; they only work when they are vacuum locked. I'm sure I'm just imaging

the itch because I know I cannot scratch it. Just like at the dentist's office when my nose always itches.

I wonder if that was a good idea to mention that I had a boyfriend from Morelia when one of my students said he was from there. We joked about this. My personal life always spills into my teaching. Yet, revealing these aspects of me can only help students understand more about me and my teaching. Isn't that a good thing? (p.15)

I often think about swearing. Can I do that? Dave Stovall does. Junot Diaz does. I am certainly in a different positioning than either of them. Does that matter? I certainly show videos with swearing but should I swear? This is a question I ponder often -- is it about professionalism? What will my students think if I swear? Will they connect more, or respect me less? Hell, I let my son swear, I always have. He knows with whom he can and can't swear. I have always told him that swear words are a functional part of the language. Yet, in class I catch myself saying, "What the heck." WHAT THE HECK???? I never say that...

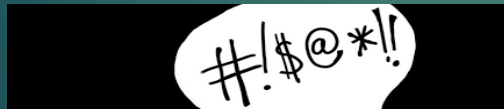
I did come up with that on the fly lesson plan while riding to work today because I thought I forgot my folder with the New Yorker cartoons. I was going to show the video on, 'Why are Bad Words Bad'? and ask the students to comment on this. It is a fascinating video that explains why certain words become swear words. It's all about cultural taboos. [Class: Culture, Language]

SWEARING: WHAT'S IT ALL ABOUT?

► WHY ARE BAD WORDS BAD?

Are they arbitrary?

Letters vs Meaning



<https://www.youtube.com/watch?v=7M2N4wY9pDg>

I think about teaching to discomfort. (Kumashiro, 2000, p.58) It is in moments of discomfort when we can learn about ourselves; why we believe certain things; feel certain ways and accept some things and not others. The ideas we push against and don't let enter or change our minds, the ideas we instantly reject without a second thought, these are the ideas we should contemplate fervently. These are the ideas we hold onto for dear life, threatening of them feels very uncomfortable. These are significant ideas. We must ask ourselves 'what is making us uncomfortable?' We must allow ourselves to contemplate other ways. The outcome of the contemplation may lead us right back to our original beliefs, and that is okay, at least we reassessed. When I talk about GGP, Genesis P-Orridge, intersex, even race I believe I am teaching to this discomfort. I am provoking this type of contemplation.

That student from Laos is so great! I can now somewhat identify Thai names as compared to Chinese names while this may seem like a minor accomplishment I have one Thai student and said oh your name looks Thai. Then I came to a name that looked Spanish yet the student looked Asian. ‘Hmmm,’ I said. ‘I am not sure where you’re from. Philippines? Indonesia? Malaysia?’ “No,’ he said but close. What is the first letter? L. Laos! Now I am so curious if there was a Spanish influence in Laos given that name. Or is it just him? I will research this. My friend told me she is going to a restaurant called Le Colonial <http://www.lecolonialchicago.com> It is French-Vietnamese, and pretty upscale. Does anyone sitting in this place ponder the idea of coloniality of power when enjoying the upscale environment and their Ca Nuong L Chuoi?

Ca Nuong La Chuoi \$27.00

Grilled trout with oyster mushrooms, dried mushrooms & cellophane noodles, served steamed in a banana leaf with curry sauce on the side

Wow that GP class was really interesting! It started out very awkwardly. More students and no one was talking before the class started. They weren’t talking but I don’t think they know each other like in the ELL students who have gone through years of classes together. I knew I had to do something different. Then I came up with a way for them to talk – on the spot. One of my professors in a linguistic anthropology class asked us to say one interesting thing about us. So, on the ride to class I thought about doing this since it is not an ELL class ‘where are you from?’ and ‘what languages do you speak?’ is not relevant. So, I said “tell me something about yourself that you think I would find interesting! WOW! did this bring the class alive. I am so glad I pulled that off. Was this

a fluke or am I good at teaching? There is an older Black woman in the class and I loved her response. She said, “I have 10 kids and many grandkids and I’m 50!” Man, she said that loud and proud in a group of people under 30. I loved that. Maybe I am ready to teach the section on aging.

One student said I have a really bad tattoo. This got me to talk about my tattoos. “Me and my ex-husband got tattoos instead of having rings when we got married.” I also mentioned the woman who writes for tattoo magazines about back tattoo art and the history of women and tattoos. Darn, I couldn’t remember her name! I watched a video of an interview with her. She’s great! Oh Yeah...her name is Margot Mifflin. She is a journalist, CUNY professor, and author of *Bodies of Subversion: A Secret History of Women and Tattoo* (2012) and Marisa Kakoulas, lawyer, founder of needlesandsins.com, and author of a series of tattoo art books, including *Black Tattoo Art*, Volume 2.

<https://www.youtube.com/watch?v=9FnIUcGKF9U>

One of the students said he was dead for 30 seconds!!! All of our jaws dropped. Others thought they had nothing interesting to say after that. I convinced them otherwise.

“Didn’t you fuckin’ see me!?” I say under my mask. Muffled yet satisfying.

So, in the SocSci ELL class we were going around with country and languages and the student from Guinea speaks English, French and four African languages I had to bring up how diverse linguistically, culturally and ethnically Africa is. Do I say this too often? And the student from Somalia said there is only one country in Africa that speaks only one language.



And I asked, “Where? That is very interesting.” He said “It is Somalia.” I told the student this is an interesting sociological point, only one language on a continent where multiple languages are spoken in most countries... So, let’s ask ‘why?’ The student from Guinea said, “because of *colonization*,” and the Somali student said no (not sure he understood the word). He said because we are Arab and African. Our second language is Arabic. There are numerous African countries in which people speak Arabic in addition to another language – like Morocco. I said same as in Sudan. I do not fully understand this and want to look into it more.

I showed the class images of the Woodabe culture as an example of gender differences.

The students *oh and ahh-ed* a bit and commented on how the women get to choose a man

to be with for the night and one student asked, “only for the night?” and I said that is a really interesting question. I am not sure. The stereotype in many cultures is that men can do this but women can’t. In this culture women can. I made it home before dark, my goal on days when there is still snow on the ground;

Snow covers ice.

I see the sun setting to my left as I approach home and the moon to my right.

I made it!

Stewing About.

I know it’s a good beginning when the moving cars on Logan Blvd are spaced just right for me to slide on across without stopping, like the parting of the red sea. Today I am in luck. I ride right through. I take my first right turn past one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up to the American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

NFSC- STEW-STEP-

NFSC-STEW-STEP

I am not going to remember the names of the 20 students in each of the two classes today when we return for our second classes. Each of the four classes that I teach; speech and two ELL SocSci has about 20 students. That is at least 80 names. Name Tags! I am glad I prepared that lesson last night for today in Speech class. The students still do not have the book so we cannot do any work that requires it. The school bookstore is so slow students said they ordered the books one month ago! Some students must have financial problems buying books, they are way too expensive. There was a big hullabaloo about tuition increase for international students last year and I am certain the increase, even if less than initially stated, is hurting my students.

WBEZ News

Tuition increases approved for Chicago's City Colleges

July 8, 2015

One of my previous students was so great at speaking out against the hike, in front of downtown administrators. He was one of the first students I had who after the first SocSci class came up to me and said this is going to be a great class! He is Nigerian and had a lot of interesting things to say. I am going to do a lesson in class today on gender since this is the first chapter in the book. I found this great online material that includes a video clip from Friends – god will any of them know this show? Is it too old and passé? Too sexual? The clip is all about a first kiss. Now a kiss is not terribly high on the

sexual scale but when you have Chinese and Saudis in class it can be. Remember that paragraph in the book in the section on language about the Chinese and the phrase “I love you.” Chinese is talked about as not being the language of love because there is little use of phrases like “I love you,” the word kiss or terms of endearment. That was such an interesting discussion. I ask my Chinese students every semester if this is accurate and they tend to agree. I also like to ask the Spanish speakers since that language includes a few different ways of saying “I love you,” *te quiero* and *te amo*, and compare that to English, which has one way. The Saudis also join in with one phrase. This is a phrase we may take for granted as a kind of universal expression, but the subtleties among cultures is fascinating. STEW-STEW! Stop thinking about things the mnemonic is too long. You are going to forget it by the time you get to school. My bike ride is way too complicated to stop and write now...STEW!!! I am going to start using this idea in my life except let's change it to STEP- *Stop Thinking Enough with Problems*. This is when I have to get out of the thought loop – STEP away from the problem. STEP to the right. I was so influenced by that book: *My Stroke of Insight* (Bolte Taylor, 2006) Actually, I watched the Ted Talk first and then got the book.

https://www.ted.com/talks/jill_bolte_taylor_s_powerful_stroke_of_insight

I remember that party when I talked to the neuroscientist from University of Chicago. He said there is much talk now about how the left-brain right-brain divide is erroneous. I saw him at a poetry reading recently and he was telling me how the next big neuro topic is the ‘gut brain.’ It is fascinating that there is somewhere around 90% of our serotonin in the intestines. That's why we feel emotions in our stomach. We have all these idioms that refer to this. “Can't stomach something/someone,” “to get butterflies in one's

stomach,” “to turn one’s stomach” for example. Just think about the last time you were nervous, scared, in love. You feel in your stomach.

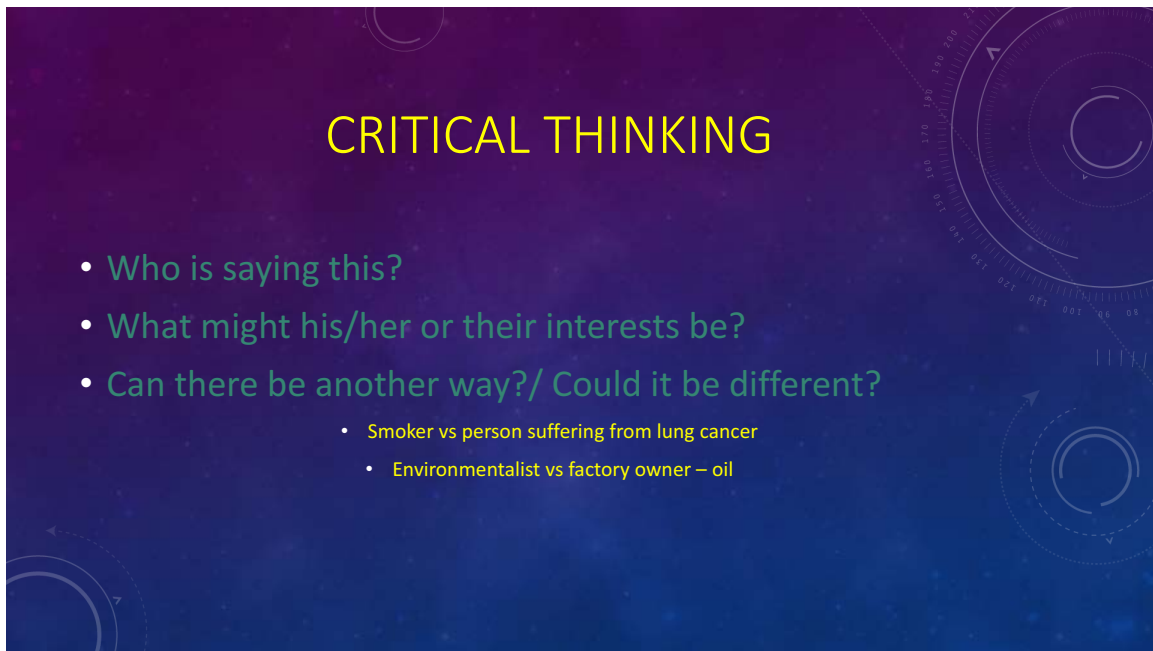
I think this lesson was kind of boring. Do I need to talk about subjectivity and objectivity and how it relates to scientific research?

OBJECTIVITY / SUBJECTIVITY

[HTTP://JAZZ.PEARSONCMG.COM/JAZZ/LAUNCHJAZZ.DO?VALUES=SCENARIO:SCENARIO1::USERID::27177::PRODUCTID::1482::LAUNCHSTATE::GOTOPRODUCT::INV OKETYPE::LMS::LAUNCHSTATE::GOTOPRODUCT::SSOMODE::SSO_MODE_STANDALONE::HSID::9F49B4A43D168136F4F0F92A28C6F08A](http://jazz.pearsoncmg.com/jazz/launchjazz.do?VALUES=SCENARIO:SCENARIO1::USERID::27177::PRODUCTID::1482::LAUNCHSTATE::GOTOPRODUCT::INV OKETYPE::LMS::LAUNCHSTATE::GOTOPRODUCT::SSOMODE::SSO_MODE_STANDALONE::HSID::9F49B4A43D168136F4F0F92A28C6F08A)

OBJECTIVITY	SUBJECTIVITY
<ul style="list-style-type: none">• FACT• TRUTH• UNBIASED• UNPREJUDICED• ALWAYS TRUE• NEUTRAL• DISINTERESTED• NOT POSITIONED• SCIENCE / SCIENTIFIC METHOD• OCCUPATIONS?	<ul style="list-style-type: none">• OPINION• PERSONAL BELIEFS• BIASED• PREJUDICED• CONTEXT-BASED TRUTH• NOT NEUTRAL/ PARTISAN• INTERESTED• POSITIONED• POSTMODERNISM• QUALITATIVE METHODS• OCCUPATIONS?

I kind of belabored this point. Maybe the words I use to characterize each, like bias and situated, are just too difficult for these ELL students to grasp? Okay I can’t start thinking they cannot grasp concepts. It is not about them, it is about my teaching. I even said this in class when the students were able to identify professions in which we expect people to be objective and those in which we accept or expect people to be subjective. They did better than other classes. I said you guys got it! You’re really smart, or I am teaching the material well? I think it’s about you guys and we laughed. Yes, I do think it is important to think about why we accept some things as fact and do not question them. I want to instill this type of questioning in my students. Hence the slide on critical thinking.



How can I make this different for Monday? Maybe a different video?

I wonder if the Chinese students think about this binary differently than the Saudi students. After all being from a communist country I am not sure how much the idea of subjectivity is in the national ideology. I should research this; after all Ming Fang, my dissertation committee outside member is Chinese and I don't want to get this wrong.

When I tell my students that in this class I like to focus on both the pros and cons of a situation well this isn't very rhizomatic. This is a binary!! Hmm ... how can I get away from this? It may be too much at first to start talking about multiple ways, or is it? Don't dumb them down. Yet something else to figure out better.

I heard something about Humboldt Park on the radio this morning and it made me think of the Hispanic students I have in the GP class. I have to write this down in the lesson plans and discuss it. Some guy who lived in Humboldt Park said when his daughter was

young he heard gun shots outside of his house and called the police to report this incident. The police officer who answered the phone replied, “too bad” and hung up the phone. The point was there are neighborhoods that even the police won’t go. Humboldt Park has changed a lot since his daughter was young, but this idea still applies in many ways in many places in the city.

I like that I hear personal stories of my students, that each class I get to know them more and more. I love that a Saudi student, definitely in the minority on wanting to maintain the private/public gender role distinction, vocalized his opinion. He mentioned his wife - so sweet that he talked about her in such a loving way. It is so awesome that she is a chemistry student. However, she still does much of the cooking and cleaning although he said he does help her (something his fellow sexist *machistas* might not do). And they have three kids. This reminds me of Hawah telling me people misunderstand the life of a Saudi woman. She was a medical student and said people in the US think women only raise a family and stay indoors. I wonder if his helping his wife in the house is radical for a Saudi man. I loved that he said she is a strong woman. His words were “She is the best woman in the world.” I asked her name. Ahlem, which means dream in Arabic. Beautiful!

The Mexican woman I found out is divorced and has 2 boys, 13 and 18. I asked if they are easy or difficult and she said easy. Having a boy approaching the teenage years I am always wondering how accurate the messages I always hear are. When I say my son is a loving affectionate 11-year old people always say “Oh that is going to change. You

won't even recognize him," said Ann, the Lebanese manicurist, last month when I got my first no-chip mani. So glad to hear a different message from my student. She said it is much easier now. When they were young she had to work a lot. She said her 13- year old helps her with English all the time and he is very happy that she is back in school. So cool that they have a close loving relationship. I asked their names and told her my son's name and that his father is Peruvian. We talked about how Mexican men have this side of *machismo*. I felt I was sitting with her and her partner too long and got up to talk to the class as a whole. I think it is okay to spend more time with one group on any given day as long as I focus on different students each class, right?

These damn goggles are so big I feel like the boy in the plastic bubble, you remember that film with John Travolta, right? <http://www.imdb.com/title/tt0074236/>

I hate feeling so closed in, which reminds me of locked in syndrome
<http://www.medicinenet.com/script/main/art.asp?articlekey=11024>

and that great movie The Diving Bell and the Butterfly directed by Julian Schnabel of the art world. I definitely feel less connected with the environment with all my accoutrements than I do in the summer. No step to the right here. No merging with the environment. My helmet is angled 45 degrees downward, definitely not where it should be. Crap! I hope I don't get hit. The bun on the top of my head makes it stick up higher than usual and now the lean. My head will have no protection on a fall.

I loved that Chinese woman paired with the Chinese guy – Do I really have to keep mentioning ethnicity of the students when I discuss them? Maybe Guillermo Gómez-

Peña would critique this. Am I the White teacher fetishizing the others? Gómez-Peña developed the idea of the Museum of Fetishized Identities.

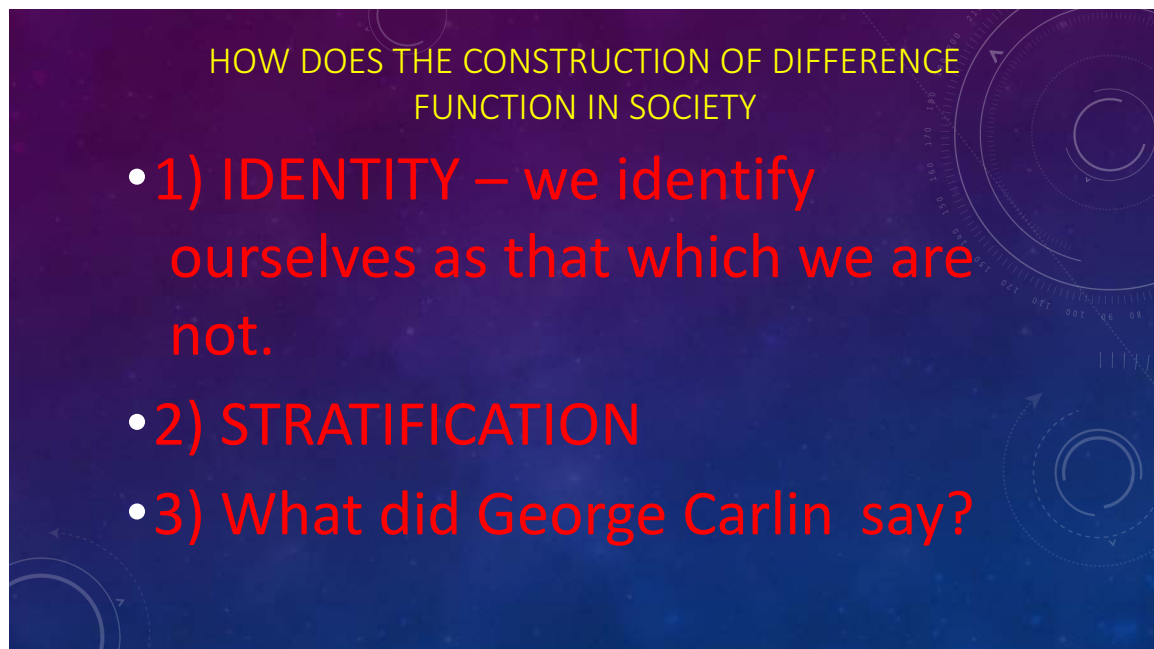
<https://www.youtube.com/watch?v=UHWKXdeC6Vg>

And he talks a lot about “othering.”

https://www.youtube.com/watch?v=II__VwRpIh0

This reminds me of the New Yorker cartoon about aliens (p.103)

I am certainly interested in thinking about how ethnic background plays into talking about social issues and interpretations, ways of being in the classroom. This is part of my love of teaching international students. Pointing out differences helps illuminate aspects of culture. Stuart Hall (Hall & Guy, 1996) asserts that we identify across difference. I talk about this when we discuss the social construction of difference.



Damn you are you really going to open that door!!???? And you see me and you're not going to close it! Shit head. That could have tested my helmet positioning. Glad it was just a passing thought. Why do I always imagine bad accidents, things that could or could have happened to me. Like riding next to a semi and sliding under the trailer. What kind of sick thoughts are those? I saw a broken pair of sunglasses on the pavement and wonder what accident caused that.



Dana Cole, 2017. *Cracked Crack*

So, I've been on this roll with writing; thinking, ideas, writing... My thoughts are crazy. Is this the MACA? The L-Glutamine? I hope it is not one of my energy flows that peters out into an energy ebb. I have to take advantage of this and write as much as possible if the ebb flows. I'm like a hibernating bear – out when the winter ends. I keep thinking about the GP class and how I will have to do things differently. When I do the lesson on race and talk about discrimination in labeling I will still show the 2 stories of the 7 year olds who take a car for a joy ride; one Black and one White. The one problem with this depiction of different constructions of the story is that the White kid does not damage other cars and the Black kid does so you could argue the offense was not the same. I will explain that better this time. AND the place where they are interviewed is also important. This is a new realization. The White kid is interviewed by Millionaire host Meredith Vieira in a studio and the Black kid is in the street talking to the police. Hmmm?

Family Resignified

I know it's a good beginning when the moving cars on Logan Blvd are spaced just right for me to slide on across without stopping, like the parting of the red sea. Today I am in luck. I ride right through. I take my first right turn past one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up to the American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

Crap! I forgot what the H stands for in my mnemonichome? No. But I do remember that class in which a new understanding of home came out. We were talking about home and what that means. And a few of my students stayed after class and said home is where your family is...so home is not "where ever you lay your hat." Gotta love that old Temptations song.

<https://video.search.yahoo.com/search/video?fr=tightropetb&p=song+pap+was+a+rolling+stone#id=1&vid=882ed9510d7984c7d743b7c01cd00977&action=click>

It isn't even where are you living now. It is where your family is. Family is home. So, home could be many miles away. I loved this idea as it opened up the discussion of home and expanded how I saw it. For immigrants, I think this takes on an interesting and variable meaning.

I want to add something to the reflection papers so my students can bring in their own examples that relate to the material.

I- incorporate one idea from reading in the reflection piece

- II- incorporate another example of something I illustrate in class – music tv movies
etc. on certain day.

Is this going to get too complicated for me to organize? Organization is not my forte. The goal is to simplify and make organizing easier and better.

