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The Learning CART Module: Bilingual/Bicultural Application

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The Learning

Communities

Acting and

Reflecting

Together



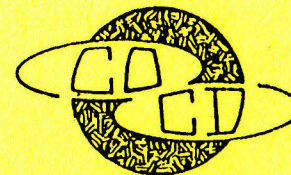
Series Two: Leaders as Educators

Module 5: Bilingual/Bicultural Application



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Series Two: Leaders as Educators

Module 5: Bilingual/Bicultural Application

A one-day participatory workshop for community leaders and practitioners

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CIRCLE

ABOUT The Center For Immigrant And Refugee Community Leadership And Empowerment (CIRCLE) At UMass Amherst . . .

CIRCLE is a statewide partnership between newcomer communities, the University of Massachusetts system (Amherst, Boston, and Lowell), and the Massachusetts Office of Refugees and Immigrants (MORI). Its mission is reflected in its name—to empower newcomers using informal, democratic, and highly participatory study circles that help members understand and make choices around important issues in their communities.

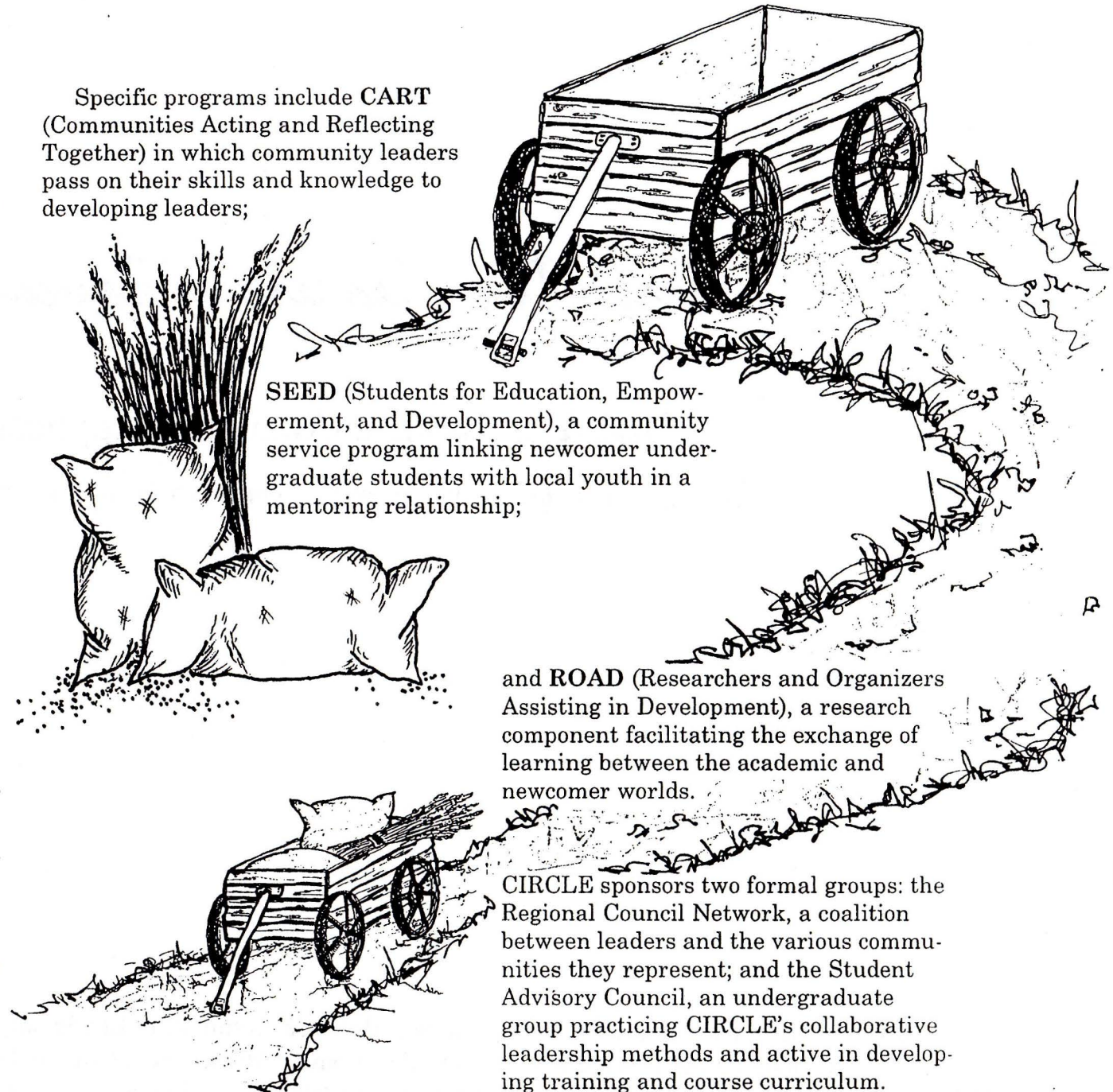
We at the UMass Amherst CIRCLE site offer collective leadership and community development programs for local Cambodian, Vietnamese, Tibetan, and Russian groups. Under the direction of our site director, graduate students in community development and undergraduate interns provide training, field support, and mentoring programs; more importantly, we model a form of collective leadership drawing on the strengths of all participants. CIRCLE also offers both graduate and undergraduate students an evolving curriculum in leadership and community development.

