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Honor Society for International Scholars

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International Research and Review

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Honor Society For International Scholars

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International Research and Review

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Journal Description

International Research and Review is the official journal of the Phi Beta Delta Honor Society for International Scholars. It is a multidisciplinary journal whose primary objectives are to: (1) recognize, disseminate and share the scholarship of our members with the global academic community; (2) provide a forum for the advancement of academic inquiry and dialogue among all members and stakeholders; and (3) cultivate support for international education among campus leadership by working with university administrators to expand the support for international education among campus leaders.

IRR is a peer-reviewed electronic journal providing a forum for scholars and educators to engage in a multi-disciplinary exchange of ideas, to address topics of mutual concern, and to advocate for policies that enhance the international dimension of higher education. Articles should focus on studies and systematic analyses that employ qualitative, quantitative, a mixture of both methods, and theoretical methodologies from an international scope. Both pedagogical and andragogical perspectives in teaching and learning are welcome.

The Journal reaches out to an audience involved in matters touching all areas of international education, including theoretical, empirical, and normative concerns and concepts as well as practices. It includes stakeholders, practitioners, advocates, as well as faculty, independent researchers, staff, and administrators of programs and institutions engaged in the field. The editors welcome manuscripts that address the following concerns:

International studies and perspectives
Review of current literature pertaining to international studies
Initiatives and impacts in international education exchange
International program development at American colleges and universities
Internationalizing of curricula: policies, programs, practices, and impacts
International business education
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Curriculum development in area studies
Legal issues in the development of international programming
Other related topics

Peer – Review Process

All manuscripts will be forwarded to the Editor for initial review of its relevance of theme, significance, and overall quality. Manuscripts that fit the aim and scope of the Journal, and are of sufficient quality, will then be forwarded to two anonymous reviewers. At the end of the review process, authors will be notified of any comments that the reviewers have made. They will also make a recommendation regarding whether to accept, revise and resubmit, or reject the paper.

Publication Frequency

The *IRR* is intended to be published once per year, but will be published more often as additional articles are received. The Proceedings of Phi Beta Delta will be a separate publication of Phi Beta Delta. It will include conference papers, speeches, commentary, and other information particular to the society.

Open Access Policy

This journal provides immediate open access to its content on the principle that making research freely available to the public supports a greater global exchange of knowledge. The journal will be published solely on-line.

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Articles published in the *IRR* will be disseminated by the EBSCOHost Databases to libraries and other of the clients.

Author Guidelines

International Research and Review is the official journal of the Phi Beta Delta Honor Society for International Scholars. It is a multidisciplinary journal that (1) welcomes submission of manuscripts reflecting research representing *all areas of study* that promote the international and global dimensions of institutions programs (including both policy, practice, and debates) and individual experience of engaging in international education; (2) welcomes articles on current issues of the day regarding international education: the practice, curriculum, institutional issues, faculty and administration management, and cultural aspects and; (3) welcomes book reviews, and reviews or critiques of current literature.

The increasing interest in international opportunities and promotion of scholarship in this shrinking world create new challenges. This purpose of such a publication is to contribute and engage in the conversation related to the broad frames of international education, internationalization, and international scholars. It is hoped that the Phi Beta Delta annual conference and will provide an environment where students, staff, faculty and interested groups can highlight their scholarship in these areas. The conference also serves as a forum for acquiring new ideas, conceptualizations, best practices, as well as discussion on these and other issues of international education.

Research articles may employ qualitative, quantitative, plural (mixed-methods), and theoretical methodologies from an international scope. Both pedagogical and andragogical perspectives on the international experience of teaching, learning, and cross-cultural interchange are welcome. It is recommended that manuscripts be submitted with less than 10,000 words. Articles should use the bibliographic and formatting standards found in the **APA 6th edition (Publication Manual of the American Psychological Association, 6th edition)**.

Authors whose articles are accepted for publication are required to ensure that their data are fully accessible. Authors of quantitative empirical articles must make their data available for replication purposes. A statement of how that is done must appear in the first footnote of the article. Required material would include all data, specialized computer programs, program recodes, and an explanatory file describing what is included and how to reproduce the published results. The IRR is published four times a year on-line by Phi Beta Delta, Honor Society of International Scholars.

Please send your submissions to the Director of Publications at:

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Submission Preparation Checklist

As part of the submission process, authors are required to check off their submission's compliance with all of the following items, and submissions may be returned to authors that do not adhere to these requirements.

1. The submission has not been previously published, nor is it before another journal for consideration.
2. The submission file is in Microsoft Word or WordPerfect document file format.
3. All URL addresses in the text are activated and ready to click.
4. The text is double-spaced; uses a 12-point font; *employs italics*, rather than underlining (except with URL addresses); and all illustrations, figures, and tables are placed within the text at the appropriate points, rather than at the end.
5. The text adheres to the stylistic and bibliographic requirements of the APA, 6th edition. (**Publication Manual of the American Psychological Association, 6th edition**).

Your submission should contain the following:

Name, institute affiliation, mailing address, and email address for all authors
Paper title
Abstract
Keywords
Introduction
Body of paper
Tables, figures, etc. (if applicable)
Conclusion
Acknowledgments

Brief biography of each author (one paragraph, no more than 100 words)
References

Nota bene: Below are some particular issues authors should attend to:

6. Use quotation “ “ marks for all direct citations of material from your sources.
7. Citations in text from a book should include the page number as (author, date, p. #).
8. Citations from an on-line source must cite the paragraph: (author, date, para. #).
9. Use *italics* when you want to emphasize concepts or words.
10. Use the *automatic* hyphenation function to keep the character and word spacing at a minimum. In Microsoft Word, users can automatically hyphenate documents by altering the options within the program. The location of the automatic hyphenation option varies depending on the version of Word you are using. In Microsoft Word versions 2007 and 2010, it is found by clicking on Page Layout, Page Setup box, hyphenation. In Microsoft Word 2003, it is located in the “Tools” menu under “Language.”

Automatic hyphenation is also available in earlier versions of Microsoft Word and Word Perfect. Reference the Help menu in the program you are using if you need help with either automatic or manual hyphenation.



Guest Editor's Remarks

This special issue represents the cumulating products of a National Endowment for Humanities (NEH) grant entitled “Integrating Area Studies and Humanities Through Faculty Teaching and Learning Communities: Bridging Cultures in an Era of Internationalization and Web 2.0.” Through this NEH grant 15 faculty members from California State University, San Bernardino (CSUSB), formed a faculty learning community where we exchanged teaching and research ideas to enhance our pedagogical effectiveness and professional development. To address our challenges of teaching issues pertaining to cultural diversity and to share our pedagogical approaches to resolving these concerns, we decided to collaborate with Phi Beta Delta Honor Society’s *International Research and Review* journal and to dedicate this special issue to “Best Practices for Teaching and Learning Diverse Cultures.” Our goals are to showcase the results of our NEH faculty learning community and to provide examples of best practices for teaching and learning diverse cultures and areas of studies. We hope that this NEH grant special issue provides useful pedagogical ideas and resources for faculty and students who encounter similar challenges.

This special issue is divided into two parts: the first section primarily deals with group papers on pedagogical concerns and strategies for teaching diverse cultures; whereas the second section provides book and film reviews which exemplify possible resources for teaching diverse cultures and the extent to which these books and films can be utilized to address particular pedagogical concerns.

Each group paper shares the same thread: that is, all of them address particular pedagogical challenges, issues and solutions to solve the problems. Articles included in this special issue offer suggestions for teaching media and culture of the Middle East to American Studies; teaching Asian culture related courses to students who knew little about the culture; how to increase awareness of the indigenous cultures; how to use technology such as GIS and E-Learning to expose college graduates to transcultural education; and how to implement an multiple-languages program which includes intensive residential immersion on campus and study abroad.

The film reviews section brings together a variety of films in different genres to provide insights into various cultural settings. It includes depiction of the spiritual conquest of the Native peoples in Mexico; an award-winning Iranian film to demystify Hollywood’s dimensional portrayal of contemporary Muslim women; a captivating Hindu cinema to provide a window into contemporary Indian culture and the role of religion in any culture; a documentary film series which captures different perspectives on Japanese and Korean historical events; and films such as *Nebraska* to provide a milieu of “American” culture.

This special issue of CSUSB NEH grant faculty learning community is made possible through the support of the NEH fund, and editorial assistance from Dr. Rosalind Bresnahan, consulting editor for *International Review and Research*, and Laura Silvius, MA, our copy editor and journal layout specialist. Though our NEH grant officially ended in December 2014, we hope that by sharing some of the products of our NEH faculty learning community we can impart pedagogical ideas with our readers and continue our intellectual dialogue and endeavors in the future.

Dr. Rueyling Chuang, CSUSB NEH Grant Project Director

Teaching Media and Culture of the Middle East to American Students

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Americans know very little about the Middle East in general despite the fact that the region is at the heart of American foreign policy. While no one doubts the importance of teaching the history, culture, and politics of the Middle East in the United States, lack of basic knowledge coupled with the strong antipathy toward Arabs and Muslims make classroom teaching about the region quite challenging. Given that the current Islamophobic discourse in mainstream media and imperialistic American foreign policy misinform students about who Middle Easterners are, the so-called “war on terror” causes educators to be uneasy about discussing the Middle East in their classrooms. A strong pro-Israel lobby and other pressure groups make it even more difficult to have an independent intellectual discussion of the Middle East because of intimidation and anti-Semitism accusations that follow discussions of the Palestinian plight or the issue of the Palestinian refugees. Ismael (2011) adds that the whole academic discipline of Middle Eastern Studies is usually under both scrutiny and attack by both conservative politicians and government officials in addition to lobbyists. He states,

In ideological terms, the field of Middle East Studies has been labeled a failure as an academic project, accused of being “infused with third-worldist biases”; and its preeminent organization, the Middle East Studies Association (MESA), has been branded as inordinately Arab in its composition and ideological/intellectual “character.” Chiefly, it has been argued that the field of Middle East Studies and its scholars have “ill-served” America (e.g. Kramer, 2001), essentially implying that academia ought to act on the behalf of US strategic interests, rather than the unfettered pursuit of truth. (p. 126)

Some of these lobbies include “Campus Watch” which formed in 2002 amid the sharp rise in Islamophobia that followed 9/11. A new challenge that arose in the summer of 2012, in particular for California scholars and professors, was CA HR 35, which was passed by the California legislature on August 22, 2012 (HR 35, 2011-2012). CA HR 35 is the successful culmination of the pressure that such special interest groups exerted on academic institutions and politicians in California. A major force behind HR 35 is the AMCHA initiative, established over three years ago, which identifies itself as a non-profit organization whose mission is to combat anti-Semitism in higher education. While on their website (About AMCHA, n.d.) they claim to protect “Jewish students,” in effect what they do is intimidate and harass professors who teach, research, or sympathize with the Palestinians or speak up against the Israeli occupation. While in the past, the pressure from such groups was aimed at intimidation, libel, federal and other funding cuts, this time it crossed a new boundary into the legal system. Although HR 35 is not a law itself, it constitutes legal basis or protection for administrators to crack down on faculty’s academic freedom when they cover topics related to the Middle East in general, and the Arab-Israeli conflict in particular. Amid such a climate of intimidation, it is important not only to be aware of the academic climate surrounding this highly politicized area topic,

but also to research outlet strategies that could facilitate one's work in the classroom.

Therefore, this essay will address the challenges and dilemmas the authors confronted when designing and teaching two courses on the Middle East at California State University, San Bernardino (CSUSB) in Southern California. San Bernardino is the poorest county in California and therefore the university has an important role in serving the most underprivileged student populations, both in terms of economic class and race. CSUSB has the second highest African American and Hispanic [especially Hispanic] enrollments of all public universities in California and seventy percent of those who graduate are the first in their families to do so (Office of Institutional Research, 2013). Taking into account the added challenge of the socioeconomic, ethnic, and racial composition of the university's student body, this essay describes the two classes developed under the grant, and identifies the challenges of teaching them and some of the pedagogical strategies and tools used to overcome these challenges.

Courses Background

In the spring of 2006, two of us (Muhtaseb, Communication Studies, and Bennett, Anthropology) team-taught a class on Muslim Women in Media and Society. Our effort focused on offering a cross-disciplinary and case study-based approach to teaching about Muslim women, a poorly understood yet critically important population, across several different regions, contexts, and sets of complex issues. In addition, team teaching was intended to exchange expertise, teaching skills and innovations, and assignments between the two faculty members. The two instructors were awarded a team-teaching grant from the Teaching Resource Center on our campus to develop and team-teach such a class. A few years later in the spring of 2009, Muhtaseb and Algan (Communication Studies), had a similar experience when we designed and team-taught a class on media and globalization in the Middle East.

The earlier course was designed to focus on five main regions and/or countries, including the Levant, North Africa, Iran, Turkey, and Southeast Asia in order to shed light on different areas in the Muslim World. Issues pertaining to Muslim women in these regions were addressed through readings and multimedia. The second course examined the contemporary culture and societies in the Middle East by focusing on global, regional and local media environments with particular attention to regional satellite TV stations and the Internet. We prepared the syllabi jointly, including reading packets that reflected our interdisciplinary approach, using articles from communication studies, anthropology, and gender studies. We also prepared a list of videos/DVDs to show in class. In addition, we managed, with very limited resources, to bring three guest speakers to the first course who lectured on women's movements in Egypt; Turkish media and gender; and women and human rights in Lebanon. The second course featured one guest lecturer who discussed the American government's treatment of Al-Jazeera.

We were careful not only to assign academic books and research that were not paternalistic and/or written with an agenda that furthered Western imperialistic goals in the region, but also to caution the students about the importance of paying attention to the origin of the sources they cited in their papers. As Knopf-Newman states in her book *The Politics of Teaching Palestine to Americans*, "misrepresenting peoples of the region has been a problem in American curriculum and textbooks on the Middle East" (2011, pp. 10-12).

Like Knopf-Newman, we have found the use of hip-hop to be pedagogically helpful when discussing the social problems of specific classes and ethnicities in the

Middle East. In our classrooms, we also shared films, news stories, blogs, and websites as secondary texts. In addition, when Muhtaseb offered the Muslim Women class in the winter of 2013, she experimented with the virtual community Second Life.

Based primarily on our experiences with these two experimental courses, we will next discuss the pedagogical challenges we faced teaching about the Middle East and will offer some reflections on our response to them.

Challenges

The first challenge facing any instructor teaching a class on the Middle East is overcoming student perceptions that have been shaped by the long, troubled political relations between the West and the region, mediated through the media. Historically Orientalism, colonialism, and imperialism have dominated the production of knowledge about the Middle East. To start with, the very term “Middle East” is a highly Orientalist and colonial descriptor, whose deconstruction in class usually causes a lot of tension. Amid the unique dimensions of this region as a topic area, the particular subject of the Arab-Israeli conflict remains the thorniest and most complicated of all other “Middle Eastern” subjects.

Knopf-Newman (2011) illustrates how Zionist discourse that is embedded in the news, textbooks, churches and cultural texts obscures the reality experienced by Palestinians. She argues for the necessity of offsetting imperialist and colonialist discourses in the classroom by teaching students both how to critique the information they receive elsewhere and to understand the history and culture that has been suppressed. “To be clear, this is not just a problem when it comes to teaching Americans about Palestine; this problem permeates any subject particularly in relation to imperialism and colonialism” (p. 9).

As Ginsberg (2011) has argued, interdisciplinary area studies in the US, including Middle East Studies, following the end of Cold War rearticulated the tenets of Cold War neo-conservatism. As a result, academic knowledge production got redirected from the sorts of socially beneficial projects and critical analyses ventured within area studies and its early interdisciplinary studies offshoots during the 1960s-70s toward largely pragmatic and utilitarian knowledges deemed more readily exploitable by and within contemporary digital industries and the military industrial complex they often serve. (p. 144) Therefore, critiques of Orientalism, Islamophobia, and neo-liberalism have functioned as crucial intellectual developments that disrupted the discourses and narratives of the Cold War era going back to the McCarthy-era fears. Discussions of Orientalism, Islamophobia and neo-liberalism continue to constitute important theoretical frameworks in the classroom today and help students deconstruct imperialist and colonialist narratives when learning about the Middle East. However, we also realize that this is a defensive pedagogical strategy which defends the Middle East against the US and the West and but does not necessarily depict the people of the Middle East as having agency. We agree with Bassam Haddad (quoted in *Introduction: Teaching...*) that we need pedagogical and research strategies designed to include broader transformations such as teaching about the Arab Spring in order “to move away from defensive modes of reaction, and towards new sorts of non-defensive scholarly and pedagogical strategies” (para. 4).

A discussion of agency in the present moment can include, for example, a critique of the phrase “Arab Spring” which itself is a Western term for the revolutions and oppositional struggles ongoing in the region and not typically how these movements are referred to there. Beyond that starting point, a plethora of engagement and commentary is

available in individual blogs, media sites like Aslan Media, as well as in graffiti, music, art and other forms of expression where popular culture is produced and contested. These sources offer an extremely dynamic and diverse view of what it means to be living in the Middle East in the 21st century. In our experience, students respond and relate to the immediacy of such sources. By weaving in very current examples of cultural transformation, we work to break down the distance and stale stereotypes our students bring to class and which a defensive pedagogical strategy inadvertently reifies.

Indeed, in our experience, “culture” and “media” can be extremely rich material to use in the classroom. In the first class, one of our most important focal points was emphasizing the diversity of Muslim Women. We insisted on treating “Muslim women’s experience/s” as multiple, fluid, and transformative. Focusing on the ongoing transformations in the region moves us away from a defensive stance. Moreover, there is a great deal of material that investigates and analyzes the messiness of change at the cultural level as it happens. Examples of Muslim women with agency such as Asma’ Mahfouz (Egypt), Tawakul Karman (Yemen), and Gigi Ibrahim (Egypt), to mention a few, have flooded social media and created an unprecedented educational historical moment that provides educators with a plethora of oppositional narratives and substance beyond what mainstream media usually offer. This helps not only in resorting to non-defensive teaching strategies and mechanisms, but also creates an enjoyable exercise that young students usually identify with.

Another main challenge in teaching classes on the Middle East is competing with or challenging media coverage of this region. A similar challenge was faced by Charnow & Bernhardtsson (2003) when teaching a class on nationalism and national identity in the Middle East: “Ultimately, however, this episode underscored, even more dramatically, the perennial tension in teaching Middle Eastern history— namely how to reconcile a critical academic understanding of the past with the constant barrage of mainstream journalistic accounts” (p. 171). In a similar conclusion, Kirschner (2012) states, “teaching about the region requires working within the constraints of exploring and challenging students’ beliefs about the Middle East. Indeed, much of the task in introductory courses on the region is akin to ‘myth-busting’” (p. 754). Thus, while we sometimes succeed in pushing forward more progressive, non-defensive pedagogical tools, we are constantly being pulled back by the burden of challenging most of the cultural, political, religious, and media institutions in the United States.

Discussing contemporary media and culture can never be accomplished without touching on various current political issues due to the ongoing so-called “war on terror” between the U.S. and the Middle East. Since we have national security and military programs that recruit students, not only do we have students who are currently in training to join the army or veterans, but also many of our students have members of their family serving in the military. In fact, CSUSB is among the top 15 percent of all United States colleges to have been distinguished as a Military Friendly School for its service to the military community for the past three years in a row, according to a national survey by G.I. Jobs magazine (*CSUSB recognized*, Sept. 26, 2012). As a result, sometimes our efforts at deconstructing American interests in the region are construed as unpatriotic and we are seen as attacking American core values, which is similar to Ismael’s (2011) conclusion about our discipline in general. For example, we showed the documentary Control Room, which discusses Al-Jazeera’s decision to air the footage of the five American soldiers taken as prisoners of war by the Iraqi military during the first few days of the second Gulf war. One of the older students, who identified herself as belonging to

a military family, felt distressed and related negatively to the documentary. She indicated that while she was trying to cultivate the class materials and the important issues we were discussing, it was hard for her to separate herself from what it meant to belong to a military family. In other words, criticizing the war was hard for her. She said, “We are a military family. I have brothers. My husband also served in the military. Some of our relatives served in Iraq. When I saw Aljazeera (*sic*) showing American prisoners of war, it brought home negative and bad memories.”

Indeed, this last challenge coincides with another one, which is building empathy among American students toward the Middle East in general, and Muslim women in particular. In addition to lack of empathy and understanding of issues pertaining to Muslim women, the media usually present a monolithic and static image of all Muslim women as oppressed, uneducated, ignorant, etc. The packaged images of Muslim women in mainstream media, according to research, are mainly negative (Abu-Lughod, 2002; Alloula, 1987; Picherit-Duthler & Yunis, 2011; Said, 1997; Shaheen, 1994).

