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Non-violence Integrated Curriculum

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Abstract

This curriculum was designed by a Lasallian researcher to meet the social studies, language arts and fine arts needs of Islamic middle school students in a private academy serving a minority population, where English was a second or third language in the majority of homes. The school was located in a large metropolitan city in the Southwest. Designed as a humanities course, this curriculum linked the disciplines of social studies and language arts, by delving deeply into the interplay of geography and economics, the collision of science and religion, and most importantly, the impact of non-violence (passive resistance) and civil disobedience in the twentieth century. Because language can create power, the curriculum was rich in opportunities to build vocabulary, as well as to develop and exercise individual voices. Most importantly, the curriculum provided the students with the models of non-violence and civil disobedience as strategic tools for change, justice, and equal rights—vital components of American and global citizenship.

Introduction

Curriculum design centers on meeting needs--the needs of the learners of course, along with the needs of society as a whole and the needs of particular communities (Oliva, 2005). In the creation of this Non-violence Integrated Curriculum (NVIC) for the eighth grade students of an Islamic school, these needs were carefully interwoven into the project's design. The needs assessment was, in fact, the force that steered the plan's development. It promoted learning holistically, and furthered students' awareness of the interconnectedness of all academic disciplines, as well as the present as an effect of past events. In addition, the curriculum explored the language and the strategic actions of non-violence, civil disobedience, and passive resistance as "big ideas" that are worthy of learning (Wiggins and McTighe, 1998). Addressing the unique cultural situation of these learners--Americans with hearts that long for Mecca--the curriculum meshes the teachings of the Qur'an with the ideas of such people as Gandhi, Mandela, and King, who opposed social injustice and discrimination through non-violent means.

One key component of the curriculum was the analysis of some of the great speeches given by Dr. Martin Luther King, Jr., who used metaphors, analogies, biblical literary allusions, as well as repeated words for emphasis. Dr. King often used prose that echoed Bible verses, and built on the works of great orators. The complex simplicity of these works deserved examination by all students; however, for this particular student body there was a need to make conceptual awareness, so that the incredible power and depth of English language can be fully grasped. This requires the development of critical thinking skills--and so the NVIC was built with this in mind.

Another, less lofty, but practical goal of the curriculum was to develop research and inquiry habits, while using expository texts, as well as the opportunity to make an argument and verbally defend a position. These skills and abilities are needed in all disciplines, at every

academic level, and indeed, are essential for life beyond the classroom. In fact, the curriculum began with a vision of the skills and abilities needed for the adult realm of business and commerce.

The curriculum was comprehensive in scope, and with its interdisciplinary humanities design, it meets a broad variety of the state's educational standards and benchmarks. Most importantly, it was relevant to the students' lives in school, at home and in the Muslim community, in mainstream America, and the world as a whole.

Philosophy

The price good men pay for indifference to public affairs is to be ruled by evil men. ~ *Plato*

Over three hundred years ago, John Baptist de La Salle founded a teaching order committed to ecumenical principles, as way for all children to acquire the skills needed to escape hopelessness and grow in dignity as God's children (College of Santa Fe, 2005). The project started with the Lasallian teaching tradition and the researcher's educational philosophy, focusing on student centeredness. The researcher shares the *Core Values* of the College of Santa Fe (CSF) including cultural pluralism, "community, diversity, tolerance, inclusion, integration of all disciplines, collegiality" (College of Santa FE, 2005). Moreover, the CSF *Core Value* of civic capacity calls for "Engagement in the world (campus, local community, larger world), justice and humanity, service, stewardship of resources." These values are at the center of the Non-violence Integrated Curriculum (NVIC); furthermore, the Lasallian heritage itself is about the education of all children, no matter their circumstances, recognizing all as children of God.

The researcher's purpose was to follow the Lasallian tradition, inspiring wonder and sparking the flame of life-long learning. The researcher believed children should always be

encouraged to ask *Why?*--and then be challenged to find their own answers. This, she believed, was the essence of curriculum and instructional leadership.

The researcher's passion was the humanities--the crossroads where literature intersects with history, where religion traverses geography, where civics intertwines with economics, and where science and technology collide with art and culture. Language is the conduit that transmits these noble concepts, yet language is also the great sword that cleaves peoples into separate and unequal groups.

The very idea of America begins with language. Two millennia from democracy's birth in ancient Athens, Jefferson--a slave owner--wrote, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." The notion that government can exist only with the consent of the governed--the words are as inspirational today as when they were first written. However, the work toward a more perfect union is ongoing--from the time of the Declaration of Independence onward, many Americans have had to fight for equal rights and opportunities. Across the globe, the twenty-first century finds many nations struggling to establish democratic principles and promote the ideals of freedom of speech and religious autonomy.

With these components as a framework, the researcher began with formal and informal needs assessments (Oliva, 2005). It soon became apparent that the subject of non-violence for achieving social change created a major conceptual idea that could become a course or thematic unit. The researcher considered education to be the surest way of spreading principles of democracy and equality throughout the world. As a teacher of Muslims living in a time of Christian supremacy in the Western world, when fear of terrorism is rampant, the researcher

believed students must develop the skills and language that would guarantee their fully enfranchised citizenship. This curriculum has been designed to ensure their American dreams can come true—and perhaps in the grand scheme of life, that no one in this country ever suffers under the governance of evildoers.

Definitions

This curriculum was designed with terms that require classification. The researcher has used operational terms found in a variety of multicultural texts, but in particular, has relied on the work of Nieto (2004) for commonly accepted multicultural definitions and on Weinman (2005) for words particular to Islam and the Arabic and Muslim cultures.

Anti-Arab Discrimination ~ Discriminatory behaviors directed against people of Arab ethnicity or against Muslims.

Al-Hadith ~ A sacred Islamic text that holds the sayings and teachings of the Prophet Muhammad, used as an educational instrument for instructing students in the faith, as a supplement to the Qur'an.

Arab-American ~ An ethnic distinction that encompasses the Americans who trace their ancestry to the lands of the present day Middle East. It was important to note that not all Arab-Americans are Muslim and that not all Muslims are of Arab ancestry (in fact, only 20% of Muslims have Arabic ancestry).

Capitalism ~ An economic system in which the means of production and distribution are privately or corporately owned and development is proportionate to the accumulation and reinvestment of profits gained in a free market.

Caucasian ~ A descriptor for people of the Caucasoid race, more commonly called white or white people.