Specific programs include **CART** (Communities Acting and Reflecting Together) in which community leaders pass on their skills and knowledge to developing leaders;

SEED (Students for Education, Empowerment, and Development), a community service program linking newcomer undergraduate students with local youth in a mentoring relationship;

and **ROAD** (Researchers and Organizers Assisting in Development), a research component facilitating the exchange of learning between the academic and newcomer worlds.

CIRCLE sponsors two formal groups: the Regional Council Network, a coalition between leaders and the various communities they represent; and the Student Advisory Council, an undergraduate group practicing CIRCLE's collaborative leadership methods and active in developing training and course curriculum.



Introduction

By Sally Habana-Hafner

This series arose of the training and education program developed by Amherst CIRCLE with various participating leaders from newcomer communities. The organic character of the program has required an evolving and flexible curriculum shaped by the concept of collective leadership. As a result, the series is a work in progress — we will continue to develop and modify individual modules as we continue to learn from the leadership workshops we deliver for CIRCLE participants.

The guiding principles behind our work are those of participatory education and collective action learning, or, simply, "learning, doing, and working together for change." Because we believe collective leadership is essential to community development, we view leadership as a collective phenomenon. To us, leaders are a group of people in formal or informal roles who share power, who take or accept responsibility and then exercise it.

A problem-solving approach linked with action-reflection forms the basis of our training, enabling collective leaders to deepen their knowledge and to change their communities. The modules in the series include ways of looking at community issues, tools for analysis, and guides for action plans. In designing the modules, we wish to validate past experiences; value indigenous knowledge; celebrate individual, group, and cultural differences; and learn from and with participants. The modules are highly flexible and can be adapted to the sociocultural realities of individual participants and their communities.

The Learning CART Series are intended to model for practitioners and newcomer communities a way of "learning by doing", i.e., of developing training programs tailored to individual community needs, issues, learning styles, and experiences. In writing this series, we are passing along what we have learned through our own experience working with community groups. Each module has been tested on groups from many backgrounds, but predominantly on leaders and students from newcomer communities.

ACKNOWLEDGEMENTS

This learning module, as well as others in the series, was made possible by the contributions and assistance of many individuals who were part of the Amherst CIRCLE core staff. From design to facilitation to writing, the workshop facilitators of each module kept in mind the spirit of participatory education for learners engaged in skill building and consciousness raising. Others involved in the design and production of the series tailored it to specific cultural contexts as well as to individual needs, learning styles, and experiences.

Series Concept: Sally Habana-Hafner

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ABOUT the CIRCLE Module Series . . .

Series Two: Leaders as Educators

Leaders can be effective educators to their peers inside and outside their community. As practitioners, they are in a position to draw on existing cultural knowledge and to discover new knowledge in developing innovative practices and techniques. But they learn best when they themselves are active learners and educators. Participation in community projects, formal training, and the exchange of resources and ideas will help them hone their skills as educators. The repeated cycles of reflection and practical experience characteristic of this action learning makes leaders well qualified to become trainers.

Module 5: Bilingual/Bicultural Application

This module is designed to help community leaders and community development practitioners share bilingual/bicultural experiences, become familiar with issues and terminology, and reach an understanding of the complex worlds of bilingual and bicultural communities. It starts by exploring the meaning of primary, dominant, and bicultural identities. Then tensions and conflicts arising out of the intersection of these cultures are addressed. In context of issues of power, dominance, and resistance, a theoretical framework describing different cultural responses is described. Finally, the differing cultural attitudes of the primary and Americanized cultures are discussed.

Series One: Leaders as Enablers

Module 1: Group Process & Communication

Module 2: Community Outreach

Series Two: Leaders as Educators

Module 1: Assessing Adult Learning Needs

Module 2: Learning Objectives & Educational Methods

Module 3: Facilitation: Tools & Techniques

Module 4: Problem Solving & Team Building

Module 5: Bilingual/Bicultural Application

Module 6: Evaluation

ABOUT Using the Modules . . .