Like Dougherty (2003), from the very first day of class we wanted to make students aware of their own (sometimes unconscious) preconceptions and stereotypes. However, we found it to be more difficult to have students challenge unjustified actions and policies against the people in the region than having them realize and admit their preconceptions and stereotypes. Even though students understand there is a deliberate attempt in the Western media to cover issues related to the Middle East in a biased manner and cause hatred toward Muslims, they are quite apprehensive about imagining that the relations between the Western world and the Middle East could be different than they are currently. This can be attributed to their fear of and belief in official national narratives of national security, fueled with tropes such as 9/11, Al Qaeda, terrorism, fundamentalism, etc. Alessandrini (2011) makes a similar observation:

The Egyptian Revolution was exceptional in reaching a wide and generalized U.S. audience, and this and the other ongoing popular uprisings in the region have the potential to change and disrupt predominant preconceptions about the Middle East, especially among younger Americans, but the discourse around the death of Osama bin Laden is only the latest evidence that dominant narratives about the region still retain much of their power. We might call this the question of how to teach to the unconverted. So we must find a way to address the unconverted without falling back into our old defensive positions. (Introduction: Teaching, para. 1)

Alessandrini’s suggestion is to move beyond the limitations of institutionalized multiculturalism toward developing critical pedagogies, fostering closer ties between specialists on the Middle East and those belonging to a variety of other disciplines at a variety of institutions and developing initiatives in translation and language learning to make bodies of knowledge more readily available to students in the U.S. We designed our courses using interdisciplinary reading materials, movies and documentaries with English subtitles where a great number of specialists from the Middle East were featured, and inviting guest lecturers from other disciplines. In this way, we were able to make the point that we were not the only ones who were critical of the dominant narratives and the role of the Western world and media in reinforcing them. Despite their apprehension about imagining a different relationship with the Muslim world, at the end of our classes, we have always found that our students developed empathy for and greater curiosity about people in the region and displayed a strong dislike of any actions or discourses aimed at dehumanizing them.

For example, one pedagogical tool we employed in the Muslim Women class was to include interviewing female Muslim students on campus as a methodological option for the final required paper. In addition to creating empathy, this tool gave students the opportunity to listen to Muslim women's experiences first-hand instead of as mediated images through mainstream media. Students were also encouraged to interview female Muslim students both with and without hijabs. One creative student (white male) created an online survey in which he asked one open-ended question, which he posted on several online forums: *What beliefs does Western culture hold in regards to Muslim women and education?* He then interviewed two Muslim women, of whom one had lived in several countries. In the reflections and analysis section of his paper, he expressed shock at the huge schism between the perceptions of Muslim women articulated by anonymous responders and the realities/experiences of the two Muslim women he interviewed. Part of his shock came from the great number of negative comments containing smears against Muslim women, especially when the responses had nothing to do with the original question he posed.

Another pedagogical tool was a new assignment created by Muhtaseb when she taught the Muslim Women class in the winter of 2013. The assignment utilized the virtual environment of Second Life, which is an online space that imitates real life, in which participants create avatars to represent their virtual identities. What is interesting about Second Life is that people could experiment with either real, dual, or multiple identities. The assignment was adapted from Selvester (2012). For the assignment, the students were required to create a Second Life avatar of a Muslim woman wearing the hijab and to visit both virtual places specified in the assignment and other virtual places of their choice. In addition, the students were required to do several activities in Second Life while using the virtual identities of Muslim women. The objectives of the assignment were explained to students as follows: to explore a Muslim woman's identity and gender expectations of that identity; to reflect on (or maybe challenge) such expectations, linking them to the readings and/or videos we cover in class; and to experience them in a way not possible in the real world. Students were also required to reflect on their experiences as "virtual Muslim women" in three online journal entries, three online discussion board posts, and a final reflection paper (while posting at least one picture of their virtual travels). The instructor prepared a list of philosophical questions about their virtual identities to guide them in their reflections. Overall, despite difficulties in implementation for technical and learning reasons (in addition to lack of resources and support by the technical team on campus), the immersive nature of the Second Life assignment proved very effective in creating empathy towards Muslim women when students faced racism and discrimination in their perceived identities as Muslim women, even in the "virtual world". Some student experiences were similar but there were also differences; one student commented that she should have dressed more conservatively to have a more authentic experience as a Muslim woman. Several students mentioned the Oriental Gaze, which is an important theme of class readings. The following is an interesting reflection on the concept of "Orientalism" as applied to the student's virtual experience:

With all of the traveling I had done, I began to ask myself did I really decide to travel because my enjoyment of being by myself or was it because I hadn't made any friends yet? Then I thought this could be because of my hijab and if so, I would have to try to make friends to know that is the reason I didn't have friends because of my hijab. I felt as if I was experiencing Edward Said Orientalism where people view me through a "distorted lens," which the Western

world looks through at the people of the Middle East. Due to the fact I look Middle Eastern with my hijab, that was possibly the reason I didn't have any friends. My goal for my next trip became that I would take time to make friends because I didn't want people to stereotype me because of the hijab.

Another student reflected not only on Orientalism but racism as well in the following extended passage:

After leaving the Museum I clicked the map to find out where some other people were. I ended at a beach where 3 people sat talking. I decided to snap some photos because when ever I am near other users the interaction is so short and I wanted some proof to upload to Snapzilla lol (sic). The camera was not welcomed by my new friends. The attention of the 3 users was quickly shifted to me. Someone said "whos (sic) taking pictures?" I got nervous but then one of them came over to me. I was so shocked at the things that this user said to me! A man, I believe his name was "Pulsipher," asked me very stereotypical questions. Stereotypical in terms of those of "westernized oriental other" opinions. I think I was in Puerto Rico some how (sic) or another. The conversation:

Pulsipher: "Do they make you wear that thing on your head?"

Me: No, it was a choice I made when I was a child.

Pulsipher's Friend: What kind of parent lets a child make that decision?

Pulshipher: You must have soft ears.

Pulsipher's Friend: TERRORIST LADY.

Me: Why do you say I have soft ears?

Pulsipher: Because the rough sand and harsh winds dont (sic) touch them. Do you have sex?

Me: I'm not married.

I then teleported to another location because I was completely uncomfortable with that conversation. This was Afia, my avatar, not even me. [Emphasis by the student]

A third focused on the intertwined relationship between her real and virtual identities:

My experiences in the Second Life virtual world gave positive and negative insight into the life of a Muslim woman. I was surprised to find that throughout the course of this study, I had developed a type of relationship with my avatar. As I developed into the character portrayal of a Muslim woman for the outside world to see, she had become an extension of who I am in reality within a virtual world setting. Having this connection with my avatar made Second Life a success in a sense of being able to see what Muslim women go through with stereotyping and mixed types of interaction with people who are not familiar with believers of Islam.

Another important challenge when teaching the Middle East is explaining Islam and its role in shaping the traditions and culture in the region without presenting it as the sole reason for differences from the West. First of all, we have found that it can sometimes be rather difficult for students to believe that Allah is the same God that Christians

believe in and that Islam is a peaceful religion with moral teachings when the media and in society in general taught them the opposite. Because we have a considerable population of Latino (as well as Anglo and African American) students in our classes who are devout Catholics and have never been outside of the U.S. (except to Mexico and few other Latin American countries,) we faced many questions and doubts about the basic tenets of Islam. This sometimes distracted from the political and socio-economic dimensions of the issues in question, such as those of social justice.

To help Americans understand the issues related to social justice and the United States' relationship with other countries, Knopf-Newman suggests analyzing the historical roots of a particular context (p. 194), such as Palestine and other national and ethnic groups in the region. Historical grounding and contextualizing, indeed, are of the utmost importance in teaching about the Middle East in general as well as when discussing particular contemporary issues there such as media censorship, freedom of speech, human rights, and Islamic revivalism. However, unlike historians or political scientists, who can place the intricacies of historical context at the center, what we do as cultural anthropologists and media studies scholars, is teach and discuss cultural particularities, diversities, and transformations with some historical grounding. Under disciplinary and time constraints, deciding how much history is enough before focusing on culture can be challenging. However, not providing enough historical grounding can also inhibit students' understanding of contemporary cultural and media politics in the Middle East. To overcome this challenge, we often chose to spend considerable time introducing a region's/country's history and geography before starting to discuss issues pertaining to its culture and media uses or other issues like women's empowerment. We also placed many maps, fact sheets, and other materials on Blackboard for students' reference. Sadri (2007), who also used educational technologies such as WebCT, echoed the success of this strategy for providing much needed information outside the classroom. Similarly, the second half of Muhtaseb's Second Life assignment included virtual tours to virtual historical monuments in other countries such as the Afghanistan Virtual Museum. This activity provided the students with a very rich multimedia learning experience outside of the classroom, enabling them to "visit" in the virtual world countries or their representative places, where they could not travel in real life. They also explored and experimented with different cultural activities such as eating virtual foods or dancing with another avatar. As a student reflected on one aspect of Afghani culture and history as explained to her during her virtual tour:

This museum was amazing there was one thing that stuck out to me. It was this writing on the wall you may not be able to see it in the picture but it says, "Hospitality is an essential aspect of Afghan culture. No matter who you are, if you visit a home you will be given the best the family has. If you are invited for tea, which you inevitably will be, you will be offered snack, possibly pistachios or dried fruit, and tea glass will be constantly filled. When you have had enough cover the glass with your hand and say "bus" meaning enough". This is something my family follows to show hospitality no matter who you are but when you come into our home. Reading this it show no matter what your culture hospitality is universal.

Outcomes and Reflection

In spite of the challenges listed in the previous section, most students perceived both courses as highly informative and enlightening. A typical comment on the class was

as follows:

The DVD Peace & Propaganda in the Middle East was the best to explain the Arab Israeli (sic) conflict for me; I have always had friends I would discuss with them (or read on my own) this issue, but my curiosity was never satisfied as by this film.

As this class covered very controversial issues, and because there was occasionally some tension in class as a result, we agreed to have a laid-back class atmosphere to put students at ease. This worked very well and helped us approach students about whatever issues that arose during the quarter. Most most students began the class knowing almost nothing about the region, which presented a huge challenge especially when trying to cover contemporary issues that assume some knowledge of the region such as how women in the Middle East express themselves through film making or how the Internet plays a role in the everyday lives of the youth. We also had a few Arabic studies students who were quite knowledgeable, which was both a challenge and an advantage. It was a challenge because we had to cover the basics even though that may have been boring to majors in Arabic Studies or for students of Middle Eastern descent. We decided to turn this into an advantage by encouraging those who were knowledgeable about a certain country or issue in the Middle East to explain it to the rest of us. Often, we learned a lot from our students by simply converting this challenge into a peer teaching opportunity that made our students with the background in the region felt like experts and honed their presentation skills.

The first course we team-taught got a lot of attention on campus. For example, *The Coyote Chronicle*, the campus newspaper, published an article about the class on May 14, 2007, which helped us turn the course into a permanent one in the curriculum as well as cross list it across several academic programs.

Like Dougherty (2003), we aimed to “give students a sense of the lived meaning of the concepts they study and to remind them of the common humanity they share with the people they are studying” (p. 281). As a result, we have found that teaching about women’s issues in the Middle East does not necessarily reinforce American mainstream ideologies about Islam such as that it silences and oppresses women. On the contrary, through class discussion that identified similarities and differences among American and Middle Eastern women’s issues and contextualized the role of patriarchy in Middle Eastern women’s position in society, our students understood how patriarchy uses religion to dominate women and recognized a similarity to other religions. Similarly, teaching new global media technologies’ impact in the Middle East does not necessarily strengthen the common beliefs that introducing new technologies and Western media will modernize the region and that dumping technology and Hollywood movies there will teach them about democracy. On the contrary, discussing public debates around a media text shows students that the everyday lives, values and sensibilities of people in the region, such as a desire for a better future, opportunities, jobs and education, have much in common with those in the Western world and thus restore agency to the people.

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How to Increase Awareness about the Issues Relating to the Indigenous Cultures of the Americas

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Introduction

Teaching for cultural understanding has always posed many challenges regarding exactly what should be taught and how it should be presented. For instance: should students be taught a list of facts about another culture, which may lead to stereotyping? Should there be comparison between one's own and another culture, which may involve dealing with student attitudes, emotions, and beliefs? Should students learn about festivals, customs, literature, and food or should there be a greater focus on monuments and historic sites, which may lead to important omissions? (Omaggio Hadley, 2001). In addition to the difficult content selection process, professors often feel unprepared to teach students about a culture different from their own, since culture involves interdisciplinary knowledge. Moreover, once the content selection has been completed, professors need to address more general pedagogical issues. Research has shown that traditional lecture methods, in which professors talk and students listen, are less effective than "active learning" methods whereby students are actively engaged in higher-order thinking tasks, such as analysis, synthesis, and evaluation (Bonwell & Eison, 1991). Thus, professors need to find ways in which students are actively engaged and able to experience the culture. This paper discusses how these challenges to teaching cultural understanding have been addressed by two professors in two different courses: Humanities 460: *Language and Culture in Indigenous California*, taught by Prof. Jany, and Spanish 370: *Literature of the Conquest*, taught by Prof. Gallegos-Ruiz.

Humanities 460 is designed to introduce students to and enlighten them about the indigenous peoples of the southland region and to raise their awareness of linguistic, cultural, and social issues related to local and other indigenous communities in California. It undertakes a general look at their languages, cultures, history, music, and traditions. Specific topics include Serrano language, history, and culture, the relationship between language and culture, language and thought, language and history, and language and music, language ideologies, and language loss and revitalization. Thus, Humanities 460 provide a broad overview of the issues relating to the languages and cultures of indigenous communities in California and confronts students' misconceptions about these cultures including that indigenous communities have long vanished, that they no longer speak their languages and that tribal members live on government benefits and don't pay taxes. Prof. Jany, although familiar with the history, linguistic issues, and many cultural aspects of California indigenous communities is not a member of such a community and is thus a cultural outsider. This poses a challenge in developing active learning opportunities for the students.

Spanish 370 surveys Latin American Literature from the fifteenth through the seventeenth century. Though the course title suggests a literature written only by Spaniards during that period, Prof. Gallegos-Ruiz dedicates a large portion of the course to indigenous literatures written prior to the Conquest. This overcomes most students' lack of awareness that the indigenous peoples of Latin America developed their own writing

systems and therefore had their own literature in pictographical and ideographical forms. Moreover, students learn that many of the original indigenous writings were destroyed and only a few codices remain today. In contrast to these losses, Prof. Gallegos Ruiz introduces literature being created by Latin American indigenous writers today. The assigned reading selections on literature of the Conquest emphasize how the European conquerors viewed the indigenous peoples at the time of the historical encounter and how misconceptions about the indigenous peoples were created, passed on, and are still prevalent today.

Literature Review: Teaching for Cultural Understanding

Language and culture are inseparable and language teaching can lead to a greater cross-cultural understanding and, thus, a mutual acceptance among the world's people. Despite general agreement on these points, there is little consensus on what aspects of culture should be taught. Because culture is multi-dimensional and cuts across disciplines, professors may feel uncomfortable teaching aspects of culture that fall outside of their field of expertise. This makes content selection particularly challenging. Culture may be taught as a series of facts – which are in a constant state of flux, i.e. life-style changes, and may not apply equally across social strata, or as processes (Omaggio Hadley 2001). Lafayette (1988) proposes a simple, direct approach to teaching culture that includes the following components:

- a. knowledge of formal high culture,
- b. knowledge of popular or everyday culture,
- c. affective objectives, such as cultural differences,
- d. multicultural objectives, such as understanding culture of target language-related ethnic groups, and
- e. process objectives, such as evaluating statements about the culture and developing research skills.

Omaggio Hadley (2001) presents several ways of teaching culture: 1) brief lectures with follow-up activities, 2) using native informants, 3) audio- and video-taped interviews with or dialogues between native informants, and 4) using readings and realia. In the next section, we will discuss how these practices have been incorporated into the two courses: Hum 460 and Spanish 370.

Best Practices

The two professors have approached the challenges identified above in similar, yet distinct ways.

For **Humanities 460: *Language and Culture in Indigenous California***, Prof. Jany provided students with the opportunity to directly learn from tribal members and to actively learn one of the local indigenous languages. Hum. 460 met twice a week. Once a week, Prof. Jany held her regular lecture utilizing PowerPoint presentations, videos, class discussions, and in-class exercises. The second weekly class meetings were devoted to guest speakers. Dr. Ernest Siva, member of the Morongo Band of Mission Indians and a trained musician, lectured students about local history, Native American and especially local indigenous music, and the creation story and other important indigenous stories. Moreover, in several question and answer sessions, Dr. Siva addressed many of the

misconceptions about local tribes, such as their dependency on the federal government, tribal lands, and certain rituals. In addition to Dr. Siva, Marcus Smith, the lead linguist of the San Manuel Band of Mission Indian, taught the students how to speak Serrano, the local indigenous language. These materials were fully integrated into the curriculum and formed part of the homework and exams. In addition to presenting guest speakers, Prof. Jany showed videotaped interviews of a now deceased tribal elder, a local indigenous artist, and a local indigenous storyteller, each a member from a distinct local tribe. To foster active learning, students also researched local place names stemming from indigenous languages, among other topics.

For **Spanish 370: *Literature of the Conquest***, Prof. Gallegos-Ruiz utilizes indirect transcriptions of indigenous texts that were compiled by Amerindians educated by Spaniards, who recorded in the Latin alphabet cultural traditions and interpretations of old ideographic writings such as:

- a. the Popol Vuh (1554-1558);
- b. the Maya-Quiche text where the creation of the Mayan civilization is outlined;
- c. the Chilam Balam, another Mayan text;
- d. the poetry of the Aztec emperor-poet Netzahualcoyotl;
- e. the compilations on Incan culture and tradition of the Peruvian Felipe Guamán Poma; and
- f. the compilations of oral accounts by the Nahuatl peoples of the arrival of the conquistadors recorded by Fernando de Alva Ixtlilxochitl.

Students, who are surprised that indigenous people continue to write in their own languages, then read texts by contemporary indigenous writers, using the writers' own translations from the original indigenous language texts (*Escritores en lenguas indígenas 2008*). These readings familiarize them with issues of concern to indigenous peoples today. To expand students' knowledge about these under-studied topics, they are assigned an oral presentation for which they research other indigenous writers and writers of the Conquest of America not studied in class. Students are encouraged to employ visual media in these presentations. Assigned readings also include original accounts by the Conquistadors that provide the European perspective. In addition, to encourage critical thinking about the Conquest of America, students read scholarly analyses such as chapters from Tzvetan Todorov's *The Conquest of America: The Question of the Other* (1982) and Peter Hulme's article Columbus and the Cannibals (1986). As an outside activity, students view films, such as *The Other Conquest*, and write reaction papers on specific topics. To foster class discussions, Prof. Gallegos-Ruiz's regular lectures include PowerPoint presentations, videos, and group work.

Conclusions

Each of the professors navigated specific challenges in teaching these two courses. In **Humanities 460**, to stimulate student interest and overcome misconceptions, Prof. Jany emphasized providing firsthand experiences with contemporary California indigenous cultures. Central to this approach was including the participation of tribal elder Ernest Siva as a regular guest lecturer who drew on his own life history to address a full range of students' questions. Active learning, such as the mini-language-classes in which students learned Siva's indigenous language, Serrano, was incorporated into instruction

and assessment to enrich the student learning experience and complement the class readings and Prof. Jany's lectures. As a result, students emerged with increased intercultural awareness and competence as well as with a greater appreciation of the indigenous contribution to California history and culture.

A deep and profound understanding of culture is paramount to content selection for a course such as Spanish 370. For Prof. Gallegos-Ruiz, as a Latin Americanist who is currently researching contemporary Mexican indigenous writers, teaching indigenous cultures presented little challenge in terms of cultural understanding. However, she did face pedagogical challenges. Since her approach is based on reading original texts past and present, Prof. Gallegos-Ruiz found that too many assigned readings become tedious for students, especially when the majority of the assigned readings are written in archaic Spanish. To make the subject matter interesting, she successfully employed as instructional tools visual media and contemporary realia that demonstrated indigenous customs as a living tradition. In the future, she is considering incorporating foods in order to demonstrate how they represent a hybridization of European and indigenous cultures.

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Appendices

Useful videos for Humanities 460

- <http://www.youtube.com/watch?v=ShZGxVdxvBU>
- *The Wellbriety Journey for Forgiveness*, a documentary about the healing process of indigenous peoples
- DVDs of the Humanities 460 class co-taught with Dr. Ernest Siva in 2009 (stored at the CSUSB library)

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Useful videos for Spanish 370

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- *The Other Conquest*. Dir. Salvador Carrasco. Prod. Alvaro Domingo. Twentieth Century Fox 2000.
- *1492: Conquest of Paradise*. Dir. Ridley Scott. Prods. Mimi Polk Gitlin and Alain Goldman 1992

Readings for Spanish 370

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Pedagogical Approaches and Strategies for Teaching Asia

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Introduction

Asia today is the center of tremendous growth. With the continued rise of China and the influential roles of Japan and South Korea in international affairs, it is no wonder that the 21st century has been dubbed the Asian century. Outside of these influential political actors, one also see the growing political significance of Southeast Asia in world affairs, led by the city-state of Singapore and by Indonesia, the world's most populous Muslim state. While there is much to be hopeful for across the region, potential conflicts are also latent, from disputed islands off the eastern shores of the Asian continent to the unresolved strategic challenge on the Korean Peninsula. Asia, truly, is a central region of international affairs today, politically and militarily.