She Brings the rain (a la Can)

I know it's a good beginning when the moving cars on Logan Blvd are spaced just right for me to slide on across without stopping, like the parting of the red sea. Today I am in luck. I ride right through. I take my first right turn past one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up to the American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

High 30's and rain today for the second week of classes. This is the combination I loathe, I hate the snow and the slippery roads, but the cold rain is most uncomfortable. It's about keeping warm and dry, dry enough to teach in the clothes I am wearing. I don't have a good waterproof jacket that I like. The used one I bought recently is huge. The other Charlie gave me and it's also big. I hate the bulk. Can't wear sunglasses because they bead up with rain drops, yet cold hard rain in your eyes is not good for vision. I am okay if it rains on the way home, just keep me relatively dry on the way there. I can't even remember the other SocSci class. Wait! I am not doing the new anthro lesson. I am doing the one on subjectivity and objectivity crap! I have to go now and prepare that, revamp it a bit.

Day 2 of these 2 classes. I still feel a bit intimidated by the GP class, lots of students and I need to challenge them more not focus as much on language issues. It's different, it's new. I'm sure I will end up over dressed and over prepared.

I have to remember to finish the New Yorker cartoons. Those are fun and funny (a distinction most ELL students fail to make).

I must make it clearer why I am discussing objectivity and subjectivity and connect it to critical thinking. I think this is a perfect Segway. I will use the car accident insurance as an example of bias positioning. I will explain that John stopped at Starbucks with Lucas and when they began to back up another car as John said, zipped out of the spot and backed up into my car. When I told the insurance agent that my 11-year old son was in the car and could be a witness she said he couldn't, not because he was a minor but because he is biased as passenger in one of the cars. I can talk about the FDA and what I learned from that documentary about bias. I have to remember to do my NSWs, these are No Show Withdrawals—students who do not attend the first two classes are withdrawn. By the second week we have to fill out a form indicating if any of the students have not attended the first two classes; they will be dropped as no shows. I have to remember to tell the speech class that we will be doing gender debates and they will have to do a little research. I have to contact John and add another library session.

Anthropology class isn't today, Dana! its tomorrow. Bob at the Y has a PhD in anthropology and did his research in Peru! I told him I wanted to write a paper on relationships and how we would have better relationships, characterized by more

understanding and compassion, if we acted more like anthropologists, making the familiar strange, or taking a position of relativity and not assuming our cultural or personal ways are another's. We shouldn't assume that the meaning someone attaches to a behavior is the meaning we attach to it. We must ask and clarify. I miss him. He moved back to the south. We never did have coffee. I never did write the article. That's the first writing project on my post dissertation agenda.

What about that article about White privilege and bike riding? I think I should use that article in class. It's a great metaphor for white privilege and how it is not terribly apparent to the privileged, but gives a way to recognize it. I feel like an idiot and am somewhat embarrassed that I wrote Bill an email saying he wrote the article. I am such an idiot. He posted it on Facebook! As I was reading it I kept thinking this doesn't sound like Bill's voice. Did he live in Michigan? Now those questionings make sense.

Here is the article:

<https://alittlemoresauce.com/2014/08/20/what-my-bike-has-taught-me-about-white-privilege/>

And here is the backlash:

<http://grist.org/cities/please-people-stop-using-bikes-to-whitesplain-privilege/>

And here is the response to the backlash

<https://alittlemoresauce.com/2014/09/11/my-bike-and-white-privilege-revisited/>

All perspectives provide a lot to discuss.

My mom has asked Mateo if all of his friends are Hispanic. She doesn't want him to go to school with all Hispanics. From her perspective, they are underachieving or a bad influence or something negative like that. Is she racist? Ethnicist? Why does that word not exist? It makes more sense, if either of those terms carries more weight with me its ethnicity, only because I associate that with country and culture – which of course is not a

contained entity (p.34-37) but still this word should exist. Oh yeah Junot Diaz is going to be at Northwestern this Thursday. I really would like to go, but Lucas has soccer and 80% of the seats are for Northwestern students. They open up to the general public 10 minutes before the talk. That doesn't sound like good odds. He was so great when I saw him as key note at the border studies conference in Cleveland. This was the first time I presented on Guillermo Gómez-Peña and made the connection between A/r/tography and the Rhizome. He is so down to earth. I loved his talk about people's imperfections, weaknesses and insecurities and affirming how these are what makes us beautiful. I LIKED his Facebook page, which is great. He discusses such a diverse range of social issues. I have to use one of them in my SocSci classes. He is just so cool.

Half way through the ride I realize I am overdressed. I am paranoid of not being prepared enough for the new class. New weather conditions are like a new class- you don't know how it's going to feel, but you want to be prepared. I am over prepared and over-dressed. I hate being cold. I hate going blank.

As I am riding I realize I cannot catch everything I see. I would end up with a mnemonic that looked like a Thai last name- *Narkhirunkanok*- or the name of a character in a Russian novel- *Rozhdestvenskij*- or some complex multifaceted German word written as one word yet consisting of many morphemes – *Rechtsschutzversicherungsgesellschaften*.

Over dressed and overprepared can't catch everything

Over dressed and overprepared can't catch everything

Over dressed and overprepared can't catch everything

This has a rhythm to me so I sing it rather than repeat it as a mnemonic.

STEM I think STEM

Should I set an end date to this kind of data collection? I am not sure I will be able to stop if I don't. Maybe I should stop for a while and then end with the last class. I can't stop yet though – I will revisit this in a couple of weeks.

I do have this ritual now, which is good. I write down the mnemonic or words on my phone or on a piece of paper throughout the day and then I get home sit on the kitchen floor and add these to my narrative.

I might have a sip of vodka in the blue and white shot glasses I got in Mexico obviously intended for tequila- oh well.



Dana Cole, 2017. *Tequila Shots*

I think about how the Syrian student in my class last semester must have felt after the Syrian refugee “crisis” became big news in the United States and when ISIS became a household name. He was so cute and had that way about him. I am certain he gets the ladies without a problem.

WAY BACK-

JEGSRFT

JEGSRFT

JEGSRFT

Jokes, examples, gaming, Sultan (2), race, feeling Time

Jokes, examples, gaming, Sultan (2), race, feeling Time

I called out names from my official roster to see who was present. When I called out ‘Saeed,’ he complimented my pronunciation of his name! I liked that. Why? Think about that...I always say my goal is to learn Arabic.... I also add Chinese to not seem too bias I could use this an example of bias...But should I express my own bias towards students’ languages? Another want-to-do post dissertation. Learn Arabic!

In both SocSci groups there was more joking around. I like that. It breaks down the teacher/students divide and I appreciate and teach to that. One of the students was falling asleep in the second class. This happens. Wonder If he was up all night playing video games – or am I stereotyping a young male? When I turned the lights down to play a video, I joked, “you can all sleep now, Saeed!” I smiled and he laughed. I suppose I did this for more than one reason; to joke, but also subconsciously to let him and the others know that I do know when they are dozing off. This reflection on the way home is really getting me to dig deeper into my own motives. I should do this in my relationships. I have had students in the past who either doze with their heads nodding or stay on their phones all class and then the last week of class beg me to not get a D. I want to avert this at all costs. So, I repeat comments like I know when you are on your phones. That is your decision. But please don’t come to me at the end of the semester begging for a B

instead of a D. A few semesters ago I had a student clearly copy exam answers, paragraphs. She must have used her phone during the exam. How could I tell? The English was too perfect, the sentence structure too complex and the ideas too elaborate. I gave her THREE opportunities to talk to me. She didn't. I had to fail her and I hated that. I don't let students have their phones on their desk for exams now. Many want to use the online translators (so they claim). I would rather receive unsophisticated, simple wording and no cheating. I don't want to be put in the position of having to fail a student for this.

JEGSRFT

JEGSRFT...JEGSRFT... JEGSRFT

Jokes, examples, gaming, Sultan (2), race, feeling Time

Jokes, examples, gaming, Sultan (2), race, feeling Time

*THROUGH THE EMOTIONAL TURMOIL
I AM LOOKING TO A NEW SOURCE OF LIGHT
FROM A DIFFERENT CRACK IN THE WALL*

I wonder if my examples are good. I feel like I use the same ones; racist cops, gender differences, math. But today I did add a few, car accident and Lucas as witness in car accident to explain bias, and swingers verses those who adhere to our cultural norm of sexual monogamy to explain context specific truths and beliefs. I do believe this is changing. There is more acceptance of poly ways among millennials, at least this is what I can ascertain. I liked that gaming example one of the students came up with when I

asked about professions in which we expect or want objectivity and ones in which we accept subjectivity. He was thinking objectivity was about objective or goal directed and therefore gamers were objective, they want to win money, that is their goal. When I explained objectivity, his understanding helped him understand why they are subjective, they have an interest or motive or goal. I think I did a better job making it clear why I am discussing objectivity and subjectivity and how it ties into critical thinking. Finally!

Really interesting discussion in the GP class. Many students talked, which was so great, many personal stories and opinions. I even ran out of time and didn't show the videos that introduce a few of the disciplines in the SocSci. I felt the discussion was so much more enlightening and important than the videos. At first, they all start out so quiet and lifeless and then after a few minutes they come alive. The drooping plants have been



watered.

www.shutterstock.com · 86287783

Both classes brought up great examples and discussed the finer details of how objective or subjective certain fields are or how we expect them to be and when I asked both classes if it is possible to be objective – for a person to be objective all those who

responded said no. Maybe those who were quiet believe yes. I liked that. Do I like it because it is true (a question I really push against) or because it is my opinion? Yet I leave feeling unsatisfied. Was the class boring? Well two people again said how interesting the GP class was. I joked and said, “Oh no, now I have to live up to that.” I felt like I talked too much, or that maybe a handful of students talked and other didn’t I worry about those who don’t talk. Are they bored, shy, confused? How can I get at understanding this?

JEGSRFT

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Jokes, examples, gaming, Sultan (2), race, feeling Time

Jokes, examples, gaming, Sultan (2), race, feeling Time

In between classes Jill told me about Dan (the dean of social sciences) giving me a compliment. He said I was awesome and that I was in there teaching with 2 masters and all kinds of experience. That felt good. One doesn’t often hear those kinds of compliments and just when I was questioning my effectiveness as a teacher.

We talked about how a teacher is both objective and subjective

In terms of grading you want a teacher to be objective. Yet the way they teach the material is inevitably subjective. The teacher's particular positioning gives him or her (can I use the plural 'they' yet to get away from the cumbersome 'her or him'?) a subjective positioning.

It is interesting that students still think teachers teach objectively, meaning they teach the same subject material from the same book in the same way. One student brought up the example of one student missing an assignment due to being sick and I commented "How should I compare a student who misses classes because he or she is sick and one who just doesn't want to come to class? How would I know the motive?" Do I treat both equally? Objectively? I say, "If I don't take situations and students' lives into account I am not being human. I am not seeing my students as people with lives outside the classroom."

Might we think of shared responsibilities of school and families?

https://books.google.com/books?hl=en&lr=&id=YZqdCgAAQBAJ&oi=fnd&pg=PA121&dq=students+personal+problems+effects+school+&ots=DIPrLt0lTq&sig=Cfy9HHbX8vNlSp-Vr3O_RsL_3hM#v=onepage&q&f=false

<http://journals.sagepub.com/doi/abs/10.1177/0022487102053001003>

I ended by saying that teachers respond to this differently. I am explaining my way.

I just heard something that Sarah Silverman said...I have to add this to gender class:

Don't tell girls they can be anything they want to be.

Not because they can't but because they have not thought of it in any other way. You are planting seeds in their head.

Love it! How language not only shapes ideology, but reproduces it – maybe I can use this when I talk about Sapir Whorf hypothesis (language ideology).

It's probably a good thing that my iPod stopped working a month ago. Otherwise I would be listening to music and not thinking as much about my teaching.

I can't help but think about how the two different groups (GP and ELL students) perceive my race example. This brings me back to the never-ending contemplation about my position in the class, (pp. 38-40, 59) when I discuss racial discrimination how do the students interpret my examples. I almost feel like it is safer to discuss these things with the international students. Why? They are distanced from it. In the other class, we are all players Whites, Blacks Hispanics born and raised here. Hmmm....?

Classes went well today ...

JEGSRFT'

JEGSRFT'

JEGSRFT'

JEGSRFT'

JEGSRFT'

Jokes, examples, gaming, Sultan (2), race, feeling Time

I end up reciting these words because they have a rhythm.

I like the idea of feeling time. I ponder this and the obvious idea that time is felt subjectively depending on the context. Five minutes of pure pleasure is experienced very differently than five minutes of pain. The warping of the time-space continuum. A black female student spoke a lot about her personal experiences with discrimination in the work place around her hair- dreads vs natural vs straightened hair. My ELL students never have brought this up. She even said a former boss said to her ‘Don’t think you can get days off for PMS.’ Geez he should face repercussions for gender discrimination. She began saying something, “I have had girlfriends....” I thought she was going to talk about being gay. Boy was I wrong. See how our preconceptions

- **PREJUDICE** (from prejudgment) ---
- attitude or feeling
- **DISCRIMINATION**—action based on prejudice (personal and institutional)
- 150
- <https://www.youtube.com/watch?v=gLYTObRhCsy>

or initial reaction can build a story that we assume is true, yet we are most often not in synch with the other's reality. We do this, in large part, unconsciously. I must teach to this—to undoing this or at least stopping ourselves often to ask. Do I know this? Can I be sure of that? Is this about the other or more about me? Could I be wrong?

So great that many of the students say, “sorry I am talking so much.” I said you cannot talk too much here!! I love that they feel comfortable sharing stories opinions and ideas that is what it’s all about. This is what I want to foster in the classroom. One of the students said that a doctor should be sympathetic not empathetic. I asked her what she meant. Sympathy is if someone is drowning I jump in and save them. Empathy I throw them a buoy. That is an interesting distinction. I don’t want to say it’s wrong but I should delve into this more. Maybe say “according to Webster”- because he is the semantic god. Or I could mention the OED? Another student actually jumped in and said empathy is when I can be in someone else’s shoes. I so liked it that one of the students had his elbow on the shoulder of the guy he was sitting next to. That comfort level was refreshing! Not sure they are partners, but being relaxed enough to express in that way is great!

Albinism

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I hear a story on NPR about Albinism. I think about Edgar Winter –a White albino. I image there are fewer issues to deal with than a Black albino. Th *Bodies of Subversion: A Secret History of Women and Tattoo* e White albino

is still within racial phenotype while the Black albino crosses some phenotypical boundaries. Not to mention the fact that in some African cultures albinos are seen as possessed. You can find the talk on NPR codeswitch 12/7/2015.

The NPR interview reminds me of the video I show on race, about the Japanese Italian guy who looks more Asian and feels. In order to satisfy people's expectations, he must at least say he is part Japanese even though he identifies more with his Italian side. We base race on phenotype, that which we can see. We are such products of Enlightenment ideology and positivism. Back to NPR ...Devora (the narrator of the story on NPR) is a Black Albino and she says her life is an example of why color matters, or how it matters. She went to a workshop for writers of color and was asked to leave. When growing up people would ask her mom why she has a white child, are you babysitting? Outside of the US like in Tanzania they kill people with Albinism thinking their body parts have special medicinal use.

Devora says she would know how to respond now if someone told her she couldn't attend a Black event. "I have the right to be in Black space." Boy does this beg the question should we have these separate spaces? What does that mean? What is the purpose? What about the fluidity of borders? Women studies became gender studies, which to me is a more positive inclusive view of the field. Yet we still have Black history month (I get it let's look at the silenced version! We must! But we don't want to keep Black history separate from the other history, which is White history. We must place it inside, on par, on equal grounds. It should become part of HISTORY period!) One of my students said yesterday I believe in multiple truths. I linked that comment to postmodernism.

When I use the example of US cultural belief in monogamy vs swingers to point out truth and what is accepted as context based many of the students in the ESL class go “Oh!!!! Ah!!!!” Why didn’t the students in the GP class do this? Are the international students from other more conservative countries in terms of sexuality and hence they react this way? Or is it something else? I shouldn’t assume I know.

<http://tinyurl.com/zbp6et>

POETRY AND PERFORMANCE ART AS SCIENCE!!!!

One of my online students, Hawah, I refer to her as “the woman with the loveliest voice.” That reminds me of moniker -“the woman who sings”- for ” Marwah,” one of the main characters in my all-time favorite film, *Incendies*. Such a powerful reference. Watch the film and you will know. Hawah is African (I cannot remember from what country) living in Saudi Arabia studying medicine. She told me that people in the West have a very warped understanding of the position of women in other cultures, especially in Saudi. Another student echoed this when he relayed how people in the US think Saudis don’t respect the people from the US and that it would be dangerous to travel there. This is far from his reality. He said the police cannot pull over or arrest a US citizens. I asked why he said because we have too much respect for them. [He did say “too much” which he may not have meant. This is a meaning so subtle it is difficult for ELL students to grasp. ‘Too much’ or ‘too many’ has a negative connotation. There is some negative consequence to the high level or quantity. I always use the example of “I love you too much” and how this means you wish you loved the person less. Maybe it is painful or

you feel vulnerable.] I tell this to my friends because it is so counter what we tend to think. Sari also told me this last semester but because he had such an unusual personality I wasn't sure it was accurate.

For the Monday and Wednesday class I think I can do more challenging things- at least in terms of the level of language. I am going to have them do homework over the weekend. Look at Junot Diaz' Facebook page and have them find one issue he discusses. Write down his subjective point of view about it. Do you agree with it?

Junot Díaz

7 hrs ·

"Today's defenders of Confederate monuments are either unaware of the historical context or do not care. Like generations of whites before them, they are more invested in the mythology that has attached itself to these sentinels of white supremacy, because it serves their cause."



The memorials are a legacy of the brutally racist Jim Crow era, a celebration of white supremacy

I have to remember to pick up Michal's writing on Chinese students. She said she would be happy to talk. I want to. She is a wealth of information on Chinese students, and I like her!

What is the connection?

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All of a sudden, I have this disconcerting thought, how is my relaying my bike rides and thoughts in this chapter expressing or illustrating my *borderzone pedagogy* and rhizomatic curriculum? Oh my god I have to tie this in better. I better really define *borderzone pedagogy* so I can illustrate how what I do and am expressing here is just that.

I think about Marina and her worrying about me due to a storm in the US. Is this statement true or false? There was a storm in the US. I think I will use this in class to express context. One of the students answered, "It depends." That was great!

Postmodernism! Geez. I use pomo as a theoretical foundation to justify and support *Borderzone pedagogy* and rhizomatic curriculum yet why do I gloss over it with my students? I tell them it is too complicated. That is not right! I have to find a way to talk it about in a simplified way and use it in class. It is relevant. One of my students said he accepts multiple truths. This is it!!! Well, in part.

I am back in the googles bubble. I really don't like being in here. I do wish it would cancel out the sound of the wind, though. My big grey gloves (previously owned by a 6'5' man with big strong hands) are messed up, well the right one. The insulated fabric is messed up in the pinky and I cannot straighten it out. I wear it with a bent pinky like it is in some peculiar form of traction. I would toss the gloves, but after trying many many other gloves these are the only ones that keep my hands warm when temps dip below 10 degrees. I have to remember to get that report that Michal wrote about Chinese students. She said she left it in my mailbox.

Asking to discomfort

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American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

I am really looking forward to teaching the GP class today. The Anthropology lecture went really well yesterday and I have developed some new ideas. I am first going to post that great quote from GGP on board and ask them to discuss it. I will ask the students if they agree or disagree?

“When you don't have access to power, poetry replaces science, and performance art becomes politics.”

GUILLERMO GOMEZ PENA (2005, p.213)

I also figured out a much better way to post the US question- I won't even use the word “US”

This is what I will project

WHY DO WE WANT TO UNDERSTAND THE SOCIAL
WORLD?

TO MAKE IT BETTER?

A) WHAT IS BETTER



B) WHO DECIDES WHAT IS BETTER?

I also decided to give them homework. I can do this with them because their level of English comprehension is much higher. They will get on Junot Diaz' Facebook page and pick a post to write about.

So, I gave this example during my class on anthropology. I was talking about Renato Resaldo (1980) and discussing his research on the Ilongot, a headhunting culture on the east side of Luzon Island in the Philippines.

ETHNOGRAPHY

- Detailed, in-depth description of everyday life and practice.
- “thick description” — Clifford Geertz writing on the idea of an interpretive theory of culture in the early 1970s
- **Example 1: Renato Resaldo**
 - Renato Resaldo studied the Ilongots of northern Luzon, Philippines
 - Book <http://www.sup.org/books/title/?id=3029>
 - Video <http://www.youtube.com/watch?v=1mHT1SOrcH8>



SHOULD AN ANTHROPOLOGIST TAKE AN ETHICAL STANCE?

I introduce his work and then ask the question ‘should a researcher take an ethical stance’? Many said we shouldn’t take an ethical stance and tell them to stop headhunting; it is part of who they are, their culture. Many agreed with this position. I then asked, ‘does anyone disagree and think we should take an ethical stance?’ A Saudi woman said yes. I then said who gets to decide what is right or better? Is there an objective idea about this? I asked if students see this as analogous to the US intervening

in other countries. Not much of a response. I wonder if they were afraid or hesitant to critique US politics in front of me or in general? Related to this I was having a conversation with John about his talking to his students about the warehousing of them and why he teaches outside the book. I said it was kind of Freirean, well my critique of Friere and well critical theory in some sense. I appreciate and embrace many aspects of these perspectives but this one point is difficult for me to accept. Who is in the position to determine what is better for others? Who gets to decide another's suffering and that he or she has the answer, the better way for others? I brought this up in a Friere class and that question was not received well. I left the class. I shouldn't have. I should have stayed and pressed my questionings. It felt like my question asked to discomfort. The professor seemed to reject it without even engaging it. I told Charlie those who are disenfranchised may aspire to a position in the system as they see it as succeeding maybe. And his teaching away from that may go against their aspirations and dreams.

I was thinking about how I ask my students questions to provoke their own thinking, I hope. Like "Who gets to decide what is a better world" I don't explain why I ask questions, really, except today I did say I don't want to tell you how to think I want to ask you questions so you have to think.

The wind is so strong today and against me on this ride that I can barely focus on reflecting ...As my breathing becomes more labored (exhilarated) I start sucking in the wet paper towel like fabric of my balaclava. I pass a flag and notice it whipping and flapping towards me. Not looking good. Not making me feel as if I can tackle this. This

visual image is akin to the sonorous experience of the wind whip. It psychologically makes me feel like it is harder to pedal. I need a noise canceling helmet. I would be flying right now.

Again, I heard that students ordered the books 3 or 4 weeks ago and still have not gotten them yet. Damn can't teach from the book, no homework. That's cool, this is the way I like to teach anyway.