As you glance through your module, you will notice some reoccurring subheadings: *CIRCLE NOTES*, *TALK NOTES*, *OUR STORY*, and *MINDFULNESS*. These special sections present illustrations, concepts, hints, or information to help you in adapting the activities to your training needs.



Circle Notes deal primarily with the mechanics of the training. They include things to consider and helpful hints and ideas for implementing activities.



Talk Notes are similar to discussion notes or lecturettes. They are intended for the facilitator as a guide for group discussion and often include relevant theory. We recommend that you be familiar with the ideas presented in them in order to understand the training material and comfortably answer questions.

Our Story... include clips and vignettes of our own experiences in facilitating the workshop. Although each training is different and its outcome shaped by the individual learners, we share our stories with you in hopes that you will find some information or ideas you can apply to your own situation.



Mindfulness presents reminders and ideas to think about, capturing critical attitudes rather than offering instruction. Mindfulness raises issues essential to the success of any training or group activity, such as cross-cultural awareness and sensitivity to diverse opinions and experiences.

Module 5: Bilingual/Bicultural Application

CONTENT OF THE WORKSHOP

Introduction to Training

Learning Activity 1: Community Mural: Bilingual/Bicultural Identity

Learning Activity 2: Bilingual/Bicultural Circles

Learning Activity 3: Critical Incident: The Morimoto Story

Learning Activity 4: Four Plants: Cultural Response Pattern and Cultural Identity

Moving Activity: Bilingual/Bicultural Phrases & Expressions

Learning Activity 5: Attitudes in Primary and Adjusting Cultures

Learning Activity 6: Applying Lessons Learned: Action Plans

Evaluation of the Day: Participant Continuum

For Further Reading

MODULE FIVE INTRODUCTION TO TRAINING

TIME: 30 Minutes

OBJECTIVES:

☞ To have facilitators and participants meet or reconnect as a group and to create a supportive and collective atmosphere for the training session

MATERIALS:

- small pieces of paper with participants' names on them.
- newsprint

STEPS:

- A. As participants come into the room give them a piece of chalk or marker and have them write "hello" on the blackboard or on newsprint in the different languages that they speak. Start the process off by writing "hello" in the languages you speak/write.
- B. Assuming the group has met before for previous trainings, initiate the session with the icebreaker, "The Recall Name Game". Put pieces of paper with participants' names in a bag and have them choose one. Should a participant choose his/her own name, have them pick another name. Have each participant recall a few aspects about the person whose name they have and go around in a circle having each participant share them. (10 Minutes)
- C. Here is another icebreaker, "Uncommon Commonalities," where people discover unusual things that they share in common. On each of the slips with participants' names, draw a distinct symbol (i.e., star, flower). Use each symbol on two different slips. Have people again choose the slips from a bag, and pair up those drawing the same symbol. The pair should then try to identify their "uncommon commonalities." Examples: Both people have lived overseas for more than 10 years, both know how to dance traditional dances from their cultures, etc. Have each pair share one commonality with the larger group. (15 minutes)
- D. Expectations Check-in: Ask participants to share expectations about participating in a bilingual/bicultural workshop and their reasons for coming to the workshop. Prepare a list together.
- E. Develop or review group guidelines and place them up as a reminder for the workshop.
- F. Review the agenda for the day together with the group. Explain the objectives and limitations of a 1-day bilingual/bicultural workshop.



Mindfulness:

The workshop intends to broadly touch on major issues around bilingualism and biculturalism. Both are very vast topics, and it would be impossible to discuss all the issues or meet every expectation. But the facilitators should try to accommodate as many of the participants' expectations as they can.



Circle Notes:

A little planning and foresight will help create an atmosphere conducive to sharing experiences and discussing the complexities of bilingual/bicultural worlds. Think about the seating arrangements (in a circle or semi-circle) ahead of time; plan time for having coffee or juices before the session and during the break; and ask participants to bring in cultural foods or snacks, and photos of family or country of origin to be shared with the group during the break.