California State University, San Bernardino offers three major courses related to Asian cultures:

- Humanities 328, Asian Cultural Traditions: offered twice per academic year as a General Education course with 160-180 students enrolling;
- Finance 355, Business And Asian Culture: offered once per academic year as an elective with 15-25 students enrolling; and
- Finance 555, Trade And Business in Asia: offered once per academic year as an elective with 15-25 students enrolling.

A fourth class, "East Asian Politics" (PSCI 305), is one of the elective political science courses within the subfield of comparative politics. It has been taught three times at CSUSB, with approximately 35 students per course.

As Asian economic and political presence becomes even more globally conspicuous, international awareness of Asia will continue to grow.

Problems and Challenges

Throughout the United States, there is an abundant diversity in the population of students in terms of their level of knowledge about Asian cultures. The student body can be divided into three very broad categories:

1. American-born American students or students from non-Asian cultural backgrounds who have never traveled to Asia and never been widely exposed to Asian culture;
2. Asian-American students who have been indirectly exposed to Asian culture through their parents; and
3. International students from Asian countries (China, Korea, Taiwan, and other Asian countries)

The question then becomes, how do we avoid potential cultural stereotyping? Students may develop cultural stereotyping from what might be the norms in one culture but seem foreign and nonsensical in others. In teaching cultural classes, it is essential to

emphasize that there are varieties and differences within one culture, and each has frequent exceptions to acceptable behaviors and practices.

Another challenge in teaching these topics is timing. Quite simply, there are too many topics to be covered within relatively a short time (a 10-week quarter). It is impossible to cover all Asian countries and to cover all aspects of the culture of a chosen country in an introductory Asian culture course due to class time limit and the limits of 10 weeks in one quarter.

Best Practices

“East Asian Politics” (PSCI 305) is one of the elective political science courses within the subfield of comparative politics. It has been taught three times at CSUSB, with approximately 35 students per course. Approached from a multidisciplinary perspective, including history, geography, and politics, the seminar offers an introductory overview of East Asian politics, focusing on significant countries in the region, analyzing domestic and foreign politics, and examining the policies and actions of nation-states within the region. Countries of study include Japan, Indonesia, China, Taiwan, Singapore, North Korea, South Korea, Malaysia, Thailand, the Philippines, and Vietnam. Because of the expansive nature of the course content within the ten-week academic quarter system, the objective is to provide a breadth of knowledge and understanding about East Asia and its politics so students learn to comprehend and discuss politics in contemporary East Asia.

To overcome the challenge of the breadth of subject matter as well as the general lack of knowledge or experience about East Asia amongst the student body, the seminar seeks to engage students from a fundamental level, geographically and historically. From the first day of class, students are exposed to maps of East Asia, regional and country-specific. A different East Asian country is examined each week of the academic quarter, with discussions of the country’s geography, history, politics, society, and political leadership (see attached sample chronology for an example of history). Students are also given the opportunity to present on current affairs of countries within the region. By actively involving the students in the learning of the region, students become interested in a place quite foreign to them.

An alternative practice is to only select the most important topics to be covered in class. For example, in Asian Cultural Traditions class, four countries are selected to cover in this class based on economic size and similarity of culture among four Far East countries (China, Japan, Korea, and Taiwan). Within those four countries, certain topics are carefully selected that would make students understand the most relevant and practical aspects of their cultures. These topics include: Religions and Philosophies, verbal and Non-verbal communication, business etiquettes, dining etiquettes, gift giving etiquettes, modern histories of their industrialization, and main characteristics and values of their culture.

The practice of studying Asian culture by country allows teachers the chance to compare and contrast similarities and differences among the nations of Asia. Students who have never been exposed to Asian culture have a tendency to regard all Asian culture is the same. By studying each country by topic, instructors can explain differences in their language structure and phonetics and written characters among countries. Examples of culture and values among Asian nations can further help to compare and contrast each country and people, especially in such a diverse geographical area.

Once the countries and topics of the classes have been determined, instructors should next provide numerous examples. The more interaction students have with these

examples, the more they incorporate the practices and better understand the culture. For example, students can practice how to introduce others and how to be introduced, how to present and receive name cards, how to bow, how to be seated and remain seated, and other behaviors in class.

Students have also responded well to real stories associated with each culture. Instructors who provide stories and histories, both good and bad, saw a marked rise in understanding of cultural differences among students. Learning history, especially modern history, helped students to understand cultures of each country. Any culture is the result of accumulated customs for a long period time. Studying history might be the best way to understand any culture, and the studying of modern history helps students understand the current issues of a country. Since culture also affects the modernization process of a society and nation, cultural understanding deepens students' perceptions of foreign countries.

Detailed handouts in classes also proved useful in student retention of the most important aspect of other cultures. Dr. Kim provides about six pages of handouts per each class, and students' reactions to these handouts have always been positive.

For PSCI 305 class, students are assessed according to two quizzes, a midterm examination, a paper, and a final examination, in addition to regular class participation and attendance. Each in-class assessment includes a base map of East Asia (see attached) which requires identification of specific countries and capitals. Students are also assessed according to their conceptual knowledge of East Asia, from states and institutions to individuals, identities, and parties. Students are afforded the opportunity to focus on a specific country of study for their individual papers, which calls for deeper historical and political research and understanding. Taken together, PSCI 305 aims to expose, assess, and, ultimately, teach students about the politics of East Asia, past and present.

Reflection and Implications

Overall, from the three iterations of teaching "East Asian Politics," it appears that students appreciate the breadth of subject matter covered and the fundamental approach taken to teach the material. They come away with substantially more knowledge than they entered the course. For example, while students complain early on in the quarter about map identification exercises, by quarter's end they have learned the importance of geography to the region. Furthermore, the importance of specific dates and history to the politics of East Asia is understood. Indeed, students generally master these fundamentals – geography and history of individual countries and the region – better than some of the conceptual aspects of the politics of East Asia. The latter is a focal point of improvement for future classes. Teaching about the states and institutions as well as individuals, identities, and parties of East Asia is a daunting challenge, but with more examples, including enhanced use of new media, and hands-on in-class simulations, students may more effectively grasp the comparative politics of East Asia in its entirety.

Teaching about the politics of East Asia is an important undertaking today. Capturing a breadth of subject matter beyond the traditional focus on China, South Korea, and China, is a difficult challenge. By focusing on the fundamental aspects of geography and history, however, one may expand the students' knowledge and understanding of the region to include a broader spectrum of nations and peoples. A multidisciplinary approach is also the most effective one, even for a seminar like "East Asian Politics," a comparative politics course within the political science discipline. Theories of comparative politics and political science are still incomplete when studying the world of international politics. Thus, when attempting to educate students about East Asian politics, it is

best to focus on what is most enduring, that is, the geography and history of the countries, specifically, and the region, as a whole.

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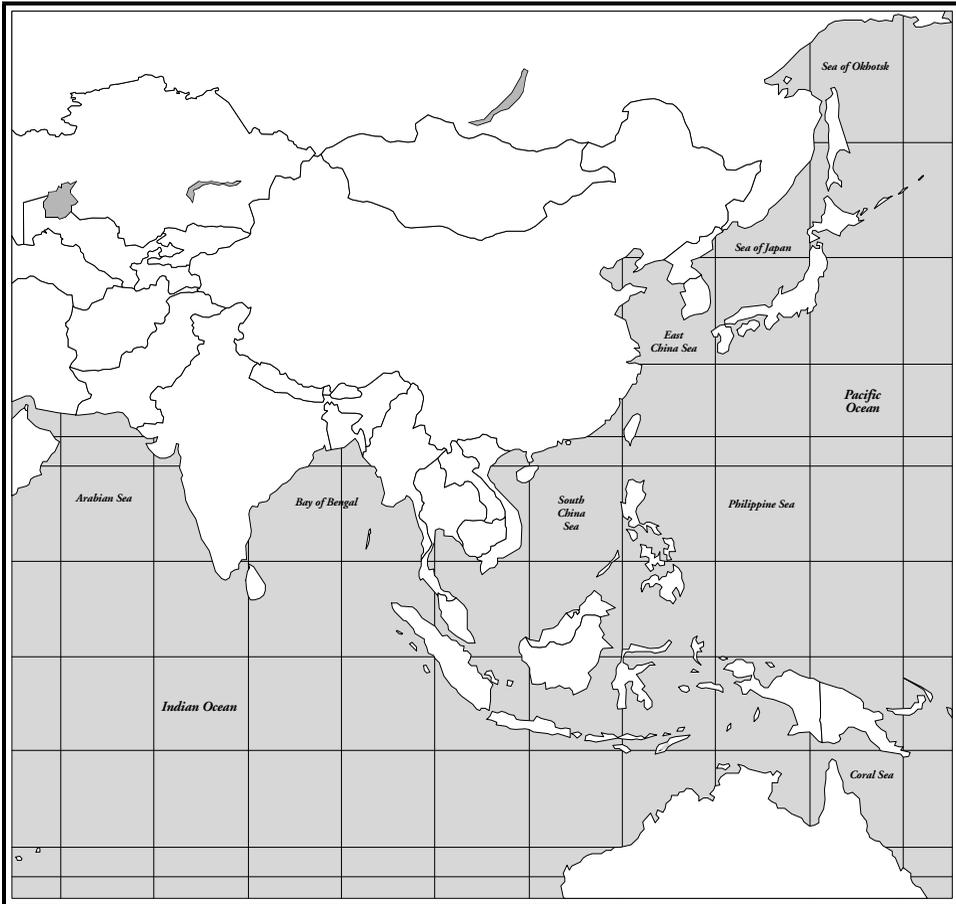
Appendices

See attached base map of East Asia and sample chronology of China

History (1)

- 2000-1500 BC Chinese civilization begins
- 221 BC Unification under the Qin Dynasty
- 206 BC – 9 AD Han ethnic group and culture develop
- 1644-1911 Chinese culture flourishes under Qing Dynasty
- 1839-1862 Opium Wars result in unequal trade agreements
- 1899 Chinese rebel against foreigners; Boxer Uprising
- 1912 Republic of China replaces Qing Dynasty
- 1915-1928 Kuomintang (KMT) rises during warlord era
- 1921 Formation of Chinese Communist Party (July 1)
- 1931 Japan invades and sets up state in Manchuria

EAST ASIA



Produced by the Cartographic Research Lab
University of Alabama

GIS Technology and E-Learning for Exposing College Graduates to Transcultural Education

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Globalization and Education

The world we live in has become a global village where each nation and region is connected, interdependent and dependent upon exchange of information for promoting rapid development. In order to participate in this global development process, six university students need to prepare to work closely with the work force originating from different parts of the world (Stutz & Warf, 2012). To adequately prepare academically diverse students (Davis, 2009) to compete, survive, interact and become tomorrow's leaders in business, academics, industry and political affairs they need to be exposed to '*transcultural education*'. The term transcultural education can be broadly defined as an experience gained by college students that goes beyond making a trip to Latin America or Western Europe. This construct implies that active participants in the labor market need to think of themselves as global citizens in addition to developing an identity of belonging to a certain nation, region or city. Transcultural education is an approach to teaching and learning that brings teachers and students closer to an unfamiliar culture through direct observation, engagement, and a shared dialogue rather than learning about it from a distance by methods such as reading a textbook, listening to a lecture or watching a film. Students and teachers participate in the learning process as co-partners and not as passive observers. For example, if students from the US were provided the opportunity to interact directly with students in Asia, South Asia or Middle East, they would manifest an enhanced perspective on contemporary issues such as: the Middle East crisis, the economic miracle in Asian economies, poverty in South Asia, and famine in Sub-Saharan Africa. Providing U.S. students and their counterparts around the world with information about shared problems such as: terrorism, global warming and financial meltdown would be of limited value unless they are brought into contact for exchange of views, interaction, and participation. They would develop an expanded worldview and would be able to make decisions that are more informed on regional problems of business and politics than without knowing the place, people and culture intimately.

In the past decade, there have been several technological developments in promoting higher education using technology such as e-learning. It is strongly argued that e-learning can foster the goals of higher education by leaps and bounds. It is not a substitute for the traditional classroom model of student and teacher interaction in the university. But e-learning can enhance the overall learning experience of the student in a university environment. It includes different forms of electronically supported learning and teaching. The e-learning includes a variety of technologies such as: web-based learning, computer-based learning, and digital collaboration. The educational content is transmitted via the Internet, audio, video, satellite, and or CD-ROM. The teaching modulation can

be self-paced or instructor-led and includes media in the form of text, image, animation, streaming video and audio.

Need for Transcultural Education

In the mainstream literacy studies, literacy is approached from an ‘essentialist’ perspective - a set of decoding skills that are necessary for ‘taking meaning’ from a text. Literacy is viewed in decontextualized and dissocialized terms, and represented abstractly as the acquisition of the codes of the dominant social group (think “white, male, Anglo” codes). This view locates meaning-making in the individual mind, and evokes the value neutrality of texts and the singularity of meaning. It is based on an ideology of homogeneity of meaning, and reproduces cultural homogeneity, giving only lip service to diversity. It also promotes pedagogies that stress instructor-led knowledge transmission based on abstract and theoretical concepts, and summative means of assessment.

Over the recent years, there has been a shift in the perspective about education and literacy. In the new literacy studies (a phrase coined by Street, 1993), literacy is understood from an “interpretivist” perspective - a set of socially and relationally constructed, critical, and ecologically-aware skills that allow recognition of the multiple contested meanings based on a text. Literacy is problematized into ‘multiple literacies’ that are nested into the diverse meaning-making practices of different cultures, professions, and organizations. In this view, literacy is also not value-free: some meaning-making practices are more dominant, visible, and influential than others, because they are situated in presumably more legitimate and rational cultures, communities, or organizations. The role of literacy is not confined to providing a sense of access to the exclusive and elite citizenship of these selected and visible groups, but is extended into connecting to other diverse and invisible groups as well – in other words, to educate for ‘global citizenship’. As global citizens, the students must understand the sources of power that legitimize some meaning-making practices over the others, and acquire the freedom and the ability to deconstruct these sources and their influence, and to examine the alternative meaning-making practices. Only then will the students avoid a tendency of regression to the known, of feeling safe only in the local, visible, and dominant literacy or meaning-making practice that appears to be endorsed by a majority in the context where the literacy education is taking place. And, only then will the future citizens be able to recognize, transform, and stop reproducing the discriminatory, exclusionary codes based on gender, racial, ethnic, urbanization, income, and other markers of identity, inequality, and dominance. The new literacy studies expand the range of pedagogies to those that allow multiplicity of meanings. Next, we discuss one important technology that can contribute to the emerging new literacy studies.

GIS and E-learning in Higher Education

Technology has advanced at such a pace that it provides several alternative ways to access information. Mobile technologies offer an excellent way to create dynamic, interactive learning inside and outside the classroom. Further the current generation of wireless, computing and portable communication devices includes laptops/tablets, PDAs, mobile phones, digital cameras, MP3 players, iPods, I pads, and other similar devices that have advanced the arsenal of tools which allows us to consume information readily.

In recent years, one form of technology that has become quite popular in schools and higher education is the Geographical Information Systems (GIS). GIS is one kind of management information system. It includes both the hardware and software components

and includes programming of real world problems. It provides support to managers in day to day business decision-making. GIS is the depiction of spatially referenced data on a computer generated map. The map displays variations over time and geographical space of any phenomenon taking place on the earth surface such as: scarce resource allocation for siting police station location, environmental monitoring, vehicle navigation, real estate sales and development and market research, fire spreading, AIDS distribution, foreclosure maps, bank, hospital and school locations. The GIS carries out different management, storage, retrieval and analytical tasks of data manipulation including their input and output. It provides a quick and easy access to large volumes of data. The system has various capabilities such as to: select detail by area or theme, link or merge one data with another, analyze spatial characteristics of the data, search for particular features or characteristics in an area, update data quickly or cheaply, and model data and assess alternative scenarios (Heywood et al. 2006). GIS can be used to enhance transcultural education in a university campus since it is a tool, concept and methodology that allow a student or a group of students to understand the problems facing a community, domestic or international, and think of potential solutions.

The Environmental Systems Research Institute (Esri) has developed an information system called the Esri-Business analyst online. It is a web-based solution that makes site evaluation and market analysis very effective. The database contains extensive demographic, income, and business data, which reveals the spending and consumption behavior of the population and provides information on business establishments, store location, and sales data. Business analyst online is an excellent way to provide our students an understanding of the changing socio-economic pattern of the society and insight into factors affecting consumer behavior, so that customers could be targeted scientifically to enhance sales. It is an excellent tool for students to use to analyze market data so products can be sold, inventory scheduled, and demand analysis conducted (Miller, 2011).

An essential requirement for providing a successful transcultural education is expanding geographic knowledge of students from different cultural backgrounds. This knowledge is fundamental to the understanding of places, their characteristics, and problems. It is important that students from different cultures have an understanding of the region, place and its environment before embarking on the complex task of understanding the politics, business climate and economic condition of a place. Spatial pedagogy is important since it allows us to teach our students how society and environment are related, and how they impact each other to produce and reproduce various urban and environmental landscapes. It is very important that environment and geographic concepts such as: space, scale, spatial pattern, spatial diffusion, externality, climate change, ecosystem, ecology, environment and natural hazards enters the lexicon and world view of our students. The natural hazards in Haiti, Chile, New Zealand, and Tsunamis in East Asia and Japan, water crisis in Southern California, housing market collapse, and financial meltdown in the US, Euro crisis are examples of physical, environmental and economic disruptions. These disruptions are an outcome of long-term processes and can be explained by utilizing geographical concepts that are engrained in the space-time trajectories of regions. Similarly, we must introduce the notion that an understanding of variations and scales of human-environment interaction improves the appreciation of nature-society interactions. Students often enroll in geography classes with the conception that it is a study of place names and memorizing the capital of countries. This misconception is changed after studying environment, physical, urban geographic courses since geography becomes a lens to a better understanding of different places, environment, physical landscapes,

different societies and economies.

The GIS technology can be utilized to understand place characteristics, regional problems and determine spatial solutions. The real world is very complex and so to understand the interrelated social, economic and physical phenomenon, it is appropriate to simplify a region's development into various layers or components and address how the physical and human components interact to produce and reproduce the regional development of landscapes. For instance the urban development process consists of layers of information such as: location, land uses, zoning, elevation, street network, utilities, vegetation, population distribution, landmarks, employment centers. These tiers of information can be superimposed to understand not only the impact of changes in one tier upon another but also the urban land development process in communities. This helps in answering 'What If?' questions directed towards addressing public policy options for planners and citizens.

Since the financial meltdown, state of California budget crisis and housing market collapse, the average family in the US and in particular California is finding it difficult to financially keep afloat and send their children to college. The private sector and several large research universities are promoting a business model of higher education tilting towards online education programs, virtual campus, job-oriented study programs and emphasizing on e-learning. This is a more cost-effective strategy for students to obtain higher education. GIS knowledge and training can improve the skills of students since it is both a tool and a skill set, and is highly applicable to everyday problems in industry, government offices and the private sector. GIS education can be provided via e-learning to a globally dispersed audience, reducing publishing and distribution costs, as web-based training becomes a standard. GIS education can be imparted more easily with e-learning to an audience composed of students of different cultural backgrounds. Many of these students have varied skill sets with respect to knowledge of computer tools, programming and quantitative skills. E-learning can provide individualized instruction at reduced cost whereas an instructor-led training would cost more. This mode of teaching can target individual learning preferences. Further, synchronous learning is self-paced as it is inclusive of the maximum number of participants with different backgrounds, learning preferences, learning abilities and needs. Thus, e-learning of GIS education is a better approach given the financial constraints of students and the flexibility it provides to students to learn the course material at their own pace. This learning model has advantages such as: reduced cost reduced learning time, increased retention, on demand availability, self-pacing, interactivity and confidence and moral boosting. But this approach has limitations as well since: some learners are fearful of technology, it is not portable like a book or print media, and this mode of teaching provides limited face to face social interaction with peers and instructor. Part of the learning experience is to interact, exchange views, and network with peers who might become business partners in future.

ICC and E-learning in Higher Education

The GIS technology can be used across different disciplines for supporting transcultural education by building intercultural competence (ICC). There are three ways in which GIS can contribute to ICC in a collaborative e-learning environment: First, by building linguistic competence (skills for interpreting and communicating with a dominant discourse and alternative discourses); second, by building discourse competence (skills for knowing how discourse is organized in different cultures and sub-cultures); and third, by building sociocultural competence (skills for knowing the influence of socio-cul-

tural context on the discourse in a culture or sub-culture).

GIS and linguistic competence: In order for the GIS in the curriculum to adequately advance linguistic competence, the approach to data also needs to be pluralized and acknowledge diverse spatial references.