My 5 am brain

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I get up most mornings well before the sun. I try to get up by 5 am. I go into the kitchen, turn on NPR, make coffee maybe get something to eat and I sit down on the kitchen floor propped up by a big armchair pillow I lean against the kitchen sink. This is where I do my best work. The morning has always been the best time for me to work. I was rattling off some random (rhizomatic) thought to John via text about GGP, Junot Diaz and how I might bring them into the class today. Diaz' Facebook page is like a sociology class. He will be at Northwestern tomorrow. I hope I can make it. John said my brain was

clicking- “your up-at-5am brain is clicking.” It was...just the like sound of the steady rhythmic pedal strokes when I catch a tail wind and my energy is on fire.

That word digressand that saying “I digress” means I’ve gone off topic but it tends to have an apologetic tone to it. Something like I’m sorry I just thought of something very interesting and only somewhat related to what I was talking about but I do not want to appear as if I have ADHD so I will acknowledge this switch.’ It’s taken as a cognitive derailing, an accidental slip on a wet cerebral surface. These words, ‘I digress,’ are resignified in the Rhizomatic curriculum to have an extremely positive connotation. This process is considered productive and desirable.

Boy do the conversations in my relationship relate to my work world, and my work world relates to my relationship, especially with John.

I have to make a comment about my positioning, especially in terms of racial/ethnic “place”. I am going to tell my GP class that we will discuss many perspectives often from a racial and ethnic position and I do not pretend to understand or discuss this as my experience. However, it is my experience too. We all experience race and ethnicity yet from different perspectives. I experience racism, it exists in the social world; I see it, just not as a Black or Hispanic or Muslim does in the US. I will say that I am here to present ideas for us to think about and discuss. I am going to have the students get in pairs to discuss Charlie Parker’s song *Anthropology*. Am I doing this because it is a big class and I do not want to grade all of the papers? Or do I really believe collaborative work is best?

What is that noise???? It is a clanking coming from the front tire as if a spoke is loose. I stop pedaling... the noise persists. Oh, wow that building on Milwaukee is really going up fast. What in the hell will that behemoth be? Some money-making edifice. It's ruining any last bit of non-gentrified aspect to this area. Damn that electric tool is so loud, another assault on my senses. At least I cannot hear the spoke clicking for a minute. It is as if the bike has self-repaired. What can this be? I don't see a loose spoke. And the noise is not consistent. I originally thought it was salty dirt being propelled up from the tire. But no that's not it. I am so preoccupied with the noise wondering if it is dangerous that I cannot think about class. I hope I remember my new additions. *Damn stupid ass bus half way in the intersection and then it stops.* Bus drivers don't stop half way they just go through. I have to go to the bike shop on the way home or this will keep me from thinking about my dissertation writing. ***HONK*** *Asshole bus driver! Why would you honk as you are passing me? I am in the bike lane and that sound that startles could cause me to do something spontaneously, right when your big ass vehicle is close enough to kill me.*

I have never experienced such a blah group of students. They enter, sit down with blank faces and don't say anything to anyone. "Hi How ya doing?" I say to a few of them. I am really excited to do this class. I think it is really interesting and poses a lot of interesting questions (without answers).

When you don't have access to power, poetry replaces science, and performance art becomes politics.

GUILLERMO GOMEZ PENA (2005, p.213)

Does anyone have an idea about what this mean?

One student says, “To be honest, no.” I explain a little about not having power and how one might reject science as the authoritative knowledge since it is a product of the power structure and the power structure is not working for those who don’t have power. I thought they would have a better idea of what it means. I was wrong. I discuss my racial positioning in the classroom perspective and blank faces. Nothing! I wonder if they already understand this, it was too obvious, or they just had absolutely no reaction. Think about this...

Homework assignment is Junot Diaz. No one knew who he was. I can’t wait to see what they come up with. Am I too easy in terms of giving homework. After all there is that big emphasis on transferring to a 4-year college. Maybe I am not rigorous enough. I cannot believe I am thinking this. I know what I value in teaching and it is not difficult structured strict guidelines that make up my assignments. I want students to open up their minds and think in new ways, ponder their existing knowledge beliefs in light of new information. But I need to teach them to communicate their ideas so they can get where they want to go. I have to teach to what they want, right? And what is that?

Maybe I should ask them

Hmm I am still at odds with this.

Fewer students talked today. I feel deflated. My excited teacher bubble has burst. They did not respond as enthusiastically as I felt. Think about this...

Do you guys know who Anthony Bourdain is? No one did. I am surprised. I said he has these great travel shows where he goes to different cultures and basically goes where the tourists don't and does a lot of drinking and chatting with the locals. I recommend watching an episode. They really seemed a bit blah today. They kind of came alive when I gave them the pair work on Charlie Parker Anthropology. Adan thanked me and seemed like he enjoyed the class. I didn't have any "this is interesting" after class. See what happens when a pattern is set and then it breaks down. Expectations -> disappointment.

I walk in second class, the ELL class...Interesting stuff on the board from Jill's English class, Incisors near a picture of a moat. Are you all reading a book? We are doing a history of Chicago, looking at the Native Americans. Wow. Cool. What level is this? There are various class levels in the ELL department, from foundations..to 098..to 099..to 100 and finally 101, The ELL SocSci class is Social Sciences 101. This is the level at which ELL students move into the content classes and then off to the GP. "It's 99," Jill says. I thought she was going to say 101 or at least 100. Again, am I not rigorous enough? What the hell does that mean? My dissertation chair replied to a comment of mine about feeling like my work was not rigorous enough by saying, "rigorous? you mean next to rigid and rigor mortis?" ☺ I love that! These students are so much more animated. Even in how they walk in the class. "Hi Miss." "Hi teacher," they say as they walk in class. Again, not much reaction to the GGP quote. One student gave his

interpretation which was interesting. A debate ensued between an African woman and an Iranian woman when discussing ‘Should a researcher take an ethical stance?’ The African said no you cannot come into another culture and tell them what to do. It is their culture. It is their ways. The other said but killing is wrong. As the debate got heated the other students began clapping. It was pretty dramatic. Wait now let’s take a break I want to tell you guys that just like you are saying that each culture has a right to their ways without interference everyone in here has a right to his or her opinion. We have to respect that. One of the students knew Junot Diaz.

Two students came up after class to apologize, one for coming late- he was in the library- and another for sleeping, that was Sultan. “Saeed! You are here I didn’t even know. You were sleeping!” He explained after class and apologized; he said his brother is coming from Saudi today and he had to move all of his stuff out of his apartment. He was up until 3 am. I said it was okay and asked about his brother. I said next week I am going to be watching you to make sure you aren’t sleeping. And we laughed. Another student apologized for leaving twice. He said he just got a message saying he got the Saudi scholarship. I said, Oh wow that is great.” He wasn’t totally sure. “Tell me Monday if you got it and good luck.” Should I be more of a disciplinarian? No! I have never even punished my son.

Synesthesia and the Borderzone

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one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up to the American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

Interesting how in some European city they covered up nude statues in preparation for the Iranian president's visit.

<http://www.cnn.com/2016/01/26/europe/italy-covered-naked-statues-rouhani/index.html>

How is that respecting the host culture? The president should know what he is getting into. So, respecting culture means respecting one culture over many others? I am really glad I planned a class on the senses. I need an extra class for the Monday/Wednesday class. I have always been so fascinated by the cultural differences in thinking about the senses. The 5-sense paradigm has not always been this way and is not this way in all cultures. I believe it was Aristotle who developed the 5-sense paradigm. Other cultures believe in different senses and a different number of them. I just found out about a field called Sensory History. There are a few recent books in which authors detail how sensory experience is historical and cultural: people of different times and places hear, see, taste, touch and smell in distinctive ways. These books affirm the idea that sensory and emotional experience is never universal. Not only the number of senses and what they are, but how we experience and interpret what we sense.

http://www.academia.edu/Documents/in/Sensory_history

Fascinating! Synesthesia is a great way to end the class which always makes me think of John. He didn't know he had synesthesia until he mentioned to me that the music we were listening to sounded brown and rough. I asked if he was a synesthete and it didn't know what I was talking about. I explained it to him and he realized he was. Synesthetes are often creative types. I must live in a pretty blaze reality. But I have to think of how this is sociological. How can I connect it? Well it is psychological, neurological. It breaks down the borders between the senses! Synesthesia is a borderzone! I have to do something different for the gender class in the GP class. The videos are too obvious. Or are they just obvious to me? I just saw an older man in his late 60s with a Che t-shirt. Why do I notice that as the marked situation? Is this ageism? Maybe I should do that chapter on age. I am getting used to my no pinky finger glove. It's like I am not missing the use of the pinky now. Opposite of phantom limb....

Blending of the senses – I am going to discuss how we categorize things in order to communicate. Grouping and categorizing facilitates communication. Yet too many often assume categories are mutually exclusive, that they do not shift or overlap. This is my connection: synesthesia and blurring of borders. A theme I will be bringing up periodically is the idea that what we have conceptualized as mutually exclusive may in fact not be. Cultures used to be discussed (and still are by many people) in this way, as if one culture was neatly separated from another yet we know this is not true. Let's look at an obvious example -- a border, one most of us are familiar with: The Mexico / US border. How can we see a blending of cultures at the border, something new? We can most obviously see it in language, food, music. But there are other ways as well, architecture, ideology, religion. Border Studies as a field investigates this border. (pp.

34-37) In the beginning scholars discussed cultures as mutually exclusive now there is the recognition of a borderzone, which gives rise to new mixing, blending and creation. I am glad I began introducing the idea of the borderzone before talking about breaking down the gender and the sex binary.

CONCEPTS THAT REPRESENT THE INBETWEEN

○ **Borderzone** – A space of contact. A borderzone is characterized by heterogeneity, contradiction, reinvention and flux.

We as a culture tend to be better at acknowledging and accepting gender as non binary without clear boundaries, yet with sex we have more of a difficult time. I discuss how sex is in fact blurred there is a lot of *inbetween*, even if we see sex as purely biological. Most students know about the term intersex, at least the GP students. Many of the ELL students do not. One of these days we are going to eliminate the gender/sex binary. These ideas are becoming too multifaceted and complex to have them remain mutually exclusive.

How do I conceptualize mnemonics in my head? Like a line! LINEARLY????!?!?!?
JESUS? That is disturbing and not very rhizomatic !!!!! I have been conditioned to

conceptualize thoughts as linear. Why is this? Maybe just maybe my thoughts occur simultaneously or in an overlapping fashion. Yet due to language and how we have conceptualized time I interpret this as linear. We are bounded by language one word after a next. Is there a way to write that overlaps letters and words that

conveys this sense of alinearity, simultaneity? Why am I not doing that here? I have to add something to the speech class on touch- the senses. I will do a practice sense class with the ELL students. I will show the video I found about Nepal and stop it and ask students to, say, answer “If you were here what would you see, smell, feel, taste, hear?

Research Savvy: reader beware

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I can't believe the Diaz talk is biased towards Northwestern affiliates, the general public can enter only 10 minutes before talk. There is a post on Facebook about this. I notice how the flag is flying with a southern wind, it is whipping at great velocity. This is great for my ride to work, awesome tail wind, but home is going to suck. I better warn my

boyfriend who I am meeting later that I may be cranky after the ride home. Sleep deprivation does not enable me to enjoy a tough ride against the wind at the end of the day. Oh, crap! Idiot! You have to get students ready for the ‘Nature vs Nurture Gender Role debate’ in Speech class. They have a library session on Tuesday. Okay, I will introduce this assignment and assign partners. I also have to post the audio link to the book. I am so bad at these organizational details! The ride is great, I am gliding like a gazelle. Is this the increased tire pressure or the wind, or have I been reincarnated? And the noise is reduced due to the bike guy adding oil.

Speech class went well. I decided to give them the choice of partnering and each discussing one side of the debate or working together on one side. They voted for the latter; it is easier. That’s better – last semester it didn’t go too well because the students did not develop arguments around the same points so it felt all over the place.

We had a fine class talking about the senses- I mentioned the Ongee

<https://www.translatemedia.com/us/blog-usa/localizing-smells-different-cultures-perceive-scents/>

“one of the Andamanese Indigenous peoples of the Andaman islands, located in the Bay of Bengal between India and Burma and the Bororo, Indigenous peoples of Brazil.”

<https://pib.socioambiental.org/en/povo/bororo>
http://www.sirc.org/publik/smell_culture.html

I did a Film English lesson which had the class laughing at the end. It was a very long and amusing iPhone touch ad! I ended with the Nepal video – that didn’t go as well. We ended up talking about the 2015 earthquake in Nepal.

<https://www.youtube.com/watch?v=9h9EdWopTi0>

I did our last class on research methodology today. The Pearson video was pretty good. First time I saw it all the way through. It shows two maps, one of people who earn less than \$10,000 and another of those who earn over \$200,000. It is intended to illustrate where different SES families are situated in the city. On the spot and without even thinking I tended towards a discussion around how could this be inaccurate. I feel that people see maps, or pie charts, or statistics and they believe it is objective information. This enabled me to use the objective/subjective divide. [Class: Methodology] When I Asked “why might this not be accurate, why may people not tell the truth?” They are embarrassed about making so little money, they inflate what they make. This enabled me to talk about how research always faces this issue. In what situations will people be more likely to not tell the truth? When asked about illegal activities, personal activities, taboo subjects, cheating and infidelity. I give examples of research on CEOs and extramarital affairs. And illegal drug use. The video also makes a distinction between opinion and evidence and said, “if sociologists don’t do research they are just giving opinions.” I set up this as a discussion by asking “Can opinions be evidence” many said no; a few said yes. I gave a Starbucks example: someone is researching worker satisfaction. Workers’ comments are their opinions, yet become my evidence, or at least my data.

Trepidation and the upset stomach

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blowing. That helps me prepare for what will be an easy or more difficult ride.

Trepidation is the feeling of the day

It's Monday of the 3rd week of classes and I wake up feeling distracted, cloudy and concerned. My son isn't feeling well. His stomach is bothering him. It started last night.

Two of his friends had the stomach flu. Please don't be that. I have some irrational phobia of vomiting; not mine, but someone else's, in particular my son's. My mom has influenced me. She has a vomit phobia. My son wants to stay home, or at least thought he was going to and I just can't. I cannot miss work and I have no help- no one to stay here with him. My mom won't be with him, especially if he is sick (vomit phobia); John is working and all my friends are working as well. And who wants to get sick or get their kid sick by taking care of a friend's sick kid? This is a good business idea; childcare for sick children. So, he goes to school. I carry my phone with me and check it every two minutes, I am obsessed and feeling guilty. This is not a good feeling. This keeps my mind from going elsewhere today.

All the talk over the weekend with John has left me feeling raw, open and wounded. I don't have the energy nor enthusiasm I had had in the last two weeks. Is my writing frenzy going to end? Is this it? Is writing this dissertation going to become a big struggle? God, I hope not.

As I head out the door to work, I am comforted by the beautiful 40-degree sunny day. No rain in the forecast. This is helping. It's above freezing and smells are back! Why do we as a culture devalue the sense of smell? I am 10 minutes into my ride.. I know this

because I can smell garlic venting onto the street from Irazu. Damn is that heavenly! I take a long slow deep breath. Then I start having this paranoid feeling that people are going to purposely push me off my bike. I pass a Chinese delivery man as he is getting in the delivery vehicle and I imagine him dropping the bag of Won Ton soup, eggrolls and fried rice and pushing me into traffic (why do I assume he is delivering Chinese food?). Why do I think this? I remember that Logan Square episode when some people pulled a girl's backpack off her back while she was riding her bike. It also happened in the loop <https://www.dnainfo.com/chicago/20170613/downtown/14-year-old-girls-purse-stolen-while-riding-her-bike-south-loop-police>

And now it is happening frequently on the 606.

<http://www.chicagotribune.com/news/local/breaking/ct-police-warn-of-robberies-on-the-606-trail-20160304-story.html>

And I heard on NPR that the homicide rate in January was higher than it had been in like 16 years. Great. And something about 200 mass shootings. Happy news! Crime! [Class: Crime and Deviance] I will use this as something the students have to research. Why has the crime rate increased? They can think of quantitative methods and qualitative methods of researching this and the problems they may encounter collecting accurate data. This will be after we have discussed Hunter S Thompson's (1999) "*Hell's Angels: The Strange and Terrible and Saga of the Outlaw Motorcycle Gang.*" We look at this work as an example of participant observation research. [Class: Research Methodology]

IN FIELD PARTICIPANT OBSERVATION



- **Example 1: Hell's Angels-Hunter S Thompson**
- http://en.wikipedia.org/wiki/Hell's_Angels:_The_Strange_and_Terrible_Saga_of_the_Outlaw_Motorcycle_Gangs WIKIPEDIA SITE
- <http://www.youtube.com/watch?v=gzV6TPdKPjE> VIDEO
- What are some issues you might encounter doing this research?



I will have them focus on who or what the subject will be and where will they get information? And why are these important details on which to focus when evaluating research?

Boy was that a crappy class! ☹ I couldn't upload the current document that I edited this morning and sent to my email 2 times. I constantly think of new things and have to send a revised version. Yet when I get to class and it is supposed to begin in three minutes I open the document and it is an oldest of old version. WTF??!?! I opened the other email- OLD VERSION!!! I go back to last week when I used a somewhat revised version (more so than the OLDEST OF THE OLD VERSION) – OLD VERSION AGAIN! What a mess. I had to search for the video I wanted to play and I ended up with the wrong one. Then, I used my class notes version that was poorly formatted with highlighting throughout. It looked crappy and half assed. Why does this have to happen in the GP class? The students were sitting with blank stares and no sympathy. Except for

one who said this happened in her last class. Thank you! Oh well, this shit happens in the life of a teacher. Ad lib! wing it! and I did. That class finally ended. Even bad things end ☺

I went downstairs to the SocSci ELL class and saw Saeed. Hey how's your brother? (he was coming in from Saudi last week) He never came he said, they wouldn't let him in! What?!! Why not? I don't know. What did they tell him? Nothing he doesn't even know why. He married a woman from Yemen. Do you know what is going on there? Not really (which really means 'no.' I just didn't want to sound completely ignorant- yet I should have. I do not believe the teacher holds all knowledge. I am an advocate of teachers learning from students)

<http://www.aljazeera.com/news/2016/06/key-facts-war-yemen-160607112342462.html>

There has been a war for over a year. According to Wikipedia, a source I do not shun:

Here is the Wikipedia page on Wikipedia, which gives credence to the site.
[\[https://en.wikipedia.org/wiki/Wikipedia:About\]](https://en.wikipedia.org/wiki/Wikipedia:About)

Is this akin to Monsanto being in charge of testing Monsanto products for safety?

(Might make a good discussion about bias).

According to Wikipedia on Yemen:

The **Yemeni Civil War** is an ongoing conflict that began in 2015 between two factions claiming to constitute the [Yemeni](#) government, along with their supporters and allies.^[64] [Houthi](#) forces controlling the capital [Sana'a](#) and allied with forces loyal to the former president [Ali Abdullah Saleh](#) have clashed with forces loyal to the government of [Abdrabbuh Mansur Hadi](#), based in [Aden](#). [Al-Qaeda in the Arabian Peninsula](#) (AQAP) and the [Islamic State of Iraq and the Levant](#) have also carried out attacks, with AQAP controlling swathes of territory in the hinterlands, and along stretches of the coast.^[65]

I continue with Saeed..."Oh, and you think that is why." That is the only reason I can think of. They made him sign a paper that said he would not enter the US for five years. He was supposed to study here. What is this all about? I want to delve in deeper. I asked the others how they were and they said good. I said it is hard to get back on track on Monday and they said, "No it's a good day. It's your class." Boy do I need to hang onto that today. And yesterday when a student in my online class said, "Can I say something? You are special. We like your class." I need to get rid of the crap forming my mental loop today. I am going to burn a new pathway damn it, and it's going to be positive! The positive student comments are just as valid as my negative looping with "The class sucked!" "You looked so unprepared" etc. The students went to a library session and after John, the librarian, said I don't think I did a good job. We talked for a minute. I told him about my OLD VERSION saga. That made me feel better. Every teacher has "that" day, "that" class. No mother is the perfect mother, no teacher is perfect (Perfect is such an odd concept.)

'A Different Kind of Engagement' is going to be another left brain loop, or mantra. I need to find a different way to engage the GP class. Why are they so different than the ELLs? I cannot quite figure it out. It cannot just be about their not having a previous rapport. Even when I feel bad, and I didn't glide through the day and the classes felt sucky, I have to write. I have to write about that side of teaching too. That is an important side, often ignored, denied or buried. It illuminates how we all have "that" day. It reveals insecurity and questioning. It's what makes us beautiful.

The just above freezing challenge

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Embarking on the day- a day of 100% chance of rain, just above freezing. This has to be the most uncomfortable weather conditions for me to ride in; inappropriate clothing, bad bike breaks, and a tentative mindset. Freezing rain, hail and just above freezing temperatures. I waver all morning train-bike, bike-train.....I can't decide. That's it. I'm taking on this challenge. I'm riding. While riding most of my thinking is on riding not on the classes and dissertation writing. I focus on the world around me, not on me. That is good when I am in a funky state of mind. I put on my yellow-tinted glasses for the rain and wind. Nothing like sunny-colored glasses; makes the day just a bit brighter. Who needs rose-colored? I see a few lone bikers; one nods to me at a stop light as we are both still in the downpour. There is some sense of solidarity among those engaging in the same activity; especially when the conditions are less than favorable. We are a subculture. And part of defining a subculture is a sense of belonging. That is a good question to ask the class about culture. I see the lady who walks down Kinzie, apparently for some kind of exercise, with oversized feet and an undernourished body. What is her ailment? What afflicts her? Who loves her? Who does she go home to?

Why is my biking narrative relevant to teaching? I have to make this connection. I know what it is! I think of new ways to frame and discuss the issues I talk about in class when riding. I contextualize knowledge/theory. It is no longer abstract, but related to everyday experiences. I connect ideas to the everyday, my everyday but others can relate, I hope. When I ride I notice and ponder things about the social world that I otherwise wouldn't. Neither my gloves nor my boots are waterproof, and when its 37 degrees wet things are cold!!! There is a point at which nature defies the 100% chance of rain. The rain stops briefly. Nothing is certain. Not even 100%.



MrVander/Shutterstock.com

I tell Don, the University of Illinois statistics professor I have worked for, I tried to teach my students how to look at the experimental design and ask questions that test validity of design all in one class. He said “good Luck.”