LEARNING ACTIVITY 1

Community Mural: Bilingual/Bicultural Identity

TIME: 45 Minutes

OBJECTIVES:

- ☞ To have participants use their own experience to help understand key issues of bilingual/biculturalism
- ☞ To discuss the issues and concerns of newcomers in the United States
- ☞ To initiate discussion on the experience of living in bilingual/bicultural worlds

MATERIALS:

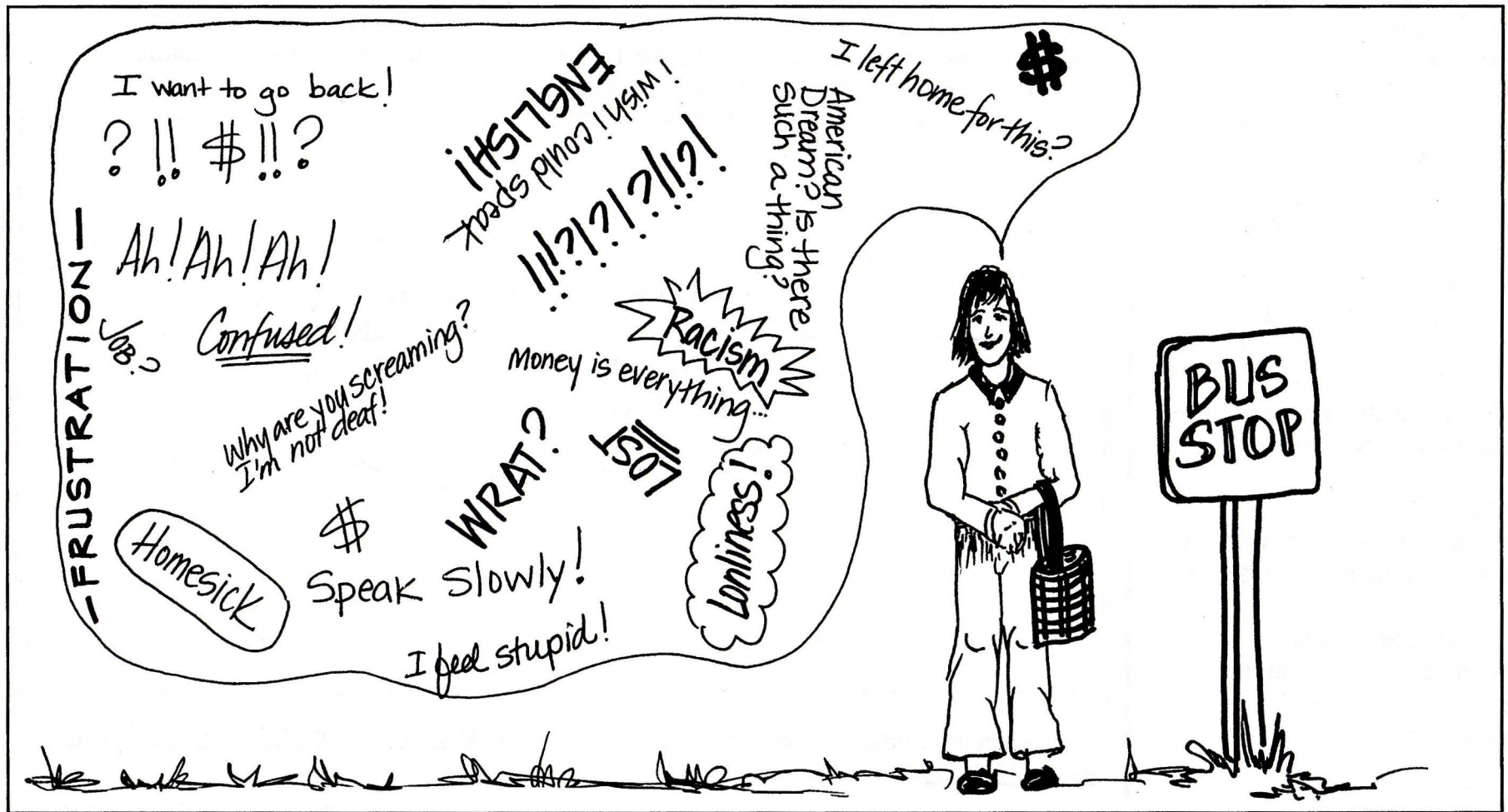
- large brown newsprint or butcher paper cut to fit the length of a conference table
- markers, crayons and pens

STEPS:

- A.** Before the workshop, draw upon 2 separate pieces of butcher paper 1.) a man at a bus stop and 2.) a women sitting near a tree in a park in the U.S. watching children, cars, rollerbladers, etc. Both the man and woman have a large "thought bubble" coming from their heads. Place each butcher paper on separate tables with various markers, pens and crayons.
- B.** Separate the training group into two groups. This may be done by asking people to choose colored slips from a bag containing equal numbers of red and green slips of paper, according to the number of participants in the group. Have one red slip of paper on one table and one green slip of paper on the other, and instruct people to go to the table having the color they have chosen. (5 minutes)
- C.** Explain to the groups that this is a collective mural or drawing and ask the group to depict or write in words (in English or their own language) what they believe a newcomer or a second-generation person might be feeling, thinking or wondering about in each situation. Stress that they may draw pictures, use symbols, or write words, phrases or expressions. Ask the group to use their drawings to reflect on personal and lived experiences. If a group finishes before the set time, ask them to discuss what they have draw with each other. (20 minutes)
- D.** Once both groups have finished, hang both murals up and share with the larger group what they drew and why. This discussion will serve as an introduction into bilingual/bicultural worlds. (15 -20 minutes)

Our Story...