GIS and linguistic competence: In order for the GIS in the curriculum to adequately advance linguistic competence, the approach to data also needs to be pluralized and acknowledge diverse spatial references.

GIS and Discourse competence: Critical pedagogy (Freire, 1970) theory suggests that exposure to diverse viewpoint through dialogue and discussion cultivates growth through a deeper understanding of critical issues, by examining one's own understanding of an issue, as well as how society has influenced those beliefs. Students need the opportunity to articulate and defend their ideas, theories, and beliefs, as well as have the opportunity to hear other's ideas and criticisms of their thoughts. There are two major objectives of critical pedagogy:

- a. To help develop critical thought patterns in everyday life, so students do not simply accept norms of a single discourse as absolute truth. This is done by creating a challenging environment, where students participate in energetic and engaging manner through discovery and reasoning skills and begin to realize the multifaceted and complex nature of the issues. For example, a student might suggest that universal government health care would improve people's health, without considering the cost and the bureaucratic aspects, as well as the issues of informed decisions regarding medical advice. The GIS technology can help analyze these multiple layers of data together, and provide a visual picture that vividly brings home the fallacy of the single story.
- b. To promote change by unraveling the regressive and oppressive norms of each discourse. Critical pedagogy offers a critique of what society considers the norm and promotes a critical analysis of its causative factors using an alternative to the narrative or banking approach (Freire, 1970). The narrative or banking approach presents the teacher with the knowledge and the students with insufficient knowledge, whereby students receive and memorize facts to later be reproduced in a robotic fashion. Such students lack creativity, imagination, and critical thinking skills, and are robbed of being human. Critical pedagogy uses a problem-posing approach to promote a continual process of unmasking reality (Freire, 1970). Educators as well as students begin to see issues as problems to be solved rather than things to be accepted (Freire, 1970).

GIS and socio-cultural competence: Socio-cultural theory (Dewey, 1916; Gee, 1998) suggests that the development of one's competence is interconnected with social experience to form meaning: the more unique and diverse the social experiences one encounters, the more development may occur through greater novelty and intellectual challenge. The emphasis is put on authentic learning tasks within the context of active collaboration with relevant informants of alternative, under-represented, and silent cultures.

Traditionally, cross-cultural student exchange was the dominant mode for advancing socio-cultural competence. However, with the growth of digital collaboration technologies, many studies are reporting growth in transcultural literacy through cross-cultural e-learning. Students' investment and sense of accountability tends to

increase when students engage with real audience through digital technologies, such as video conferencing, collaborative blogging, and writing on a Wiki (Godwin-James, 2003). Through writing, listening, rhetorical analysis, and collaborative presentation, students develop intercultural competence in the form of discerning how best to work across differences, even when they lack comprehensive knowledge of other cultures' languages, histories, values, and practices (O'Brien & Eriksson, 2008).

Cross-cultural collaborative e-learning offers a tremendous opportunity for transcultural education. Asynchronous collaboration, that is supplemented with simple forms of synchronous mode, such as chat, may hold the greatest promise in the contexts of limited technology infrastructure and support, and for selectively using cross-cultural collaborative e-learning in some sessions of a course. Synchronous collaboration is likely to be more effective in contexts that offer appropriate technology infrastructure and support, that include video and collaborative authoring platforms. In such contexts, there may be benefits of reduced faculty lecturing load as well as enhanced student transcultural literacy if cross-cultural collaborative e-learning is woven into the entire course curriculum. The role of the faculty in this scenario will shift more towards intercultural collaboration and resourceful and supportive instructional design.

Conclusion

GIS –based pedagogy offers immense opportunities for promoting intercultural competence, and building transcultural literacy. This pedagogy can be particularly powerful in an e-learning context, where student teams from different cultures collaborate and negotiate multiple meanings embedded in the spatially referenced data. As a recommendation, it would be useful to build a repository of assignments and assessment best practices, including disciplinary-specific materials, to help faculty members consider and incorporate cross-cultural collaborative e-learning using GIS into their courses. In addition, training workshops will also help promote greater awareness and build skills for adoption.

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Implementation of the Multicultural Language and Cultural Intensive Summer Program at CSUSB

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Program Overview

The United States is faced with a serious shortage of linguistically and culturally competent students to meet the needs of our global population and economy. Several reports have cautioned that there is a serious lack of cultural and language competencies by US employees and college graduates. In order to address this deficiency, the US government has funded several initiatives to increase our nation's capacity to train teachers and students in critical languages. The Office of the Director of National Intelligence (ODNI), which coordinates its efforts mainly through the Departments of Education, has coordinated funding for many of these initiatives Department of State, Department of Defense, along with other departments. The challenge of bringing students to functional ability and high proficiency in languages and cultures is that it takes many years for students to reach these levels. Since our K-12 educational system does not integrate foreign language in its curriculum at the early levels, it becomes very hard to reach the goal by starting at the college level and taking regular courses.

In 2006, California State University San Bernardino (CSUSB) joined the Southern California Consortium of the California State Universities (CSUs) to launch a rigorous language and culture program with a mission to develop a model program and disseminate it for others to use on their campuses. Another goal of this initiative is to educate students in critical languages so that they reach advanced proficiency level (as defined by the American Council on the Teaching of Foreign Languages) or ILR 2 and above (as defined by the Interagency Language Roundtable). This would allow them to become functional and competent in their areas of study using one of the target languages. The summer intensive program was designed to combine education in language, culture, and current affairs as they relate to the cultural, socio-political, historic, and economic developments of the target regions.

In 2007, CSUSB received federal funds for five years to develop and implement an Arabic language and cultural program. The first cohort of 19 students participated in the six-week Arabic program during summer of 2007. Since then, other critical languages and cultures were added on our campus due to discontinuation of the respective programs at other CSU campuses: with Persian in 2010, Chinese in 2012, and Korean in 2013. By the end of summer 2013, a total of 634 students completed the program in all four languages and cultural programs. Over the past seven years, enrollment in the Summer Program has grown substantially from 19 students (2007) to 160 students (2013), most of them receiving scholarships and earning 16 to 20 academic units. The length of the program was also extended from 6 to 7 weeks in the U.S. and a study abroad component was initiated with a nine-week session.

The 2013 CSUSB Summer Language Intensive Program marks its seventh year in operation and continues to be one of the most engaging, diverse, comprehensive, and affordable intensive language and culture summer program in the United States. It is a

robust program that integrates Modern Standard Arabic (MSA) with colloquial Arabic and develops all students' language skills with special emphasis on communication. Both components of the Arabic program—the residential-immersion in the United States and the study abroad in Jordan, later Taiwan, China, and Korea, respectively—are carefully planned to engage students and provide them with a stimulating learning environment. In addition to building language proficiency, participants gain a thorough understanding of Arabic, Persian, Chinese, and Korean cultures: on campus, they are exposed to authentic food, artifacts, and culture of these regions by speakers, exposure and field trips, and they are connected to the community and institutions conducting business with these regions. Students have options to study abroad through the Program's affiliated institutes or universities for nine weeks in the country where their language they are learning is spoken. This program is not affiliated with the CSU's Study Abroad Program.

The on-campus program includes a rigorous summer program comprised of both a seven-week intensive residential immersion session on campus and a nine-week study abroad session in Jordan, Taiwan, China, or Korea. During the on-campus component of the program, the languages are taught in context by exposing participants to real-life situations and building their confidence in expressing themselves in their respective languages. In addition, students gradually gain understanding and appreciation for the historical, cultural, and socio-political aspects of these cultures and regions. There are some cross-cultural experiences for all language components as well as individualized language-specific courses, field trips, and activities.

In the residential program in San Bernardino, students earn 16 academic units and some may take elective courses for additional units up to a total of 20. Classroom and lab work are supplemented with daily extra-curricular activities. These include sports, games, calligraphy, music, liturgical recitations, movies, discussion, cooking, folkloric dance, ceramics and interaction with guest speakers. All activities, including field trips are conducted from early morning to late evening including weekends. These programs are extremely demanding and stimulating; and it is not uncommon to find students working on their projects, practicing their oral skills, and preparing a late-night snack at 2 or 3 a.m.

Students who study abroad with CSUSB's partner, Qasid Institute in Amman, Jordan, during summer 2013 earn 14-18 quarter units in the Arabic language. Some students enhance this special international experience by undertaking an internship and participating in community service projects while residing in a special compound provided by the host institution. All students abroad connect with the local people and experience the culture of the Middle East. Students learning Asian languages (Korean and Chinese) also participate abroad in Taiwan, China, or Korea in a similar experience; the structure for the Arabic language program was used to develop the Asian language study abroad programs. The affiliation in these countries was established by their previous CSU institutions and the CSUSB program maintained these agreements as a part of its study abroad component.

Upon completion of both the residential and study abroad programs, students of the language and cultural program usually earn a minor or certificate in their respective language. Those who take a few more content-based courses can also opt to receive the Bachelor of Arts in their respective language and culture. The Arabic Language and Culture is the first such degree in the 23-campus CSU system. With careful planning, students can also earn a minor or certificate in Islamic and Middle Eastern Studies or

Asian Studies and complete several requirements for a degree in business administration (international track).

The celebration banquet at the end of the program is a critical component to engage members from the campus and external communities. The event includes cultural experience such as dance, performances, speakers, display and presentation of students' work and accomplishments, and food from local restaurants to highlight culinary experiences. More than 750 attendees representing the families, friends, campus, and community stakeholders participate in the banquet; and this allows the program to highlight and showcase its activities and provide an avenue to solicit support for financial and in-kind donations to the program.

Challenges, Issues, and Solutions

When the program started with Arabic language and culture in 2007, with addition of Persian, Chinese and Korean languages in subsequent years, the need to develop advanced competencies in each language in a 7-week period was a major challenge. The model developed for the Arabic language program was used as a base to build other language programs as they were added. Even though there are four language and culture components in the Program, this report will address issues and challenges related to the implementation of Chinese and Korean to the program.

- a. Academic challenges:
 1. Due to small size of these Asian programs at this time, it is not feasible economically to offer courses at different levels of proficiency at the same time. There are only two tracks: A beginning track and an intermediate / advanced track. Ideally, the intermediate and advanced could have been divided into two separate groups along with a heritage learner track. Therefore, faculty and students have to adjust to diverse proficiency levels of students (beginning and intermediate/advanced) and they have to differentiate instruction in the same course to challenge students at each level without overwhelming or confusing others at different levels and competencies.
 2. The location of our campus is isolated from major concentrations of Chinese and Korean communities; therefore, the field trips and excursions had to be planned carefully to maximize their experience with Asian communities and activities.
 3. Due to the distance from CSUSB to the Asian communities, bringing guest speakers (artists, performers, experts) to the campus can become a challenge and is costly for the program. To address this, on-line options were explored such as Skype, Chat rooms, video conferencing, and identifying stimulating and authentic on-line programs/materials for instruction. A special receiver that connects more than 500 Asian channels was installed in the language lab on campus for student access and used to supplement their in-class experience.
 4. Faculty and language tutors need to be constantly trained to acquire the latest pedagogical methods on foreign language instructions and techniques. The Program had to invest heavily in professional development by sending faculty to language conferences and workshops. Focused

sessions were conducted to provide in-house training for faculty and staff. Furthermore, a language coach was invited into the classroom over a 4-week period to observe the instruction by faculty and tutors and provide constructive feedback to enhance instruction.

5. Due to the intensive nature of the program, the students had to be engaged in activities beyond the traditional classroom and textbooks. Activities and programs, all in the target language, were planned for them from early morning until late in the evenings for each day including weekends. Faculty and staff are required to develop material and activities that can be used during off-hours and to keep students engaged at all times. These include targeted activities during field trips, extra-curricular cultural activities such as martial arts, sports, Asian ceramics, calligraphy, music, dance, food and culinary arts.
 6. In order to keep the program affordable for the students, only a limited number of faculty and instructional support staff could be recruited. However, since the faculty and staff are engaged with the students for the 24 hours over the 7-week program at CSUSB, they were burned-out before the end of the session. Staff to student ratio was 1:4, which is ideal for the program and the learner; however, the commitment required from the staff was daunting. To address this issue, rotation of staff relieve/time off can be arranged in the future so that staff can have a weekend or two off during the period of the program to prevent burnout.
- b. Logistic challenges of the implementation:
1. Internal campus issues: To have a fully residential experience, there were many departments and programs that needed to be consulted and negotiated with to keep the program cost affordable for the students. These include housing, food service, financial aid, admission, records, recreational and fitness center, student health center, facilities, academic affairs, student union, and College of Extended Learning. Since local restaurants provided the meals for the Program were provided to provide authentic taste, approvals from campus food services and Environment Health and Safety were obtained.
 2. As a requirement for one of the grants received, some high school students participated in the program. These high school students provided a particular challenge; due to their age, a special counselor was needed in the housing, and they required special admission status and tuition waiver, which were special accommodations that added another layer of bureaucracy to the program.
 3. The celebration banquet also provided a special challenge due to the large number of attendees. The preparation for the banquet starts 6 to 12 months before the summer program and it includes tasks such as arranging for space on campus food vendors, rental of tables, chairs, and decorations, insurance, invitations, etc.
- c. Funding Challenges:

1. CSUSB is a designated Minority Serving Institution. The area's unemployment rate is still near 10 percent. Our first-generation college-going rate is 70 percent, and 80 percent of the high school population qualifies for free lunch programs. Furthermore, 66 percent of undergraduate students qualify for Pell grants making external funding critical for the program's continued expansion. Therefore, continued funding for the Program is an on-going issue for its sustainability. The Program has received several grants that allowed it to grow and become among the most developed Less Commonly Taught Languages (LCTL) in California and around the nation. Some of these grants include the CSU Consortium for the Strategic Language Initiative, Startalk, Project GO, Fulbright, in addition to smaller campus and community based grants. In addition to these grants, some community support includes donations by individuals, local restaurants, organizations and religious institutions.
2. Since the Asian languages programs are relatively new, additional support from the Asian communities has not been fully explored. The Program will work with the CSUSB's Center for International Studies and Programs, faculty and staff, AFSSA (Asian Faculty Student, and Staff Association) as well as University Advancement and other on campus and community entities to solicit their input and support.

Literature Review

Summer Intensive Language Programs are extremely effective and affordable avenues to gain language and cultural proficiency in a relatively short period of time and sometimes, at a lower cost than studying abroad (Abdulla, 2012). This has led to a mushrooming of these programs around the nation, especially after the federally-funded Startalk initiative, which has sponsored more than 160 such programs in the U.S. during the past seven years. As Fortune and Menke (2010) argue, such programs still face many challenges and at different levels: instructors, students, administration, and institutional. The case for Less Commonly Taught Languages, which includes the four languages taught during the Summer Language Intensive Program at CSUSB (Chinese, Korean, Arabic and Persian), carries additional challenges which deal with, among many other factors, material development, teacher qualifications and sometimes low enrollments.

As language standards (aka 5Cs: Culture, Communication, Connection, Communities, Comparison) (ACTFL 2012), proficiency guidelines, cultural standards, assessment outcomes are continuously being revised and developed, maintaining faculty up-to-date with the most effective pedagogical methods is a financially taxing and time consuming venture. Since most instructors in these languages are lecturers instead of tenured faculty, expecting them to develop entire curricula to adapt to students' new learning styles and lack of appropriate material is an added burden on an already underfunded field. Hence, the integration of Integrated Performance

Assessment (Hauk, et al, 2011) techniques, and other sound methodological approaches such as content-based learning, usage of authentic material, and adherence to target language use in the classroom require concerted effort on the part of the instructors who may not have administrators always espousing the latest recommendations and evidence-based data related to effective foreign language acquisition.

Implications and Outcome of the Program

Since its inception in 2007, the Language and Cultural Program graduated over 630 students from all over the United States. The success of the program can be assessed by its graduates; for example, some are completing graduate degrees to be employed in international fields of work. Some joined the civil service in federal government agencies, some joined military service, while others remained abroad teaching or working in the respective countries. Many received prestigious awards in their employment and some received scholarships to further develop their language and culture skills.

As the Program and its reputation are becoming well known across the nation, the number of applicants to the program increased tremendously. For example, in 2007, 25 applications were received and the Program accepted 19; in 2013, over 350 applications were received and the Program was able to accept only 160 participants due to limited space, resources, and funding.

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Appendices

1. Program Website: <http://arabic.csusb.edu>
2. Presentation at the American Council on the Teaching of Foreign Language Conference by Dany Doueiri and Terri Nelson: Building Sustainable LCTL Programs in Times of Budgetary Crisis
3. Factors Affecting Students' Attitude and Performance during Proficiency Tests by Dany Doueiri, Ph.D. and Gaby Semaan, Ph.D.

4. Assessing LCTLs Proficiency Assessment Tools: What Will Work for You? by Dany Doueiri, PhD and Gaby Semaan, PhD

Resources for language programs:

1. Sustainability: <https://sites.google.com/site/sustainablectl/>
2. Foreign Language Assessment Directory: <http://www.cal.org/CALWebDB/FLAD/>
3. Assessment of Foreign Languages: <http://www.carla.umn.edu/assessment/index.html>
4. CLEAR (Assessment Resources for LCTL): <http://clear.msu.edu/assessment/>
5. OWL Testing Software: <http://www.owlts.com/index.htm>

Book Review:

Heavy Metal Islam: Rock, Resistance, and the Struggle for the Soul of Islam by Mark LeVine

New York: Three Rivers Press, 2008

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The irrepressible force of youth culture and music across the Muslim world is the central focus of Mark LeVine's *Heavy Metal Islam*. LeVine is a professor of Middle Eastern History at UC Irvine, but his 2008 book is not a conventional piece of academic writing. Although LeVine's historically-grounded knowledge of the region is apparent, it is also clear that he is a musician—he jams and performs with many of the musicians we meet—as well as an activist very much interested in the region's struggle for more open, participatory, and equitable socio-political systems. LeVine wants us to understand how important it is to listen to what these musicians and their fans say and do, in part because of what their demographic represents in terms of numbers and trends. They comprise, depending on how you count, upwards of 65 percent of the population in their countries. He sees in these young musicians and their following the potential to help foment real change in the mostly oppressive political systems in which they live. His central question throughout the book is whether metal and rap music can “help stimulate wider cultural and political transformations in the societies of the region” (253).

There are six case studies/chapters focusing on musicians, fans, and music scenes in Morocco, Egypt, Israel/Palestine, Lebanon, Iran, and Pakistan. In most of these cases, governments attempt to censor, co-opt, or violently repress the music scenes particularly heavy metal. In addition to the six case study chapters, the book includes a relatively short introduction and epilogue, an index, as well as short bibliographies relevant to each case study including reference to websites. Not a single footnote in the book reflects LeVine's effort to reach a broad audience. Although *Heavy Metal Islam* does not look conventionally academic, it serves a valuable purpose in the college classroom. In my own teaching, I assign chapters from this book in an anthropology course called “Peoples of the Middle East” and students respond well to the book's framing of regional issues. Students relate to the eventful stories and learn something in the process about the circumstances under which young people live in the 21st century Muslim world. LeVine's chapters go a long way toward humanizing and demystifying a poorly understood region through the prism of its youth culture. Essential but brief historical context is provided for each of the six case studies discussed, while the bulk of each case study focuses directly on musicians and their struggles and successes across various music scenes. LeVine makes the case throughout the book that in order to “understand the peoples, culture, and politics of the Muslim world today, especially the young people who are the majority of the citizens in the region, we need to follow the musicians and their fans as much as the mullahs and their followers” (p. 3). It should be noted that although catchy, the book's title is slightly misleading in part because metal is not the only focus—rock and rap are also discussed—and not every musician we meet identifies as a Muslim. That said, however, the space where music like metal, rock, and rap exist across the Muslim world is actively contested and it is important to investigate, as this book does, the complexity of the push and pull between religion, culture, and politics that is taking place. Inceas-

ingly the “virtual agora” that exists across Internet chat rooms and social media networks has become an important space for the music and fans who openly express dissent or are otherwise viewed as problematic in the face-to-face public sphere. In Iran, where there is little or no café culture, people go to private spaces—that is, homes—to be free of government interference “in seemingly inverse proportion to crackdowns on the public sphere” (176). LeVine describes the private sphere as the only place people can go to feel free, listen to the music they want, and dance.