Civil Disobedience ~ An organized, strategic effort to disobey unjust laws using non-violent methods, with the aim of using the court system to overturn the unjust laws.

Classism ~ Discrimination based on differences in social standing, usually directed towards poor and working class people.

Cultural Capital ~ Beliefs, knowledge, behaviors and habits associated with particular social groups, and which are passed down to children.

Culture ~ The beliefs, values, traditions, rites, rituals and customs of a specific group of people.

Curriculum ~ The formal plan for instruction used by any organized educational institution.

Deficit Theory ~ Explanations that some students are missing certain learnings or behaviors either because of racial or social status factors, or through some genetic or accidental factor.

Deficit theories see people as deprived of experiences and knowledge deemed important by the dominant culture.

Educational Equity ~ Going beyond *equal opportunity* and working towards equality of outcomes for all learners.

English as a Second Language (ESL) ~ A systematic approach to learning to speak, read and write English for those whose native language is other than English. Such an approach seeks to move students beyond basic interpersonal communications skills to proficiency in concept of all disciplines.

Equity Pedagogy ~ A belief that underpins curriculum designs, seeking to go beyond equal opportunity to a true equality of outcomes for all learners.

Ethnocentrism ~ Biases or discriminatory behavior with beliefs about other ethnic groups at its roots.

Eurocentrism ~ A perspective that sees American culture as the results of the values, beliefs and accomplishments of European Americans and further sees America as the supreme result of Western civilization, history and philosophy.

Haram ~ An Arabic expression that means unclean and forbidden--to eat pork is haram.

Hidden Curriculum ~ Messages about beliefs and values that are embedded covertly within the goals, objective, and lessons of educational institutions. These messages may be negative or positive and may lead to unconscious behaviors on the part of teachers and students.

Hijab ~ The traditional head covering and scarf that completely swathe a woman's hair, worn for modesty by all devout Muslim women according to Wahabbi doctrine.

Hiwar ~ An Arabic word that means a serious discourse, characterized by earnest listening in order to achieve understanding. In the local Muslim community, it was perceived as a method of planting seeds of ideas, such as democracy, that will eventually spread to all parts of the Islamic world.

Imam ~ A learned scholar that leads local worship services in following the tenets of Islam--also called a *sheik*. Always a male, the Imam is akin to the Catholic concept of a priest.

Interdisciplinary ~ drawing from or characterized by participation of two or more content areas.

Islam ~ A monotheistic religion that believes in submission to God (Allah), and acknowledges Muhammad as the chief and last prophet of God. The Holy Qur'an is believed to be the sacred text with the words of God, as delivered by the Angel Gabriel in the 7th century C.E. in the region now known as Saudi Arabia.

Islamic ~ Having to do with Islam or being Muslim.

Lasallian Heritage ~ An educational philosophy based on the works and life of St. John Baptist de La Salle, who saw education as way for all children to acquire the skills needed to escape hopelessness and grow in dignity as God's children, using ecumenical principles.

Limited English Proficiency (LEP) ~ A label for students whose native tongue is not English; now considered to have a negative connotation.

Linguistically and Culturally Diverse Learners (LCDLs) ~ Students whose native tongue is not English and/or whose home culture differs significantly from the mainstream culture.

Madrassa (مدرسة in Arabic) means a "school." It is often incorrectly transliterated in the media as *madrash*, or *madressa*, and implies no context other than that which the word *school* represents in the English language.

Mainstream ~ A term that describes or denotes the dominate culture's values, beliefs and customs. Also, the prevailing current of thought, influence, or activity in a given population, where normative behaviors are defined.

Multicultural Education ~ Comprehensive restructuring of the beliefs and values that underlie curricula and classroom instruction, with the aim of reducing Eurocentric and Ethnocentric beliefs.

Muslim ~ a follower of the monotheistic faith of Islam (noun) or a descriptor that means relating to Islam (adjective).

Non-violence ~ A strategic way of effecting changes to perceived social injustices. On the one hand, the language of non-violence is always towards detesting the injustice, not those who perpetrate the injustice; on the other hand, the strategies involve economic means, such as boycotts, as well as using the justice system to overturn unjust laws.

Non-violence Integrated Curriculum ~ The name of this research project, abbreviated as NVIC.

Pacifism ~ Opposition to war or violence as a means of resolving disputes. Pacifism is distinct from the technique of nonviolent action, which is usually applied as a practical way to act by people who are not pacifists. Pacifist belief systems, at a minimum, reject participation in all international or civil wars, or violent revolutions. Pacifists may support nonviolent struggle, or may oppose it on ethical grounds as too conflictual.

Passive Resistance ~ The non-violent struggle against social oppression.

Pluralism ~ There are three basic models:

1. *Anglo-conformity*: a model wherein all newcomers conform to the dominant European customs and beliefs, achieving total assimilation.
2. *Cultural pluralism (salad bowl or mosaic pluralism)*: a model based on the belief that all people have the right to maintain their cultural heritage and beliefs.
3. *Melting pot*: A uniquely American model that rejects the trappings, values and customs that are “different” so that there is a total synthesis and sameness to everyone.

Praxis ~ The process of reflecting upon knowledge then acting to effect social change and to spread knowledge.

Qur'an ~ The sacred text of the faith of Islam. It is believed by Muslims that the Qur'an is the record of the revelations of God to Muhammad, as given by the Angel Gabriel. In English the name may be spelled as Koran, Alcoran, or Quran, but for this paper the researcher uses the spelling specified in The Muslim School.

Racism ~ The belief that one's race, religion, ethnicity or culture is inherently superior to any other race, religion, ethnic group or culture.

Resistance Theory ~ The strategies, active or passive, employed by students to avoid learning.

Sexism ~ Beliefs that one gender is superior to the other, leading to discriminatory behavior.

Symbolic Violence ~ coined by Pierre Bourdieu, this term refers to manner in which the dominant culture maintains its power base through educational institutions, primarily through curricula.

Ummah ~ An Islamic concept that all Muslims are as one body, and this body is more important than any nation, state or region, and it is the only body to which a Muslim owes allegiance.

Wahabbi ~ A form of Islamic fundamentalism that eschews all Western influences, including notions of democracy or any form of laws that are perceived to deviate from the laws set forth in the Qur'an.

White Knights ~ White, middle-class teachers or mentors who see themselves in a protective role and view students of color or in impoverished circumstances as victims—a patronizing attitude that keeps these people in a state of denial about racism.