Upon finishing our community mural, it looked something like this:



LEARNING ACTIVITY 2 ... *continued*

B. Ask the group to discuss: *What factors have contributed to your bilingual/bicultural identity, i.e.: history, language, immigration, family, country of origin?* Write these responses in the space provided above the 2 circles. A time for reflection and dialogue should be given for the group to come up with different factors.

C. Have each participant work with one person next to them. Have the pair brainstorm for 10 minutes about where, and in what context, the participants use the primary language as opposed to the dominant language. In what contexts (school, work, church, home, etc.) do the primary culture prevail? What about the dominant culture? Have each pair write their answers on small slips of colored paper. When they have finished give each group a glue stick and have them glue the answers that pertain to primary culture below the primary circle and those that reflect the dominant culture under the dominant circle.

D. Discuss as a large group some of the answers glued up on the circle diagram.

E. Ask participants as a group what it means to them to be in the intersecting area. When does this happen? What are some of the benefits and drawbacks of being in the intersecting area? On the perpendicular line separating the bottom section of the newsprint write their answers.

LEARNING ACTIVITY 3

Critical Incident: The Morimoto Story

TIME: 30 Minutes

OBJECTIVES:

- ☞ To use a critical incident as a springboard for applying and discussing issues of bilingual/bicultural identity and community, as presented previously
- ☞ To discuss inter-generational issues of newcomer communities in the United States
- ☞ To develop strategies and solutions to problems or conflicts stemming from primary — dominant culture tension

MATERIALS:

- Morimoto Story: Handout 1, pg. 9
- plain white paper
- pens and pencils

STEPS:

- A. Pass out the handout with the Morimoto story. Break the class up into groups of three. Ask each group to read the case individually and then discuss it in their group answering the questions. Have Group 1 answer questions 1&2, Group 2, questions 3&4 and Group 3 questions 5&6.
- B. Have the groups come back together and ask them to share the answers that each group came up with. Then ask the participants if there were any specific concerns or areas that caused the tension and disagreement between father and son. List these concerns on a blank sheet of newsprint. It is hoped that this list of concerns will lead into the next activity.

Handout I - Morimoto Story*

Mr. Robert Morimoto is a second-generation Japanese American who lives in an upper middle-class, predominantly white suburban community near Los Angeles. He is a successful businessman. Mr. Morimoto is proud to be an American and believes that even though our country has problems, any person, regardless of his or her race, can make it in the United States if he or she really tries. Mr. Morimoto does not like to talk about the years that he spent in the Heart Mountain federal concentration camp in Wyoming during World War II. The internment, he feels, is a thing of the past. Japanese Americans should not dwell on it too much today. Mr. Morimoto is impatient with those Sansei who talk about the interment all the time. He feels that they have had it easy and do not have much right to criticize their country the way that they do.

Mr. Morimoto and his son have many fights because of their different beliefs. Henry is a student at a local university and is president of the Asian American Student Association on campus. Henry believes that the United States is a racist nation that oppresses all people of color, including the Japanese Americans. He often talks about the internment and harshly criticizes Japanese Americans like his father who try to “sweep it under the rug”. Henry believes that all Third World people (by which he means all non-whites) should join together to fight oppression and racism in America. When they had their last verbal fight, Henry told his father that even though he was successful in business, he had no political power in America and was yellow on the outside but was white on the inside. Mr. Morimoto became very upset with Henry. He told Henry that he would either have to start treating him with respect or move out of the house.

1. Why do you think Mr. Morimoto feels the way he does?
2. Why do you think Henry feels the way he does?
3. Do you think that Henry is treating Mr. Morimoto fairly?
4. Do you think that Mr. Morimoto is treating Henry fairly?
5. If you were Henry, what would you do? Why?
6. If you were Mr. Morimoto, what would you do? Why?