LeVine’s approach is personal and the result of in-depth, participatory field-work. He comes off as an indefatigable fieldworker – eager to get to know his subject as thoroughly as possible. The six case studies are engagingly rendered, first-hand accounts of face-to-face encounters with scores of musicians in homes, cafés, recording studios, rehearsals, on the road, and at gigs. Some meetings with mullahs and governmental representatives are included as well. Each chapter begins in the middle of the action—at a packed music festival in Morocco with 20,000 fans, speeding away in a taxi after a Fatah-Hamas firefight in the West Bank, in the midst of a heated conversation walking through the city streets of Tehran. LeVine then pulls back to give some historical background for each setting—but then quickly picks up again the thread of action and engagement. In the process, he makes clear how different and unique each case study is. Beirut, for example, is one of the most open cities in the Middle East/North Africa; but in LeVine’s opinion, it “has one of the most toxic political environments in the world” (140). In several of the case studies it is clear how important the college experience was for young people, particularly for the exposure it gave them to fellow citizens from very different class, religious, and ethnic backgrounds. The potential to bridge entrenched divides is what LeVine sees as so important and hopeful in the metal, rock, and rap scenes:

I remember at AUB [American University of Beirut] I had friends from Hezbollah—they would laugh at me as a rocker, but I wasn’t a threat to them, nor they to me. We respected each other, studied, debated, hung out, and challenged each other, even during the war. Our discussion helped us all to learn to say to each other, ‘Respect my space and I’ll respect yours.’ And it is precisely this that is no longer happening in the larger society today, outside of the music scene. (p. 147)

The origins of the book grew out of a conference LeVine organized on the censorship of music in the Muslim world where he met several of his key contacts for this book. Over five years, and after twenty trips to sixteen countries (253) this historian-musician-activist has produced a book that can be used effectively to make clear to American college students that young people in Muslim countries have complicated lives, struggles, passions, and joys that are not altogether dissimilar to their own. It is a book that bridges a divide that has been exacerbated by Western media and popular stereotypes about the Muslim world.

Heavy metal is not the exclusive focus of LeVine’s book, but it is clearly of special interest to the author. Because LeVine believes strongly in the subversive spirit of MENA (Middle East North Africa) metal he is attentive to other genres that are also important in youth movements that struggle against oppressions, most notably rock, rap, and hip-hop. He makes the point that part of the appeal of rap/hip-hop to musicians/artists is that it is relatively cheap to do. It requires far less investment in instruments, studio space, and vans to cart equipment around. The ability to use pre-recorded tracks is also part of its do-it-yourself appeal.

LeVine reminds readers that the region is no stranger to overproduced and

saccharine popular music, which gives him the chance to rail against the powerful Saudi-owned media conglomerate Rotana. In the mainstream music scene, Rotana controls more or less every aspect of pop music production – including copyright, production, distribution, broadcast, and performance venues.

Many of the case studies LeVine identifies include interesting examples of musical syncretism taking place—where elements of local music traditions are incorporated into Muslim rock and metal scenes. “Gnawa metal” in Morocco, for example, incorporates a blend of languages and African and Islamic religious-musical elements that has produced something unique to contemporary metal in North Africa. LeVine also discusses, across the various case studies, how much the “satanic metal affair” in Egypt in 1997 spooked and affected the metal scene across MENA.

Across all of these case studies, one of the key issues is simply where musicians and their fans can come together to enjoy music. Even in places like Morocco where, in U.S. State Department terminology, “tolerable dissent” exists and large metal festivals can take place, anything that is deemed a direct challenge to the system and its power is in fact not tolerated. It is a thin line. Incidents have taken place since the late 1990s, freedom of expression is not guaranteed and is in fact quite fragile. In 2003 fourteen heavy-metal musicians and fans were arrested, tried, and convicted of being “Satanists” in Morocco. Eventually however their verdict was overturned, but a similar case in Egypt did not resolve as well.

LeVine offers up a feast of examples from across the Muslim world of the subversive potential and power of music, especially heavy metal but also rock and rap. He takes seriously the role of music in political struggles and he seeks out musicians as well as religious leaders who are interested in promoting alternatives to the political, economic, and religious elites of their countries. Throughout his book, LeVine argues for the power of music even though it is an underdog in the struggle to overturn generations of oppressive and elite rule. He also sees many missed opportunities, including in Lebanon’s so-called Cedar Spring (2006) that took place a few months after the 2005 assassination of President Rafik Hariri. It would be interesting to see what this book would look like were it written since the advent of the so-called Arab Spring. Throughout LeVine bemoans the squandered potential of two forces that should be working together but are not – the rock-’n’-rollers and the country’s oppositional Islamist movements. He makes it clear how much he appreciates the courage of young people in the Muslim world who, by virtue of standing out through their distinctive clothes and hair, risk a great deal by living on the political and cultural margins (61) but participating in vibrant music scenes.

Book Review:

Islam Unveiled: Disturbing Questions about the World's Fastest Growing Faith by Robert Spencer

San Francisco: Encounter Books, 2002. First Edition. 214 pages

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Robert Spencer's *Islam Unveiled* is one of numerous works that have emerged during the past quarter century, taking a carefully calculated aim at what they correctly recognize as the world's fastest growing faith. However, unlike the emotionally charged and poorly researched works of several pseudo-scholars of Islam and the Middle East like Robert Morey's *The Islamic Invasion* and Daniel Pipes' *Militant Islam Reaches America*, Spencer's book is eloquently written, judiciously edited, and tactfully presented. Nonetheless, while Daniel Ali, founder of the Christian-Islamic Forum Inc., considers the book to be the "first successful attempt at revealing (the evilness of) Islam," it would be more appropriate to label it the first serious rather than successful attempt due to its numerous and flagrant errors.

While a book ought never be evaluated by its cover, Spencer's tabloid-style choice is an open invitation for people to form a negative image of Islam and condemn the faith altogether. The cover shows close-up facial portraits of a menacing Muhammad Atta (believed to be one of the masterminds of the 9/11 attack), above the picture of an attractive young woman with mesmerizing Arab eyes yet wearing the hijab. This prelude sets the stage for the rest of the play: Islam, the religion of hate and violence par excellence, promotes terrorism and suppresses human rights. His claim is reinforced in the forward by the Arab-abhorrer, pro-Zionist and senior editor of the conservative *National Review*, David Pryce-Jones, and in back-cover comments by renowned Islam-basher, Dr. Anis Shorrosh.

The entire book revolves around one basic premise: The evil actions, unethical practices, intolerant behavior and promiscuous conduct that Muslims commit and believe in are not the works of a few zealots falsely claiming to adhere to Islam, but are instead inspired and ordained by unquestionably legitimate Islamic sources. These sources, the author claims, are abundantly found in the Qur'an, the authentic Hadith collections and the writings of mainstream Muslim scholars across the centuries. Hence, while Spencer states that his book is about Islam, not Christianity or the West, he does not hesitate to frequently remind his readers that it would be inaccurate to compare Muslims' nefarious actions to those committed by their Christian and Western counterparts. He argues that, unlike Islam, evil actions committed by people claiming to adhere to the Christian faith and democracy, such as the Crusaders' massacres of the innocents and the Ku Klux Klan's racist violence, have no basis in the teachings of the Bible. Additionally, he contends that when Biblical verses do incite their followers to aggression (such as in Psalm 137:9, "Happy shall be he who takes your little ones and dashes them against the rocks," [p. 23]; see also Psalm 101:8, I Samuel 18:7, Leviticus 24:20, and Joshua), these verses come from the Old Testament. By contrast, he argues, the civilized Western world follows the "New Testament corrective of the gospel of mercy" (p. 34), as depicted in Matthew 5:38-39 and 5:44. These New Testament precepts, along with Jesus Christ's dovish teachings, cannot religiously justify any violent or immoral behavior.

Spencer attempts to substantiate his assertion through a prologue and ten chapters designed to deal with key issues in the contemporary discussion of Islam vs. Christianity and the West vs. the Middle East. These chapters are:

- What does Islam *really* stand for;
- Is Islam a religion of *peace*;
- Does Islam promote and safeguard *sound* moral values;
- Does Islam *respect* human rights;
- Does Islam *respect* women;
- Is Islam *compatible* with liberal democracy;
- Can Islam be *secularized* and made compatible with the Western pluralistic framework;
- Can science and culture flourish under Islam;
- The Crusades: Christians and Muslims;
- Is Islam *tolerant* of non-Muslims; and
- Does the West *really* have nothing to fear from Islam?

(Emphasis added.)

The first few chapters follow the Islam-Christianity comparison tactic described above. The author describes apparently comparable condemnable events in Islamic and Western/ Christian history, but then concludes that while the latter were committed in complete violation of Christian and Western values, the Muslims acted in full compliance and even observance of Islamic teachings.

Spencer's articulate style and meticulous editing camouflages his argument's weaknesses and flaws, swaying the novice reader to believe that what is presented is factually accurate when the majority of his arguments are flatly incorrect, misleading, out of context, or, at best, incomplete. For example, he states "Most Americans got their first taste of contemporary Islamic terrorism at the Munich Olympics of 1972, when Muslim terrorists murdered Israeli athletes" (p.1). Blaming this incident on Muslims is outlandish and bizarre. Never in the history of documenting this event has any side (Israeli, Palestinian, German, or anyone around the world) pinpointed Muslims as the perpetrators. The group known as Black September executed the attack in Munich. This group was directly or indirectly linked to Fatah, a highly secular Palestinian organization that even includes numerous Christians. By making this assertion in 2002, 30 years after the attack, the author deliberately lied, was grossly misinformed, or has uncovered secret documents that Israel's sophisticated intelligence apparatus has not yet encountered.

While the Olympics incident is easily refuted by anyone familiar with the basic history of the Arab-Israeli conflict, Spencer presents other arguments in a carefully deceptive style, making it difficult for the novice, English-only reader to understand them in their proper context, much less rebut them. For instance, he subtly integrates three Qur'anic verses that permitted Muslims to kill pagans—"When you meet the unbelievers in the battlefield, strike off their heads and when you have laid them low, bind your captives firmly." (Surah 47, verse 4) (see also Surah 9, verse 5 and Surah 2:190-191) (p. 20)—with a verse related to combating People of the Book: "Fight against such of those to whom the Scripture were given as they believe neither in God nor the Last Day..." (Surah 9 verse 29). While he correctly informs the reader that the first set of verses applied only to idolaters, he totally fails to report the context and circumstances that led Muslims to retaliate against the pagans, i.e., the latter had breached pacts, conspired against, attacked and harmed the Muslims first.

When Spencer does not rely on lies, misinformation, and out-of-context citations, he uses another deceptive technique by selecting less popular interpretations of specific events that suit his critical agenda over alternative and more authoritative accounts. A case in point would be his description of the circumstances behind the first few verses of Surah 66 (Surah at-Tahreem) in which God reprimands the prophet Muhammad for prohibiting for himself something that God had made lawful. Spencer chooses the more sensual Hadith reported by Tirmidhi that the prophet Muhammad promised to avoid Mary the Coptic after his wife Hafsa became angry with him for having been with Mary at Hafsa's house. He fails to—or chooses not to—relate Bukhari's stronger and totally different account in which the prophet had pledged to no longer eat honey (instead of not seeing Mary) in order to please his two wives who, out of jealousy, had conspired against him and complained about the prophet's foul-smelling breath caused by his consumption of honey.

From beginning to end, the book carefully accumulates literally hundreds of other fallacious, misleading, out-of-context and half-truth examples drawn from a variety of sources, including classical, contemporary, religious, social, political, international and regional sources related to Islam. This strategy of presenting hundreds of shallowly discussed cases about the evilness of Islam accomplishes a very important objective; it forces the reader to conclude that, even if some of the examples are potentially debatable and refutable, there is still overwhelming evidence to condemn the faith and its followers. Since the book targets the mainstream, mono-lingual, mostly novice or single-subject-expertise audience, it becomes difficult to discredit the author, unless a multi-disciplinary-and-linguistically-trained expert refutes him by documenting authoritative sources that reveal the flimsiness of his arguments.

The book's main merit lies in its ability to address a wide variety of controversial topics that are of interest and relevance to the inquisitive Western public. It is relatively well written and edited, yet serves as a good primer only for wannabe scholars of Islam. Its biggest failure lies not only in what the author presents but in what he deliberately omits, which, had it been presented adequately, would totally discredit his premise and conclusions. The author relies on a haphazard selection of events and statements from Muslim history to prove his point, instead of digging deeply into the roots, circumstances and causes of specific actions. The validity of this criticism is grounded in the fact that the author did have access to and often quoted—though selectively—some primary Islamic sources.

The book's other weakness is the author's limited knowledge and understanding of the dynamics of socio-political, economic, and cultural factors that affect any human behavior irrelevant of one's faith. Blaming only Muslims for certain universal behaviors is rather simplistic. Oppression, economic exploitation, injustice, and cultural heritage, among many other factors, all affect a society's development, its worldview and reactions to events. In addition, the author's deification of Western culture, politics, and value systems reflects his considerable ignorance of the West's own political history. Western powers, both in the past and present, have been responsible for some of the most violent, cruel and brutal behavior that world civilizations have ever experienced, threatening not only the Muslim and developing worlds, but humanity as a whole, including the West's own existence. Adapting renowned author Phyllis Bennis' assessment of the American public's knowledge of the Israeli-Palestinian conflict, we can safely state that Robert Spencer knows quite a lot about Islam. However, what he knows is completely incomplete.

Adapted from a review published in Islamic Studies Journal, Fall 2003

Book Review

Revolution and Its Past: Identities and Change in Modern Chinese History, Third Edition by R. Keith Schoppa

Upper Saddle River, NJ: Pearson, 2010

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Today modern Chinese history is an essential course for every American undergraduate history major, and it is a popular elective for any student hoping to better understand the current geopolitical world. There have been only a handful of truly excellent modern China textbooks that resonate with students and instructors both, bringing together broad mastery of the subject, good writing for a general reader, solid research and precision where needed, and a thematic framework that is timely and relevant. John King Fairbank's *The United States and China*, first published in 1948 (Harvard), introduced multiple generations of the Cold War to modern China, through the crises of late imperial China and the tumultuous first half of the twentieth century. Fairbank's textbook was updated several times, and then, Jonathan Spence's *The Search for Modern China* was first published in 1991 (Norton). This publication arrived as the People's Republic of China (PRC) moved into its second decade of "reform and opening" (gaige kaifang) under Deng Xiaoping. Today, I believe R. Keith Schoppa's *Revolution and Its Past: Identities and Change in Modern Chinese History* takes its place in this lineage of classic and lucid texts that provide a relevant and masterful treatment of modern China. It is now in its third edition (Pearson, 2010), revised and updated to include the PRC's emergence as a leading economic and political power.

Schoppa's textbook takes Chinese identity as its starting point, giving a thorough treatment of both the triumphs and humiliations of modern China. As archival materials were newly opened to both Chinese and foreign scholars in the post-Mao and post-Cold War era, and as the political environment of the 1980s left behind the monolithic narratives of the Mao years (1949-1976), the complexity and diversity of China emerged and informed a new generation of scholarship, and Schoppa makes great use of this development.

For example, in the past few decades, the Taiping Rebellion of the mid-nineteenth century has become the subject of serious study, rather than simply a propaganda tool of leftist scholars who sought to exhume the radical antecedents of the Communist revolution. In earlier accounts of nineteenth-century China, even in the seminal work of Fairbank, the Opium War and the "Western impact" loomed largest among the catastrophes that brought down the Qing empire, and the Taiping Rebellion did not receive the serious study it demanded as the traumatic crisis that it truly was. Today, it is appropriately compared to its contemporary American Civil War.

In studies of China written before its most recent rise, many authors traced a narrative of failure from the decrepit Qing to the PRC's poverty and chaos of the mid-twentieth century. Historians wanted to know how China had embraced such a radical ideology and how it had been brought low by a failure to modernize. Open archives allowed more serious questions to be asked, and both Chinese and foreign scholars began to study and appreciate deeper diversity within China in the nineteenth century. Then with China's dramatic rise to become the world's second largest economy in recent years, simply

tracing modern China's narrative of failure has become less important. Rather than beginning modern China with the catastrophes of the nineteenth century, new studies such as Schoppa's have stretched back to include the splendid reigns of the Kangxi and Qianlong emperors in the eighteenth-century high Qing. Here we can see more meaningful antecedents to the PRC than we see today.

These correctives are among the titanic shifts that have taken place in the field of modern Chinese history in recent decades, and which Schoppa successfully harnesses and brings to a general audience in *Revolution and Its Past*. Schoppa's emphasis on the dynamism and diversity of Chinese identity gives the narrative a depth that brings the reader into the cultural anxieties and the political catastrophes of modern China, as well as the triumphs of history in recent years. Also, it is not simply a history of the origins of the PRC, but rather engages in the contingencies and different possible paths of history, following alternative paths of what might have happened in China, and also spinning out narratives of what did indeed happen beyond the current borders of the PRC, in Taiwan and beyond.

While diversity is a central theme in Schoppa's work, the regional differences in China have been essential to shaping Chinese cultural and political identity. Regionalism is impossible to avoid in studies of a country the size of Europe, and Schoppa could go further in exploring the importance of this key variable in understanding China. Certainly regional diversity is evident throughout the dynasties of China, as rebellions often developed along predictable geographic and cultural lines of resentment and separatism. In the early twentieth century, warlords protected their home territories at the expense of defending the country as a whole, and even Communist leaders sought to expand their own autonomy and power within their home regions. Throughout the world, Chinese diaspora commonly organized themselves into native-place associations and Chinese people today continue to identify themselves by their home province, city, or village, and it is arguable that this identity sometimes trumps their identity as members of the Chinese cultural or political community. Developing this crucial component of modern China and Chinese identity could have been more thoroughly developed in Schoppa's excellent textbook on modern China.

Recommended readings at the end of each chapter will lead the interested student far beyond the foundational narrative of Schoppa's text and into the rapidly growing and increasingly specialized field of modern China scholarship. In an upper-division history class, this textbook can be paired with a primary sourcebook such as the volume Schoppa edited, *Twentieth-Century China: A History in Documents* (Second edition, Oxford, 2010).

Book Reviews

Leanne Hinton: *Flutes of Fire*

Berkeley: Heyday Books, 1994

and

Victor Golla: *California Indian Languages*

Berkeley: Univ. of California Press, 2011

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This review compares two books I used for my courses on California Indian languages and cultures, Humanities 460 and Anthropology 390. One is an older edition, yet is better suited for these courses than the other, which is a recent edition that includes so much technical linguistic information that it may be more difficult to comprehend for non-linguists.

Flutes of Fire consists of a series of essays examining many different aspects of California Indian languages. Hinton nicely illustrates how each culture's unique way of understanding and viewing the world is expressed in the structure of its language. Other topics in these easy-to-read essays include the linguistic vitality of these languages and the relationship between language and history, among others. In the introduction, Hinton specifically states that the volume is intended 'for a broad audience—for linguists, for Native Americans, and, for folks in general' (p. 19). Thus, it is well suited for students in the Humanities and in Anthropology, as they are likely unfamiliar with linguistics concepts and related terminology.

Flutes of Fire is divided into five parts, each containing four to five individual essays plus an introduction. In the introduction, Hinton presents a clear picture of the linguistic vitality of each California Indian language based on estimates from tribal members and linguists, as well as on census data. While this is very useful to set the stage for an in class discussion on linguistic vitality, it has to be noted that the number of speakers described for each language represents the status of these languages 20 years ago in 1994. Part I zeros in on the already noted relationship between language and thought showing how through different expressions in language people view the world through different eyes. Part II examines the relationship between language and history illustrating its point via the analysis of local place names. Part III presents interesting characteristics of various California Indian languages, such as specific verb forms, unique counting systems, and differences in the speech of men and women. Part IV discusses tribal names and the effects of encounters between California Indians and Europeans on the vitality of Indian languages. Finally, Part V presents the efforts under way to document, maintain, and revitalize California Indian languages. Overall, the volume provides an excellent overview of the past and present linguistic status of California Indian languages without using any technical terminology from the field of linguistics. For students, this introduction to California Indian languages is easy to read and understand, and allows for interesting in-class discussions on the relevant topics.

Golla's book *California Indian Languages* centers around the history and dynamics of California Indian languages from the contact period to the present and the related scholarship. The central purpose of, the volume, as stated in the preface (p. ix), is

‘to direct researchers to the full range of published and archival materials on California languages.’ This comprehensive guide diligently identifies the vast collection of linguistic and ethnographic scholarly works and issues relating to individual sources, scholars, and languages. Golla’s book serves as a reference for pinpointing the credibility and accuracy of materials and as a manual for phonetic and phonological interpretations of the various sources. It convincingly examines the California linguistic area in light of diachronic developments, which is key for understanding linguistic relationships in a region where many small languages have been living in close contact for centuries. Golla brilliantly succeeds in showing what makes California so distinctive as a linguistic area by integrating historical, linguistic, archaeological, and anthropological accounts. His work is aimed at ‘linguists, archaeologists, cultural anthropologists, ethnohistorians, and others’ (p. ix). Thus, while students from different majors will find a large amount of useful and up-to-date information in the book, it also contains technical linguistic terminology difficult to process and comprehend for some students.

Golla’s book consists of five parts and contains a plethora of tables, illustrations, and pictures. Part 1 sets the stage for examining California as a linguistic area, while Part 2 offers a detailed overview of the major figures contributing to past and present scholarship in the field. The next two sections zero in on the linguistic information about California Indian languages. Part 3 meticulously outlines the linguistic diversity in genetic terms, while Part 4 deals with specific structural features, approaching them from a non-technical perspective. The last section consolidates the work of linguists and archaeologists revisiting some of the genetic classificatory units examined in Part 3. A particularly noteworthy feature of the volume are its appendices including brief guides to both C. Hart Merriam’s vocabularies and the relevant Harrington materials, as well as tables of the phonetic symbols used by different scholars and basic numerals (up to twenty) for nineteen genetic units. All in all, the volume undoubtedly represents a remarkable synthesis of two centuries of scholarship on California Indian languages and can certainly serve as a reference source for specific languages and topics. Like *Flutes of Fire*, the book is not meant as a textbook and, thus, does not contain any discussion questions or activities for students. However, students may use this comprehensive and thorough guide as a source for a class paper or a research project, as well as to prepare for in-class presentations on specific topics.