Project

Limitations

There was an obvious limitation in the impact of the Non-violence Integrated Curriculum (NVIC) given the minute number of students who participated in the project. However, though the number of students in The Muslim School was quite small, consisting of 78 students from pre-kindergarten to the 8th grade, as the late Rosa Parks could attest--one person *can* make a difference. Time imposed another limitation on the project. Because the curriculum was focused on the major theme of non-violence, it was quite apparent that the five weeks dedicated to the curriculum could not possibly be long enough to study its impact on the learners' lives.

The most significant limitation of this curriculum, however, was its creation by a well-educated, American-born, white, middle-class Christian woman. However, while the researcher's current status is undeniably within the mainstream, the challenge for this researcher has been to work within the beliefs and culture of the students for whom the NVIC was written, seeking not to proselytize, but to bring a previously unknown body of knowledge to these learners, exemplifying de La Salle's own philosophy.

Context for the Research

This curriculum was specifically designed for the eight 8th grade students at The Muslim School (TMS) in a metropolitan area of the southwest United States. It was taught during the autumn of the school year 2005-2006. The researcher also taught language arts and social studies to the two 7th grade students and the seven 6th grade students at TMS. Half of the students in the school qualify for free or reduced lunches. Half qualify for Title I services such as after-school tutoring. Virtually all of the students attending the school have one or both parents that are immigrants to the U.S.

TMS was founded after the events of September 11, 2001, when many of the children experienced incidents of religious intolerance, racial prejudice or Anti-Arab sentiments. TMS operates on a tight budget, generally subsidized by members of the board of directors. Budgetary constraints required that the curriculum be designed using materials on hand or readily available from public resources.

The curriculum acknowledged the participants straddle two worlds, East and West...two religions, Christianity and Islam, and face conflicting values, such as individuality versus the Ummah. The students daily face differing notions of academic achievement: critical thinking versus rote memorization...conformance versus creativity. The paradoxical nature of these children's lives provided the context for this project.

Participants

The curriculum served the eight Linguistically and Culturally Diverse Learners (LCDLs), all 8th graders, attending The Muslim School, most of whom are Sunni Muslims, ranging in age from 12-13 years old. All the students come from immigrant families, with English the second or third language in the home. Two of the students were not born in the USA; of these two, one girl was Hispanic, one was Yemeni. Two students have parents that come from India. The remaining four students are Palestinian. Two of the students have gone to schools outside the United States.

All students had instruction in the Arabic language and in Islamic studies, conducted by a female teacher with a bachelor's degree in Arabic studies from the Saudi Arabian National University. Religious instruction in the school centered on memorizing passages from the Qur'an and from the Al-Hadith. Awards were given for memorizing passages and certain prayers. Wahabbi doctrine considers it crucial for all Muslims to be able to read the Qur'an in

the original Arabic as there is an underlying belief that this is the language of Allah. However, this entails learning an entirely different alphabet as well as reading and writing from right to left. Consequently, some learners perceive both English and Arabic as boring classes and language arts in general as onerous. Indeed, on occasion, some students have shown behavior suggesting Resistance Theory, especially towards Arabic language instruction, which half of the students feel has no relevance to their day-to-day lives.

The students are a diverse group, and some are more "Westernized" than others. With the exception of the one "Hispanic" student, the eighth graders are "Caucasian." This racial tag does not convey the diversity among the students whose skin color ranges from very pale to very dark; however, parents have pointed out that they are not Asian, they are not African, they are not Latino, and they are not Native American. And of course, not all Muslims are Arabs and not all Arabs are Muslim. There was a bit of pride among the parents at being Caucasian--and yet they are very proud to be obviously Muslim; they know that, especially for the girls who wear the hijab, they are easily identified as followers of Islam.

There are some instances of ethnic tensions within the people that attend the local mosque, with language being a major barrier (Weinman, 2005), but within the middle school students there seems to be no overt prejudice based on skin color, ethnicity, or parental nationality. On the contrary, the students get along well together, and the only animosity that surfaced appeared to be limited to high achieving students not wanting to partner with students perceived to be less capable or less academically inclined.

Needs Assessment

Oliva (2005, citing Taba, 1962) proposed curricula be designed so that students could create a unity of knowledge, in order for learning to become a process of personal integration and concept connection. The most effective way to design a curriculum so that it was holistic was to conduct a needs assessment that covered the needs of students, the community, the larger society, and the content.

The Non-violence Integrated Curriculum (NVIC) addressed four general areas of need. First, it sought to strengthen conceptual learning of non-violence and civil disobedience, as a thematic unit with an interdisciplinary focus. At a time when terrorism seems to be a worldwide concern, which is increasingly linked to Islam, there was an obvious need for the study of the language and actions of non-violent methods to remedy social ills (Banks & Banks, 2004).

Secondly, the American population is steadily growing more diverse. The struggle for a more perfect union requires curricula that go beyond the Eurocentric paradigm that lauds Western history and Christian beliefs as the underpinnings of American ideals (Halford, 1999). The researcher has focused on equity pedagogy, designing a curriculum that moves beyond Deficit Theories and explores the meaning of pluralism (Nieto, 2004), truly meeting the needs of the multicultural study body of The Muslim School (TMS). In addition, the project was rich in literacy connections. It utilizes strategies appropriate for English as Second Language (ESL) learners, with the aim of enhancing vocabulary as well as conceptual knowledge.

And finally, the curriculum delves deeply into the meaning of citizenship in our American democracy and in the world as a whole. Going beyond the basics of teaching of the

U. S. Constitution and the three branches of government, the NVIC examined the role of civil disobedience in achieving social change in the U.S.A. and in other countries as well. It made use of the cultural capital of the participants, as members of a global religion.

Needs of the Students ~ Based upon the students' results on the Iowa Test of Basic Skills (ITBS) and Brigance Language Assessments, two trends were readily apparent. First, students scored above average on spelling but were seriously lacking in vocabulary skills for both fiction and expository writing. Generally, they tended to memorize a word's exact spelling, but go no farther, not connecting to context, root words, prefixes or suffixes.

Furthermore, the ITBS results indicated that students did not readily make inferences and did not respond to texts with critical eyes. Overall, scores in mathematics and science were higher than average scores in language arts and social studies. This suggests that students perceived science and mathematics to be disciplines where answers were absolute, right or wrong, and, in contrast, that language arts and social studies needed more open answers.