*Source: Banks, James. 1991. Teaching Strategies for Ethnic Studies. Boston; Allyn and Bacon. page 434

LEARNING ACTIVITY 4

Bilingual/Bicultural - Four Plants

TIME: 45 Minutes

OBJECTIVES:

- ☞ To present a theoretical framework for understanding biculturalism
- ☞ To look at four major response patterns related to the biculturation process within the context of culture and power
- ☞ To discuss how the experience of participants fits into the model presented

MATERIALS:

- Handout 2, pg. 13: Cultural Response Pattern and Cultural Identity
- newsprint
- markers

STEPS:

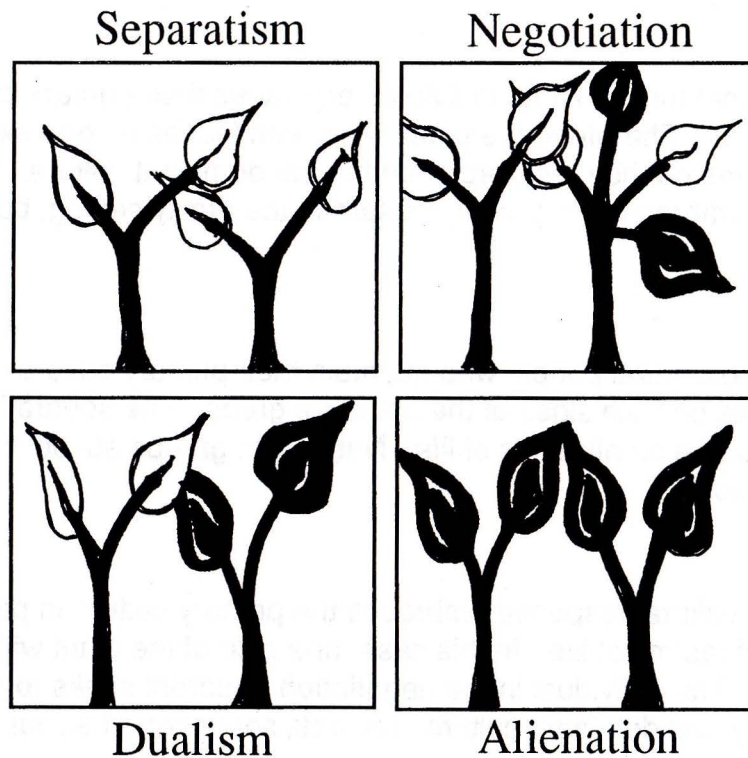
- A.** Place the diagram of the Four Plant metaphor (page 11) up on the wall. This diagram was adopted from Handout 2, "Cultural Response Pattern and Cultural Identity," page 13. Explain that for each of four cultural response patterns—alienation, dualism, separatism, and negotiation—a representative plant is drawn on the newsprint diagram, one plant to a quadrant. Like the response patterns, each plant has a cultural identity which is a combination of individual and social characteristics.
- B.** Pass out Handout 2 and then give the explanatory lecturette on page 12 to link the hand-out with the plant metaphor.
- C.** Give some examples that illustrate the four response patterns, and then ask the group if they have questions about the model. Then ask them to apply the Morimoto story to the quadrants of the Four Plant diagram. Ask the group:
 - Where would Mr. Morimoto be?
 - Where would Henry be?
 - Why?
- D.** Label four separate sheets of newsprint with the four cultural response patterns, one cultural response per sheet. Divide the group into four smaller groups, one group per newsprint. Ask each group to think about when and why a person would be placed in these particular categories. Pass out markers and have them write responses on the newsprint.
- E.** Review some of the answers with the larger group, and then open the group up to a brief discussion.

LEARNING ACTIVITY 4 *continued...*

F. Ask the group to give examples of people in their community, people they work with, or cases they have dealt with where a particular bilingual individual seemed to belong in one of the quadrants. Have them briefly explain why they think this is so.

G. Pass out sheets of paper and ask each participant to think about and write down some thoughts where they might place themselves in the model. Allow 15 minutes of time for them to freewrite. The participants may share these during the break with each other or keep them for themselves. It's just an exercise to get them to personalize and apply this theoretical frame.

Note: the 2 plants in each box represent individual (left) and social (right) characteristics



Dominant Culture:



Primary Culture:



LEARNING ACTIVITY 4 *continued...*

Lecturette

Alienation

A cultural pattern of alienation means that bicultural individuals that fall in this quadrant of the chart more readily identify with the dominant culture on both the individual and social levels. This implies that the bicultural individual has rejected his/her primary culture. Going back to the plant metaphor, the plant representing Alienation has red, white, and blue leaves on both sides of the stem, symbolic of identifying with the dominant American culture in both the individual and social sides of life.

Dualism

A cultural pattern of dualism means that the bicultural individual embraces their primary culture on the personal level, but the dominant culture on the social level. Therefore, the plant has green leaves on one side, representing the primary culture; and red, white, and blue leaves on the other, representing the dominant culture. For example, a dualism response pattern would include a person who embraces the primary culture in the family setting, but strives to be part of the dominant culture at work.