Comparison and critique: Neither of the two books used for these courses serves as an ideal textbook, as activities for students and discussion questions are missing. Hence, the instructor is left to develop his or her own in-class and homework activities. However, given the lack of a textbook on *California Indian Languages* and cultures, the two books nicely complement one another. While the essays in *Flutes of Fire* can be assigned as regular readings to be further discussed in class, *California Indian Languages* can be used as a reference guide on specific languages and topics and nicely serves both student and faculty research needs. *Flutes of Fire* would constitute a good starting point if someone were to develop a textbook on the topic. The structure and style of the book are well suited for this purpose. A similar volume with accompanying homework and in-class activities and discussion questions would be a very useful textbook.

Book Review:

Nancy N. Chen: *Food, Medicine and the Quest for Good Health*

New York; Columbia University Press, 2009

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Nancy N. Chen is a professor of anthropology at the University of California, Santa Cruz. She is a medical anthropologist and in this book, she addressed the relationship between food and health in a cross cultural and chronological context. Having only 128 pages, the book is easy to read and relatively short. It is divided into two parts with an introduction and conclusion. In the introduction, Chen forces us to think about using food as medicine and how people around the world and in ancient times used food, herbs, and plants not only as a way to satisfy hunger but also to treat ailments and prevent development of diseases. She also addressed cultural differences in what, when, and where people eat and how these eating rituals were developed. She also discussed the three major medicinal traditions: Chinese, Ayurvedic, and Greco-Islamic.

Part One of the book addressed the issue of food as medicine with two chapters discussing foods that are thought to be healing and their relationship to longevity. In the first chapter, she addressed the foundations of the use of every day food as medicine in each of the medicinal traditions. Addition of herbs, spices, and plants to dishes adds flavors and enhances their properties as something that may influence longevity or disease prevention. For example, cinnamon is thought to have antiseptic qualities and to be useful for indigestion, diarrhea, and menstrual cramps. Practical use of spices and herbs by different medicinal traditions was also included along with recipes for some of the traditional dishes. Chapter Two explores dietary prescriptions and comfort food in the ancient and modern times and the effects on obesity of excessive food consumption, “dieting,” and modern food processing techniques. She also discussed the political aspect of food production and the influence of advertising on food choices.

Part Two considers medicine as food in the guise of nutraceuticals and functional foods, genetically modified foods, and drugs. The impact of modern food processing and the politics of food were discussed to provoke readers to think about food production and safety. In the 20th century, the gap between food and medicine in the Western world widened. Loss of nutrition knowledge and changes in our social, economic, and political environment force people to count calories and read food labels instead of enjoying food as provided in a natural state.

In the conclusion, she forces us to think about what, when, and how we eat and how we are “medicating” ourselves with the food we consume.

The author addressed the history of food, the cultural influence of food consumption, and negative effects on health of modern food processing and production such as increased obesity and development of chronic diseases. We can use the historical account of food production, preparation, consumption, and knowledge about the medical power of food to encourage people to go back to eating food in the least processed state and to use food for health rather than relying on pills to treat our ailments and diseases. For example, in evaluating the DASH (Dietary Approach to Stop Hypertension) diet plan, research studies have shown that by adding whole foods consisting of vegetables, fruits,

nuts, low fat, low sodium dairy products, and lean meats/poultry/fish, we can not only lower our blood pressure but also lose weight and improve overall quality of health. Use of pills and extracts from these food products did not have the profound effects of using whole food; therefore, we need to go back to eating food not just for energy but also for overall health and longevity.

There are numerous diet and nutrition books available for purchase and if people were just to change their way of thinking about food as basic necessity rather than a luxury, we could improve the quality of life by reducing the development of diseases. To ensure that people can prepare the food at home, the need to understand cooking techniques and ingredients becomes pertinent. We should go back to offering home economic classes in our high school curriculum and encourage families to eat together around the dining room table rather than in front of a television in separate rooms.

This fact-based book addressed many thought provoking issues regarding food and health. However, due to its length, it lacks in-depth consideration of these issues, so interested readers will need to explore them on their own. I agree with Raven Keppinger of San Diego State University that the book is well written and the message is clear. Despite its limitations, it is well worth the read.

Film Review:

La Otra Conquista, a Film Depicting the Spiritual Conquest of the Native Peoples in Mexico used for Spanish 370 and Spanish 412

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La Otra Conquista (The Other Conquest), Twentieth Century Fox (2000), was written and directed by Salvador Carrasco, produced by Alvaro Domingo and Plácido Domingo, executive producer. Since its re-release (2007), it has been shown throughout the country as recently as 2010 and 2012.

The film begins in 1520, one year after the arrival of Spanish conqueror Hernán Cortés when the Aztec people were massacred at the Great Temple in Mexico City. An illegitimate son of Emperor Moctezuma named Topiltzin survives the massacre by concealing himself under the mass of corpses. After emerging, he discovers his murdered mother, sees strange men speaking a strange language and observing customs very different from his own. For the next six years, Topiltzin tries to preserve his indigenous customs and his beliefs in deities like the Mother Goddess Tonantzin. From this moment on, the film presents a series of cultural and religious clashes between these two very different ways of life.

The first clash is seen when Franciscan Friar Diego and one of Cortés' captains discover the concealed human sacrifice of a young Aztec princess. Violence breaks out and Topiltzin escapes by deceiving Friar Diego into believing that he is impressed by the large statue of the Virgin Mary, which the Spaniards carry on their backs into the newly conquered territories. Topiltzin is eventually captured and taken to Hernán Cortés. While there, he sees Tecuichpo, Cortés' new mistress and interpreter. Tecuichpo tells Cortés that Topiltzin is her half-brother and Cortés spares Topiltzin's life on the condition that Topiltzin be converted to Christianity and adopt the new ways of the Spaniards. Cortés orders Friar Diego and Tecuichpo (now baptized as Doña Isabel) to carry out this task. Topiltzin is confined to the Franciscan monastery and baptized with the Christian name of Tomás.

The second clash of cultures occurs when Friar Diego is trying to reconcile the two cultures but realizes that indigenous people have as fervent a belief in their religion as the Spaniards have in Christianity. He discovers that not only are Doña Isabel and Tomás forging Cortés correspondence with the Spanish King Charles V, but the two are also making love in order to perpetuate their Aztec race. As part of his strategy to save Tomás' soul, Friar Diego prevents Doña Isabel from returning to the monastery. He finds himself alone and anguished by the knowledge that the pregnant Doña Isabel is confined in a dungeon. Tomás falls into despair and becomes seriously ill. The feverish Tomás has visions of the Virgin Mary becoming Tonantzin, the Mother Goddess, the first example of syncretism of Aztec and Christian belief. To show his gratitude for Father Diego's loyalty, Cortés sends the statue of the Virgin Mary to the monastery. Inspired by his vision, Tomás begins to venerate the statue, seeking to make her the object of his lost religious belief in Tonantzin. He leaves his cell and steals the statue from the sacristy. While attempting to

lower it into his cell with ropes, he falls to his death. In the last scene, Friar Diego discovers Tomás' dead body alongside the statute, looks up at the rising sun and, as if praying to it, says, "Your ways are truly a mystery, God of all."

The film addresses a number of issues relevant for the courses in which it is shown. First, it deepens our understanding of the cultural hybridization and religious syncretism that took place, not only in Mexico as depicted in this film, but also in the Caribbean region, Central America, and South America. Since the film's events are depicted from the perspective of Topiltzin, we come to understand the deep-rooted customs and beliefs of the Aztec peoples and the profound social, religious and psychological transformations in indigenous life brought about by the colonization of the New World. Second, the film's respectful portrayal of the strength of the Aztec people's belief in their deities recognizes those beliefs as just as valid as other belief systems. Finally, the film portrays core Aztec cultural values and customs as like those of other cultures. This point is made when Topiltzin says to Friar Diego "You and I share the same belief, Friar Diego even though we come from different worlds."

The Other Conquest allows students to think critically about the customs, traditions, and religions of indigenous cultures and to apply theoretical concepts like hybridity and syncretism to questions such as: Is Topiltzin's conversion real? Was Friar Diego converted to the Aztec religious beliefs? What is the symbolic meaning of Tomás' death? Who were more barbarous: the Spaniards or the Aztecs? Was the Aztec culture as advanced as the Spanish culture? Furthermore, students are able to comprehend the importance of recording historical and cultural events, as many indigenous peoples did in the form of painted books or codices. Additionally, since the film was shot in many historical sites in Mexico, students are able to visualize many locations that are mentioned in course readings.

Two important points should be noted in terms of the suitability of *The Other Conquest* for classroom use. Perhaps true to historical fact, the film has bloody scenes depicting Aztec human sacrifice. Secondly, it shows very explicit nudity. Some spectators may find either or both of these offensive. However, overall *The Other Conquest* is an effective teaching tool that aids students in thinking critically about the cultural complexities and controversies related to the conquest of the New World.

Film Review

Using *A Separation* as a Teaching Moment about Iranian Women for American Students

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Asghar Farhadi, *A Separation*, Iran, 2011.

This was the first time I showed a film in class without previewing it first. After reading many excellent reviews of the 2011 film *A Separation* or *Jodaeiye Nader az Simin* (original title), I thought it would be a stimulating intellectual experience for both my students and myself to watch it together for the first time. The film was written and directed by Asghar Farhadi and starred Payman Maadi as Nader, the husband and Leila Hatami as Simin the wife, with Sareh Bayat as the maid. It won the 2012 Academy Award for Best Foreign Language Film of the Year and many other international film awards including the prestigious Berlin Silver Bear award for the Best Actress in a Leading Role at the 61st Berlin International Film Festival.

Last winter I showed the film to students in “Muslim Women in Media and Society”; an upper division class that I co-created few years ago with a colleague from Anthropology. The aim of the new class was to compare and contrast the realities of Muslim women around the world against the usually very negative representations in Western media using case studies from different countries. We focus on Iran mainly because of the prevalence of negative stereotypes of the culture in general and the status of women in particular. Because of the international stature of Iranian cinema, I usually show an Iranian film that depicts women’s lives there. Students are shocked to see a reality so different from the one they have absorbed from watching portrayals in Western media. In particular, when asked to name a film that comes to mind when they hear the words “Islam,” “Muslims,” “Iran”, etc., students often mention *Not Without my Daughter*, a film that horribly stereotypes Iranian culture, the revolution, and especially the treatment of women.

A Separation provides an alternative narrative about the status and conditions of Iranian women. It is the story of a couple faced with a dilemma that forces them to choose divorce as a solution. They apply for a visa to emigrate from Iran to a foreign country but when they get it, Nader decides not to leave because his father is suffering from Alzheimer’s. Simin then decides to divorce him so she can leave with her daughter to improve her educational and life prospects. However, things are complicated by Nader’s hiring of a maid to take care of his ill father, who accuses him of causing her miscarriage when she falls leaving the apartment after an argument over her leaving the father unattended for several hours.

The film’s sophisticated treatment of life in contemporary Iran differs greatly from the simplistic images usually presented in Hollywood-style films. It presents a wide spectrum of issues including those related to modernization, women’s work and rights, class, and Iran’s legal system. For my class, the most salient issue is, of course, the representation of Iranian women. The film provides a realistic image of the diversity of women’s experiences in Iran, through the differences among the three main female characters. While the mother and daughter enjoy a more liberal life style in their middle-class environment, with the freedom to work and go to school, the maid is more submissive

and similar to the typical image of Iranian women in Western films. However, unlike those films, her submissiveness is not attributed to Islam or Iran's conservative culture, but to her lower economic class. The wife in the film exhibits a very strong personality and seems to be more resourceful than her husband. Not only does she plan their immigration and solve their problems, but when her husband is accused of murdering the maid's unborn child, she is the one who investigates behind the scenes and negotiates with the maid's family.

During the discussion period after the film, my students shared a range of opinions and reactions. Of course, the open ending of the film, which does not reveal Nader and Simin's daughter's decision about which parent to live with after they divorce, was very frustrating to most students who are used to typical Hollywood happy endings. Many students were equally annoyed by the maid for creating the situation in the first place and even for her submissiveness. Many rejected what they felt was the husband's incompetence and attempt to manipulate his daughter. Most importantly, the students realized that the realities of Iranian women, as perceived by Iranians themselves, are far more complex and multi-dimensional than the simplistic version found in Hollywood films.

Film Review

Oh My God!

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Umesh Shukla, *Oh My God!*, India, 2012

Based on the play *Kaji Virrudh Kanji*, this film looks at the question, “What does religion really mean?” Focus is not on any one religion, but rather on the idea that people need to love, rather than fear, God.

Oh My God! is a Bollywood film that was produced and released worldwide in September 2012. It is based on the Gujarati (a regional language for the state of Gujarat, India) play *Kanji Virrudh Kanji*, which was inspired by the Australian film *The Man who Sued God*. Umesh Shukla directed the film and co-wrote the screenplay with Akshay Kumar. The producers are also the two lead actors, Paresh Rawal and Kumar. It also features legendary actor Mithun Chakraborty in a major role. The strong screenplay features a complicated plot with well-written, carefully drafted dialogue and excellent acting by the lead actors as well as the supporting cast. The film was a great success but also faced criticism for its critical stance toward religious practices.

The story revolves around Kanji, an atheist, played by Paresh Rawal, who earns a living by selling Hindu idols of God. Although he is a non-believer, he has a God-fearing Hindu wife and extended family. They believe that his disbelief is responsible for an earthquake that damaged only his shop. The insurance company rejects his claim because acts of God are not covered. He tries to sell the land where his shop is located but the realtor says no one will purchase it because the shattered idols have made the land unholy. Discouraged at first, Kanji subsequently becomes energized when he decides to file a lawsuit against God.

However, the prosecutors think he has gone insane and no one will send a summons until he finally finds an old Muslim attorney who agrees to help him. The legal notice is sent to God, i.e. to the priests in Hindu temples who act as his representatives, to appear in court. The court listens to Kanji’s plea and accepts his case. Then he presents his own case and the court hearings are a must watch because of the excellent interaction between Kanji and the Hindu preacher and spiritual guru, with the latter defending religion while Kanji accuses them of being no more than salesmen for God. In a key scene, Kanji substantiates his argument that religion is a business, especially in times of hardship. Then a new character appears. Motorbike-riding Krishna Vasudeva Yadav (KVY), acted by Akshay Kumar, is really the Hindu God Lord Krishna in disguise who saves Kanji when a mob attacks him for supposedly disrespecting God.

When the prospects seem bleak, KVY directs Kanji to read the holy books to find the answers he needs to support his case. Thus, Kanji actually reads the Bhagvat Gita, the Hindu holy book, as well as the Quran and Bible. In this process, he acquires knowledge that ultimately allows him to win his case, which Kanji has expanded to include other victims of “acts of God.” While the court case proceeds, he collapses and is admitted in the hospital for few weeks. When the doctors are unable to bring him out of a coma, KVY cures him and reveals his true identity as Krishna. Kanji is awestruck that God was always by his side although he never realized it. They have an excellent conversation about the existence of God; the moral of which is that God does exist but more so in the virtues and deeds of human beings, not in idols. In the final part of the

movie, Kanji learns that he is now revered by many for his successful case against God and that the priests he sued have opened a temple in his honor, collecting millions in donations. Kanji leaves the hospital, smashes a statue erected in his honor at the site of his former shop, and urges those gathered there to trust themselves, not the greedy priests. When Kanji looks for Krishna to thank him, he finds only Krishna's key chain. Krishna's voice advises Kanji to throw it away and not convert it into an idol. When he does so, it vanishes in a flash in the sky.

I believe that *Oh My God* is a daring and captivating combination of sarcasm, legend and fantasy that uses comedy to address a serious issue. The film is valuable for the insight it provides into contemporary Indian culture, most particularly Hinduism, but, more importantly, because it raises broader issues of the role of religion in any culture. I found it very interesting and liberating for me as a researcher and as a person. Similarly, our students not only gain broadened perspectives on India and its religious diversity, but are also challenged to question blind faith and to rethink how to incorporate ancient rituals into 21st century religious practice. The film's humanistic approach suggests that we need to love, rather than fear, God and proposes that love of God is expressed in concern for humanity's well-being rather than in blind observance of rituals. It asks the audience to consider whether rituals hurt or help other people and their importance compared to practicing righteousness and truthfulness. It questions belief systems that legitimize harmful practices, such as the caste system with its Untouchables and the restricted entrance of low caste people in temples. It focuses attention on the misuse and commercialization of religion to extort people through requiring offerings of wealth at temples. It also provokes viewers to question the difference between faith and superstition. The film is not anti-religion but proposes that religion should be for us and not we for religion. At the end, the main character, who had rejected religious belief and even dared to sue God, changes his views and develops a reverence toward God as exemplified by KVV/Krishna, not the self-serving preachers.

Given that religious faith and how it should be expressed is a very emotional and deeply felt issue and can be a touchy topic, this film impacts our teaching by opening up many possibilities for class discussion in the way it encourages introspection and interrogation of our belief systems.

The Man Who Shot Ito Hirubumi: An Jung-geun, “Surprising 20th Century”

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On July 28, 1995, Asahi Broadcasting Corporation (朝日放送) broadcast a special program about An Jung-geun from different perspective as a part of the “Surprising 20th Century” (驚きももの木20世紀), a documentary series which aired from April 16, 1993 until Oct. 1, 1999.

The subject of the July 28, 1995 episode of “Surprising 20th Century” was the October 26, 1909 assassination of Ito Hirobumi (伊藤 博文), a four-time Prime Minister of Japan and former Resident-General of Korea. The assassin was an Korean independence activist named An Jung-geun (安重根).

For his leading role in Japanese modernization history from the mid-1860s until his death in 1909, Hirobumi was considered a hero by many Japanese. A portrait of Ito Hirobumi was on the 1,000 yen note of Japan from 1963 until 1984.

At the time, however, the people of Korea and Japan were struggling against a Japanese invasion. The people of these two countries praised the assassination of Ito Hirobumi by An Jung-geun, who was posthumously awarded the Republic of Korea Medal of Order of Merit for National Foundation by the Korean Government, the most prestigious civil decoration in the Republic of Korea.

Both Ito Hirobumi and An Jung-geun are national heroes in their own countries. The Korean view is that Ito Hirobumi laid foundation of the Japanese colonization of Korea, while the majority of Japanese regard An Jung-geun as a terrorist.

This special program recognized that most Japanese do not know why An Jung-geun assassinated Ito Hirobumi and explained his motivations while reflecting on the situations in 1909. Following the assassination, An Jung-geun was sentenced to death and imprisoned by the Japanese at Lushun Jail (旅順典獄). Many of his Japanese prison guards, such as Chiba Toshichi (千葉十七) and Kurihara Sadakichi (栗原定吉) in the jail of Lushun came to respect and admire him for his righteousness and humanity, according to the documentary program. Professor Ippei Wakabayashi at Bunkyo University in Japan wrote the following passage about An Jung-geun’s relations with his guards :

The most noteworthy work is “The devotion to the country is the serviceman’s duty”(“為國獻身 軍人本分”). This calligraphy was written for the prison guard, the military police Toshichi Chiba right before the execution on the last morning of Ahn’s life. Chiba had been eagerly requesting Ahn’s work, but the chance did not come. He was waiting and waiting, and finally that was done on the last day. Chiba is one of the most affected people under Ahn’s humanity. Chiba was deeply overwhelmed of shame on the execution day, seeing Ahn off. In this context “The devotion to the country is the serviceman’s duty” was Ahn’s deep concern about suffering Chiba.

Chiba had been the prison guard in charge of Ahn since he was arrested and sent to the prison. At the early stage of his duty Chiba was fiercely angry with Ahn because he was the killer of the elder statesman in the days of the Meiji Restoration. But in the passing of time he became affected by Ahn’s behavior and thought.

Finally Chiba inclined to doubt the very meaning of Ito Hirobumi’s governing

policy over Korea. Chiba resigned the military duty after Ahn's death, came home, and was praying every day for the left calligraphy on the Buddhist altar. He was holding a memorial service for Ahn's soul all his life. After Chiba's death his widow was doing a memorial service instead of her spouse. (*sic*)

Kurihara Sadakichi (栗原定吉), the head of Lushun Jail (旅順典獄) was one of those affected by the humanity of An Jung-geun. Before An Jung-geun's execution, Kurihara Sadakichi asked his wife to make a white silk Korean cloth for an execution and burial cloth. The documentary portrayed An Jung-geun from a different perspective than most Japanese thought of him: Not as a criminal, but as a scholar and intellectual.