As evidenced by the test results, the learners did not readily grasp the specific structures found in expository writing. In particular, the students did not understand the organizational patterns common to expository writing, such as compare and contrast. There was another, very subtle trend that the test results show: generally, students did not connect learning in one content area to other disciplines, as evidenced by the overall low scores in all areas of social studies (Halliday, 1975).

These test results corresponded with the researcher's assessments from the first eight weeks of the present school year. By and large, learners wanted an exact academic road map to follow; there was a general inclination to look for facts and figures to memorize. Moreover, when the students felt they had "the right" answer, they stopped looking. In addition, there was a

general tendency for boys to be somewhat more indulged in the culture. On occasion this resulted in girls taking notes in class and then providing the boys with copies afterwards. The NVIC created a variety of activities that made full participation a must for all students, yet still accommodated individual interests and learning styles.

These assessments led the researcher to conclude that there may be cultural and language factors that act as filters and interfere with learning. Osterloh (1986) suggested that for many Muslim learners the Qur'an provides a fixed point of reference. He writes, "Since both content and form of texts are in principle solemn, holy, and incontestable, it follows that language learning becomes very difficult when it comes to analyzing a text and testing its validity" (p. 78). Furthermore, Osterloh (1986) explained an East/West dichotomy wherein Western cultures view texts as man-made, (literally manuscripts), subject to bias and distortion, which make critical analysis and review musts. In stark opposition, Easterners hold the idea of text as being fully developed, the absolute Word of God, unchanging and eternal. This means students must learn the skills that make analysis and comprehension of Western materials possible. To counteract this cultural divide, Osterloh (1986) recommended consciously teaching literary analysis skills, along with the ability to understand situational contexts for using these skills. In this way, students could learn the very skills that enable effective communication in industrialized, Western nations. Additionally, in many Islamic societies, written words are perceived as the truth (Osterloh, 1986). It is unthinkable to inquire about an author's purpose or motives, or question the facts and conclusions presented. Moreover, the higher the status of the researcher, the more weight the words carry.

For many Muslim students what is told to them and what they read are taken as literal truth. In one instance, a student told the researcher that the Imam of the local mosque had

explained to the worshippers in his weekly address that "it has been scientifically proven that Mecca is the absolute center of the Earth." Knowing that to ask for proof of such a claim would be beyond what was acceptable to a Muslim girl, care was given in the formation of the NVIC to create ample opportunities for students to research issues from a variety of perspectives and to practice shaping their own well-informed opinions, with the idea that this was a skill that must be taught (Osterloh, 1986).

Nieto (2004, citing Wollman-Bonilla, 1998) maintained that students of color need teachers to tackle head-on issues of racism and discrimination; Unfortunately, most White teachers maintain a disquieting silence, either lacking courage or unable to face the realities of the many forms of discrimination that children face. Nieto (2004) describes such teachers as "White Knights" (p. 45), and posited that by taking this protective role, teachers perpetuate society's power structures.

In fact, issues of power lie at the roots of racism and classism—people act in discriminatory ways because they can do so without negative consequences. By examining leaders such as Gandhi, King and Mandela, the NVIC provided a model of social action, and through examinations of the injustices faced and actions taken, the students could become empowered, as well as making connections to their own lives and experiences.

Discrimination and power are inextricably linked. Examining how American society power structures are formed and maintained gives students crucial information on the way things really work in this country. Ethnocentrism, classism, racism—these are behaviors that spring from prejudice, hatred and mistrust, the feelings that lead to the *us versus them* dichotomy (UVTD) (Persell, 2000). Inevitably, one group achieves dominance, controlling the political, economic and educational institutions that govern life in a democratic society. Over one-

hundred and fifty years ago, John Stuart Mill coined the term “tyranny of the majority” to expose the danger inherent in representative governments and the constant need to protect individuals against the supremacy of the mainstream (Lee, 2000, p. 1). This dominance was the underlying weakness of the melting pot—that idea that there was an American cultural paradigm, that sheds the traces of all other cultures.

The very idea of multicultural education was designed to create societal beliefs in the value of every culture (Banks & Banks, 2004); however, this noble concept ignores the reality of power. By overlooking the power structure, the thorny issues of racism and classism conveniently go unnoticed. Nieto (2004) posited that well meaning educators perpetrate symbolic violence by ignoring these issues, and this silence defies the reality lived every day by children of color. Furthermore, the quest for equity pedagogy must go beyond the additive approach, where extra content is added to the curriculum, but the basic structure and aims are not altered (Banks & Banks, 2004). Frequently, this is seen where holidays of other cultures are celebrated in schools, which is an approach that leads other cultures to be viewed as exotic or charming—a kind of piñata pluralism.

On the other hand, a transformative approach begins with an altered philosophy of curriculum design, that allows content areas to be studied from many different cultural perspectives. Banks & Banks (2004, citing Banks and Gay, 1975) showed how the American Revolution could be taught from the standpoints of Anglo loyalists, Anglo revolutionaries, British, Native Americans, other Europeans, and African-Americans (see Appendix E for the semantic web Banks and Gay created for the Revolutionary War unit). This transformative model of curriculum design was used as a basis for the planning of the NVIC.

The subjects of the study were well aware that they are different from the dominant Christian society. What they did not know was just how differently people in the mainstream viewed them. This way of stepping outside to see oneself as others do is a skill that must be taught (Santa Ana, 2004). One of King's strengths as an orator was the ability to use language that was meaningful to everyone who heard it, Blacks and Whites. Social change comes when those in the mainstream alter their perceptions, and language is the vehicle that drives such changes.

Another need faced by the students was a need for high expectations. Research has shown that when researchers mentally categorize children as slow or less capable, invariably the students will perform at the expected low levels (Banks & Banks, 2004). Social class has heavily influenced teachers' expectations in the United States and has a bearing on curriculum design (Mayer, 2001). Classism is related to a sort of educational Darwinism, a downward spiral, where low expectations can lead to unmotivated students more likely to receive less education, and consequently, less likely to achieve economic success (Persell, 2000).

Finally, since the participants were all adolescents, they needed the specialized educational leadership appropriate for this age group. This included instructional experiences that were challenging and allowed students the opportunity to form opinions and test the merits of their reasoning. At this stage, children grow autonomous; however, with these students, the issue of developing adult notions of competency and independence must be framed in ways appropriate to their specific cultures (Diaz, Moll, and Mehan, 1986).

The NVIC called for practice in analyzing expository texts and writing on non-fiction topics--skills the students will need in secondary schools, as well as in the adult world.