I will start out with “WHAT IS CULTURE?” We talk about it all the time yet do we know what we are talking about? I decided I should write notes down for GP and make sure I send the NEW VERSION!! [Class: Culture]

One culture, two cultures, three

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I am feeling optimistic about the GP class today. I went over my notes three times and sent myself the NEW VERSION and checked it 2X. I like this class on culture, talking not only about what culture is, but about Black and White culture in the US and discussing if there is a difference. I have used Gil Scott Heron, an interview with him 20 years after the song, "The Revolution will not be Televised" came out, and I play the video of the song which has some great political images from the time, 1970 [Class: Culture, Race]

Is there one American Culture?

- ▶ Is there black culture? White culture? Native American culture?
- ▶ United Statesian culture?

GIL SCOTT HERON



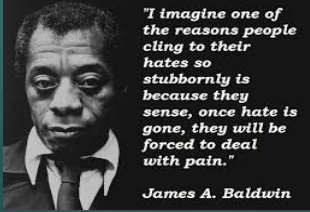
- ▶ Gil Scott Heron <http://www.youtube.com/watch?v=kZvWt29OG0s>
- ▶ <http://www.youtube.com/watch?v=qGaoXAwI9kw> The revolution will not be televised

I love that Gil Scott Heron says this song was not about not broadcasting the revolution, censorship or anything like that (which I originally thought), instead it is about how we will not see the revolution because it has to happen in our heads. It's a mind shift! I will ask the students to bring in some ideas about current things they encounter that discuss the cultural divide. I added James Baldwin this semester, an interview in which he talks about religion and institutionalized racism. I also will go over his bio.

JAMES BALDWIN

- ▶ JAMES BALDWIN: NOTES FROM A NATIVE SON:
- ▶ <http://www.amazon.com/Notes-Native-Son-Beacon-Paperback/dp/0807064319>
- ▶ WHAT DOES JAMES BALDWIN SAY ABOUT ONE CULTURE IN THE US?
- ▶ VIDEO INTERVIEWS

<https://www.youtube.com/watch?v=a6WIM1dca18> JAMES BALDWIN VIDEO



I remember everyone had to read *Notes of a Native Son* (1984) when I was in high school. For some reason, I did not become engaged or interested. I don't remember the teacher giving me a context of Baldwin; living in Harlem, gay, and a political activist. He lived in many other countries and was raised by a single mom. Nothing about him. There was nothing rhizomatic about our exploration into the author, the world in which he was writing. We didn't have YouTube which makes it so much easier to go off on a journey. But the teacher could have supplied this context, if he or she knew it. Well, he or she should learn it! Does this explain my less than engaged attitude in High School? Nothing stands out; not one teacher. The fact that there was a male Dana in my class is the most memorable moment. And I went to New Trier West, one of the schools purported to be among the best. The pinnacle moment in my education happened when I was an undergraduate and took a German literature in translation class. I remember I gave a most off the beaten track interpretation of Thomas Mann's *The Magic Mountain*

(1927) and my professor did not discount it or correct me. In fact, he indulged it. I remained friends with him after the course ended. He probably does not know how he inspired me, to pursue learning with a zest and later to become an educator myself. If I had to pinpoint the first moment I encountered rhizomatic pedagogy it would be in this class. I realized this only in hindsight years later.

I just saw the trailer for a documentary that aired on PBS yesterday about the racial divide in the south. Race= culture hmm? I posted it on Blackboard. I realize I do not have to cover everything in class I can also post things on Blackboard. They will never look at them, but they are there. Like some books I own, that I love to own and look at, but may never read. Along the way I see this plant store called Roots and Culture; then I think of a petri dish culture. What do these uses have to do with Culture and people? I like how the GP class began. I asked, “what is culture?” They start naming things. The video is okay not terribly informative. I asked, “Is there a difference between Black Culture and White culture and this starts them a rollin’?” I have to mention my use of Black English and White English. I tell them I don’t like the use of America- why? Some say because of what it does in other countries and maybe I don’t approve of that. I get that. I said tha there are many Americas- first of all there is a North and South America within many countries in which people could call themselves American. I prefer the tern United Statesian. The word exists in Spanish. Why don’t we have an adjective form of the noun United States in English? We should. I just discovered on the final draft of this text that it does in fact exist in Merriam Webster

Definition of United Statesian

plural -s

:a native or inhabitant of the United States

I also tell the students about my way of referring to standard English and AAVE (African American Vernacular English -- the technical term used by linguists). I said if we are going to use a color to talk about Black English, let's use one to talk about White English. It's an attempt at equalizing (Aria Razfar, a sociolinguistic at UIC said this during our language ideology class. It made sense to me and so I use these terms as well) (see p.28).

BLACK ENGLISH

ENXXXXGLISH WHITE ENGLISH

<http://journal.jctonline.org/index.php/jct/article/viewFile/248/razfar.pdf>

We discuss the marked nouns (Black president, female body builder, male nurse). This is the subtle way ideology is present in language, in this case ideology about race and gender. Students talk about their experiences in the racial divide mainly in educational settings. It is super interesting and wow how their experiences are so similar. They mentioned being undereducated in Black schools, and the lower status of All Black colleges and the fact that they are understaffed with Black faculty

<http://www.bestcolleges.com/features/top-30-historically-black-colleges/>

Many wrote about this for the Junot Diaz post assignment. People who do not always talk talked today. Students are raising their hands right and left. It's a great vibe! One woman comes up after class "I am sorry. I don't want to seem mean, or like I hate Whites. My mom got her PhD in sociology and this is how I was raised. She argued in class that racism is institutionalized; which I completely agreed with. Yet when I asked if

it can play out on an individual level she rejected that idea. I explained after class that I completely agree with her, and said the way this can manifest is on an individual encounter level. I like her feistiness. I said she was very articulate and very much appreciated her comments. I gave some personal stories. I had a Black boyfriend and his grandfather wouldn't let me in house. I asked "Is this racism?" I explained two of the many ways to think about racism

- 1) it can only be practiced by those in power

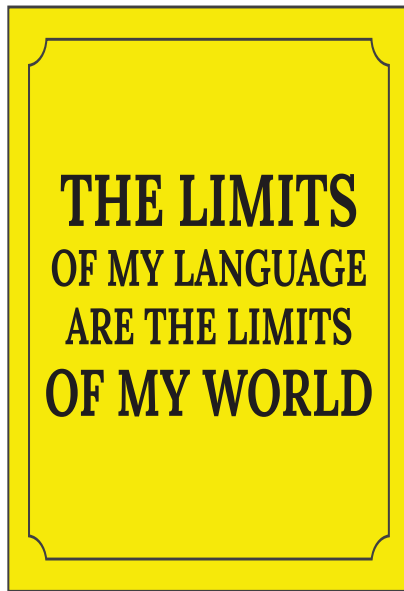
racism is discrimination backed by power

- 2) it is any discriminatory act against someone based on race.

I talked about my Black friend in grade school, one of the only black students and my mother's SHOCKED reaction when she came home one day and saw me sitting on the couch with him, very close. Do I do this to "prove" I am not racist. That I have the proverbial "Black friends"? I hope not.

The ELL SocSci class was great also- lots of talking, often over each other. They brought up interesting things like if you have lived in multiple countries what is your cultural background? I stressed the idea of multiple; all these cultural experiences influence you and make you the unique person you are. Cedrick and Ahmed talked about this a lot. Yusuf talked about Somalis not marrying non Somalis-they think it will be a loss of culture. They must hold on to the belief in a "pure" culture. Saeed and Ahmed came up after class. Saeed didn't turn in the Charlie Parker Anthropology assignment and wants to make it up. He was sleeping that day. I said okay, but I cannot give you full credit.

‘Some is better than nothing,’ he said. I appreciate his attitude. The African woman got a phone call from her dad in Africa and left class to talk. She then apologized saying he doesn’t understand the time difference. That’s fine. No problem; I understand. It is important to talk to your dad. Saeed asked about hospitals in Chicago. He said he has had a pain in his stomach for a month. Illinois Masonic, St Joes, he has to go up north. He said he had just got married a month ago and it started then. Isn’t your wife making you go to the doctor. She isn’t here I didn’t take her with me. Why? I think but don’t ask. I urge him to go to hospital, showing what I hope appears like concern and not nagging. Ahmed said, “this thing about cultural identity confuses me! “ He shakes his head around like he is overwhelmed. I asked ‘why?’ Because I am many things. Of course, you are. This shows that our language and our social categories are imperfect and



limiting.

Graffsolution/Shutterstock.com

In a class, he was asked to write down his cultural identity and said he turned it in blank. Say you are a cultural mix. He said ‘Mixed up’. “No, not confused, just many”, I asserted. [Class: Personality]

I leave and get to my bike, but I cannot open the lock. This lock has always been temperamental, but I can always get it after a few tries. Not this time. Aran comes by, an Indonesian student I had a few semesters ago. We went out and had coffee twice. He is so cool. He loved sociology and anthropology. He wanted to become an anthropologist but his dad doesn't think it is a valuable field. It is considered low status and they are high status. He does not want to go against his dad – an expression of filial piety. Aran offers to help remove the lock. He said he just had economic geography class. Cool. He said think about this sociologically 'the world is a dangerous place'. I didn't quite get that. I will go inside and find a security guard to see if they have any suggestions. I am friendly with one of them and he says he has some lock unfreeze ...just a minute. I wait he comes out and we go to my bike. Nope not working. It's cold out and my hands have been exposed for 20 minutes attempting to move this key further. Aran says he is going to visit his dad; his stomach doesn't feel well. "Oh no," I said. I just have to poo. That made me chuckle inside. Glad he feels comfortable enough to say that and he must have my phobia of public bathrooms. Hehe.

Is there any way to cut it off? Mr. Security says, "let me ask the electrician to come down with power tools. This is serious when you get the power tools. I wait. He appears with a cart of various electrical and manual instruments. He tries to saw the lock off, but nothing happens, not even a sliver of a cut. Nice to know the Ulock does not allow one to do what it is not supposed to be able to be done. Here is the key let's try again. The assistant to the electrician tries and voila gets it! You got the magic touch!

Thank you so much! Despite all the negative news about the dangerous world in which we live, people can be really nice.

No one questioned whether this was my bike. I thought of the video I showed in class Black guy vs White woman attempting to get a lock off a bike.

This is one of those in the What Would You Do social experiment videos. I question their validity, but they nevertheless bring up interesting social conversation topics.

<https://www.youtube.com/watch?v=ge7i60GuNRg>

I finally get home; my hands freeze the whole way. I never get warm on the ride. Once cold, forever cold. My fingers tips are like little ice cubes. If I could situate them on my trap muscle that pains me now that would be ideal – ‘ice cube fingertip’ physical therapy. I remember how yesterday- I dried my wet socks in the hand dryers in the bathroom. I was hoping no one that hired me comes in and sees me.

The take away from classes today about culture...A different kind of engagement! For sure. GP class compared to ELL class- Black White divide many personal stories especially in terms of education. ELL students talked about how to make sense of multiple cultural backgrounds. So interesting; the conversations, the “truths” that are revealed-even created-depend on the context of the people we are with and the place we are. This is epistemology in the making! I love that.

Hiding Oneself

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At the gym, I was talking to a woman about food, and the food we feed our kids. She said she is a lawyer and does most of her work around animals and animal rights. They feed them the [can't remember the name] bean to fatten them up so they can't even stand up anymore and they are crying- and we eat the meat.

<https://nutritionfacts.org/video/chicken-big-poultry-and-obesity/>

Does consuming sadness cause sadness?

'If we went by the 'Like Water for Chocolate' creed, it would

[https://en.wikipedia.org/wiki/Like_Water_for_Chocolate_\(film\)](https://en.wikipedia.org/wiki/Like_Water_for_Chocolate_(film))

This is one case in which the film is as good as the book (well, maybe).

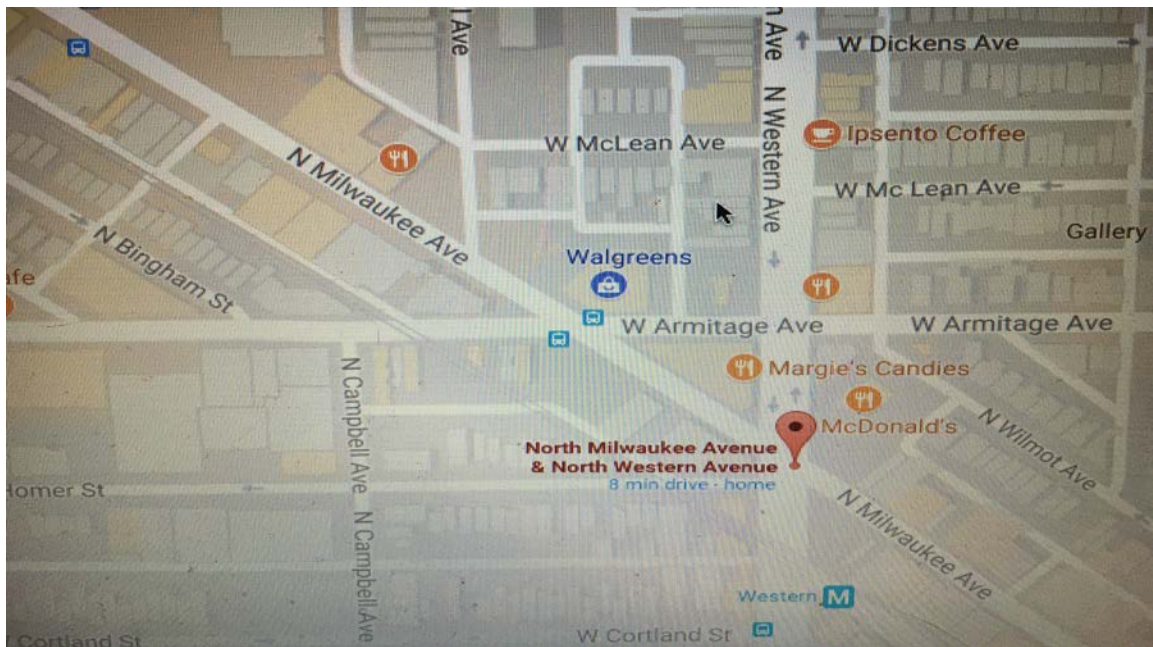
Does eating obesity cause obesity?

If we went by the 'NutritionFacts.org' creed, it would.

<https://nutritionfacts.org/video/does-eating-obesity-cause-obesity/>

Oh god I thought of Food Inc. and the release of stress hormones. Blech! I am glad I don't eat pork. This is the same with chicken. Then I hear on the radio that salmonella is a huge problem with chicken. No matter how well farmers wash off the pigs, there is still a percentage of the salmonella bacteria left. Wait what do the pigs have to do with the chickens. Are they socializing? Am I mixing my metaphors? [Class: Population, food supply]

I notice that the timing at the light on Milwaukee and Western and Armitage has changed. I can now easily get through both Western and Armitage when the Milwaukee light changes. I like that! I am an arm chair (bike seat) civil engineer while riding. I notice how the city is organized and structured.



The main theme that students went off on in the Tues/Thurs SocSci class was **HIDING ONESELF**. Talking about being in the US and then going back to their cultures of

origin. They talked about how when they go back they have to hide part of themselves, that person -the one living in the US. Many agreed, some didn't. It is interesting that they think of themselves as having separate aspects of themselves, as if they could partition the aspects; this is my Saudi self, my US self, my French self. They do not see it like a unique confluence that creates something new. They do not see identity as borderzoned. Is culture really a backpack, like that well-known metaphor? That makes it seem like culture is always on the outside. It's not; it is in us in many ways. I think of how one becomes more complex or just different due to different cultural influences. I am certain my students don't reveal certain behaviors or beliefs if their home culture is more conservative or not accepting of aspects of US culture. A Chinese student—who talks more than most - responds to something I ask about cultural differences and separation “if an alien comes to earth we are all together, the same. I love it! He pointed out the relative aspect of difference. Or the overlapping aspect of sameness.

All 3 classes: same material, different themes that they go off on:

- 1) All think of culture in similar ways; contains religion, art, language, beliefs, behaviors, clothes...
- 2) The international groups focused on being multi- cultural and hiding a part of oneself
- 3) GP class engaged in a discussion on how Black culture is different than White culture.

Students in both classes were equally animated and engaged. Many students offered their personal stories. It was a really great session. We learned about each other.

So, I see a posting for a sub-request for the same social science class I teach. The PowerPoint of the lesson plan was attached. I look at it and see main ideas from the text. Glossing over major points with a few visual images. While I am not sure how the professor would expand on this in class, I am again struck by how different my way of teaching is. I begin to ask myself those same self-doubting questions: Are my classes too all over the place? Are the “theoretical” discussions and readings elaborate and rigorous enough? Again, I think about the questions I encountered studying curriculum: 1) What is it to be educated? 2) What is learning? 3) What is the purpose of learning? 4) Do you believe in the banking style of education? 5) Is education about learning a skill set for the work place? 6) Or is education about developing as a person? (p.46). Is the purpose of learning to learn facts and ideas that others have stated and defined? 8) Or is learning about learning to be curious, and the pursuit of knowing, discovering and experiencing the world around you? (p.50) My answer to these questions reflects my belief in the rhizomatic curriculum and *Borderzone pedagogy*. Education is about developing as a person. It is about learning to be curious, asking questions, pondering anew. I believe in my pedagogy and I think I teach to a different kind of learning; one that becomes personalized and meaningful in different ways for students. I let them go off on the tangents that interest them and we pursue various ideas in light of the general topic of the day. Why do I question myself so much? Is it because I feel my teaching is so different than others? But do I really know that? No. Should I really care? Maybe not. I just had this idea of how to connect the reflection paper on a cross cultural look at the senses to the second half of the chapter on culture which is on language.

How do we gain knowledge and understand the world? The senses
How do we communicate knowledge and ideas? Language

There it is! Woohoo!!!

I am going to ask the students these questions:

- 1) *If people/cultures use different ways of knowing (using and revering different senses) will their knowledge be different?*
- 2) *If we start with the same knowledge and communicate it in different languages will the understanding/interpretation be different?*
- 3) *What does this say about objective knowledge?*

there it is again objectivity vs subjectivity – I should never doubt that this is an important concept to discuss in the first few classes. It pervades so much we discuss.

[Class: Research Methodology, Objectivity/Subjectivity]

I am going to bring in Guillermo Gómez-Peña and codeswitching:

code-switching (from dictionary.com)

“noun

1.

Linguistics. the alternating or mixed use of two or more languages, especially within the same discourse: *My grandma's code-switching when we cook together reminds me of my family's origins.*
Bilingual students are discouraged from code-switching during class.

2.

Sociolinguistics. the use of one dialect, register, accent, or language variety over another, depending on social or cultural context, to project a specific identity:

Politicians use code-switching on the campaign trail to connect with their audience.

3.

the modifying of one's behavior, appearance, etc., to adapt to different sociocultural norms:

For many female Muslim students, code-switching from their home environment to that of school requires forgoing the hijab."

Example number 3 is quite interesting. That is not the case in my school. I am not sure why going to school would entail forgoing the hijab.

Anyway, I will give this as a reflection paper. I will post a link to a book by Shahrzad

<http://onlinelibrary.wiley.com/doi/10.1111/j.1467-971X.1996.tb00124.x/full>

She is still a professor at Northeastern. We wrote articles and presentations together and presented at a few conferences, including the Taboo conference in



Forli, Italy.

and another more academic discussion of codeswitching and then I will post a video in which GGP codeswitches. I will ask them to answer this question:

If language reflects culture why does GGP codeswitch?

I reviewed the GGP document and I am glad I did; there is too much S & M looking nudity and foul language. I cut and pasted the paragraph in which he comments on language and posted an audio link of codeswitching.

Yet another Monday!

A Chinese tranquility

I know it's a good beginning when the moving cars on Logan Blvd are spaced just right for me to slide on across without stopping, like the parting of the red sea. Today I am in luck. I ride right through. I take my first right turn past one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up to the American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

Snow in the forecast but 30 degrees. I like that much better than upper 30s and rain like last week. After GP class apprehension, I am now looking forward to teaching it today. Last Wednesday went well with lots of discussion. I am looking forward to discussing the senses and language. I assigned the first reflection paper due today:

BLACKBOARD POSTING FOR STUDENTS:

I will post specific details for each Reflection Paper under "Assignments"

Make sure to read the question or issue you are to address:

1) CHECK THIS OUT FOR BACKGROUND

INFORMATION <http://study.com/academy/lesson/reflection-paper-definition-examples.html>

2) Your reflection should be no more than 2 pages TYPED and DOUBLE SPACED.

3) ADD at least one idea or piece of information from the book. Integrate this into your argument and use it as evidence for what you claim.

4) Make sure you conclude with how what you discovered reinforces your current beliefs or changes them.

Answers question-5 points

Idea from the book-5 points

How is changed or reinforced your ideas -5 points

Let's see how that goes...

I can't believe the god damn college website is down. I cannot access my email with the 190-page rhizomatic lesson plan. Of course, I didn't send it to my sbc email. I look for an old version yet again. How many times can this happen???

I write on the board:

*THE SENSES AND LANGUAGE:
WHAT IS THE CONNECTION?*

I talk about the GGP reflection paper but forget to mention they can choose another person, a different codeswitcher (now that's a new word). I forget to mention the article numbers (I assign each student a number –this is what I forgot to do- and they have to choose an article to read that relates to the week's topic. They then have to present on the article. The numbers indicate what day each student presents). God damn! I always do this then we start late and then I have to fit in five articles the last day.

BCCSSANNACT

BCCSSANNACT

BCCSSANNACT

BCCSSANNACT

I love riding my bike, I especially noticed this when I began riding. I learned about Chicago. I went through and saw different neighborhoods in ways you cannot in a car or on the train or bus. I saw how the city changes as you go from north to south and from

east to west. I experienced the city changes through smell. I want to email Bill to ask for suggestions as to when to stop collecting data. Then I think No! I should figure this out.

The word arbitrary comes up today when I talk about language being symbolic and how symbols are arbitrary signs.

Definition of arbitrary (from <https://www.merriam-webster.com/dictionary/arbitrary>)

1. “**1a** : existing or coming about seemingly at random or by chance or as a capricious and unreasonable act of will *an arbitrary choice* When a task is not seen in a meaningful context it is experienced as being arbitrary. — *Nehemiah Jordan* **b** : based on or determined by individual preference or convenience rather than by necessity or the intrinsic nature of something *an arbitrary standard take any arbitrary positive number*
2. **2a** : not restrained or limited in the exercise of power : ruling by absolute authority *an arbitrary government* **b** : marked by or resulting from the unrestrained and often tyrannical exercise of power *protection from arbitrary arrest and detention*
3. **3law** : depending on individual discretion (as of a judge) and not fixed by law *The manner of punishment is arbitrary.*
arbitrarily
play \ä̃r-bə-ˈtrər-ə-lē, -ˈtrə-rə-\ *adverb*
arbitrariness
play \ä̃r-bə-ˈtrər-ē-nəs, -ˈtrə-rē-\ *noun*”

WHAT IS A SYMBOL?

arbitrary signs that can be used in an abstract manner and whose meanings are communally agreed upon

- ▶ language
- ▶ music
- ▶ computer language
- ▶ sign language



I always have to explain this word, arbitrary, to the ELLs but will I with the GP class? Should they know this word? Yes, I think so, but I don't remember what a typical 18-year old's vocabulary is. My 11-year old son would know this word. I have been tutoring for the ACT and they are all 17 or 18. They would know the word arbitrary. Well, all but a few that I tutored would. But then again, all the tutees were from very well-off families on the Northside of Chicago, went to great high schools and had parents with disposable incomes to afford 100 dollars /hour to raise their kid's already very high ACT score by a point or two. This is certainly a biased sample.