The current strained relations among China, Japan, and Korea are due to not only territorial disputes but also different historical views. All peoples' suffering from economic losses stem from these strained relations. Against some politicians' selfish ulterior motives to become popular, educators should promote mutual understanding across nations and different cultures to encourage students to view all disagreements from the other side. The special program about An Jung-geun is an excellent example of Mother Teresa's message that, "The true mark of maturity is when somebody hurts you and you try to understand their situation instead of trying to hurt them back."

In the future, I will use this documentary program as an example of mutual understanding and the way to achieve peace and harmony by an effort to understand the other side's viewpoint.

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Film Review

Nebraska: An Unexpected Cultural Journey

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While it may seem unusual to select the film *Nebraska* as a classroom vehicle for analyzing “culture,” the film is valuable precisely because it illustrates that culture is not found just in the diversity of big cities where people are exposed to a variety of ethnic groups. It is not just the films of Spike Lee that offer insight into African American culture or the movie *Crash* that explores how those who “crash” into strangers from different cultures gain insight from those interactions. Rather a sensitive cultural portrait can be found in a film situated in the very heartland of America, in Nebraska.

Nebraska is a 2013 comedy-drama film that provides a glimpse into the life of an ornery and charming senior citizen Woody Grant, played by Bruce Dern, who takes a road trip from Billings, Montana to Lincoln, Nebraska with his adult son to claim a \$1 million sweepstakes prize he has supposedly won. Its black and white palette displays an emotionally and economically parched homeland and reinforces the impression of life stripped down to the essentials. As they travel through a Midwestern panorama of bleak wintery plains and declining small towns, director Alexander Payne (himself born and raised in Nebraska) provides an honest, heartwarming portrayal of idiosyncratic but believable characters for whom he has evident sympathy despite their foibles and weaknesses. This is not urban, coastal cultural snobbery ridiculing less sophisticated rural life, as some might think, but an insightful examination of the interaction of people and their environment, recognizing the constraints that shape life chances and interpersonal dynamics. Woody, his family, and acquaintances can only be understood as products of a particular place and time, a cultural setting that some critics have called 21st-century “American Gothic.” The realism of insular, family-centered life is captured in low-key scenes such as the one revolving around the foot problems of one family member. The two bars in the movie, which look exactly the same, are indicative of a Nebraskan cultural homogeneity. Music is also a cultural marker. The background music at the bar, *We can last forever*, expresses bedrock Midwestern cultural values of perseverance and determination.

Nebraska helps students see that culture, conceptualized as a way of life lived within a shared set of understandings and values, is everywhere. Especially for many students from the dominant culture, for whom their own identity as “American”, “Caucasian” or “white” embodies taken-for-granted norms, it is important to recognize that culture is not just an attribute of “others” and that their own culture is an equally appropriate subject of analysis. Thus, it is not just “ethnic” films that provide cultural insight but films like *Nebraska*. The pedagogical value of the film lies in its ability to increase students’ awareness that whether it is in the small mountain community of Running Springs, the mid-size city of Corona or a large metropolis like Los Angeles, culture IS indeed everywhere, even in the very classroom where they learn, the place they live, and within their own family. *Nebraska* challenges student viewers to see a multiplicity of cultures intersecting in everyday life, not only for the film’s characters but for themselves. For example, they can identify and compare regional cultures (the Midwest and Southern California,) age-based cultures (senior-citizen and youth) and even the micro-cultures of the bars in the film in contrast to those they may frequent.

I would suggest that *Nebraska* is a modern American cultural masterpiece providing wonderful insight into a magnificent component of “American” culture. It has impacted my teaching precisely because initially many students do not consider it as “culture-specific” and have to stretch their cultural imaginations to recognize the cultures within it. It provides for valuable teachable moments in the classroom and allows students of all cultural backgrounds to critically think about cultures they belong to or interact with beyond the obvious ones they immediately identify the first day of class. For this reason I will continue to require students in my Intercultural Communication course to view and analyze *Nebraska*.



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List of Phi Beta Delta Institutional Members

University	Chapter Name	City	State
California State University, Long Beach	Alpha	Long Beach	CA
California State University, Fullerton	Beta	Fullerton	CA
Marymount College Tarrytown	Gamma	Tarrytown	NY
San Diego State University	Delta	San Diego	CA
University of Texas at Arlington	Epsilon	Arlington	TX
California State University, Los Angeles	Zeta	Los Angeles	CA
University of Nevada, Reno	Eta	Reno	NV
Brigham Young University, Hawaii	Theta	Honolulu	HI
North Carolina State University	Iota	Raleigh	NC
University of North Texas	Kappa	Denton	TX
Pomona College	Lambda	Caremont	CA
University of North Carolina - Charlotte	Mu	Charlotte	NC
University of Tennessee - Knoxville	Nu	Knoxville	TN
University of Virginia	Xi	Charlottesville	VA
California State University, Sacramento	Omicron	Sacramento	CA
University of Florida	Pi	Fainesville	FL
University of California, San Diego	Rho	San Diego	CA
Georgetown University	Sigma	Washington	DC
University of Georgia	Tau	Athens	GA
California State University, Fresno	Upsilon	Fresno	CA
California State Polytechnic University, Pomona	Phi	Pomona	CA
Texas Tech University	Chi	Lubbock	TX
University of Minnesota	Psi	Minneapolis	MN
California State University, Northridge	Omega	Northridge	CA
Michigan State University	Alpha Alpha	East Lansing	MI
University of Louisiana at Lafayette	Alpha Beta	Lafayette	LA
California Polytechnic State University, San Luis Obispo	Alpha Gamma	San Luis Obispo	CA
Iowa State University	Alpha Delta	Ames	IA
Ohio State University	Alpha Epsilon	Columbus	OH
University of Hawaii	Alpha Zeta	Honolulu	HI
Texas A&M University	Alpha Eta	College Station	TX

University	Chapter Name	City	State
Boston University	Alpha Theta	Boston	MA
University of Illinois at Urbana-Champaign	Alpha Iota	Urbana-Champaign	IL
University of California, Irvine	Alpha Kappa	Irvine	CA
Georgia State University	Alpha Lambda	Atlanta	GA
Chapman University	Alpha Mu	Orange	CA
Northeastern University	Alpha Nu	Boston	MA
Evergreen State College	Alpha Xi	Olympia	WA
University of Pennsylvania	Alpha Omicron	Philadelphia	PA
University of Kansas	Alpha Pi	Lawrence	KS
University of Denver	Alpha Rho	Denver	CO
Syracuse University	Alpha Sigma	Syracuse	NY
University of Iowa	Alpha Tau	Iowa City	IA
Auburn University	Alpha Upsilon	Auburn	AL
University of Nebraska - Lincoln	Alpha Phi	Lincoln	NE
Creighton University	Alpha Chi	Omaha	NE
West Texas A&M University	Alpha Psi	Canyon	TX
Lock Haven University of Pennsylvania	Alpha Omega	Lock Haven	PA
Rider University	Beta Alpha	Lawrenceville	NJ
Rollins College	Beta Beta	Winter Park	FL
University of Oklahoma	Beta Gamma	Oklahoma City	OK
University of Findlay	Beta Delta	Findlay	OH
Texas Christian University	Beta Epsilon	Fort Worth	TX
Kent State University	Beta Zeta	Kent	OH
University of Arkansas	Beta Eta	Fayetteville	AR
University of Miami	Beta Theta	Coral Gables	FL
Ohio University	Beta Iota	Athens	OH
University of Southern California	Beta Kappa	Los Angeles	CA
University of New Orleans	Beta Lambda	New Orleans	LA
Capital University	Beta Mu	Columbus	OH
University of Alabama at Birmingham	Beta Nu	Birmingham	AL
Lamar University	Beta Xi	Beaumont	TX
George Washington University	Beta Omicron	Washington	DC
Lehigh University	Beta Pi	Bethlehem	PA
University of Toledo	Beta Rho	Toledo	OH
Youngstown State University	Beta Sigma	Youngstown	OH
Central Missouri State University	Beta Tau	Warrensburg	MO
University of Alabama, Tuscaloosa	Beta Upsilon	Tuscaloosa	AL

University	Chapter Name	City	State
Washburn University	Beta Phi	Topeka	KS
University of Maine	Beta Chi	Orono	ME
State University of New York (SUNY) at Brockport	Beta Psi	Brockport	NY
Spelman College	Beta Omega	Atlanta	GA
University of New Mexico	Gamma Alpha	Albuquerque	NM
Oglethorpe University	Gamma Beta	Atlanta	GA
University of Hartford	Gamma Gamma	Hartford	CT
Wright State University	Gamma Delta	Dayton	OH
Mercer University	Gamma Epsilon	Atlanta	GA
Southern Polytechnic State University	Gamma Zeta	Marietta	GA
Central Michigan University	Gamma Eta	Mt. Pleasant	MI
Bentley College	Gamma Theta	Waltham	MA
University of Richmond	Gamma Iota	Richmond	VA
Purdue University	Gamma Kappa	West Lafayette	IN
California State University, San Bernardino	Gamma Lambda	San Bernardino	CA
William Woods University	Gamma Mu	Fulton	MO
Western Kentucky University	Gamma Nu	Bowling Green	KY
Appalachian State University	Gamma Xi	Boone	NC
Rose-Hulman Institute of Technology	Gamma Omicron	Terre Haute	IN
Davidson College	Gamma Pi	Davidson	NC
East Carolina University	Gamma Rho	Greenville	NC
Universidad de las Américas (UDLA) - Puebla	Gamma Sigma	Puebla	Mexico
Widener University	Gamma Tau	Chester	PA
Ohio Northern University	Gamma Upsilon	Ada	OH
Alabama A&M University	Gamma Phi	Huntsville	AL
Old Dominion University	Gamma Chi	Norfolk	VA
San Francisco State University	Gamma Psi	San Francisco	CA
Virginia Polytechnic Institute and State University	Gamma Omega	Blacksburg	VA
Illinois State University	Delta Alpha	Normal	IL
Iona College	Delta Beta	New Rochelle	NY
University of Indiana, South Bend (formerly Indiana Univ)	Delta Gamma	South Bend	IN
University of Missouri - Kansas City	Delta Delta	Kansas City	MO
University of Wisconsin - Whitewater	Delta Epsilon	Whitewater	WI

University	Chapter Name	City	State
Western Carolina University	Delta Zeta	Cullowhee	NC
University of South Alabama	Delta Eta	Mobile	AL
DePaul University	Delta Theta	Chicago	IL
University of Houston	Delta Iota	Houston	TX
University of Delaware	Delta Kappa	Newark	DE
Rowan University	Delta Lambda	Glassboro	NJ
Niagara University	Delta Mu	Lewiston	NY
Columbus State University	Delta Nu	Columbus	GA
University of North Carolina - Wilmington	Delta Xi	Wilmington	NC
Villanova University	Delta Omicron	Villanova	PA
Baker University	Delta Pi	Baldwin City	KS
CETYS Universidad	Delta Rho	Baja California	Mexico
Mount Ida College	Delta Sigma	Newton Centre	MA
Keene State College	Delta Tau	Keene	NH
Southwestern College	Delta Upsilon	Winfield	KS
Ithaca College	Delta Phi	Ithaca	NY
Kutztown University	Delta Chi	Kutztown	PA
Loyola University Chicago	Delta Psi	Chicago	IL
University College of Cape Breton	Delta Omega	Sydney, Nova Scotia	Canada
American University in Bulgaria	Epsilon Alpha	Blagoevgrad	Bulgaria
Wayne State University	Epsilon Beta	Detroit	MI
International University in Geneva	Epsilon Gamma	Geneva	Switzerland
George Mason University	Epsilon Delta	Fairfax	VA
Langston University	Epsilon Epsilon	Langston	OK
Concordia University	Epsilon Zeta	Montreal	Canada
Dickinson College	Epsilon Eta	Carlisle	PA
Quinnipiac University	Epsilon Theta	Hamden	CT
College of Notre Dame of Maryland	Epsilon Iota	Baltimore	MD
Arcadia University	Epsilon Kappa	Philadelphia	PA
Elon University	Epsilon Lambda	Elon	NC
Colorado School of Mines	Epsilon Mu	Golden	CO
John Carroll University	Epsilon Nu	University Heights	OH
St. Norbert College Chapter	Epsilon Xi	De Pere	WI
Drexel University	Epsilon Omicron	Philadelphia	PA
University of Montana	Epsilon Pi	Missoula	MT
Roger Williams University	Epsilon Rho	Birstol	RI
University of Memphis	Epsilon Sigma	Memphis	TN

University	Chapter Name	City	State
Consortium Institute of Management and Business Analysis (CIMBA)	Epsilon Tau	Asolo	Italy
Oklahoma State University	Epsilon Upsilon	Stillwater	OK
Dallas Baptist University	Epsilon Phi	Dallas	TX
Illinois Wesleyan University	Epsilon Chi	Bloomington	IL
Instituto Tecnológico de Monterrey (ITESM) (Tec de Monterrey)	Epsilon Psi	Monterrey	Mexico
University of Nebraska – Kearney	Epsilon Omega	Kearney	NE
Northern Illinois University	Zeta Gamma	Dekalb	IL
College of William and Mary	Zeta Delta	Williamsburg	VA
Universidad Popular Autónoma del Estado de Puebla (UPAEP)	Zeta Epsilon	Puebla	Mexico
Ramapo College	Zeta Zeta	Mahwah	NJ
Florida Institute of Technology (FIT)	Zeta Eta	Melbourne	FL
University of Central Arkansas	Zeta Theta	Conway	AR
St. Mary's University	Zeta Iota	San Antonio	TX
City University of Washington	Zeta Kappa	Bellingham	WA
Marist College	Zeta Lambda	Poughkeepsie	NY
University of North Alabama	Zeta Mu	Florence	AL
Norfolk State University	Zeta Nu	Norfolk	VA
State University of New York (SUNY) at Cortland	Zeta Xi	Cortland	NY
Petro Mohyla Black Sea State University	Zeta Omicron	Mykolayiv	Ukraine
Elmhurst College	Zeta Pi	Elmhurst	IL
Cabrini College	Zeta Rho	Radnor	PA
James Madison University	Zeta Sigma	Harrisonburg	VA
Sonoma State University	Zeta Tau	Rohnert Park	CA
Augustana College	Zeta Upsilon	Rockland	IL
Northern Kentucky University	Zeta Phi	Highland Heights	KY
Coastal Carolina University	Zeta Chi	Wilmington	NC
Mississippi State University	Zeta Psi	Mississippi State	MS
Kennesaw State University	Zeta Omega	Kennesaw	GA
Cheyney University of Pennsylvania	Eta Alpha	Cheyney	PA
Bennett College for Women	Eta Beta	Greensboro	NC
Murray State University	Eta Gamma	Murray	KY
University of North Carolina – Greensboro	Eta Delta	Greensboro	NC
Western Illinois University	Eta Epsilon	Macomb	IL
Emmanuel College	Eta Zeta	Boston	MA

University	Chapter Name	City	State
Angelo State University	Eta Eta	San Angelo	TX
Lincoln University	Eta Theta	Lincoln University	PA
Fairfield University	Eta Iota	Fairfield	CT
University of Michigan, Flint	Eta Kappa	Flint	MI
College of Staten Island/The City University of New York	Eta Lambda	Staten Island	NY
Northwestern State University of Louisiana	Eta Mu	Natchitoches	LA
Bridgewater State College	Eta Nu	Bridgewater	CT
Southeastern Louisiana University	Eta Xi	Hammond	LA
SUNY, Oswego	Eta Omicron	Oswego	NY
Makerere University Business School	Eta Pi	Kampala	Uganda
Austin College	Eta Rho	Sherman	TX
Eastern Michigan University	Eta Sigma	Ypsilanti	MI
Butler University	Eta Tau	Indianapolis	IN
The University of Texas at Tyler	Eta Upsilon	Tyler	TX
Barry University	Eta Phi	Miami Shores	FL
Queens University of Charlotte	Eta Chi	Charlotte	NC
Argosy University	Eta Psi	Tampa	FL
Chestnut Hill College	Eta Zeta	Philadelphia	PA
Wabash College	Theta Alpha	Crawfordsville	IN
Northern Michigan University	Theta Beta	Marquette	MI
Tennessee Technological University	Theta Gamma	Cookeville	TN
University of Massachusetts, Lowell	Theta Delta	Lowell	MA
Shepherd University	Theta Epsilon	Shepherdstown	WV

Surviving a University Presidential Transition: Assuring Your Impact and Success

Carl Patton, PhD, President Emeritus
Georgia State University

28th Phi Beta Delta International Conference, Houston, TX, April 10, 2014

Editor's Note: The following was originally a presentation in slide form. Here it has been converted to outline form. In order to keep the style of the presentation in its original form, without sub-comments. Slide changes can be seen in the **Bold** lines.

CHANGE:

- No one likes it very much, especially in academe.
- University leadership change is the norm.
- Even more presidential turnover is coming.

FACTS ABOUT PRESIDENTIAL TENURE:

- College and University Presidents Are Aging.
 - ✓ A decade ago, 50 percent of presidents were 61 and older.
 - ✓ Today, nearly 60 percent are 61 and older.
- Presidents are serving shorter lengths of time.
 - ✓ A decade ago, the average presidential term was 8.5 years.
 - ✓ Today, it is 7 years.

WHY DOES THIS MATTER?

- You may be getting a new president sooner than you think.
- Your impact and success depend on how you handle this transition.
- Your new president may not be like your old one.
- **But, that president is still likely to be a man.**
 - Only 22 percent of four-year college and university presidents are women.
- **Where presidents come from is changing.**
 - Most presidents still come from the rank of Chief Academic Officer (VP for Academic Affairs or Provost).
 - But increasingly, they are coming from outside academe.
 - ✓ A decade ago, 15 percent of presidents came from outside academe.
 - ✓ Today, 20 percent come from outside academe, particularly from business and politics.

- **Moreover, 30 percent of all new presidents (including those coming from inside academe) *have never been a faculty member.***
 - Life for university presidents is more externally oriented than in the past.
 - Most presidents spend little time with constituencies inside the university; they rely upon their provosts and academic VPs.
 - ✓ Consequently, they make decisions affecting units they personally don't know about!

ADD TO THIS ANOTHER TREND:

- Some presidential searches no longer bring the candidates to campus to meet with administrators, much less the rank and file.

THE QUESTION:

- What can you do to prepare for and *survive* a presidential transition?
 - ✓ When first asked this question, I made up some answers, based on my own experiences.
 - ✓ The second time I was asked, I tried to find out what others have written.

HERE IS WHAT I FOUND:

- Not Much Advice!
- No articles or books.
- Lots on how to hire a president or how a president should approach the new job.
- My sources:
 - ✓ Successful and less successful experiences of 16 VPs, AVPs, and Division Directors.
 - ✓ One of my respondents, now a president himself, survived under six presidents and three chancellors!

WHAT ADVICE DO THEY HAVE?

- Change is normal; use it to reaffirm your goals.
- Have a plan, or someone will have one for you.
- Try to be involved at *every step* of the process.

THE FIRST RULE OF STRATEGY IS TO HAVE ONE.

- Prepare a strategy for each phase of the transition.
 1. Before the search begins.
 2. When the candidates have been identified.
 3. After the new president arrives.

1. When you think there will be a transition:

- ✓ Don't wait to prepare until the last minute.
- ✓ Don't believe everything you hear.
 - (Closed searches with an outside consultant present a challenge.)
 - Learn how the decision will be made; maintain friendships with decision makers.
 - Maintain or build a supportive core group.
- ✓ Reconnect with colleagues and allies.
- ✓ Get nominated to the search committee (the work will be worth it).
- ✓ Make sure the right alumni and off-campus community people are involved.
- ✓ Volunteer to help with the transition.
- ✓ **Preparing Your Unit for the Transition**
 - Put your house in order: If you have a mess on your hands, a "colleague" will likely expose you.
 - Prepare a *succinct* executive summary of your unit.
 - Establish reliability in your facts.
 - Know your unit's goals; *be sure your staff knows*.
 - Think things out on paper; write things down!
 - Be ready to explain, but don't complain.
 - Know your unit's greatest asset.
 - Figure out how you can reduce your largest liability.
 - Watch out for the actions of certain colleagues. (You know who they are.)
 - First impressions count: *Perfect* your elevator speech!
 - (Figure out what you will say if the candidate is negatively disposed or positively disposed.)

2. When (if) the Candidates are Identified:

- Google their previous institutions to figure them out; check LinkedIn, Facebook, etc.
- Befriend people who know the candidates.
- Learn from the topics the candidates discuss.
- Evaluate whether the candidates will be change agents or consensus builders.

- Determine if they are focused on being the smartest person in the room or on true leadership.

THE BIG QUESTION:

- Do the candidates see International as integral or peripheral to the institution?

HERE'S THE RUB

- There is no Canon, no Universal Idea.
- There is no standardized view of what an international office should look like (despite the efforts of AIEA and NAFSA).

So, new presidents feel freer to tinker with International than, say, Business or Law.