Moreover, the curriculum allowed for differentiated instruction as well as differentiated assessment, recognizing that every student was unique (Tomlinson, 2000).

The ITBS results showed that the students lacked the ability to connect learning in one discipline to other content areas. Mathematical skills were not applied to economics. Reasoning abilities applied in science were not equally applied in history. Geography scores were very low, as were civics scores. The interplay between the subject areas that make up social studies was not easily understood, as evidenced by the low scores, which **averaged in the 22nd percentile**. Quantitative evidence on the effectiveness of integrated curriculum design (Vars and Beane, 2000) offered a rationale for the interdisciplinary design of the project, as a way of connecting learning across all content areas. Additionally, curricula are most effective when designed to look at the world beyond the classroom. With state standards and benchmarks that relate directly to skills and abilities needed post high school, the dichotomy between “learner centered” and “standards based” curricula disappeared, allowing the Lasallian Core Values to flourish in the NVIC.

Ness (2005) maintained that following basal textbooks to the letter short changed learners. She advocated designing curricula based on students' needs, with flexible instructional goals and objectives that will provide meaningful learning experiences and meet individual needs. The learning activities were designed as a "salad bar" allowing learners to choose according to their interests and abilities. Plus, a multitude of teaching strategies were built into the curriculum in order to accommodate diverse learners. Hopefully each student would find a niche that fits his or her strengths, talents and interests.

In addition, several of the activities were done in cooperative learning groups. Cooperative learning begins with teacher-created heterogeneous learning groups. The spectrum

of these groups includes genders, diverse ethnicity and socioeconomic status levels, special needs learners, as well as different skills, experience levels and abilities. This structured group formation allows students to maximize learning. Johnson and Johnson (2003) showed evidence that student achievement was higher for cooperative learning than for competitive and individualistic approaches. With the small group of learners participating in the project, the ideal climate for cooperative learning was lacking; however, a substantial diversity within the eight graders exists, as previously outlined, and cooperative learning has been used in the past with great success.

Johnson and Johnson (2003) believed cooperative learning would result in greater psychological well-being and more positive inter-student relationships, values greatly esteemed within Islam. They listed the social values that result from this approach, which can be summarized as follows: (1) Commitment to the common good. (2) Interdependence of learners to achieve mutual goals. (3) Facilitating, encouraging and motivating others becomes a way of life. (4) The pleasure of succeeding is shared with others. (5) Recognizing others are potential contributors to one's own success. (6) The worth of others is unconditional. (7) Self-worth is unconditional. (8) Motivation is intrinsic, based on striving to learn, grow, develop and succeed. (9) Diversity in others is appreciated.

Self-selected projects and cooperative learning activities enabled the students to connect personally to some part of the curriculum. The NVIC also met individual students' needs to be stimulated and excited. Moreover, the plan allowed the children to reflect on their own uniqueness, this tie to their cultural heritages.

Needs of Society ~ Schools have historically been the instrument by which immigrant children have been socialized with the rights and responsibilities of citizenship in the American

democracy, as well as the values, beliefs and norms that underlie America's Judeo-Christian heritage (Freeman, 2004). For more than one hundred years, curricula for social studies and language arts have been designed to fit within these contexts, generally assuming a Western perspective that is both Eurocentric and capitalistic in nature. Moreover, in the past, it was widely believed transmission of mainstream beliefs and knowledge would result in the melting pot, whereby the newly-arrived to this country would adopt the dominant culture (Banks & Banks, 2004).

Gradually, however, this way of transmitting learning has been found to be limiting. Not only does it lead to deficit categorization and exclusion, a "one size fits all" approach has been shown to fit very few. Freeman (2004) explained how the methodology of English language instruction has evolved from speaking slower and louder, to labeling students as *Limited English Proficiency (LEP)*, which seems to suggest a deficiency on the part of the learner, to *language inclusion* with its connotations of special needs, and finally, to *language immersion* with its aquatic metaphor of being thrown off the deep end. For millions of American students who are not native English speakers or do not speak Standard English, the result is institutionally imposed silence that supports a linguistic ideology of racism and cultural superiority that has flourished in the Western Hemisphere for more than five hundred years (Santa Ana, 2004).

It was at the time of the so-called *Age of Exploration*, that the foundations of modern curricula were laid. During the Renaissance, Europe's aristocratic classes sought a "classical" education for their sons, centering on the learning of Greek and Latin, so that the ancient works of the great Greek and Roman scholars could be studied in the original languages (Ornstein and Levine, 2003). This certainly lends itself to maintaining power within the realm of White, Christian men of European descent.

This legacy of a classical education has endured in America--many of the framers of the Constitution were beneficiaries of such an education. Today in America, we still see place names that link forever a new country to the ancient past: Ithaca, New York...Athens, Georgia, and even Alexandria, Virginia. At most major American universities, sororities and fraternities are endowed with Greek names. And finally, consider this: according to the Random House Dictionary (1979), the very words used in education today, such as “*epistemology*,” “*axiology*” and “*pedagogy*” are Greek in origin.

The influence of Greek values and philosophy on Western education cannot be overlooked--and they must not be totally dismantled. American democracy was built upon this rock. However, the realities of cultural pluralism in the twenty-first century demand that researchers become more expansive in designing curricula by including the scholarly and literary traditions of all the "others" that inhabit the Earth. Researchers must face the challenge of moving from the “Melting Pot” model of pluralism into the Mosaic Model that best fits the diversity of students of the twenty-first century.

In addition, the American union still is not perfect. The struggle for equality is ongoing--and the philosophy and actions of non-violence are as relevant today as they were in Gandhi's or King's day. Obviously, education in America can no longer follow the old paradigm. This curriculum was transformative in its design, beginning with the study of non-violence around the world. It provided for a variety of ESL language instructional strategies as well as providing for differing learning styles, skills and abilities (Dunn and Griggs, 1995).

Scrutinizing societal needs, at the local metropolitan community level, and then, at the state level, further developed the NVIC. It looked at immigrant and ethnic experiences in the U.S. through the incorporation of the farm workers strike and the impact of Cesar Chavez. It

examined poverty, people of color and the fact that there are more non-Christians in the world than Christians. It delved into issues of social injustice that can occur at all of these levels of society.