So, I explain how language is arbitrary by showing a picture of a turtle and asking how to say the name of this animal in different languages. There is usually at least a Spanish and French speaker in the class. In the ELL class, there are always Arabic and Chinese speakers.

What is this?



I saw Don today and told him how I loved the GP class, yet it is so different than the ELLs. He said yeah, it's great. You can delve deeper. I got a new book to review because we are phasing out the one I use now. This sucks. I will have to revamp my syllabus and lessons...or not.

It is amazing how I start riding and immediately think about teaching and writing. When I get to work I go to the bathroom to change (many winter layers to peel off) and this is where I do my notetaking among all the good the bad and ugly smells. It is always crowded. I think I am done with the dearth in mental activity and am back on the wave. The ebb has started to flow.

As we discuss language the GP students bring up words for specific feelings. I like that everyone relates to the material in a different way. The Black woman from the south Loves Spanish. She likes how it sounds. I made them laugh a few times. That always

feels good. Not only does it reflect that they are listening, but that they are connecting and enjoying. “Why are so many of you sleeping today?” I ask the ELL students. “Who?” they ask. I actually point them out. That is terrible but I was being playful. Is it because it’s Monday? Super Bowl? Chinese New Year? One said “Work.” I said, “I understand.”

It’s not because I am boring I hope.

“No never,” Ahmed replied. That felt good.

I said to Ahmed you should come home with me and see how boring I am. Then I actually say, “I shouldn’t have said that.”

A Chinese student comes up after class because he can’t answer the second question.

Does something exist if we do not have a word for it?

A very philosophical question. He said he cannot find the words in English. “Chinese is more deep,” he said. He drew a few characters on the board and showed me how the character for heart is within the character for love. This means you love with your heart. He said anyone can make a new word or idea by combining characters. It’s like building an idea sentence. This process is like making a 2D sculpture in a sense. The meaning takes place in the form- and one can play with that form. It isn’t linear language (letters - --> words---> sentences)

This is interesting to me.



Wonder what two ideas for “tranquility” are?

Dana Cole, 2017

I looked tranquility up online and it just shows the left character. Wonder what the right character means? What is the Chinese experience of tranquility.

An African woman asks why are there sometimes words in English that change the whole meaning of a sentence. I asked if she could give me an example. I told her she could write them down as she encounters them and show me and I can help explain.

I ask Cedrick if he handed in the answers (he had to leave early) he said no. I told him to email them to me.

I see the Mexican student from last semester. I can't remember his name. As I walk past him I say hi. I remember how I gave him so many chances to pass the class. He spoke up a lot in class and understood the material. He did absolutely none of the homework. He stopped responding to my emails. I gave him the opportunity to make up all his missed work, which was every class assignment, by doing an oral discussion - one on one - with me. I was very generous. I wanted him to pass. He didn't follow through. He didn't pass. It made me sad.

I see a man pounding down garbage in a big dumpster in the fish district as I ride home. It's like he is stomping grapes to make wine. What is he doing? Should I write about my

other 3 teaching jobs? UIC and Online? No, I think I should highlight this one. There would be too much. That would even be too confusing for the rhizomatic mindset.

Damn you are going to turn left in front of me, aren't you? Yup. I give the car the middle finger, yet with my puffy man- sized gloves it looks like I'm waving.

Frozen thoughts

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Not much going on upstairs today. It is so cold out that my thoughts are frozen.

I do think I should add the biking experience into the autobiographical section. Why?

Well shouldn't I explain why I started riding and why I like it and why it enables me to ponder teaching? Shouldn't it be clearer why this will unveil what happens in my classroom? Maybe the latter should be done and not explained.

I teach about language and culture again today and start thinking 'is it too linguistic?'

LANGUAGE AS SYMBOLIC

- 1) Language is symbolic
- 2) Human culture is symbolic and we can change and create new symbols
- 3) Symbols are arbitrary. They vary from culture to culture

I use the Spanish example of *se me pidieron las llaves* (literally my keys were lost to me) is an example of language and culture – This use of the reflexive passive eliminates the actor of the action and hence there is no taking of responsibility for the action...and the Spanish student said, “Wow I never thought about that.” At least I gave him food for thought

My inner mask is so wet. From what? I am not drooling this condensation that it is sticking to my mouth. Where does that come from? Are hydrogen molecules attaching to oxygen as I am riding? I am not sure if this slightly warm wet cloth is better than the frigid air. My gloves have not been the same since riding in the downpour last week. My man-sized gloves with the pinky finger in traction are destroyed! Gortex has been deGortexed. My hands are freezing.

There is the train again....

Intense sensory experiences today – sound, temperature; loud, cold and wet [Class: Culture, The Senses].

Banana peel on the ground. Don't slip. Do people really eat bananas???? I never eat bananas, unless they are frozen. And has anyone ever slipped on a banana peel not in a movie?

I will never learn Arabic! The writing system is so beautiful but way beyond my linguistic/calligraphic talents. [Don't sell yourself short!] I have loved the sound of Arabic for a long time, as well as other Semitic languages. So, I listened to some YouTube videos. I say *marHaba* to my Arabic-speaking students and they luckily recognize it as 'hello.' I ask about informal ways to say hello. "Hala," and more formal ways, which is more religious and I do not remember. I remember yesterday when I showed the video on "why are bad words bad?" during the lesson on culture and language there was a scene where a store owner is allegedly swearing to a patron in Arabic. The Arabic speakers always laugh. The rest of us sit dumbfounded.

We will do the group activity on norms together in the GP class. Maybe group work isn't as appropriate for them. I don't know. I have to remember to tell them their article numbers! Why do I always forget this????

ICCDABFTSH

ICCDABFTSH

ICCDABFTSH

ICCDABFTSH ICCDABFTSH

It always takes me awhile to get set up in class. I have to login to the internet, access my email and pull up my unruly 190-page document rhizomatic word document lesson plans that keeps morphing and growing. So, I think I will always write something on the board for them to think about at least in the GP class. Before class I will write on the board a question “

If language influences how we see the world what does that mean in terms of cross-linguistic communication / relationships?

We will talk about Emile Durkheim a bit. In light of what Ming Fang said I like to make it a point to highlight how a particular theoretical lineage is White, male and Eurocentric. I will mention this White European thing. I am beginning to find the European legacy distasteful and offensive as we delve more into global hegemony and colonization.

Articles- remember the article numbers!

When I talk about subculture I mention how counter culture is different than subculture. The 60s is good example of counter culture. While it began as a rejection and protest against the Vietnam war it became a rejection of many mainstream values. No group can completely reject and then live outside the mainstream if they still live within the society. Other examples? Subculture examples. What about Facebook groups – now we have a millions of online subcultures, and what about Furies, Black Lives Matter, Occupy

Wallstreet? What about the more mundane ones like skateboarders, home beer brewers, yogis? I have to remind them to use something from the book in their reflection papers.

We got into such a great discussion about norms.

We recognize norms when they are violated

- urinal
- ▶ elevator
- ▶ talking to oneself

<http://www.youtube.com/watch?v=qeGk-NPxu7c>

violating norm
match walking speed



We read this quote:

Just because something is normal does not mean it should be accepted and just because something is accepted doesn't mean it is right."

I went off on the quotes with the GP class and I think it really worked. I asked, "Can you think of an example of something that is considered a norm yet shouldn't be accepted?" I mentioned "The man pays on a date." I loved that we went off on this. All kinds of examples and stories. And when we get the check the waiter always puts it in front of my boyfriend. Assumptions. Then one male said "...and what about gay couples; who gets the check?" One of the guy replied and said his boyfriend usually gets it. One student asked "I don't want to insult you but is he more masculine?" He said,

“Yeah.” I didn’t even realize we were stuck in a heteronormative critique. I thanked him for pointing that out. We came to an understanding that hetero norms filter into gay culture. Norms should be reset reassessed and sometimes blown up. I say people are lazy and don’t remember to ask the question:

Could it be another way?

Some women said they agree that men should pay. I asked why. Because it is just right. I explain how I like to push against my own beliefs or ideas by asking myself why? So, when you respond “It is just right.” Ask yourself ‘Why is it just right?’ There is nothing wrong with realizing you really do believe in something but know why you do. Understand why you believe that. Keep checking in with yourself. You don’t want to miss an opportunity to change.

When talking about sub cultures and counter cultures one guy said Black Panthers as an example of a counter culture. I said, “Hmmm,” I have to think about this. While I feel I cannot get around categorizing completely, fitting a movement or a group into counter vs subculture is tricky. A group cannot completely reject everything about mainstream culture while still living in it so a true counter culture does not really exist. It is an ideal type. But I cannot go into all of the minutiae that I ponder. It’s too much, or is it?

In the ELL class, we go off on a tangent about men paying also because I mention it. I told them we discussed this in my last class. Again, some agree a man should pay. This is interesting since they have all grown up in different cultures. Saudi guy says he agrees because that is respectful. An African woman also says if the guy asks me out he pays.

She gets animated and almost agitated and frustrated when others don't agree with her. I kind of like her persistence and conviction. Cedrick asks, "Why should the man pay?" He asks what I was thinking but did not say yet. I say to the class if women are feminists and want equality in all aspects of the social world, how can they then expect a man to pay? Isn't that hypocritical? This tradition must have come about when women weren't working and couldn't pay if they went on a date. They had absolutely no income. Things are different now. Cedrick agreed with me, but most others didn't. The Chinese man also said that because men have more power they pay. I asked about the Friend's episode and then realized I didn't show it to them so we watched it. It shows the different ways of relaying a first kiss among Rachel and her friends, and Ross and his male friends.

<https://www.youtube.com/watch?v=GMgZqZX8-78>

The students laughed a lot. They really get it. In Africa men do not cry, Cedrick said and then asks if men can cry here. A Chinese woman says men will cry less than women, but it's not like they are totally weird if they do. Ahmed says in Saudi if you want to cry you hold it in as hard as you can to be a man. Interesting. Yusuf comes in late wearing a suit and tie. He looks great. He went to hear someone talk, the Author of a book about Somali refugees. He said he would loan it to me. So nice. He said men cry in Logan Square. That was funny. I like the rapport they have and we have as a class. Yet again the Chinese tend to be much more quiet. What can I do about his???? My nemesis. My Holy Grail! Do I need to do anything about this?

Morpheme love

I know it's a good beginning when the moving cars on Logan Blvd are spaced just right for me to slide on across without stopping, like the parting of the red sea. Today I am in luck. I ride right through. I take my first right turn past one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up to the American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

I find my thoughts drifting back to my boyfriend's birthday, which is today, and how to logistically pull it off, rather than on class details.

In one of my ELL classes today I broke down a couple of words by morpheme

IR-RESIST-IBLE and NORM-LESS-NESS

When I explained IRRESISTIBLE beginning with the verb to resist, the IR meaning not, and IBLE making it an adjective one of the students went "Wow I never thought about it like that." I did the same for NORMLESS NESS; Begin with NORM- a noun, add LESS, -meaning without -and NESS- to make an abstract noun. I love language. This is one aspect of teaching the ELL social science classes I love (among many), I can focus on language as well as social issues; a perfect combination for my curious and rhizomatic mind.

Ahmed stayed after class. He is the student to whom (no one talks like this) I said "come home with me and see how boring I am." He asked me a question that did not seem necessary. Am I reading into this, by focusing on my interpretation of that above

comment? I love his personality. He asks me when the midterm is. Looking at the syllabus or checking the school calendar would provide this information this is why I think it was an excuse. Maybe I secretly wish it were an excuse (I think of Seeing Red and taboo thoughts; Sameshima, 20017). He tells me he is taking his Nidan test in Akido, second degree black belt. We talk about that and the test and he leaves smiling as usual. Such a cheerful person. I am certain Ahmed will come back tomorrow and visit. I have two ELL SocSci classes; one Monday and Wednesday and the other Tuesday and Thursday. Ahmed is in the Monday and Wednesday class but he comes back with a friend to the Tuesday Thursday class. This has struck me as a bit unusual, or at least purposeful. I am reading too much into this.

When I talk about the difference between subculture and counterculture in all three of my classes I am struck by two things and wonder if other teachers ponder like this:

- 1) It is impossible to come up with a fixed definition of counterculture (which is a good thing as it goes along with my philosophy; yet it is difficult to categorize or name examples).
- 2) I hate talking in generalizations in class and often qualify my comments with “We are speaking in generalizations because we have to in order to communicate some ideas, but there are situations and individuals that do not conform to this.” God do they understand why I do this? I could not say this and just simplify things but then I feel untrue to my teaching philosophy, or remiss in mentioning this.

I am also struck by how many of the students named religious sects as examples of counter culture groups; Amish, ISIS, one Mexican student names the *Meninotas*. They grow their own food, do not shop in stores and live away from other communities. Hmmm I ponder this and ask, “Are they Mennonites?” And he says yes. I am not sure if they reject all of mainstream norms. Then I think again how it is impossible to reject ALL the norms, so how many rejected norms is enough to be called a counter culture? It is interesting that the use of the term counterculture peaks in the 60s. I really like looking at graphic data and critically analyzing them with the students.

WORLD POPULATION: BY COUNTRY

COUNTRIES IN THE WORLD BY POPULATION (2017) DATA BASED
ON THE LATEST UNITED NATIONS POPULATION DIVISION

	Country (or dependency)	Population (2017)	Yearly Change	Net Change	Density (P/Km ²)	Land Area (Km ²)	Migrants (net)	Fert Rate	Med Age	Urban Pop %
1	CHINA	1,388,232,693	0.43 %	5,909,361	148	9,386,293	-360,000	1.55	37	57.6 %
2	INDIA	1,342,512,706	1.18 %	15,711,130	452	2,973,450	-519,644	2.48	27	32 %
3	U.S.	326,474,013	0.73 %	2,355,226	36	9,144,930	1,001,577	1.89	38	82.1 %

We spend time on the above chart when discussing population. We compare countries and then we look at how area must be taken into consideration when thinking about population. I also ask them to think about what other information they would like to have to help assess these statistics. How much of the country is rural vs urban? Great!

	Language	L1 Speakers	L1 Rank	L2 speakers	Total
1	Mandarin Chinese	899 million	1	178 million	1051 million
2	English	500 million	3	510 million	1010 million
3	Hindustani (Hindi /Urdu)	438 million	4	214 million	652 million
4	Spanish	500 million	2	70 million	570 million
5	Arabic	290 million (2017)	5	132 million	422 million


We also discuss the above chart and ask the same types of critical questions. I am so glad I incorporated numeric charts and graphs into class. They need to learn how to interpret this information, and to critically assess it. It's information, but it is also a subjective construction, which ends up illuminating some things and deemphasizing others.

Following the numeric data, we discuss Thomas Malthus' prediction: Population grows exponentially; the food supply arithmetically. I explain it as an equation

$$\begin{array}{l} \text{Population} = \text{Food Supply} \\ \text{Is less than} \\ \text{Is greater than} \end{array}$$

And say that we can address the potential problem of not having enough food to feed the growing population in three ways 1) by addressing the left side, population 2) by addressing the right side, the food supply. 3) by taking a critical theory perspective,

which says that there is enough food; it is just not distributed equally. I ask, “How can we address the left side, by lowering the population? A ‘one-child’ policy like in China. Yes, fertility checks. War and disease cause population to decrease. Yes, we could have a war. Yet we wouldn’t necessarily want to start a war for this reason, right? Okay how can we increase the food supply? We can grow more food. I say well those who are proponents of GMOs claim they produce more yield. I say there is controversy over this claim though. We watch a clip from the movie *Purge*, which addresses the left side of the equation.

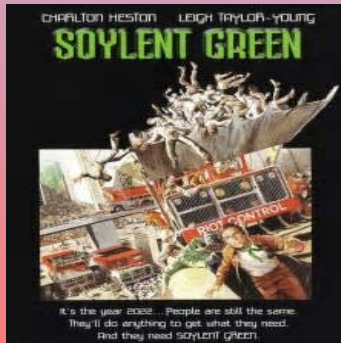


• ONE NIGHT PER YEAR, THE GOVERNMENT SANCTIONS A 12-HOUR PERIOD IN WHICH CITIZENS CAN COMMIT ANY CRIME THEY WISH -- INCLUDING MURDER -- WITHOUT FEAR OF PUNISHMENT OR IMPRISONMENT.

• [HTTP://WWW.IMDB.COM/TITLE/TT2975578/VIDEOPLAYER/VI4137462809?REF =TT_OV_VI](http://www.imdb.com/title/tt2975578/video/player/vi4137462809?ref=tt_ov_vi)

. We then look at a clip from *Soylent Green*, an old horror movie. I tell them this solution addresses both sides of the equation and ask them to try to figure it out.

SOYLENT GREEN 1973 "HORROR" FILM

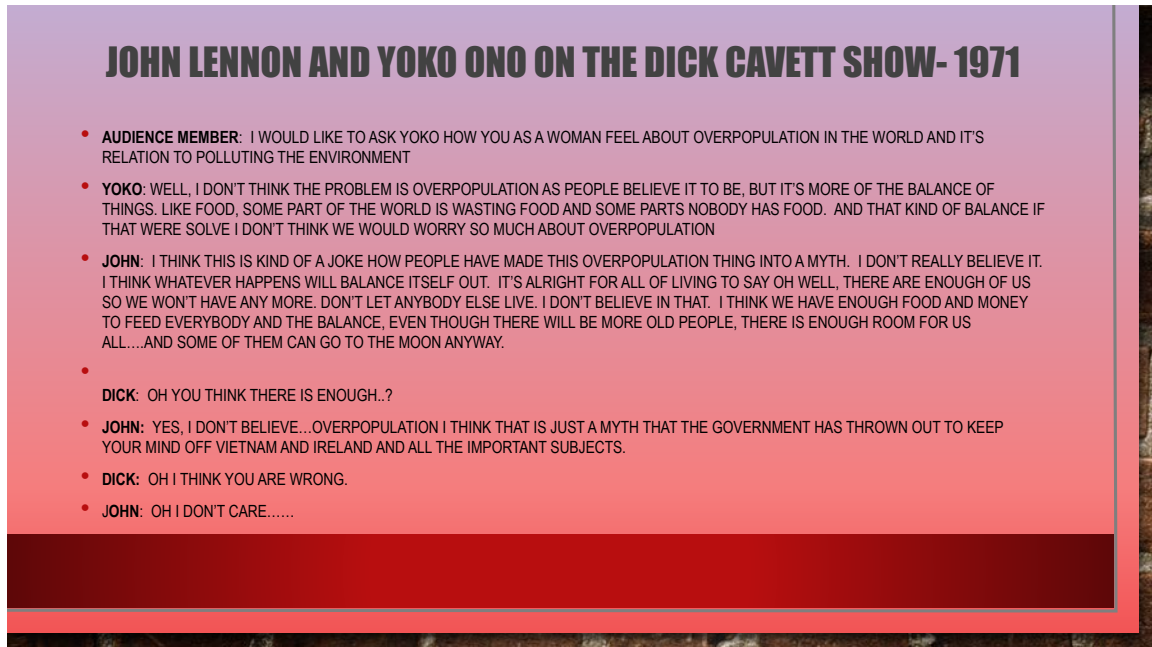


They kill people and then make food out of them! Then we watch a clip of Yoko Ono and John Lennon on the Dick Cavett show. An audience member asks Yoko how she feels about overpopulation and food. We identify Yoko's response and John's response.

LENNON & YOKO ONE ON THE DICK CAVETT SHOW 1971

[HTTPS://WWW.YOUTUBE.COM/WATCH?V=3YRH5NNIFG0](https://www.youtube.com/watch?v=3YRH5NNIFG0)





JOHN LENNON AND YOKO ONO ON THE DICK CAVETT SHOW- 1971

- **AUDIENCE MEMBER:** I WOULD LIKE TO ASK YOKO HOW YOU AS A WOMAN FEEL ABOUT OVERPOPULATION IN THE WORLD AND IT'S RELATION TO POLLUTING THE ENVIRONMENT
- **YOKO:** WELL, I DON'T THINK THE PROBLEM IS OVERPOPULATION AS PEOPLE BELIEVE IT TO BE, BUT IT'S MORE OF THE BALANCE OF THINGS. LIKE FOOD, SOME PART OF THE WORLD IS WASTING FOOD AND SOME PARTS NOBODY HAS FOOD. AND THAT KIND OF BALANCE IF THAT WERE SOLVE I DON'T THINK WE WOULD WORRY SO MUCH ABOUT OVERPOPULATION
- **JOHN:** I THINK THIS IS KIND OF A JOKE HOW PEOPLE HAVE MADE THIS OVERPOPULATION THING INTO A MYTH. I DON'T REALLY BELIEVE IT. I THINK WHATEVER HAPPENS WILL BALANCE ITSELF OUT. IT'S ALRIGHT FOR ALL OF LIVING TO SAY OH WELL, THERE ARE ENOUGH OF US SO WE WON'T HAVE ANY MORE. DON'T LET ANYBODY ELSE LIVE. I DON'T BELIEVE IN THAT. I THINK WE HAVE ENOUGH FOOD AND MONEY TO FEED EVERYBODY AND THE BALANCE, EVEN THOUGH THERE WILL BE MORE OLD PEOPLE, THERE IS ENOUGH ROOM FOR US ALL.....AND SOME OF THEM CAN GO TO THE MOON ANYWAY.
-
- **DICK:** OH YOU THINK THERE IS ENOUGH..?
- **JOHN:** YES, I DON'T BELIEVE...OVERPOPULATION I THINK THAT IS JUST A MYTH THAT THE GOVERNMENT HAS THROWN OUT TO KEEP YOUR MIND OFF VIETNAM AND IRELAND AND ALL THE IMPORTANT SUBJECTS.
- **DICK:** OH I THINK YOU ARE WRONG.
- **JOHN:** OH I DON'T CARE.....

Yoko says we need to redistribute. She is coming from critical theory. Yes! What about John? He says that over population is a lie put out by the government to distract us from the more important issues. John has more of a conspiracy theory He says overpopulation is a distraction from important issues like Vietnam and Ireland. I explain this historical context some.