- International may be the best outlet for presidential reorganizational energy!

If you get to meet the candidates, you may be able to ask only one question.

WHAT WILL THAT QUESTION BE?

- Anticipate *their questions to you*, such as:
 - ✓ What is your biggest asset?
 - ✓ What is your greatest liability?
 - ✓ Where do you want to see your unit in 5 years?
 - ✓ What is your role in fundraising?
 - ✓ What would you do with a 20 percent budget increase?
 - ✓ What could I do for you?

3. WHEN THE NEW PRESIDENT ARRIVES:

- He or she will probably:
 - ✓ Launch a Campus Listening Tour
 - ✓ Initiate a Strategic Planning Process
 - ✓ Roll out a Capital Campaign
- **So, get ready to play!**
 - ✓ Be visible. You can't wait until the last minute to get in the game.
 - ✓ Participate in listening events.
 - ✓ Meet your goals.
 - ✓ Balance your budget.
 - ✓ Maintain your loyalty to the institution.
 - ✓ Get engaged in the planning process.
- Truly consider the President's "new" ideas.

NOT ALL NEW IDEAS ARE *BAD OR NEW*:

- Maybe the new ideas are good ones.
- Maybe the idea was one that couldn't be implemented earlier, but the time has come.

Often there is only one new campus initiative; how can International fit into that?

- Tell your story in the language of the initiative.
- Possibly re-cast your unit priorities.
- Consider a joint effort with another unit.

New presidents use shortcuts to make decisions.

- Units not meeting their budgets are good targets.

THE BUDGET IS GOOD COVER FOR DECISIONS:

ABOVE ALL:

- Do your job; help flatten the new president's learning curve, especially during the first 100 days.
- Practice fellowship.
- Learn from the new president's speeches.
- Do not try to over-impress the new president.
- Do not constantly beat a path to his door.
- Be realistic about your unit problems and solutions.
- Be concise; the new president has a lot to digest.

THE NEW PRESIDENT WILL HAVE A DIFFERENT STYLE.

- Adapt to it ASAP! You're not going to change a new present; he or she is going to change you. Practice a little *followership*.
 - ✓ Take Fats Waller's advice: "Find out what they like, and how they like it, and let him have it just that way."
 - ✓ Never say: "We have always done it this way."
 - ✓ Never share negative feelings about the new president and/or spouse.
 - ✓ Never, *ever*, compare the new president to the old one, even when you think no one is listening!

REMEMBER, FEW CHANGES ARE PERMANENT:

- Change is difficult to make happen.
- Sometimes, things revert to the mean.
- Change, when it happens, takes time.
- There *will be more changes* after these changes!

What if you don't fit with the new president?

Don't take it personally.

- You are still talented and can contribute somewhere, but it may be in a different role or different place.
- Be the kind of employee others would want to hire.

WHY SHOULD YOU CARE ABOUT THIS?

- *Half* of you in this room will be getting a new president within the next three to four years.
 - ✓ You might get a president who wants to make a transformational statement.
 - ✓ You might get a president who has no experience in academe.
 - ✓ You might get a president who has no idea of International.
 - ✓ You might get a president who is nearing retirement and just wants to boost his retirement income.
- **You need to be prepared.**

FINAL THOUGHTS:

- Getting your house in order is just good business.
- You need to get your house in order if you want to run with the big dogs.

Thanks

Surviving a University Presidential Transition:

Assuring Your Impact and Success

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Toleration to Sustain International Positive Relationship^[1]

Mansoureh Sharifzadeh
Tehran, Iran

*“Toleration implies putting up with something that one disapproves of.” ...
“Toleration in modern parlance has been analyzed as a component of a liberal
or liberation view of human rights.”*
[-http://en.wikipedia.org/wiki/Toleration](http://en.wikipedia.org/wiki/Toleration)

Toleration (*sic*) can bring the minds to the state of being ‘open to the criticism,’ while enhancing and upgrading rational judgment to avoid prejudice. One must bear with criticism as God is the best to judge and the Bible reads, “Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.” (Matthew 7:1-5, The Bible, English Standard Version).

One of the most important advantages of cross cultural researches lays on the fact that human communities come to a broader awareness about each other in spite of the fundamental influence of the Media as a main stream in the domain of information. With the rapid growth of technology and globalization, the people come to a deeper understanding and acceptance of each other to avoid stereotypical fashion point of views. Researches pave the path to open the minds to create a further comprehensible relationship among the nations, although it goes through a complicated trend while making it hard enough to enhance.

To open up the discussion, it is necessary for me to reflect on a few points established to improve and open a new era in the relationship of the US and Iran. The two countries have challenged each other over the past 35 years since the collapse of the Pahlavi dynasty in 1978, and throughout over 50 years of the active presence of the US in Iran.

On February 17, 2009, Prof. D. Ray Heisey (deceased May 20, 2011) invited me to join him in a project on ‘how foreigners are perceived.’ The reason was that he had been asked to give a talk at a monthly Lyceum Series by a local organization he was a member of. In this regard, his main interest was to obtain Iranian and American teenagers’ ideas about each other through drawings. My response was positive and I asked my students to draw their ideas about the American. The outcome was some drawings that astonished me, as I never expected my students to do them so eagerly and skillfully.

On March 6, 2009, Dr. Heisey presented the drawings to the organization with the title of “How We See Each Other.” The next day he wrote, “I was very pleased with

¹ Editor’s Note: This paper was first presented at the Phi Beta Delta Annual Conference in April 2010, Philadelphia, PA by Dr. Ray Heisey (now deceased). The co-author, Ms. Mansoureh Sharifzadeh, was unable to attend. Subsequently, Ms. Sharifzadeh and the editor established contact, with the result that the presentation was published in the *Proceedings of Phi Beta Delta*, Volume 2, Number 1, 2011. Those proceedings may be found at the following URL: <http://phibetadelta.org/images/stories/Docs/Proceedings/PROCEEDINGS-Vol-2-No1-May-2011.pdf>. This article is a follow up to that paper. Ms. Sharifzadeh asked the drawers their views more than a year after the publication of the paper in the *Proceedings*. It must be noted that Iranian faculty and students do not have the same kind of access to media and information as those in the West. Not all student drawers responded, and not all drawing they made are represented below.

the reception my slide show got from the audience. The drawings by your students received great praise. The audience was very impressed with the quality of the drawings and the depth of insight and perceptiveness of the artists. In fact, one of the men in the audience is a professor of art at Kent State University and he said to me, 'Those drawings by the Iranian students must be by students who have had special training in art classes.' I replied that I don't know if they have had or not, but the identification at the top of the drawings with the names I believe says 'Math.' Then he added, 'They are fantastic. I am delighted with them.' I'm glad to know my own response is supported by my friends who saw them."

Of course, none of my 17- to 18-year-old pre-university students were art students. The drawings were based on their own perception about the US activities in the world reflected in the Iranian Media.

Dr. Heisey also sent me the American students' drawings and wrote, "You will notice of course that their perceptions are influenced by our American media, which is unfortunate." The drawings tried to vilify the other nation negatively. They would appear to show how the media reflected both nations in a stereotypical fashion to create phobia.

American teenagers illustrated the Persians as Arabs. They drew females covered in full hijab (*sic*) from head to toe except for the eyes and saying "Allah". The men were portrayed as terrorists dressed in Arab clothes with beards, looking mean and holding machine gun or handgun saying the words "For Allah." One of the drawings illustrated a man flying to bomb President Obama and as a terrorist ready to go to America to point his nuclear bomb toward the American flag.

Iranian teenagers illustrated the US government's activities in the Middle East and conveyed their message collectively. They focused on Iraq, Afghanistan and Palestine where the US and Israel have been involved in war. Overall, they portrayed the US as a powerful nation using its authority to create war and take advantages of invaded countries' resources. The Iranian students demonstrated the Americans as "Great Satan, Demolisher, Unreliable, Torturer, Main terrorist, Arrogant and Opportunist oppressor that has dominant desire, Exploitative colonialist, Conductor" and finally as a nation that is trying to worsen the world's condition.

Later, Dr. Heisey considered presenting the drawings at a conference in Ohio in October 2009, and he asked if my students and I were interested in participating in this way. We agreed and this was the first step in accepting constructive criticism to explore the others' ideas about ourselves to obtain as much awareness on the perspectives of the people of both countries as we could.

Dr. Heisey decided a new title for the paper, "The Visual and Artistic Rhetoric of Americans and Iranians of Each Other Impacted by Media." In May 2010, he presented that at Phi Beta Delta honor society in Philadelphia. Two years later, to my surprise, the paper was published in Proceedings of *Phi Beta Delta, Volume 2, No. 1, May 2011*. The paper partly questioned the US activities in the world. The ideas were mainly demonstrated in the form of images. It was to my 'surprise' because in Iran the government's activities cannot be criticized so vividly. It is against the law as the people in charge may lose authority.

Dr. Heisey's ultimate desire was to get our paper published and truly, it wouldn't be possible without his efforts. This also would not be possible without the help of the editor of the Journal, Dr. Michael Smithee. On May 12, 2011, Dr. Smithee wrote, "I love this paper. It is the kind of paper we need to help understand how perspectives of other people are impacted by the media. As an editor, I wish to make this the strongest paper

for our Proceedings of Phi Beta Delta.”

I could not believe my eyes: the publication of the article was extremely thrilling. My students were delighted and thankful. I thanked Dr. Smithee for his decision in bringing the paper into its final stage.

Later, on July 1, 2011, Dr. Smithee wrote, “Mansoureh, it would be nice to know what kind of comments your students had about the publication of their drawings.” His suggestion brought me another reason to think more deeply about this sobering paper.

Finding the student drawers once again to seek their ideas about the publication of the article was not an easy task to do, as most of them are university students and busy with their courses. So, I decided not to hold a meeting and instead connected with them by phone interview. Listening to them find their perspectives brought me another awareness that responded to my questions.

The Drawers' Comments

The drawers all respected the case and expressed hope for further mutual understanding among our nations. Here I include their comments.

The drawer of Figure #1, *The Eyes*, said, “American intellectuals are quite aware of their government’s mistakes and wrong actions in the world. Their movies, which we sometimes watch on the state TV, indicate their falsehood. The American citizens know that their government lies, but they are not decisive enough to take action to improve the ruling system of their country. Those who have published the article are willing to demonstrate the Iranians’ ideas to the world. I think that the publisher is pleased with the content of this article as it brings awareness to the people and is an eye-opener for their government.”

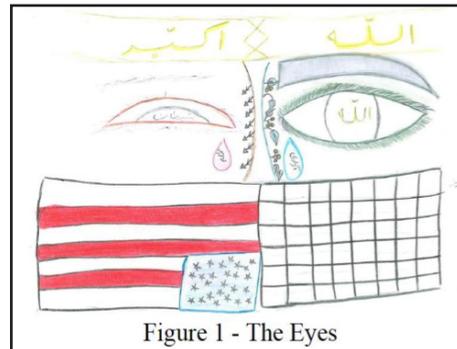


Figure 1 - The Eyes

I asked her, “Would the Iranian government permit this sort of papers be published in Iran with such a content that criticizes its action?” She answered, “No, there is no need for our country to publish the American teenagers’ ideas which have root in their culture and perspectives about Iran. The ruling system of Iran is ideal. It is on the right path with no error, and 80 percent of the Iranians support [it] and want it to live long.” As I mentioned in our paper, the media, especially textbooks, have had a deep influence on the mind of the first drawer.

The drawer of Figure #2, *Unity*, mentioned such ideas as, “Publication of this paper in the United States proves that the ‘educational system’ of the US is tolerant and ‘open to criticism.’ They are not afraid of being criticized and the publisher would like the whole country



Figure 2 - Unity

or those who have access to the publication to recognize the perspectives of the Iranian young people about the US. The publication of this paper proves the American Intellectual's concern about the freedom of thought and ideas. It shows Americans in a higher rank of understanding and that's why their country improves. They are open-minded and want to hear and think about everything. The publication of this paper proves the publisher as one who does what can be done to enlighten the minds and creating a more intimate atmosphere in the relationship of the US and Iran." She was quite positive although her drawing illustrates the US as an 'unreliable torturer.'

Another drawer said, "Iran goes thorough slogans and if some people criticize, the officials don't accept and the person will be punished. That's why the intelligent youths don't like to stay in Iran and actually Iran Exports the most talented people to the US and they are welcomed with open arms to be at the service of the US ruling system. Iranian youth want to be heard and seen. The publication of this paper shows that the American intellectuals are free to decide and do as seems appropriate to them." She was quite pleased and happy with the publication of the paper. She was not willing her name to be mentioned here.

The drawer of Figure #7, *The Cowboy*, still believes in the US as a demolisher and occupier and does not know why her drawing has been published in the US. In her interview, she emphasized her hijab (*sic*) and said that she believed in it and was not willing to talk about the publication of the paper. She still believed in the US as an "opportunist oppressor." This student is still studying at the pre-university level and is preparing herself for the university entrance examination.



Figure 7 - The Cowboy

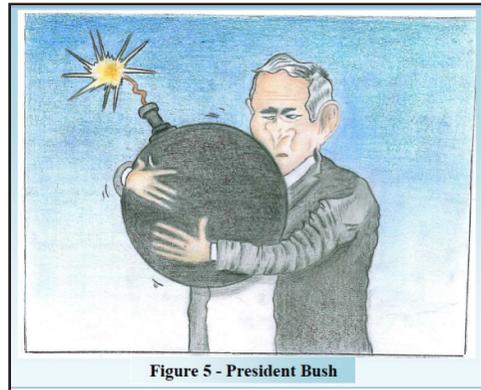
Another drawer explained, "The educated people of the US are aware of their government's misleading actions and the important point is that the publication of this article shows the presence of freedom of thought in that country. There is freedom of publication and they are open to criticism. They want to learn from their government's mistakes. One important point is that, Iran doesn't let the Americans reside in this country where as our people are in that country, so the US is from a higher rank while having a broader knowledge about the people."

These same thoughts were mentioned by the drawer of Figure #12, *Promotion*, who had a positive idea about the US from the beginning.



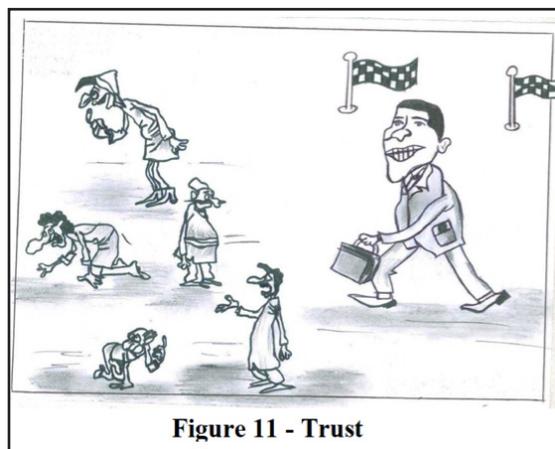
Figure 12 - Promotion

The drawer of Figure #5, *President Bush*, mentioned the presence of and the speech given by the Iranian president to the United Nations. Although it was hard for her not to express dissatisfaction about the walkout during the president's speech on Sept. 20, 2011, she continued, "Our president keeps presenting his ideas in the American universities and the UN, although he is never respected as a president in that country. The US authorities are never willing to share their ideas with him face-to-face. The United Nation[s] is supposed to be a place for the leaders of the world to exchange ideas and have dialogue on different issues to maintain peace on the earth, but they themselves can't listen to each other and the problems remain without any change. Dialogue can be the most effective way in solving the problems of the world." Then she mentioned a statement by Mahmood Ahmadi Nejad (*sic*), the Iranian president, to the UN on Sept. 20, 2011. She said, "There is no other way than the shared and collective management of the world to put an end to the present disorders, tyranny and discriminations worldwide" (http://www.washingtonpost.com/world/national-security/ahmadinejads-un-speech-sparks-walkout/2011/09/22/gIQAT6kHoK_story.html). Finally, she expressed hope for the US governors to learn more from the American writer and publisher of this article to deal with the others with open mind and heart. Her drawing, *President Bush*, demonstrates the US as the main terrorist. She was quite content with the publication of the paper that lets the world view the Iranians ideas and perspectives about the US.



Another drawer said, "The Publication of this article is a sign of intimacy and friendship and it is very kind of the publisher to do so. So the Intellectual Americans aim at improving the relationship between the US and Iran and are trying to create a cultural relationship. It shows that their politicians and academia don't share the same view and goal. I hope the future of the people will be determined by the intellectuals to create peace and tranquility in the world. I hope the missiles will be replaced with such means that lead the world to a better place for everybody on the Earth." She emphasized that the Iranian intellectuals have the same ideas as American intellectuals or any other nations of the world. The ideas of the drawer are very interesting to me.

Two other drawers said, 'The publication of the article proves that the intellectual and experienced Americans cherish us and are concerned about our ideas.' They were the drawers of Figures #6 and #11, *International Broadcasting* and *Trust*. They were happy to see the outcome of the efforts.



Another drawer said, “I am astonished, publishing the article seems very beautiful to me because the publisher has published the critical ideas of the people. This shows that there is the freedom of thought in the USA. And, the people of the US must know that we are not against them and we don’t criticize them but their government’s actions and policies. Now I understand that there are some influential intellectuals and nice people in the US with no prejudice.

“Here in Iran any publication must obtain the permission of the Ministry of Culture and Islamic Guidance (Iran). This process may take months, since the ministry is very concerned about the content of the materials and doesn’t simply give the permission.” Those were the ideas of the drawer of Figure #2, *Unity*, who had depicted the US as a ‘demolisher.’

The drawer of Figure #13, *The Conductor*, praised the publication of the article, and said, “The American government knows that being strict in every small item can never solve any problem. The publication of this article proves that the American society is apparently free and open to criticism and learns from its mistakes and there are some intellectuals who try to bring up the mistakes and aim at having a share in solving the problems.” She also thinks the main performer is Israel while the US is conductor.

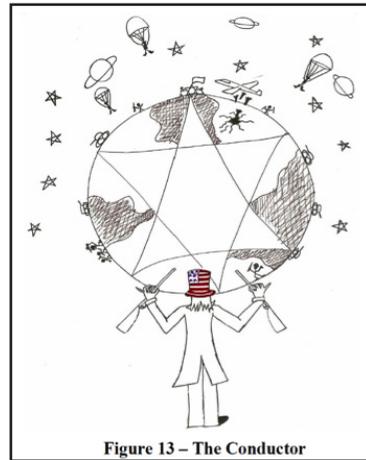


Figure 13 – The Conductor

Final Comments

As a conclusion to our paper, Dr. Heisey wrote, “this paper has presented the visual rhetoric that American and Iranian school children have in their perceptions of each other’s culture and nation. Through the drawings this paper elaborates on the political impact from the textbook and other media, the socialization process of growing up, along with that of the new technology of the Internet, and from their understanding of their history and of the history of the other culture, can influence how they view the other culture in personal behavior and in collective, national behavior. The drawings clearly show the impact of prejudice socialization in these adolescent young people. Since no one is immune from the influence of the media. Parents and peers receive information from such sources and become in turn influential in the drawers perceptions about other cultures. In this sense, they reflect what Rodriguez-Garcia and Wagner found in their study of how prejudice is learned. They conclude that prejudiced attitudes in children are learned at home and that there is—a positive and significant correlation between parents’ and children’s ethnic prejudice.”

I am happy that as a result of the publication of this article, we can see that the drawers’ ideas have changed and they can make a difference between the American government and people’s thoughts and actions, especially those of intellectuals who are not very well introduced in our media. I hope the American perspectives will change too, and that Americans will stop thinking of Iranians as terrorists, since the act may exist in any society but true Iranians hate terrorism in nature and they never defend it. The Holy book of Quran has several Chapters on ‘Tolerance. One of them reads, “therefore bear up patiently as did the messengers endowed with constancy bear up with patience.” [Chapter

46-35: AL-AHQAF (THE WIND-CURVED SANDHILLS)]

The Iranian poet Sohrab Sepehr (1928-1980) in 'Water's Footfall,' wrote:

*One must wash eyes, look differently to things, words must be washed,
The word must be wind itself, the word must be the rain itself.*

Dr. Ali Shariati (1933-1975; http://en.wikipedia.org/wiki/Ali_Shariati) wrote:
"Pen Is My Totem and now I think that tranquility, peace, understanding of each other and toleration (sic) is my Totem. It is not possible unless people communicate with other to come to a broader understanding about each other as well as obtaining knowledge about different aspects which are the necessity of the globalization."

As the last point, my Iranian student drawers and I are grateful to Dr. Michael Smithee for his determination in bringing the article into existence and provided us with the chance of being seen and judged in the world. I cherish the memory of Dr. D. Ray Heisey, who openly dealt with the issue and without whose creative mind nothing would be possible. "Blessed are the peacemakers, for they shall be called the children of God." [St. Matthew, Sermon of Jesus on the Mount].

Phi (philomatheia) - love of knowledge

Beta (biotremmonia) - valuing of human life

Delta (diapheren) - achieving excellence