The U.S. Department of Labor (DOL) surveyed businesses in the early 1990s and determined that for the twenty-first century schools should go beyond basic skills in mathematics, science and reading, developing habits of self-management, integrity and interpersonal relationships, or teamwork. Creativity and critical thinking skills were also highly rated. Also important was the establishment of life-long learning, as people can expect to learn new or advanced skills to stay productive (DOL, 1992).

Eisner (2004) offered a novel approach to curriculum design that challenged researchers to abandon the “preparation” paradigm because the future is unknowable. Eisner offered instead an enriching curriculum that centers on the development of judgment, critical thinking, meaningful literacy, collaboration and service, which leads students to "the ability to secure wide varieties of meaning" (p. 8). This ties in well with van Gelder's (n.d.) work on developing critical thinking skills, which he likens to learning ballet dancing. Van Gelder (n.d.) stated, “Humans are not naturally critical...we like things to make sense, and the kinds of sense we grasp most easily are simple familiar patterns or narratives" (p. 2).

Needs of the Community

The curriculum was planned specifically to address concerns of the Muslim community of a large southwestern metropolis. Interviews and surveys of parents, administrators and teachers have shown there are unmet, or at least unacknowledged, community needs. Also, a major topic emerged from virtually all of the parents, which was the desire to see lasting peace in the Middle East and Asia.

The economic status of families varied greatly, as does the education of parents. More than half of the students qualify for federal program support for low-income families. As a minority culture in the United States, these community members often face discrimination in employment and social isolation. In the wake of September 11th, some adults have had security clearances revoked and have experienced issues with visas and work permits being denied. A few parents have not obtained citizenship because they feel they cannot make an official oath of allegiance to the United States.

A majority of the parents have advanced degrees and work in professional occupations. The remainder of the parents have high school diplomas or the equivalency. The parents with advanced degrees have attended a variety of universities, in the U.S. and overseas. Some fathers have attended madrassas in other countries, where the emphasis has been on Islamic studies. The Saudi Arabian madrassa was the model for curriculum development in The Muslim School (TMS), when it comes to teaching the Qur'an and Arabic language instruction, and the idea of students spending their time quietly memorizing the sacred texts was well embedded in the minds of most parents (Weinman, 2005).

In Muslim dominated countries, wherever governments failed to provide general education to its common citizens, private religious establishments filled this gap, administering the educational system of the country according to their own principles. In this context, a madrassa is an Islamic school for Muslims, like parochial schools for Catholics or the yeshiva for orthodox Jews. A typical madrassa usually offers two courses of study. First is a "hifz" course; that is memorization of the holy Qur'an (the person who commits the entire Qur'an to memory is called a *hafiz*). The second typical course is called an 'alim course leading the candidate to become an accepted scholar or a *mullah*. A regular curriculum includes courses in Arabic, Tafsir

(Qur'anic interpretation), shari'ah (Islamic law), Al- Hadith (recorded sayings and deeds of Prophet Muhammad), Mantiq (logic), and Islamic history.

The preponderance of the parents follow the strict teachings of the Qur'an know as Wahhabism that dominates the Arabian Peninsula (Nasr, 2001). Boys and girls do not eat or play together in the middle school. No music of any type was allowed in the school--it was all considered "un-Islamic." The girls wear the traditional hijabs as a sign of modesty. The school does not observe most American holidays, and even celebrating Thanksgiving was considered by some to be haram. Primary teachers are not allowed to let youngsters make construction paper turkeys.

There was a certain disconnect between the Wahabbi fundamentalism and The Muslim School's officially professed adherence to the state standards and benchmarks, and the textbooks, which are the same used by public schools for mathematics, science, social studies and language arts.

Although in many ways the families that send their children to the school have not desired to integrate within the local community or the American mainstream, the children all go to malls, watch movies, buy the latest technological gadgets, and all know the current teenage "lingo." Because of the Ummah, loyalty to other Muslims and Islam was the only allegiance that was appropriate; the students resolve the conflict in identity formation simply by never thinking or addressing the issues of citizenship and allegiance. American activities abroad are done by a distant "them" to whom these young adults claim no connection. This makes citizenship instruction more difficult, so the curriculum centers on building identities as citizens of the world, and tying social action into the children's rights and responsibilities as Americans.

Furthermore, the idea of the Ummah prevents serious discussions on the differences that lie within Islam. The parents and leaders that were surveyed would not admit to any real divisions within the Muslim world. Instead, there was a subtle "us against them" feeling that pervaded the community and could be responsible for the general silence that greets acts of terrorism committed around the world. The community members seemed loath to criticize any fellow Muslim, no matter how heinous the act that person committed.

Most of the families have a covert antipathy towards Jews and the state of Israel. Because so many in the community come from war-torn Palestine, feelings understandably run high on the subject of Palestinian sovereignty. One parent stated to the researcher, "I don't want anyone of these kids to apologize for their anti-Jewish sentiments."

During a class discussion on Nelson Mandela, as the researcher explained her admiration for his leadership in transforming South Africa's Apartheid system through non-violent means, one student connected Mandela with a suicide bomber in Palestine, saying, "Both fought for the rights of their people."

For this very reason, the non-violence curriculum was an appropriate vessel to meet a need--it allows for development of vocabulary to hate the acts of terror, without hating brother Muslims. It shows an alternative to violence in achieving social change. In 2005, the local community created an organization taking the name of *Hiwar*, with the aim of spreading of ideas and knowledge within the community and beyond. One aim in particular was to instill deep within the young people ideas of non-violent actions in the hopes that it will spread outward to elders, and then back to other lands, so that many social justices can be remedied (Weinman, 2005). The curriculum fits hand in glove with this community aim.

Many of the parents have a longing to return to their homelands--they often view their lives in America as temporary exile; however, many other parents know they are here to stay and want their children to become full participants in American life. They have the same American dreams that immigrants to the U.S. have always had: to be free to worship as they please, to achieve economic success and to be safe and happy.

The educational needs interviews showed the most frequently stated want of the community was developing strong skills in core subject areas: reading, writing, mathematics and science, so that students will be well prepared for a “college track” in secondary education. Most parents expect their children to go into science and technological occupations. However, research (Banks & Banks, 2004) showed lower levels of academic achievement in minority populations, who are often exposed to inconsequential curricula and face low expectations. Though within the community there was a perception that social sciences and language arts are "weak" disciplines, the survey shows that most see the value of teaching non-violence and its strategic goals—they simply relate to the idea and can envision its purpose within the Muslim community.