Back to counter vs subculture...Of course, I give the example of the hippies. This movement started as political protest against the Vietnam war. When I ask about the hippies there is one person who knows this in the ELL and no one in the GP class (maybe they were too afraid to say anything. But why?) Black Panthers is mentioned again. Another student chimes in and says well they wanted equality and I say well yeah in large part they were about Black power and dismantling White supremacy. They also did a lot of community betterment programs. They were not as mainstreamish (why do I add the – ish?) as MLK. Isn't this why we don't hear more about the more radical figures like Malcolm X (no national holiday for him) or Mumia Abul Jamal (I was involved in a

campaign in the 90s to free him). Eldridge Cleaver's (date, and in refs) *Soul on Ice*; didn't he become a Republican? George Jackson *Soledad Brother* – all the people I became familiar with when I was obsessed with Red Squads and the Black Panthers and the United State government's counter insurgency movements. This is the time in my life when I used to say Sly and the Family Stone and The Black Panthers are two of the reasons I will admit I am from the US. Are the Black Panthers too against the mainstream to have any national holiday? Is Malcom X? Why isn't there a Black Nationalist's Day. Why did/do they embrace Islam? Why did Cat Stevens? Now I ponder this (again) why was I always less comfortable riding my bike in black neighborhoods? I remember really reflecting on my own bias in this instance. I came up with a few reasons why I experienced these neighborhoods differently.

- 1) Blacks and Hispanics have a very different relationship to White United Statesians (I just can't use the word America. Blacks and Whites in the US have historically had a relationship characterized by White discrimination and racism. I represent the oppressor. Mexicans, in large part, have come to the US for economic opportunities and bettering of their lives. While Mexicans can face discrimination, the history is not the same.
- 2) Public spaces/neighborhoods are different. In Black communities, there is a lot of empty space, abandoned lots and buildings. These can be seen as neglected neighborhoods. The city pays little attention. Therefore, when riding through Black neighborhoods one often encounters a lot of empty space and maybe a group of people here and there. I feel as if I stand out more and that there is more possibility of something happening and no one

noticing. Mexican communities are heavily populated; people on the streets of all ages. It feels like I just blend in, or that no one quite notices me. And if something happened there would be many people to witness it. Not that anyone would do anything. Remember the Kitty Genovese story? Bystander Effect, Diffusion of Responsibility,

I am not sure how I feel about my explanation to myself...But at least I am reflecting on why.

After class Ruby said she did all the work but just didn't give it me.

She said she has been very stressed. I said give it to me I will collect it.

Cedrick said education is different in France. He said this is the only class he can go to and have fun. In France class is all discussion. The teachers only give homework when it is necessary. As I teacher I do not believe in giving so much homework that it is like a chore; unpleasant and taxing. Many of my students have commented on some of the other professors who give a lot of homework. They say they cannot do the homework thoroughly; there just isn't enough time. So, they scan readings for the answers. Is that learning? This reminds me of the documentary Race to Nowhere. There are statistics that conclude that the amount of homework is not correlated with learning or retention or even good test scores. <http://www.racetonowhere.com/about-film>

There is some controversy about the film. I would like to read about that more.

Do I have enough notes?

Don't forget to use The Underneath Project- Gender and Oi for the reflection paper on personality why not give a choice, memory and personality and then look at the movie *Memento* and comment on it, or the Underneath Project and Oi. Good idea! Choice is good! Right?

**BLACKBOARD POSTING FOR STUDENTS:
YOU HAVE 2 OPTIONS FOR THIS ASSIGNMENT:**

1) READ THESE ARTICLES ABOUT PERSONALITY DEVELOPMENT

<http://serendip.brynmawr.edu/exchange/node/6387>

http://catalog.flatworldknowledge.com/bookhub/reader/127?e=stangor-ch11_s03

THEN...Watch or read about the movie

THEN....Answer this question. In light of what you have learned about personality development how would not having a memory affect personality development?

2) WATCH THIS VIDEO from THE UNDERNEATH PROJECT

<https://www.youtube.com/watch?v=5PhEppdwArA>

Watch this video about socialization

<https://www.youtube.com/watch?v=xUL7Gfp60bQ>

THEN....Respond to this: In light of what you have learned about socialization tell me about Oi and her experience in gender.

Wow! I just saw a Bourdain episode on Korea – I love watching episodes from places my students are from. There is a word in Korean, *Han*, that means deep sorrow and anger that apparently characterizes Koreans or is part of their cultural identity. There is also a word for a Korean who has lived abroad- which has a negative connotation. These are great examples for the intersection of language and culture/ideology. Damn I could have used Bourdain, maybe next semester!

I just signed Lucas up for summer camp at the YMCA – lots of money but now my summer is cleared for writing. I am finishing this dissertation! I'm doing it!

I have been going in and out of feeling so drained –the opposite of what had been happening. I hate teaching when I feel like this. My brain feels like mush – it's the wet cotton ball syndrome.

I come into class with a plan. I open my college email as I always do to get any links or notes about the class as well as my now 195 - page lesson plan document which is now called *Harold Washington Fall New*. I see an email about a poetry reading for Black History month. (pp.19,34). It starts in 30 minutes, goes for an hour and is perfect timing for this class. I will take them. It's a speech class, it's poetry and I have wet cotton ball brain. Perfect!

One of my Chinese students mentions how on social media a Chinese student somewhere in New York was upset about all the homework and posted something on social media- A picture of a gun and the phrase "I wanna kill my teacher!" It was a joke apparently but he got sent back to China. You cannot joke about these kinds of things these days, apparently. Remember to check out Malewski's (2009) book and Taliaferro-Baszile (2010) and her narrative *In Ellison Eyes*. I was always taken by that piece and now I think it relates to what I am doing. Write about what I do not say and how that can be revealing to me. There are things I think about and do not write about- taboo subjects- gross subjects- personal subjects. Why do I choose not to include them? This is as much



Some students tell long personal stories. Some people look bored. I kinda want to cut the long-winded students off but don't and don't know how to do it in a nice supportive way. No opportunity this time. I have to learn how to negotiate this space.

The Genderless video got a lot of attention. This is the story of a Canadian couple raising their child genderless.

http://www.huffingtonpost.ca/2016/06/30/baby-storm-gender_n_10756806.html

I ask if this is possible or desirable? One student mentioned gender fluidity. Maybe we are moving away from the binary HOPEFULLY! One student said that raising your child genderless so they can choose, is not really giving a choice. It is making the decision to raise the child genderless. Good point! Another point I had not thought about before!

The ELL socsci class was so interesting and full of life. They relayed lots of opinions especially regarding the idea of "genderless." I just realized today after seeing this a few

times already that in the video they confuse sex and gender “Is it a Boy or a Girl?”

During this discussion one student mentioned gender fluid

“I hope we are moving in that direction” I said.

One of the African woman asked why can women do many things men do but men can’t do women things? Well men can do things women do, or behavior is a more stereotypical gender female role, yet they face more societal reaction to that.

I asked them to think about why.

One student talked about the stereotype of women being weaker- physically and emotionally and men strong in those respects. So, if a man acts more like a woman he is seen as weak, and we do not value being weak. If a woman acts more like man she is seen as acting strong.

Ali asked why do say “you punch like a girl?” as an insult- I said, “you can answer that after the last discussion. Right?” I smile.

Homosexuality brought about a lot of discussion.

Jonas said that it is not right for parents to raise a child genderless. The child will be forced to face a lot of bad such as being made fun of

Cedrick also said it is not good. He brought up how it impedes procreation.

Ali mentions he was raped- “Well I avoided it,” he says and everyone laughs. My immediate reaction is [what caused me to say?] is “This isn’t funny you guys. You are acting like 5th graders!” I realize afterwards that I should have thought for a minute and asked them, “why is this funny?” Ali explained this as his reason for homophobia.

Hmmm? Someone else said getting abused can make you gay. Woah! It was so brave of Ali to admit this in class. I thought wow he must really feel comfortable how great. And then the class laughs at him. That must have felt terrible. This is a double-edged sword--Male on male sexual abuse in a culture that claims homosexuality is evil and wrong. I am so glad he doesn't walk around with that inside as a shameful experience, too shameful to admit to anyone. I think of Kumashiro again and 'teaching to discomfort' in a way to force students to face, recognize and question their biases. I would never force anyone to change their mind, what I would like to do is force them to reflect on their beliefs and values and make sure they still believe in them given other ways. So I say, "I am not here to change your mind and I certainly do not want to offend anyone. I want to open up the conversation and talk about issues from many different angles."

One student said no one is offended

Fema said men get married and end up gay.

Ibrahim, Ali, Fema and Cedrick talked with me after class.

Ali said that his Religion is Islam and that is his base but says he has his own opinions.

He said friends have asked him to hook them up – I thought it so interesting that these students were comfortable relaying these ideas to me. This is when I feel teacher/student boundary break down.

I asked, "isn't there an underground gay culture in Saudi?"

YES and they go nuts! Make something taboo and then people will go crazy.

I should have asked Ali what if it were a woman who did the same thing?

Ali said a lot of gay guys try to pick him up.

I said take it as a compliment and walk away if you are not interested.

Can women engage in homosexual relationships easier due to more latitude in gender role behaviors? I ponder this.

When we talk of terrorists (or are they freedom fighters?)

I know it's a good beginning when the moving cars on Logan Blvd are spaced just right for me to slide on across without stopping, like the parting of the red sea. Today I am in luck. I ride right through. I take my first right turn past one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up to the American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

We talk about positive deviants and I emphasize over and over how the idea of it being positive or negative is a subjective decision. If someone thinks it's great that women can wear bikinis and miniskirts than that was a positive change brought on by women violating the social norm and over time accepting the (way) above the knee skirt. You can see the cartoon here

<http://daringdanny.com/women-from-the-west-vs-islam-the-false-dichotomy-of-liberalism/>

Many students have used this in their presentations.

Ebube brought up Osama Bin Laden. Wasn't sure what to do here And I asked him to explain. Yeah, he brought up some laws killed some people in the name of his cause. I said people siding with him would call this positive deviance – those opposed would call it negative. I mention ISIS. Boko Haram. From the believers' perspective, their actions are an example of positive deviance. Those who disagree would see their actions as

negative deviance. I talk about homosexuals who violated the social norm by making their homosexuality public and out of the closet and how that leads to acceptance and now the passing of same sex marriage law. I show map of countries in which homosexuality is a crime...Saudi and much of Africa. One dot in central America and one in South America. We tried to investigate which countries these were but couldn't get a quick answer. I said I would look on my own. Did I ever do that? Don't think so. I said even though homosexuality is illegal in some countries people violate the law. Every law has its violators. They seem more reluctant to accept my acknowledgement that some Saudis engage in homosexual behavior and that Muslims drink. Yesterday's class was all over this!

These classes on deviance, which end up on the topic of homosexuality, certainly 'teach to discomfort'. This discomfort is meaningful. We feel discomfort when our fundamental beliefs are challenged. We hold on to them as they have created our taken for granted reality. They feel certain and safe. Yet my belief as an educator, mother, daughter and friend is that we should periodically challenge our own beliefs by contemplating those beliefs that go against our own. After the process of contemplation, we can decide if we want to modify or maintain what we believe. It's not that I want to change anyone's mind or have someone adopt my beliefs. The mind changing should come from contemplating an issue in a different way, in a way that violates your norms! I believe we should periodically make sure we still want to maintain and that we can defend our position.

I think of when I mentioned Ayahuasca to the GP class and told them about friends of mine who did that ritual ceremony not too long ago. This is well known to be done in Peru

<http://www.kapitari.org/ayahuasca-ceremonies/authentic-ayahuasca-retreat-in-iquitos-peru/>

I just heard Ariel Levy on NPR. She wrote an article on the drug.

“<http://www.newyorker.com/magazine/2016/09/12/the-ayahuasca-boom-in-the-u-s> “

Should I not convey that I know about drugs, that I do drugs, that friends of mine do drugs. WHY NOT? Rofes comes to mind (again).

I am reminded of a Saudi man's response on the online teaching academy's Facebook page [I post English grammar points and quizzes as one of my many part-time jobs] – I posted the image of loose pants and a woman with big jeans showing her waist and bare midriff. A Saudi posted this comment: “Maybe don't show her waist and abdomen.”
God damn! Bikini hell.

Ebube mentioned when he was in Dubai and was told how men pay other men to sleep with their wives because they want to sleep with men. I say “at least they are making sure their wives are satisfied.” Then we all laugh and I say “did I really say that?” Is that too risqué? Is that a boundary I should not cross NO!!!! I am being real and connecting around sensitive issues and that is a good thing. There is certainly a niche for the male prostitute.

Ebube, in another class, brought up men taking care of children and said that isn't a good idea what if they get turned on while changing the girl's diaper. This shocked me and I was stunned for a moment. He made some gesture when he said this that was frankly disturbing. It violated my norms. I was so stunned I just said something like "Oh wow" and glossed over the comment. I could have done better here.

"I have been talking too much today. Let's end here". I hear from Mohammed that Barcelona and Arcenol are playing today. He was going to not come to class today due to game but did. Now that's nice.

This morning I hear at least 30 times about an incoming winter storm, 50 mile an hour winds and snow. I know this is sensationalized news but I also partly believe it and leave early to go to work. So, I am thinking snow, fluffy stuff,

SAPIR- WHORF HYPOTHESIS

1) Strong version

LANGUAGE ----> REALITY (way of thinking)
*linguistic determinism

2) Weak Version

LANGAUGE INFLUENCES THE WAY WE SEE THE WORLD



[This reminds me of the Sapir-Whorf hypothesis and the previous held belief that Eskimos – the Inuit- have over 100 words for snow. I do teach this, but say this has been

found out to not be true, but the vocabulary of a language tells about what is important for the culture. Even skiers have more words for snow than non skiers.]

not the kind that immediately melts on the ground so I don't wear waterproof boots or pants and I end up spot soaked; my pants look like horseback riding pants with dark leather patches on the thighs and my helmet is dripping.

The GP class really takes off on the Black/White news story discrimination in labeling

http://www.huffingtonpost.com/2013/07/22/media-kids-racial-stereotypes_n_3624740.html

I love it! They are passionate and notice things I haven't. So now I Feel stupid or dense even though this goes against my whole learning philosophy. I often tell students that I believe the teacher is also the student. Yet when my students point out something I hadn't noticed I think 'what is wrong with me?' It is like when I, for a second, believed that the Nacirema article was about a real tribe. What is wrong with me?

<http://www.ohio.edu/people/thompsoc/Body.html>

One of the students asks me if I think the culture dictates (not his word) sexuality? I ask what he thinks. I do give my opinion that a culture that finds a sexual behavior out of the norm or deviant, even illegal, leads people to repress that desire, not to mention one that will kill people if they engage in that sexual behavior. You learn – are socialized - into not allowing that option. I wonder what they thought about that answer?

In the ELL class we went off on a tangent about the teacher student relationship and what is considered “normal” and what is taboo. I had asked them to give me examples of deviance as context specific and one student said we can talk to the teacher in class and have a conversation/relationship but not outside of class. Wow did this touch a chord in me and I wanted to go off on how messed up this division between teacher and students is; how this border should be shattered. Yet I don’t. Why?? This is one of those silences. I do bring up the difference in different cultures of this student teacher divide. I mention the banking style of education – not in those words but I say in some cultures the teacher tells you things, gives you information and you as students listen and do not engage in a conversation. Ali told me in Indonesian schools you cannot ask questions. Wow! I imagine it is like this in China. Some respond by agreeing. The Saudis agree. This is again brought up when we watch the trailer for Half Nelson.

Movie HALF NELSON



<https://www.youtube.com/watch?v=BNdg2Ds3Fpw>

God, I love that movie. I love the moral tension it creates and how it so deviates from the typical White teacher who saves black and brown students. Yes, it’s a White teacher in a

Black community school, yet he teaches history through Marxist dialectics and he is a crack head, a base head (as he is called in the film). I had to look this up. What is the difference between crack head and base head?

2

free base

“1) (n) A type of cocaine that you cook up in a frying pan. And by you I really mean your honor roll student, boy scout son.

2) (v) To prepare the above type of cocaine.

3) (v) What a walked batter gets in a baseball game.

4) (n) A chemical that's the opposite of an acid and doesn't cost anything.

1) When little Timmy failed his math test, his mom decided to cheer him up by cooking up his favorite dinner: free base cocaine.

2) We don't free base in the Brook, we just smoke flat-out crack rock.

3) With runners on second and third and the World Series on the line I figured it would be a good call to just give Barry Bonds a free base.

4) I hear there's a deal over at Chemicals Mart where if you buy an acid at retail price, you get a free base.”

by Nick D February 01, 2004

From The Urban Dictionary

While he connects with his students his personal life is somewhat of a mess as he is buying drugs from a neighborhood dealer (who is the friend of one of his student's brothers). One scene I noticed the last time I watched it, that I had never seen is a scene where Dan, the base head teacher is, with a woman having sex in his apartment that jumps to a scene of Drey (his student with the brother) putting on makeup. It definitely creates a subtle sexual connection between Dan and Drey. She is maybe 13 years old and he is 30 something. Yet another moral dilemma.

We look at crime maps and one of them is a graph of homicides in various countries, you can add any country to the graph. We do this for Pakistan, Guinea, Somalia, Saudi and China and when Guinea and Somalia are very high – way above the United States. We

begin to question the information and who got it and how they got it. I try to find this on the website but only find the authors names. We don't pursue it more. I say that I will. This is a Pearson document. Hmmmm? And then I ask them if the crime really is high, how can we explain that?

As I ride home I see a bag of vomit on the street. I swear people throw up in a freezer size Ziploc bag and then throw it on the street. It's the throwing on the street I just don't get. I often encounter an old plastic bottle of urine on the street. I imagine a frat dude out drunk and the world is his toilet. No regard for others. I project, but that's what comes to mind. Apparently, truckers do this to the point of creating a public problem.

“http://www.nbcnews.com/id/7912464/ns/us_news-environment/t/urine-trouble-some-states-warn-truckers/#.WZN-VLGZOgQ“

Affluenza

“<http://www.foxnews.com/us/2015/12/29/ap-explains-what-is-affluenza-where-did-term-come-from-and-how-is-it-used.html>”

was brought up in the GP class in regards to a case where a kid got off of a drunk driving homicide because he had wealthy parents. The student who brought this up now works at the gaming lounge where I take my son. <https://www.ignitegaming.com>



Dana Cole, 2017. *gnite Gaming Lounge*

I often see him there and we chat. I like him. He was interested in pursuing sociology.

Maybe I made an impact.

Smells are back

I know it's a good beginning when the moving cars on Logan Blvd are spaced just right for me to slide on across without stopping, like the parting of the red sea. Today I am in luck. I ride right through. I take my first right turn past one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up to the American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

Temperature is warmer, above 32. SMELLS ARE BACK!! My ride is again a series of smells: Irazu; garlic, Cumin; Indian spices, and the chocolate factory; the heavenly smell of chocolate. When I smell chocolate, I am almost to work. That's my smell math.

One student does an article presentation on borderline personality. I tell them about it and I focus on lying and manipulation. I read about it later this evening and realize that is

not exactly correct so I find a document to show them tomorrow explaining my inaccuracy. I give my phone number out to Donn and to Tammy.

A lot of personal stories today, which is great, but some go on for what I feel is a bit too long. (This has happened before.) The other students seem to lose focus. I want to cut people off but do not know how to do this slickly. Often there is an opportunity for me to jump in and draw it back to something we were talking about, but in many of these cases there isn't. I have to get better at this!

I think about the legal case of the Black Arab guy at one of the other city colleges. He was accused of masturbating in the library- yet no one could testify that they saw him and they could not get the video tape in time. The case was dismissed. Not sure why this relates...

In the ELL class, we talk about positive deviants. Fema asks again why are the stereotypical female characteristics associated with weakness and sensitivity, and we do not value those. Women like men are just being strong. Even weakness is strength. I reiterate this a lot, the ability to express weakness is a sign of incredible strength, especially in this culture that devalues weakness. I think of Junot Diaz and his keynote talk at the Crossing Over conference in Cleveland. I loved it. He talked about how we are all weak and damaged and broken and that is what makes us beautiful.

<http://engagedscholarship.csuohio.edu/crossingover/5thCrossingOver/>

This is the first conference at which I spoke and connected A/r/tography and the borderzone! This was a mini epiphany!

I ask about Freud and only Cedrick knows about him. I realize again what a Eurocentric canon we grow up with. We revisit the question...Why can women do things men do but men can't do things women do? Well they can but men have a much narrower range of gender behavior- Think about it. Why? We discuss weakness and emotionality again. Great discussion. I mention something about not wanting to offend anyone. Ali says no one is offended we love it. Listen and respect. I am not here to change anyone's mind but to open up the conversation so we can all think about things in different ways.

Ali mentions again the common scenario in Saudi, married and gay. He said his friends ask if he can find them a man. In rural areas, it is more difficult to find this.

Coke in Africa

I know it's a good beginning when the moving cars on Logan Blvd are spaced just right for me to slide on across without stopping, like the parting of the red sea. Today I am in luck. I ride right through. I take my first right turn past one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up to the American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

I got up at 4:30 today. But I thought I would be okay. Yet I kept saying the wrong words as I was teaching. I remember one of my first teaching jobs I was so tired that I spurted out AVOCADO during a lecture, which had nothing to do with what I was talking about.

I don't really even like avocados. I am not really sure what to think of the lesson today on global stratification. The students were not talking that much. I am certainly not an expert on Africa and global issues. It was interesting though. They didn't really question the graphs and stats.

The ELL class was full of computer issues. I had to teach from memory at first which was fine. Due to teaching three classes I forget where I end up in each one. I have to get better at making notes about this. Or I can just ask the students in each class where we left off. I will see if they are paying attention. Doing the lesson on Africa was so interesting. I told the students (many are from Africa) that I do not know what they know so I am asking them to tell me what they think. The African students had a lot to say about how certain perceptions, statistics or statements were not accurate. The audio clip from NPR on Coke in Africa

<http://www.npr.org/templates/story/story.php?storyId=92871261>

spurred lots of conversation. The Somali student talked a lot when I introduced colonization. I asked if they thought the introduction of coke, fast food, clothing, and other objects was a form of colonization. They did. Cultural colonization. I asked about clothing style. I wondered if it had become more Westernized. Ali said African guys wear tight clothes. I said, "oh that's good." I had to explain that in terms of gender stratification in which women have been constructed as sexual objects in tight clothes and men wear the opposite, very loose-fitting clothes, at least in the US. If we are going to go tight (and I am not saying this is desirable, I am merely pointing out what I see in some social realms) let's get balanced here! Maybe we need to go 70s retro! I am certain none

of my students have any clue as to what I meant by 70s retro and why I use that decade to refer to a time of more gender balance in clothing.