Separatism

The separatism pattern is applied to bicultural people who maintain their primary culture in both their individual and social cultural identity. Therefore, the leaves on both sides of the plant are green. The separatist individual rejects the dominant culture and embraces the primary culture on all levels of life. Nationalist groups advocating for self-sufficiency outside the dominant culture might be an example.

Negotiation

An individual following a negotiation cultural response embraces the primary culture in personal life, while maintaining a bicultural identity in the public, social realms of life. In this case, one side of the plant will be green, while the other will be half green, half red, white, and blue. The individual in the negotiation quadrant seeks to mediate, reconcile, and integrate the lived experiences of both primary and dominant cultures towards some sort of social transformation.

Handout 2 - Cultural Response Pattern and Cultural Identity

<i>Cultural Response Pattern</i>	<i>Cultural Identity</i>	
	<u>Individual</u>	<u>Social</u>
ALIENATION	DOMINANT	DOMINANT
DUALISM	FAMILY	DOMINANT
SEPARATISM	FAMILY	FAMILY
NEGOTIATION	FAMILY	BICULTURAL

MOVING ACTIVITY

Bilingual/Bicultural Phrases and Expressions

TIME: 30 Minutes

OBJECTIVES:

- ☞ To have participants move about after a lunch or coffee break, and after three hours of training sessions.
- ☞ To allow participants to share cultural and family expressions and phrases which imply values, culture, history, gender roles, language, etc.

MATERIALS:

- newsprint
- markers

STEPS:

- A. In a hallway outside the training room, or in the training room itself, hang several sheets of blank newsprint.
- B. Ask participants to move around to the different newsprints and write different cultural or family expressions that identify them. Then have them explain to others their expressions and compare expressions across cultures.
- C. Make sure you participate and make this activity lively, fun, and stimulating.

LEARNING ACTIVITY 5

Attitudes in Primary and Adjusting Cultures

STEPS:

A. Pass out Handout 3 (page 16) which looks at different attitudes. The empty columns allow the participants to think about attitudes in the primary culture compared to the americanized or bicultural culture which is in the adjustment process. Explain that the basic objectives of the chart are to compare attitudes in the primary and bicultural worlds, and ask the group if there are any questions or additional attitudes they would like to place on the chart.

B. Ask the group what they think attitudes are. Also ask them as a whole why attitudes are important as well as "dangerous" for a culture. Have two newsprints up on the wall so that responses can be tallied, one for the importance of attitudes, the other for the dangers.



C. Break groups up into 3 teams. Form each team by using a quick sorting mechanism such as: people with grey sweaters in one group, people with sneakers in another, people with first names falling between A-K in another group, people who work more than 5 miles from home, etc.

...continued on page 17

TIME: 30 Minutes

OBJECTIVES:

☞ To view how primary, Americanized and bilingual/bicultural worlds differ based on attitudes

☞ To understand that biculturalism is a process involving adjustment and tension.

☞ To view benefits and drawbacks of biculturalism

MATERIALS:

- Handout 3, pg. 16: Bilingual/Bicultural Socio-Cultural Realities
- newsprint
- markers

LEARNING ACTIVITY 5 *continued...*

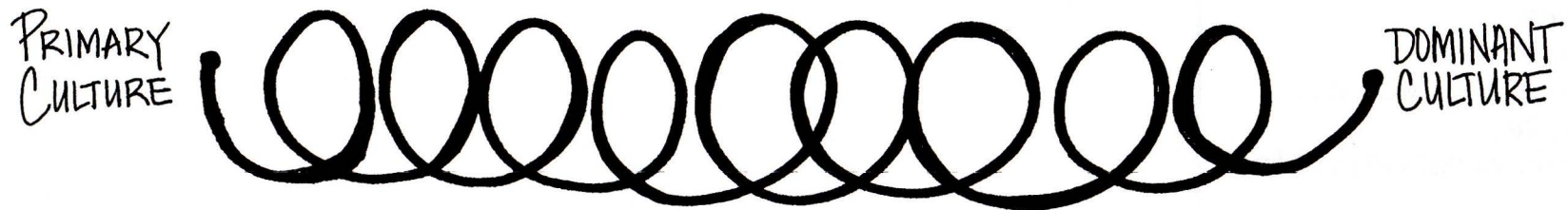
Handout 3 - Bilingual/Bicultural: Socio-Cultural Realities

Ethnic Group: (e.g. Cambodian/Russian-speaking/Vietnamese)

Attitudes toward . . .	Family/Primary Culture	Bicultural or Americanized
The sacred, religious, holy		
Nature		
History		
Morals		
Intelligence, learning, ideas		
Emotion, passion		
Tradition/Celebrations		
Authority		
The Past		
Individuality		
Community		
Power of good and evil		
Gender Roles		
Medicine		
Language		
Education		