Finally, most parents also wanted their children to use and become adept with technology, seeing a strong science and mathematics education and technological proficiency as the basis for future economic success for their children. The NVIC called for many uses of technology, including Internet research, use of digital cameras, scanners, graphics, and computer layout, as well as word processing software—all real world skills. The focus, however, was on using the technology in order to meet instructional goals and objectives, not using technology for its own sake.

The positive impact of community involvement in students' academics lives is very significant (Santa Ana, 2004). By building collaborative relationships based on trust, and shared power and responsibility, students can realize great academic gains in all content areas (Henderson and Mapp, 2002). The NVIC brought the community's needs and wants into the forefront of curricular planning as a way of enhancing student learning.

Subject/Discipline Needs ~ Great teaching comes from creating wonder—generating the “wow” factor. Often, however, it seems that disciplines such as literature and social studies inspire yawns not *yippies!* Moreover, these content areas may take a back seat to reading mechanics, mathematics and science instruction because of the increasing societal emphasis on standardized testing in these areas (Martin, 2001). Standards and benchmarks are useful tools in guiding curricular development; however, they are simply sign posts for what subjects should be taught at each grade level.

By creating an interdisciplinary thematic unit, the disciplines were well covered, but done so in such a way to make them personally relevant to the students (Short, 1991) [Note: see Appendix A for specific standards and benchmarks]. Additionally, by integrating the disciplines for the NVIC, there was a greater chance for making conceptual connections (Lake, 1994). Moreover, through integrated curricula, students experienced application of a variety of academic skills (Gay, 1992).

It was the researcher's viewpoint that the main deficiency in the social studies and language arts standards and benchmarks, laid in an absence of direction on the topics of non-violence and civil disobedience. The may very well stem from societal power structures, which seek to maintain the status quo (Nieto, 2004, and Banks & Banks, 2004).

Instead, social studies standards have concentrated on historical eras and do not, in the researcher's opinion, make use of the concept of non-violence and its practical aims. This may also be due to the fact non-violence was an ideal of the affective realm—and it is always harder to pin down goals and objectives in this realm (Oliva, 2005). Moreover, the curriculum unites the non-violence concept thematically, rather than studying it haphazardly, with Gandhi and Mandela studied during world history and King and Chavez during the study of the Civil Rights Era. The use of the economic weapon of the boycott, as well as the judicial challenges to segregation laws allowed the students the opportunity to see the effectiveness of the economic and legal actions that gave muscle to the language of non-violence.

Gandhi wrote, “Nonviolence is the weapon of the brave” and “it is only nonviolence when we love those that hate us” (Dobeck, 2003, p. 12). King exhorted people to hate the oppression, not the oppressors. At first glance, the language of passive resistance seems simple and straightforward; however, there are many complexities in the literature and the speeches of civil disobedience, and the curriculum uses these literary intricacies to help students become familiar with nuances of the language used (Irvin, 1998) .

In his famous “*I Have a Dream*” speech, Dr. King (2001) made use of Shakespeare, he echoed Lincoln, and he drew upon Biblical themes and parables. King used cadence and intonation to build to the speech's climax; he employed metaphors, assonance, alliteration and allegory creating a powerful message that struck the heart and offered many points to ponder. Yet most textbooks do not allow for in depth analysis of great speeches. Instead, most offer snippets of speeches and do not give a realistic feel for the time and place these great orations were made. The NVIC planned for in depth analysis of King's work in particular, as a way of showing how language influences actions, applying an edge of realism to the study of literature.

In addition, the curriculum implements Zarrillo's (2004) six dimensions framework for developing higher order thinking skills in social studies curricula: 1. Sustained examination of a few topics is better than superficial coverage of many. 2. Lessons must present content in a coherent, continuous manner. 3. Students should be given an appropriate amount of time to think and prepare answers to questions. 4. Teachers must ask challenging questions or present challenging tasks. 5. Students should offer explanations and reasons for their conclusions; and, most importantly, 6. Teachers should be models of thoughtfulness. Zarrillo (2004, p. 125) quotes Fred Newmann as saying, "The more serious problem, therefore, is not the failure to teach some specific aspect of thinking, but the profound absence of thoughtfulness in the classrooms." This incredibly insightful statement led to an abundance of time in the curriculum for discussion and critical analysis.

The needs assessment provided clear guidance for the development of the NVIC. The curriculum met the entire assessed needs particular to the participants as well as possible, and also fit perfectly within the researcher's philosophy and the Lasallian conceptual framework. The NVIC presented the big idea of non-violence thematically, integrating all the related content areas in a comprehensive, logical flow. The researcher found no concrete evidence to show that this particular subject had been formally constructed into a middle school curriculum, although there are related curricula focusing on issues such as tolerance, peace and pacifism, the Civil Rights Era, and African-American history. Obviously, the NVIC draws from these related works; however, its blueprint provided a depth that ties the philosophical beliefs to the economic and legal strategies that have resulted in major societal changes across the globe. This, the researcher believed was an exciting new development in curricular design.

The “salad bar” design of the activities kept the NVIC student centered, and yet permitted many stimulating opportunities for the children to demonstrate learning. The curriculum was rich in language and technology, but never artificial in its concept. In this way, students gained experiences relevant to the adult world of careers and business. The inclusion of the tightly knit local Muslim community lent the NVIC a weightiness that supported both the students and the researcher. There was a tangible, powerful belief in the merit of the curriculum—the researcher considered this the most noteworthy aspect of the findings. Perhaps the members of the community envisioned brighter futures for their children in a less divided America; perhaps they had new hope for a reduction in the misery caused by religious strife around the world.

General Research Questions

The most significant question of the project surrounded the idea of relevance to the students' lives: Would the study of non-violence and civil disobedience strike a chord with these students? A second consideration was the resources--could a cohesive thematic curriculum be constructed that would stimulate the learners, using materials on hand, or available at little or no cost?

Most controversial was the need to really hit racism head on. Nieto (2004) coined the term "White Knights" to describe mainstream researchers who want to protect minorities from racism and avoid talking about race--afraid such discussions will only worsen the problem. However, not addressing this reality leads to "symbolic violence" that actually harms students in the long run by not validating the students' experiences in real life outside the school.

How to approach racism effectively? How can the researcher, a white, middle class, Christian grandmother, find the courage to explore something so alien to her experience--and to

students who have all, without exception, experienced racism or religious prejudice? How to address issues of power and class?