Paul Sorene, 2015. *Flashbak*

A different kind of difference

I know it's a good beginning when the moving cars on Logan Blvd are spaced just right for me to slide on across without stopping, like the parting of the red sea. Today I am in luck. I ride right through. I take my first right turn past one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up to the American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

It is really interesting how different the discussions about race are in the GP and the ELL classes. Many of my students have said that people don't think in terms of race in some countries. Ali said only in US. I always give my Angola example. One student told the class that in Angola there are two races Black (from Angola) and White (everyone else).

This is a great example for the social construction of difference.

Emma says after class she is confused. Everything seems so contradictory (I love that she uses this word). I asked “Why contradictory or what is contradictory”? She says well racism, colorblindness, difference why can’t we all just be compassionate? Well that is a great question. If we ignore race, however, we ignore the historical construction of difference which has real implications now. Plus, as a culture, we have lived in a particular ideology of difference, so we can’t just erase it like that! I told that she asked a great question though. We may not be able to erase or remove our perception of difference (just yet) but we could begin to treat each other equally and fairly. I see Amal shake his head in affirmation.



Today, in discussing Adrian Piper Catty said Piper looks like a person of color, like Indian but not Caucasian. Catty and I came to the understanding that the construction of difference changes and in different historical times it is treated differently. We thought about how during the 60 and 70s black and white divisions were highlighted with the civil rights movement and the Black Power movement, so Piper was taken as White because she didn’t look Black. Maybe now after the influx of multiculturalism someone would ask her what she is or see her as something else. Our cultural notion of racial difference has taken a different emphasis now with more highlighted categories. This

was a new understanding and great example for how the construction of difference is not only cultural but also historical. This is a good exam question.

I often think about the different way I feel teaching and discussing race in the GP vs ELL class. I am much more uncomfortable in the GP class; it puts my so-called Whiteness (whatever that actually is) into question; my privilege and positioning. I remember an acquaintance saying to me that he is unapologetically Black and if you don't know what I mean by that we are not right for each other. I asked him "should anyone say they are unapologetically White?" I knew the answer would be no, but asked anyway. He affirmed no. He also said "I don't think anyone should call themselves White." I found this interesting as I have thought about this a lot. I remember Joe Kinochloe's (date and in refs) article in which he discusses how white is the standard against which everything else is defined and does not itself need to be defined. This article influenced me greatly in thinking about Enlightenment ideology and the baddening of Blackness.

I also feel differently in these classes due to different dynamic between students. Many of the ELL students come from different cultures, while the GP students have mostly grown up in the US, in fact, the majority in Chicago. Jacque, the chair of the ELL department, asked me to write up 3-page document about teaching ELL vs GP classes. She wants me to highlight the difference in teaching style strategies, yet while maintaining the same expectations. I should do this. But will I?

Remember to use Starbucks Race Together campaign for midterm exam.

And watch Bourdain again to get a grip on Ethiopia!

Cleanliness is next to godliness

I know it's a good beginning when the moving cars on Logan Blvd are spaced just right for me to slide on across without stopping, like the parting of the red sea. Today I am in luck. I ride right through. I take my first right turn past one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up to the American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

Class on intersex was so interesting. The GP class seemed a bit bored and disconnected. Few people talked. I think I threw too much at them at once. I also think I assume they know more than they do, or that they have been exposed to more ideas and terminology than they have. I said I know I have gone over a lot of different material today, but was it just a lot or too much? They said *too much*. I said I hope that my exposing you to things here and there make sense in terms of how they connect to the more general idea/topic for the day.

Biology and Culture/ Sex and Gender

- OUR BOOK SAYS: *only for the sake of analysis can we separate biology and culture. In reality they are deeply intertwined.*
- I would like to pose the idea that only for sake of analysis, or theoretically, can we separate male and female into 2 clear and distinct categories, mutually exclusive categories. This binary simplification does not represent lived reality. It is a cultural construction; a duality; opposing forces. Let me give you some examples that complicate this binary distinction.

I was attempting to understand if my rhizomatic ways were effective.

ELL class was absolutely awesome. They all chimed in, excited about the material, well I think. I remember Aria Razfar's class, in which we were talking about ethnographic research. He was urging us to question how and when we attribute meaning to the actions or behaviors of others. We interpret non-verbal cues as meaning something in particular when we are not really sure. Does a smile always indicate happiness? When researchers do this, it can really create misleading conclusions.

Cedrick said, "well now I'm really learning something" when we began to talk about eunuchs and the medical procedure. He became very interested in that. I told him to pick up this or the northern Africa topic for his presentation. He said. "Thanks!" It seemed as if for many the idea of intersex (born that way) was new to them. While some laughed and *oh and ahhhed*, they were able to listen and discuss the issues. I prefaced this discussion with "I know I am going to say some things today that are new for you, against your beliefs and against your religion. I only want you to listen with an open

mind. I am not here to change you, I am here to open up the conversation and you make up your minds. (pp. 48,49, 57).

After we talk about intersex and then about the *Hijra* in India (Eunuchs in the US) I told the students that I went to the Museum of Surgical Science the other day. I saw many paintings from the 19th and 20th century, even older, depicting caesarean section operations before anesthesia! Even though castration was a common practice in some Asian countries (China, Korea) and even in European Italy at the time of the castratos, not to mention various other places in the world, there was not one single painting, not even a mention of this. Clearly, this technique that was happening in the early dynasties was done without anesthesia, sterilization and without modern tools. Many men died due to the primitive surgical procedures. Why is this not included? Why are there only depictions of the female body being “mutilated” by the hands of male surgeons? I even saw an ovarian removal; a taking away of the female reproductive organ. Not one mention of the removal of the male member! I want to send an email to the curator of that museum. What bias!!!! What sexism. And as if surgical procedures were solely done in the Western world! Come on!!

I always try to fit a playing of Tinariwen in during one of the classes, usually the one on global stratification when we focus on Africa. I love this music so I play it

<https://www.youtube.com/watch?v=al-TPvewZys>

Four or five of the Saudi guys and the Somali student stayed after class to talk about this more. They asked me the term for cutting off the foreskin (although they did not have the word *foreskin* in their repertoire). I didn't know that in Saudi it is common practice, circumcision. They even shave. Cleanliness is next to godliness.

"Truly, Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean." (Al Baqarah 2:222)
Allah says: "In it (mosque) are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure." (9:108)

They are very open and I really appreciate that. These moments make it all worth every bit of time, thought and soul I put into teaching!

I love the term one of my students used today, he is from China and he said sex is not talked about openly in China. There is "discussion control." I love that term.

We talked a little more about circumcision and FGM. It is interesting how this cultural practice is translated into English "mutilation." I am sure that is not the translation of the word in the native language. Apparently, it was originally called *Sunnah*, which is seen as "a path, a way, a manner of life"; "all the traditions and practices" of the Islamic prophet that "have become models to be followed" by Muslims. Boy does that create the obligation.

How can I manage these conversations better? I don't want to police the borders and end up with some kind of discussion control, but sometimes it feels as if they have gotten out of hand; multiple people talking at once; disagreement and raised voices. They have a good rapport but...

I brought up FGM again in terms of gender and power. It is such a different mindset that they do not even see this as control over women. There is a rationalization of the practice, around the idea that women are revered and protected. “If I handed you a piece of chewed gum would you chew it?’ This was an analogy to women who are not virgins upon marriage. Ali said he agrees with the practice. Many vocalized commentaries against the practice, especially the women. Ali felt confident to say this and go against a grain. Maybe his sense of male superiority got the best of him ☺ I remember The Documentary Mali Blues and the song the woman from Mali, Fatoumata Diawara, sang to her people against the act of female genital cutting and sewing.

<https://www.youtube.com/watch?v=MEgI3QYi9Dc>

Don't Cut the Flower that Makes me a Woman!
I beg you mother don't let them circumcise me. It hurts so much!
I beg you father don't let them circumcise me. It hurts so much!
Don't cut the Flower that Makes me a Woman!
Fatoumata Diawara

We talked about how a woman who does not do it will be devalued and not get married easily. The male students said it is the same for men in Saudi. A man who has sex before marriage must marry a woman who has also had sex previously, as if he is tainted just like she is. Yet there is NO WAY to determine male virginity. I am not a good Muslim I heard, but not sure who said that or why. I imagine this is because of not following the strict rules of Islam. I wonder how many of the young males who come to the US end up drinking alcohol. My gosh it is everywhere in social contexts. Fema argued against this. A woman who does not wear *hejab* is no less valuable and no less a Muslim than one who does. The Saudis asked what about in China. Kengo told us that men are not circumcised. We made the connection between religion and this practice.

Today the GP class had a great class! I was energized and excited and so were they (at least I perceived them in this way due to my energized and excited state). One student initially commented on the article assigned for the gender reflection paper

BLACKBOARD POSTING FOR STUDENTS:

1) <http://www.bbc.com/news/magazine-34901704>

Read above article and relate it to the Sapir-Whorf hypothesis (language influences the way we see the world) and give your reaction to gender neutral pronouns.

2) <https://www.youtube.com/watch?v=F-N4-PMMdIo>

Watch the above video and discuss it in terms of breaking the gender binary, as well as the speakers experience in race.

about using the pronouns “they” and “we” to move beyond “he” and “she”. I said yeah interesting. Genesis Breyer P-Orridge does this too I said remember we talked about this last class?

Some did and some didn’t remember. I started explaining and they became very interested, so we went back over it.

GENESIS P-ORRIDGE

image of

<http://nymag.com/arts/art/profiles/58864/>

- **Do you call yourself a lesbian, or is that too restrictive?**
- We came up with "pandrogyné" because we wanted a word without any history or any connections with things—a word with its own story and its own information. We're experimental. We have no prejudice about anything except violence...
- Why do you only refer to yourself as "we" or "they"
- Because we are a pandrogyné and that means there is never the individual, an I or a me.

Interesting comments today. "What do we do in Spanish, a gendered language? Such an interesting and thoughtful question. I said do this as your personal project; it would be fascinating. I have often wondered about this. How do you address a person who is clearly in between gender or sex in a Romance gendered language? My ex- husband, who is Peruvian, said that it is not a big issue. You go with what seems right. People must not put so much emphasis on language in this case. Yet we know it carries cultural content/ideology.

I write my bio brother to see if he could find anything out about who my bio father is.

RE:It's been a while

Dana Cole <coledana@sbcglobal.net>

To

Gregory Smith

Apr 7 at 7:03 AM

Hi Greg,

Here is a question out of the blue:

I would really like to know who my biological father is; not out of wanting to meet him (if he is still alive) but just to know. As you know I teach and we often delve into the nature/nurture debate. While I know my nurture, aspects of my nature are still a mystery. You have previously said that you do not know, do you have any other information now? I really would hate to lose the chance to ever know. Do you think Yvette would tell you? She must know I am in contact with you and Pam. I have even had some minimal contact with Jlna.

I thought better to ask than to regret not asking when it is too late.

Wishing you all the best.

Dana

Gregory Smith

To

Dana Cole

Apr 7 at 945 AM

Good morning Dana,

What is your date of birth?

I remember when I was young that Yvette was pregnant and we expected another child to join us. She was gone for a couple days and we were told she was in the hospital. Upon her return, she appeared sad and was crying off and on for a week. We were told the baby died in childbirth, and thought she was crying because of the death of the child. It is my belief that your father was Gilbert Reichlin. If you like, I will ask Gina to do a DNA test with you, so you can have piece of mind over this.

As far as Yvette, even if I asked, she would certainly tell me it was Gil, since she would never admit to an affair. So she wouldn't be helpful. I also find it highly unlikely that she had an affair in those days. She had Jina and I to contend with and Gina did not go to pre-school.

I really wish you and your son would come out here and visit us, I think it would be comforting for you and you could actually look for behavioral similarities that might help you better understand yourself.

I'd also like to meet you personally since you are also a piece of my life history.

Greg

Apr 7 at 9:29 AM

Dana Cole

Hi Greg,

What a wonderful email to read! Thank you.

My birthday is 9-21-63.

I share your sentiments. I would love to meet you, and I think you're right it would give me piece of mind, and another understanding of who I am.

I keep thinking about planning a visit and then I get caught up in the day to day and time moves on. I don't want time to pass and never spend time with you.

In terms of the near future, are there times you will not be in LA? I would love to visit with my son. Summer is best for me.

Dana

Gregory Smith <grgrysmth@aol.com>

To

Dana Cole

Apr 7 at 12:38 PM

Yes that fits with the timing, I would have been 10 at the time. Gina was 5 and you would have Ben conceived nearly a year before that. I remember Yvette was always with us during that time, so unlikely she had an affair. Also it was America close to the 50's when people didn't do those types of things as much. Our neighborhood was small at the time and we new each other and everybody's business.

We will be in Japan June and July, but home in August. You can stay at my home if you don't mind sleeping on a Japanese futon with your son. Please come. Greg

So, the smart board doesn't work in 1030. I find another room but I'm shaken and we lose 20 minutes. I go over 24 quotes by Junot Diaz first. We then watch the social change *Consumer Society* video; they answer questions. I have added classroom work for points to help them earn points and get them to come to class. We watch Louis CK and crack up. Wow I remember how my journalist friend told me that LCK is a sexual harasser. Robbin tells me about how her daughter-in-law found her son with another woman. Then she tells me she can't help but pay attention to the class. She said it has

opened her mind up now she knows she's not always right. The class has helped her see things in different ways. I said that is great! But I don't think it is about right and wrong but about opening your mind up and contemplating things from different angle. It's okay to have an opinion but allowing yourself to change is important!

In the ELL class, we went over Junot Diaz for the entire time. Fema said we should have a class like this every time. She obviously liked it. We went over quotes and talked about them.

"Art has a way of confronting us, of reminding us, of engaging us, in what it means to be human, and what it means to be human is to be flawed, is to be contradictory, is to be often weak, and yet despite all of these what we would consider drawbacks, that we're also quite beautiful."

Junot Díaz

"I never hear white writers get asked, 'Do you worry about how you represent white people?'"

Junot Díaz

We discussed the area of the social sciences that each quote relates to. They wrote this down and I collected the papers for points.

The discussion got very heated at the end when we were talking about love. One student did not like what another said and they were arguing. I said we have to respect each other's opinions. Love is a very subjective idea. We have to listen to others and allow them to have their own ideas.

We talked about Diaz' idea that flaws and imperfections are what make us beautiful. I learned that in Islam you are not supposed to admit your sins. So, if a Muslim drinks alcohol and you ask him if he does he cannot admit it. That is between the person and Allah. Interesting. That's a great way to put your best side forward ☺

Frank said he is writing paper about new pronouns in another class. I love that. I always tell students that given the fact that language reflects cultural norms, once we introduce a new pronoun in the English language to express neither he or she or both he and she we know that the cultural mainstream accepts these in between spaces and that our cultural norms have shifted. Pronouns are one of the more fixed aspects of language; like articles. They change rarely, but I believe this is inevitable. I want to be around for this seismic shift.

What causes such passion? Is it religious devotion? The life of an immigrant? A classroom setting that allows for passionate expression? I may never know the reason or be able to partition out these variables, all I know is that my ELL class is passionate! Compare this to GP and there is a dramatic difference.

Somehow our conversation went from the French bombing to collective behavior of changing Facebook profile pictures to express solidarity to Jihad. I asked if students had praise or critique for the Facebook actions and if they think this could make a difference. We began talking about how bombings and killings are happening all over the world, yet we pay attention to France and nowhere else. This is common in Africa. Someone says the Quran says we cannot kill. These people are not Muslims. He was referring to ISIS.

I said it is interesting how one group of people could redefine what it is to be Muslim and justify this as the correct version of Islam. One student (Christian African – Cedrick said that he read one version of the Quran, The Somali student interrupted him and said, “what do you mean you read one version there is only one version.!!” He said I read it in translation because I cannot read Arabic. A passionate and heated debate ensued about this. Someone asks, “Can you read and understand Arabic?” The Pakistani student said, “We learn the Quran in Arabic- how to recite it- but we learn the meaning in Urdu.” I think -this isn’t reading the meaning in Arabic. I think of the movie, *Lost in Translation*, and what that can mean.

Then the **COMMENT!...** Cedrick says, “I read that Mohammed the prophet killed those who did not want to convert to Islam.” This got quite a reaction. Everyone started talking at once. Saaed eagerly interjected, “I can explain it. There were people who wanted to wipe out Islam, stop it and it is okay to kill them because they are trying to kill Islam.” Others pulled up dictionary definitions – *Killing the unbeliever*. Others said things that were indiscernible over all the other talking. Ali got agitated and confronted Cedrick claiming that he was laughing and said, “if you ask a question you better be serious and not laugh.” I have never heard him react like this. My first reaction was he is defending Islam vehemently. This seemed to continue ...Ali showed me a video of halal killing of animals to show me that killing in the name of god is about submission and not suffering. Cedrick stayed after class and talked to me about Ali . He said he doesn’t even know his own history. I said it seems like there is a desire to not see the contradiction in the Quran. There is an intense need to defend Islam. It is so very interesting. Isn’t this how ISIS and suicide bombers justify their killings It isn’t a

contradiction from the person's perspective. If we want we can interpret away any seeming contradiction. I said we all agreed with the headhunters that we should understand not judge or try to change them. Yet when it becomes personal that is not the case. It is more difficult to hold on to that belief in understanding and not judging. He told me about growing up in Africa and how he and his siblings were often called bizarre. They were not this or that or that, but a combination of all.

I feel like I was supposed to be mediator, and maybe did not do a good job. Should I have ended the conversation earlier? Should I have said something else? I did again in a raised voice say "I want to continue with our class the way it is. I love our discussion but if we do not respect each other we cannot do this. I said many of us come from very different experiences and we do not know or understand the others experience.

"If you didn't grow up like I did then you don't know, and if you don't know it's probably better you don't judge."

-The Brief and Wondrous Life of Oscar Wao (Junot Diaz)

We ask and that is okay. Asking is a good thing. It enables us to inch closer to understand the experience of another. We must listen to questions and answers with equal respect. I leave and I am shaken up. Not in a bad way. Just tossed. I didn't see this evolving and it was an adrenaline rush. My son happened to be in this class with me. We debriefed afterwards. I asked him if he thought I should have ended the discussion earlier. He said, "Yes, I would have stopped it when that guy said that." Interesting. I let it go on for some time. I felt that was important.

Wowza! This class goes down in history (my personal history)

This reminds me of the incident between Mali and Ella, who fought about plastic surgery in Saudi Arabia and I felt terrible. Mali said it cannot happen and Ella said it does happen, and husbands are aware of it, yet you may have to go to another country. She even said her cousin had plastic surgery. Mali didn't accept this. I saw Ella in the bathroom the next day and said I hoped she was okay with that discussion; that I felt bad pitting them against each other. I was just trying to understand the issue of plastic surgery in Islam. She said it was fine, but that he is sexist.

Soon after I have dreams about this day. I wake up and write down notes because I know I will forget. One of the dreams merges with my Facebook work. In it I find myself in an online loop: I cannot click away from "signing up" to be a Muslim. I'm not sure why I want to click away, or the frustration lies in having no choice.

There is also a scene with bombing that I do not remember well.

DO my students defend Islam due to the current Anti-Muslim political climate or is it something about being Muslim and extreme devotion?

There were many GP students today in class. That Made me feel good. It's probably has to do with my collecting things for points but I still felt good.

As I ride home in the cool chilly rain I realize there are two prototypes that ride on Milwaukee avenue.

1) hipsters who wouldn't wear a helmet even if their lives depended on it, nor would they have on any type of waterproof gear.

2) a new group of 20 somethings who have the full waterproof bike gear as well as the fancy expensive saddle bags.

What's happening to hipster Milwaukee Avenue? I am somewhere in between all of this with my super cheap heavy plastic rain poncho with hood under helmet....looking so unhip and just so darn uncool.

So Cedrick comes up to me and tells me he wants to do his personal presentation on religion about how the Old Testament talks about how Blacks are bad. He shows me a section translated from French after class and it says that "Africans are cursed"

Cedrick asks, "Why would Blacks want to be Muslim when it says this about Blacks in the Quran?" He talks about wanting to say things even if it pisses people off. I encourage him to do this for a final presentation. I love his passion ...and the controversy. Sultan tells me after class he wants to do his presentation on *Jihad*. I said sure I am allowing these controversial topics, and I feel that is what I need to do! Maybe other teachers would say no- out of fear. Yet I don't want to police the boundaries of passion and knowledge.

Where it goes

I know it's a good beginning when the moving cars on Logan Blvd are spaced just right for me to slide on across without stopping, like the parting of the red sea. Today I am in luck. I ride right through. I take my first right turn past one of many Starbucks I will pass along the way. As I ride south on California Avenue I do my usual look up to the

American flag above the post office, not in a gesture of patriotism, but to see which way and how hard the wind is blowing. That helps me prepare for what will be an easy or more difficult ride.

My semester is beginning tomorrow. I will be teaching 3 classes. I am going to lock my bike up in front of the school now. I will be back later, but I do hope you continue on...

Chapter V

Deconclusion: So What about a 'So What'

I believe in the sophistication of the human condition. I believe that performance art is such a visceral art form that it allows for multiple points of entry—some are intellectual, but some are spiritual or emotional...I think that misinterpretation and mistranslation are essential contemporary experiences...I feel that the artist doesn't really give answers.

Guillermo Gómez-Peña

(2011)

'So what?'

What is the 'what' in 'so what?'

What is a 'so what?'

How does one answer a 'so what?'

So what about 'so what?'

It has been suggested that I provide for the reader, my audience, an answer to the question, 'so what'? I should state, or at least suggest, why you should care about my ideas, my words, my story. I firmly believe I have delineated in this text why I believe my ideas are important and relevant, not only to teaching and learning, but to experiencing life. Can I explicitly answer the question, 'so what?' for the reader? What does that even mean beyond what I have done? Should I even attempt to answer that question for the reader? Isn't the 'so what?' something readers should decide for themselves? Isn't it a subjective answer? I can answer 'so what?' for me, but that may not be 'so what?' for anyone else. Also, and maybe as important, why should I placate the reader? This is similar to something I am forever bothered by: movie viewers being upset when a film ends without a clear conclusion, when the ending comes unexpectedly as if the director took a scissors to the film and clipped off the conclusion, the 'so what?' Why should the director placate the viewer with a conclusion? Why should the author of

a text wrap things up? Why should we as artists and creators of stories have to tie the bows? While disrupting certain ideas and some aspects of form are acceptable in academia, even applauded and praised as innovative and insightful, some are not. Why is a conclusive ‘so what?’, this type of wrapping up, seen as mandatory? Why is the absence of this “so what?” considered incompetent unsuccessful writing? Providing a ‘so what?’ Providing an ending of any sort goes against the grain of the never-ending inquiry (which could be a ‘so what?') that I have argued for in this work. Can’t my form be true to my content? Why must I break from that?