LEARNING ACTIVITY 5 *continued...*

- D.** Each team will discuss the handout, and discuss what attitudes exist in *their* primary culture and then in the bicultural or Americanized culture. Do these attitudes change or stay the same? If they do change, why? If they don't change, why? Allow the groups 20 minutes to go through a few attitudes that they choose to discuss. They shouldn't try to do all of them due to the time constraints.
- E.** As the teams come back together in one group, show them a drawing of a continuous series of circles (like a spiral) drawn on a sheet of newprint. Label one end "primary culture" and the other end "dominant culture." This represents "a biculturation process along a dialectical continuum." This can be used as a visual aid to describe how attitudes that are bicultural can fall anywhere along this continuum, and represents the cyclical yet forward motion of the process of adjustment.
- F.** Have the teams share some of their attitude examples with the larger group. These attitudes can be plotted on the diagram if you wish.
- G.** Ask the participants if they have personally felt the adjustment process or biculturation process. For those who have, ask them what was happening when values were either staying the same or shifting? How did they feel? Are there benefits or drawbacks? How do they think the recently arrived refugee/immigrant communities feel today, taking into consideration the different socio-economic/political environment compared to when the participants arrived to the United States?



LEARNING ACTIVITY 6

Applying Lessons Learned: Action Plans

TIME: 30 Minutes

OBJECTIVES:

☞ To allow action plan groups from previous training sessions to get back together and apply new knowledge to their projects

☞ To use real-life cases in applying the models of biculturalism

☞ To rethink objectives, activities and methods in an action plan by taking biculturalism into consideration.

MATERIALS:

- newsprint
- markers
- previous group work and action plans
- potential worksheet guidelines

STEPS:

- A. Have the previous groups that have worked in past training sessions get back together.
- B. Have each group explain to all the participants their real-life project. Then ask any new participants to join one of these groups.
- C. Ask each group to work on their action plans by applying what they have learned during the bilingual/bicultural workshop. Ask the group to develop a sheet listing new suggestions and ideas for their project, taking in the complexities and shifting realities of bicultural communities into account.
- D. If time allows, have each group present their ideas, and new directions they may pursue in light of their new knowledge.

EVALUATION OF THE DAY

Participant Continuum

STEPS:

- A. On a long strip of butcher paper, draw a continuum. At the one end of the continuum have the word: "poor", or "not so hot", or "try harder." In the middle, put the word "so-so", "medium", "average", or "good." At the other end, put the word "great", "excellent", "steaming" etc.
- B. Have enough "people" cut out of the 4 colors of paper for each participant (see Materials)
- C. Place a chart next to the continuum indicating what each color stands for. For example, Blue= Your opinion of the facilitation; Green= Your feeling about the content and was it helpful in understanding the topic; Red= What is your view on the activities we did today?; Orange= Did you feel like you were able to participate, and did you feel comfortable doing so?
- D. Ask each participant to take one "evaluation person" of each color, look at the guide chart and using the glue, place that "evaluation person" where they think it should be placed on the continuum according to their opinion.

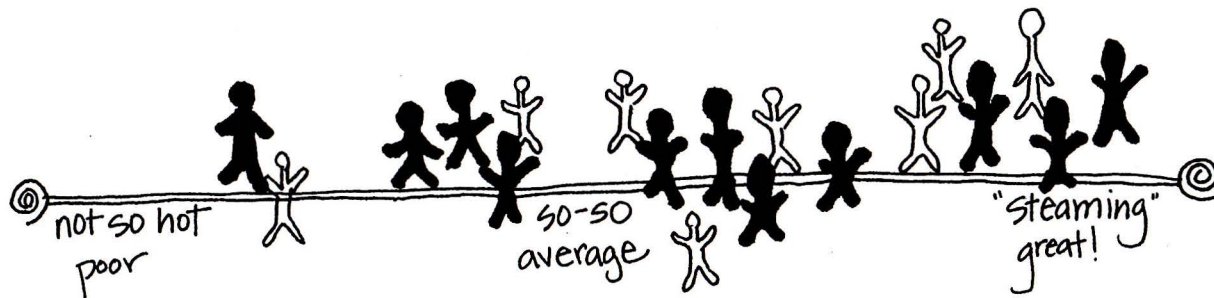
TIME: 15 Minutes

OBJECTIVES:

- ☞ To identify general attitudes toward the learning activities of the day
- ☞ To allow participants to assess the workshop from their perspective

MATERIALS:

- Butcher paper
- colored paper cut in the shape of people using four different colors(2-3" tall)
- glue sticks



FOR FURTHER READING

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