After having written the above comments I sat with these ideas for some months. After further deliberation and internal debate regarding the ‘so what?’ of my work, the anti-conclusion conclusion my committee members would like me to deliver, I decided to revisit a series of questions I posed in 2011 in a paper for a course on qualitative research methodologies given by Professor Bill Ayers, many years before I had any idea I would create a dissertation on *borderzone pedagogy* and tell my story through personal bike rides. This series of questions-answers-and comments represents some of the deliberating and questioning I have done over the years and looking at what mattered to me in 2011 and what matters to me now, post dissertation, is a perfect way to illuminate why I resist a ‘so what’. This interchange illustrates how my understanding and questioning have remained consistent around certain ideas, yet have changed in terms of others. This interchange illuminates what matters to me.

In this interchange that follows, the purple text highlights comments about qualitative inquiry and research, something that resonated with me in what I had been reading and thinking about back in 2011. The bold black statements are my own

immediate questions, a push back, regarding the comments and something I was pondering about my own future research. The italicized blue brings in another voice, these are responses from Professor Ayers. I decided to add post-dissertation 2017 comments in red. I was surprised and not surprised that some of the same thoughts and questions I had when beginning my PhD work, followed me to my dissertation work and beyond, and that they speak in various ways to my resistance to a ‘so what?’

The Interchange

1) Qualitative research is not formulaic. It is innovative, artistic and creative.

How can I express the meaning I want to convey in an innovative and compelling way? *Try It!*

I believe I found a way to do this through my rhizomatic bike ride.

2) Qualitative research is acting not reacting. It is about creating possibilities.

How can I open up avenues of possibilities that lead to creative ways to solve issues and injustices? *Is this always what you want to do?*

I achieved this through my understanding, articulation and practice of *borderzone pedagogy*, which opens up curriculum and classroom discussion to other ways of knowing. While it addresses social justice issues, it does not always adhere to that agenda, and that is okay.

3) Qualitative research is fluid and ongoing. There is no end, no definite answer.

How will I know when to stop? How can I keep it going? *When You're bored, stop.*

I stopped because I wanted to finalize my dissertation and get my PhD. I wanted more opportunities in academia and for better or worse in this competitive climate a PhD is as good as necessary. My stopping was forced; an artificial stop. The work is not over. In fact, I ended my dissertation by passing the bike-riding baton on to the reader. That is my way of keeping it going.

- 4) Qualitative research can only make certain claims. It is contextual and situated. It is meaningful in a time and place. Qualitative research is specific. It is not generalizable.

How will my revealing of a context-based understanding be useful in other contexts?

It doesn't have to be!

This is no longer important to me. I know I am contributing a very personal story and a particular pedagogical belief, my belief. I do hope, however, that other teachers, administrators, curriculum writers, even policy makers, find my ideas useful and incorporate aspects while thinking about curriculum and as they create their own context-based practices and lives.

- 5) Qualitative research is about uncovering meaning, meaning that may not be obvious, that is overlooked, silenced or ignored. It is about hearing and listening to stories. It is about writing and rewriting stories. It is about getting words out.

How can I express another's meaning without expressing it through my interpretation? *Why should you?*

This is no longer a concern. I have an understanding that all perspectives are conceived and relayed through interpretation. I can, however, let others talk for

themselves, for example by creating a film, a direction I would like to move – “film as scholarship.” <https://www.bgc.bard.edu/events/774/17-jan-2018-film-as> Even in this context, though, editing is interpretation. Including all of those that appear in the film in the writing and editing process would be an interesting project. This approach-in-the-making is inspired by Patty Lather and Chris Smithies’ notion of “feminist ethnography at the limits of representation” (1997). I do include student voices in this work. I have tried to capture their sentiments, ideas and emotions, but this is first seen through my eyes and second written down through my eyes, and third interpreted through your reading. It is removed from the original source, and that is okay.

- 6) Qualitative research is about multiples; multiple perspectives, multiple voices, multiple positions, multi-media, multiple interpretations.

How can I include multiple voices without privileging mine? Should I privilege some voices over others? *Yes, Why?*

Have I succeeded in doing this? My voice is certainly central as much of this work is autobiographical -- inside my head and outside. Yet other voices are heard. Whose voices are privileged? Those who speak up in class? Those whose words I found interesting or smart enough to remember and write down? Did I include those voices that in some way validate my agenda? These are worthy questions to continue pondering. Could I have done it differently, more democratically?

- 7) Qualitative research is not about positioning oneself as the authority. It is about sharing in the meaning making. It is participatory. Qualitative research is not about

a divide. It is interactive. It is about crossing over. Qualitative research is not linear. It is not static. It is multi-focused and fluid.

How can I allow people to participate without influencing or instructing them in how to do so? How can I let the research take multiple courses while still having focus? *Bill did not respond to this one. Maybe he was moving back from “instructing” me.*

As a teacher, it is difficult to not instruct in some way, to not construct and shape what happens in class. I have to compile a syllabus and this already constructs the class in some sense (if I follow it). Additionally, some students want guidance and structure and expect it. If you do not provide that some students tend to think you are an ineffective teacher. Some institutions require you to follow a prefabricated curriculum (public schools). I would like to incorporate a student-run classes in which each student must lead the class for 15 minutes.

8) Qualitative research is positioned. It has an agenda. It is interested. It is political. Qualitative research is about stating your case, your side, your story. It is about being an advocate. It is emancipatory.

How can I be sure that my agenda is what others want? *Should it always be?*

My idea about *borderzone pedagogy* was relayed through personal bike rides; an autobiographical journey in my head and on the streets of Chicago. I expressed my thoughts, opinions, questions and concerns. My positioning was obvious. I told *my* story. I am no longer concerned about whether my concerns and questions; my agenda, are what others want. This is not to imply that I do not care about the welfare of others; quite the contrary. Yet we don't all agree on what it would mean to make things better.

Additionally, I write from what others want in part because I do not always know this and also because my wants are legitimate. I am not implying that I do not take other's perspectives into consideration; this is important to me, and a central aspect of *borderzone pedagogy*. But what I do will always be a decision I make, regardless of how many perspectives I incorporate in the decision-making process.

Post Script: A statement towards a post political

As I was pondering the 'so what?' of *borderzone pedagogy* and its application in other realms, I heard Angela Davis speak at the University of Chicago. This was not too long after Donald Trump was elected president of the US. One of her messages was a push to build a global community of struggle. Davis proposed Immigration as the issue that could unite us in this global struggle. This was a catalyst to thinking about the wider application of *borderzone pedagogy*. You can listen to her talk here:

https://www.facebook.com/pg/haymarketbooks/videos/?ref=page_internal

Coming full circle: Back to the Border

As I introduced my ideas of borders, the biodance and the borderzone, I spoke about borders being impossible to obliterate. We use them in ways that are imbedded in language, we use them to categorize, stratify and identify. Borders are also used as political lines. They separate nations and create bounded political entities, governed by their own rulers and subject to their own laws. We differentiate; we construct difference based on the political lines called national borders, and we often think of these nations as

unique cultures. The idea of the borderzone; the breakdown of separation, the amalgamation of difference, and the belief in and practice of resignification can help us up rethink the global in these troubled times; times of war and violence, unequal distribution of resources, male domination and abuse towards women, and a changing and damaged physical environment.

I assert that a worldwide resignification is now an imperative if we are to interrupt and restructure the social world(s) characterized by swelling wealth and power in the hands of a few and the resulting increasing inequality. It is essential that we start thinking about all of us, not just some of us. Nations cannot continue to act alone; people cannot continue to operate from the ideology of self-interest and competition. We are facing global disasters; global warming, unstable global politics and an increasingly lopsided global economy. These circumstances are no longer about mutually exclusive entities; mutually exclusive problems. We can take *borderzone pedagogy* outside the classroom, to do another kind of pedagogy, a pedagogy of a global unity in attempts to work together to save our troubled world.

Looking back and forward again

Occupy Wall street, a social movement that began on September 17, 2011, could have united the world, well at least the 99%, to rise above and dismantle the power and control of the 1%. It was a movement whose message (1% control most of the wealth and hence most of the power) really is the foundation for much inequality and disparity we face today. This ideology can unite so-called leftist struggles instead of separating them into tiny factions of specific causes, creating a unified front. Feminism, racism, classism, ageism, ableism, and many other forms of inequality and discrimination can be

seen as stemming from the interests of the few, those who compose the 1%. C.W. Mills foresaw this when he discussed the Power Elite over 60 years ago. (Mills, 1956).

Human kindness, compassion, love, and the idea that all lives matter (I am in no way advocating for an All Lives Matter movement. Yet in a world without racism we would not need the Black Lives Matter movement and all lives would matter equally) are displaced by the ideologies of power, profit and control. Occupy united the 99% to stand up against the small but mighty powerful 1 %. What happened? Here is one perspective (see link):

<https://youtu.be/0fQ-yYN8ffc?list=PLLJ1Vk9ek6eEiRWAHVL8DHxl1ybQQoSZZ>

Occupy had the potential to be a global application of *borderzone pedagogy*. Yet the movement lasted a heartbeat, albeit a hopeful beat of a new way, of heartfelt change. Why did the movement fizzle? Was it ineffective organization? Lack of commitment? Or was the 1% able to burn the movement to a fizzle? In explaining the lasting effects of Occupy despite its failure in the moment, Michael Levitin (2017) states Occupy was, “at its core, a movement constrained by its own contradictions: filled with leaders who declared themselves leaderless, governed by a consensus-based structure that failed to reach consensus, and seeking to transform politics while refusing to become political.” Is Levitin right? Did Occupy fail for these reasons and is there some lasting effect? In a video titled, *Protest is Dead: The Feed*, Michal White, one of Occupy Wall Street’s co-founders, says that Occupy’s original idea that if you can get enough people on the street unified around a central message then our reluctant government will have to listen to us is no longer true. Getting into office or winning a war is what he claims is now necessary to dismantle power structures.

My next project is to research the Occupy Movement and its quick demise in more depth. Maybe there is enough to salvage in Occupy embers to incite a stronger Borderzone movement aimed at global betterment that will last longer than a New York minute.

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Appendix 1

Class Topics

1) INTRODUCTION TO SOCIAL SCIENCES

Anthropology
Economics
Geography
History
Political Science
Psychology
 Sociology
 Objectivity/Subjectivity
 Critical Thinking
Junot Diaz - quotes and Facebook Page
Understanding the Social World- How and why?
Seeing the Familiar as Strange and Pitchfork Music Festival
The Nacirema

2) ANTHROPOLOGY

Ethnography
Renato Resaldo and the Ilongots of Northern Luzon Philippines
Charlie Parker—song: “Anthropology”
Artesian Cheese makers
Haitian Refugees
Marine Biologists

3) RESEARCH METHODS – HOW DO SOCIAL SCIENTISTS COLLECT DATA?

Qualitative and Quantitative Research
Positivism
Statistics
Example 1: Hell’s Angels
Example 2: Irving Goffman- *Asylums*
Issues in research that affect data collection

4) CULTURE

Is there one American culture?
Gil Scott Heron- Interview
 Song; The Revolution will not be Televised
 Guantes – spoken word poet
 James Baldwin

5) **THE SENSES**

- Cross Cultural
- Synesthesia
- Violin player
- Language as symbolic
- Bad words
- Sapir-Whorf Hypothesis
- Culture Shock
- Cultural Norms
- Poems about norms
- Movie Obselidia
- Subculture/ counterculture

6) **PERSONALITY**

- How to Research personality development
- Personality type categories
- Nature vs nurture
- Twin studies
- Human Development
- Genie
- Harlow
- Socialization
 - Agents of Socialization
 - Theories of Socialization
 - Cartoons

7) **CRIME and DEVIANCE**

- Context specific
- Moral Tension
- TV/media examples (Half Nelson film, Dexter, Breaking Bad, other recent ones)
- Homogeneous and Heterogonous societies
- Sanctions
- Positive Deviance – Subjective notion of and examples
- Discrimination in Labeling Deviants video clip
- How to Research Deviance
 - Biological
 - Sociological-Anomie
- Theoretical Perspectives on Deviance

8) **STRATIFICATION**

- Difference as Interpreted
- Ranking

Theoretical Views on Stratification
Class
George Carlin
Louis CK
World Hunger
Sumo Wrestlers
Food Eating Contest
Food waste in the US
Dumpster Diving – Documentary Dive

9) RACE AND ETHNICITY

What is Race?
Genetics/Phenotype/ self-Identification
Sandra Lang- Movie *Skin*
Rachel Dolezal
Starbucks – Race Together Campaign
Minority/Majority Groups and Theories
Intersectionality
Kimberlie Crenshaw- Ted Talk
Beyonce
Chris Rock
Henry Rollins
Artists – Rashid Johnson, Titus Kaphar, Dread Scott,
White artists and race
Colorism
Adrian Piper
Shadism – Documentary
Racial “minorities”
Stereotypes
Word Up YouTube
Starbucks Race Together
Donald Trump

10) SEX AND GENDER

Borderzones
Biological – Intersex
Lynn Edward Harris
Movie XXY
Hijra/ Eunuchs
Castratos
Gender- The Social Side of Sex
Patriarchy/Matriarchy (Mosuo)
Margaret Mead
Theories of Gender Role Development and Socialization
Transgender

Judith Butler – Performativity
Leslie Feinberg
Gendernauts- Documentary
The Underneath Project YouTube
Antony and the Johnsons
Against me (band)
Portlandia - Scene

11) SOCIAL CHANGE

Louis CK
Historical look at change
Alfred Toffler: Future Shock
How to study change
Industrial Revolution
Consumerism
 Eddie Vedder
 Movie: *Into the Wild*
 Movie: *Koyaanisqatsi*
 Social Media
Social Movements
 Guerilla Girls
 Occupy Wall Street
 Black Lives Matter (and the other colors)
 Riots: Attica
 Internet Activism
After The Industrial Revolution
Cities
Population
 Numeric/graphic information
 Characteristics of populations
 Causes of population change
Thomas Malthus
 Movie: Soylent Green
 Movie: Purge
 John Lennon and Yoko Ono
 Critical theory and redistribution
Urbanization
 Farmers and Monsanto
 Film about GMOS
 OMG GMO and documentary
Cities

12) FAMILY

Definition

Same sex

Before

Courtship of Eddie's Father

Brady Bunch

Now

Transparant

The Kids are all Right

Single Mom's Club

Spoken Word Video *Spelling of Father*

Genesis Breyer P-Orridge

Weirdest Marriages

CURRICULUM VITAE

Dana Cole
dcole@uic.edu
2922 W. Logan Blvd 2E
Chicago, IL 60647
773-633-6229

EDUCATION

Ph.D. in Education: Curriculum and Instruction University of Illinois at Chicago Chicago, Illinois Dissertation Title: <i>Borderzone Pedagogy: A Rhizomatic Curriculum as Life</i>	1/2018
Master's in Linguistics Northeastern Illinois University Chicago, Illinois	2008
Master's in Sociology + 30 hours (ABD/Ph.D) Loyola University of Chicago Chicago, Illinois Thesis Title: <i>Media Construction and Level 6 Prisons: The Press and the Supermax Debate</i>	1995
Bachelor's in Psychology Indiana University Minor: Business Bloomington, Indiana	

RESEARCH INTERESTS

Multicultural Education
Language, Culture and Identity
Bilingualism and Code-Switching
Education Theory and Pedagogy
Globalization

Technology-Based Learning
Gender
Race and Ethnicity

AWARDS

Ann Lynn Lopez LoSchubert Fellowship Award 2014

TEACHING EXPERIENCE

National Louis University
2016-present
Adjunct in Education

Harold Washington College 2012-
Present
Chicago, IL 60601
Lecturer
Department of Social Sciences

Harold Washington College 2013-
Present
Chicago, IL 60601
Lecturer
Department of English Language Learners

Eteacher 2010-
Present

ESL instructor for online English classes
Facebook Page Administrator 2013-
Present
Online Student Forum Manager

Wise-Prep Tutoring
2014-present
English/Reading tutor
Methodology development

University of Illinois 2010-
Present
Chicago, Illinois
Teaching Assistant

Borderzone Pedagogy

Psychology research methods and writing courses

Concordia University / College of Education 2012
River Forest, Illinois
Professor of Language and Linguistics
Adjunct faculty

City Colleges of Chicago 1990-
2004
Kennedy King College and Truman College
Chicago, Illinois
ESL instructor, community-based and campus-based

Morton College 2001-
2003
Cicero, Illinois
ESL instructor

Travelers' and Immigrants' Aid 1999
Chicago, Illinois
ESL instructor

Loyola University of Chicago 1996-
1998
Chicago, Illinois
Lecturer, undergraduate sociology courses

PRESENTATIONS

Cole.D.T. (2018). *Neither here nor there: Teaching in the borderzone*. Paper presented at the PCA/ACA National Conference Indianapolis.

Cole.D.T. (2017). *Neither here nor there: Teaching in the borderzone*. Paper presented at the 6th Crossing Over International Symposium, Cleveland Ohio.

Cole.D.T. (2017). *Art and Culture: A Case of Rhizomatic Learning*. Paper presented at PCA/ACA National Conference. San Diego, California.

Cole, D.T. (2016). *Borderzone Pedagogy, Rhizomatic Learning and Outside Curriculum*. Paper presented at The 37th Annual Bergamo Conference on Curriculum Theory and Classroom Practice. Dayton, Ohio.

Cole, D. T. (2015, October). *Borderzone Pedagogy: Outside Curriculum and the Rhizome*.

Paper presented at the 5th Crossing Over International Symposium, Cleveland, Ohio.

Cole, D. T. (2014, April). *Corporeal Hybridity in the Performance Art of Guillermo Gómez-Peña*. Paper presented at the Popular Culture Association/American Culture Association (PCA/ACA) Conference, Chicago, Illinois.

Cole, D. T. (2014, March). *The Body as Politic: Education and the performance Art of Guillermo Gómez-Peña*. Paper presented at the 8th International Technology, Education and Development Conference (INTED), Valencia, Spain.

Cole, D. T. (2013, October). *The Body as Politic in the work of Guillermo Gómez-Peña*. Paper presented at the 5th Crossing Over International Symposium, Cleveland, Ohio.

Cole, D. T. (2013, January). *A linguistic Journey to the Border Crossing*. Paper accepted for presentation at The 13th International Symposium on Social Communication, Santiago de Cuba, Cuba.

Cole, D. T., Mahootian, Shahrzad. (2012, October). *Breaking Codes at the Border*. Paper presented at TaCo Conference, Forli, Italy.

Cole, Dana T., Mahootian, Shahrzad. (2009, July). *Cultural and Transcultural Transgression at the Border*. Paper presented at the International Conference on the Arts in Society, Venice, Italy.

Cole, D. T. (2008, June). *A Linguistic Journey to the Border*. Paper presented at Mediating Multilingualism: Meanings and Modalities Conference, Jyväskylä, Finland.

Cole, D. T. (2008, April). *A Linguistic Journey to the Border*. Paper presented at Northeastern Illinois University Annual Student Research and Creative Activities Symposium, Chicago, Illinois.

Cole, D. T. (1998, April). *Making your Students Matter: The Student-Centered ESL Approach*. Paper presented at The Illinois TESOL.BE Making Waves 24th Annual State Convention, Chicago, Illinois.

Cole, D. T. (1996, March). *Teaching ESL: Various Approaches*. Paper presented at the 22nd Annual TESOL.BE Conference, Chicago, Illinois.

Cole, D. T. (1992, August). *Death Metal: A Cultural Analysis*. Paper presented at the American Sociological Association Meeting in Pittsburgh, Pennsylvania

PUBLICATIONS

Cole, D. T. (2016). Article review of 2016 article *Sober Transcendence*. In *Journal of Curriculum Theorizing*,

Cole, D. T. (2014). The body as politic: Education and the performance art of Guillermo Gómez-Peña. Valencia, Spain. *INTED2014 proceedings*. Paper presented at The 8th International Technology, Education and Development Conference. Valencia, Spain, pp. 65326540.

Cole, D. T. (2014). The body as politic in the work of Guillermo Gómez Peña. *Cultural Encounters, Conflicts, and Resolutions: A Journal of Border Studies*.

Cole, D. T. & Mahootian, S. (2009). Cultural and transcultural transgression. *International Journal of the Arts in Society*.

Cole, D. T. (2008). A linguistic journey to the border. *APPLE (Journal of Applied Language Studies)*.

Cole, D. T. (1995). Community policing in Chicago, year two: An Interim Report. *Illinois Criminal Justice Information Authority*.

Cole, D. T. (1993). 1993 Directory of Community Organizations in Chicago. *Institute for Urban Life*.

Cole, D. T. & Garvin, L. & Gronbjerg, K. & Nagle, A. & Wingate, L. (1992). Non-Profit Human Service Facilities in Illinois: Structure, Adequacy, and Management. *Nonprofit Management and Leadership* 5(2), pp.117-140.

PROFESSIONAL MEMBERSHIPS

American Educational Research Association
Engaged Scholarship @ CSU
American Sociological Association
ESL Teaching Professionals
Linguistic Society of America

RESEARCH EXPERIENCE

Borderzone Pedagogy

Research Assistant, Loyola University Chicago, Illinois Supervisor: Dr. Arthur Lurigio HIV Testing in Juvenile Correctional System study <i>Conducted interviews, data analysis, document analysis and report-writing</i>	1992
Research Assistant, Loyola University Chicago, Illinois Supervisor: Dr. Kirsten Gronbjerg Study of Non-for-Profits in Chicago <i>Conducted interviews, data-coding and data entry</i>	1992
Research Assistant, Loyola University Chicago, Illinois Supervisor: Dr. Richard Block Crime-Mapping study in Chicago <i>Performed data entry</i>	1991

SPECIALIZED SKILLS

Proficient in oral and written Spanish Learning/ D2L Extensive experience with online pedagogy Certified to teach online content-based classes SPSS	Experience using Blackboard Management System Proficient in Microsoft Excel and
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OTHER WORK EXPERIENCE

Private Tutor 1999-current <i>Toefl, ACT Writing</i>	
<i>La Raza</i> weekly bilingual (Spanish/English) newspaper Chicago, Illinois Supervisor: Elbio Rodriguez <i>Translator and editor</i>	1999
<i>Contigo</i> monthly bilingual (Spanish/English) newspaper Chicago, Illinois	1999

Borderzone Pedagogy

Translator

Census Bureau

2012

Chicago, Illinois

Questionnaire Assistance Representative

Bilingual field Interviewer

Google

2012

Quality Ads Rater