Another, subtle challenge was the need for gaining parental support for the curriculum. Would parents see the value in learning that exceeded the bounds of textbooks and pen and paper assessments? In the majority of the parents, there seemed to be a notion of a traditional classroom where students sit quietly, passively learning, mostly through memorization, as found in the madrassas. Yet the power of the NVIC was to come from the students themselves, who would be engaged in discussions and other activities that would be anything but quiet.

Method and Design

As a result of the needs assessments, the curriculum was designed as a comprehensive thematic unit, built around the Lasallian conceptual framework and focusing on the language and strategies of non-violence and civil disobedience. Integrating disciplines into a humanities curriculum allowed a plethora of standards and benchmarks to guide planning, without ever losing the student-centeredness that characterizes the researcher's philosophy. This also allowed social studies and literature textbooks on hand to provide the foundation material, with supplementation from readily available resources from the public library.

Oliva (2005) provided the basic model for the evolution of the curriculum; however, to meet students' ESL needs, language function was built into the curriculum, as a special focus (Gibbons, 1991). Another deviation from the Oliva (2005) model was the curriculum's single person development, though the curriculum was tightly bound to the needs outlined previously, as well as standards and benchmarks. The nature of The Muslim School allowed the researcher great latitude for innovation in curriculum and instructional design.

Instructional goals and objectives were assembled around students' interests and talents, as established by surveys (see *Instruments*). Instruction and assessment were planned differentially, allowing students to pick and choose activities and demonstrations of learning (Tomlinson, 2000).

The curriculum spanned a five-week period, beginning in the early fall of 2005, to cover the holy month of Ramadan, when all the middle school students were fasting and the school time was shortened. The researcher felt the students needed something new and stimulating, that would help motivate students to keep studying and thinking, while also being physically and mentally depleted from fasting.

Specific Research Questions

The Non-violence Integrated Curriculum (NVIC) addressed three particular questions. The most significant question was whether or not the curriculum would result in non-violent praxis for the students. Given the cultural constraints they lived with, building personal vocabularies and models for strategic behaviors to effect social change through civil disobedience and passive resistance, and the ability to spread this knowledge, were notable challenges. Secondly, the curriculum promoted a variety of literacy skills, especially the ability to dig deeply into text and critically examine "the facts" and assertions made by authors. It allowed for meaningful research and discussion. ESL techniques were employed throughout the curriculum to strengthen vocabularies and deepen conceptual awareness.

By integrating the curriculum, literary and historical instruction, including certain passages of the Old and New Testaments, students were able to analyze the speeches and writings of those who led the various non-violent movements. The question here, of course, was how to effectively help students connect Bible literature to what they know of the Qur'an? Was

it possible to do so without crossing the line into proselytization, or by any measure suggesting that the Qur'an was, in any way, inferior to the Bible?

The delicacy of this task was obvious. Social change could only occur from the diminution of religious, ethnic, class, or cultural isolation. Language can transform society, weaving together threads of shared humanity or building barriers dividing “us” from “them.” Language makes change possible: To create a better world, one must first imagine it and then share that vision with others.

General Goals and Objectives

General goals were derived from the state standards and benchmarks for the areas of language arts, theatre arts, social studies and career readiness. As of the autumn of 2005 there were no state technology standards, but the researcher incorporated technology throughout the NVIC, keeping it as a tool of the students, not as a primary goal.

Standards were chosen so that interdisciplinary connections were possible. In the researcher's opinion, there was a fundamental weakness in the concept of standards when they are viewed as discrete commandments. The curricular and instructional goals and objectives are found in a grid located in Appendix A. The format of the grid has been slightly altered to allow for language functions to be connected to each learning activity, increasing the emphasis on language development (Gibbons, 1991).

Resources

Human Resources ~ The NVIC used the human resources of the researcher, the students, the school's administration, parents, and local community members. Naturally, the lives of Gandhi, King, Mandela, and Rosa Parks provided models of behaviors that exemplify passive resistance and civil disobedience.

The Arabic/Islam teacher for the students was also an invaluable resource, as she was able to attach much of the language of non-violence with passages from the Qur'an. Furthermore, she was instrumental in tying the parables of Jesus of Nazareth and other Biblical passages, taught by the researcher, to the Al-Hadith. The researcher discussed with the Arabic/Islam teacher all biblical references, prayers and stories in advance of lessons. This sharing resulted in a change in this colleague's instruction, in that she taught materials from the Qur'an or Al-Hadith that were similar in meaning to the ideas the curriculum explored. This proved an effective way to provide background knowledge for the students to connect with Dr. King's many literary allusions that are Christian in nature.

It was interesting to note that for the role of Dr. Martin Luther King, Jr. in the Rosa Parks play, there was a speech of King's that in the original used the words *Christian love*. Together with the Arabic teacher, the students and the researcher, it was decided to alter the phrase to *God's love*. The researcher believed this action exemplified the curriculum's aims of critical thinking and making human connections.

Material Resources ~ A plethora of material resources were used over the course of the curriculum's implementation. The researcher utilized literature textbooks on hand for the 6th, 7th, and 8th grades, as well as social studies texts for the same grades. In this fashion, works on Mandela and King could be gleaned from world history, while passages on King, Chavez, and Rosa Parks were collected from U.S. history and reading textbooks. Making use of all the literature texts in the school provided more materials on these leaders, plus allowing for inclusion of short stories and poems that were related thematically. The curriculum relied on the local public library, and during one field trip, the students were able to locate research materials for their learning experiences.

Technology Resources ~ The Muslim School provided a fully equipped computer lab, with Internet access, and the classroom also had two additional computers, with a variety of software packages installed. The classroom also had a scanner and a digital camera. Three or four times weekly, students were given access to the lab for research purposes. Several web sites were visited, and these provided excellent sources for the creation of the props and costumes used in the Rosa Parks play. The learners were able to access the public library's computer database, in order to prepare for the field trip's research assignment.

The curriculum also called for viewing DVDs and videos, and the classroom has a television, VCR/DVD player. The portable CD/cassette player was also put into use, specifically to listen to and analyze speeches and stories. An annotated resource listing can be found in Appendix B.

Examples of Learning Experiences

The students participated in a variety of learning experiences, beginning with an examination of the life and works of Mohatma Gandhi. The researcher chose this particular personage because of his Indian heritage, and the fact that Gandhi worked so diligently to effect good relations between Hindus and Muslims. Gandhi also used the legal strategy of challenging laws that were unjust while living in South Africa, which of course helped later on when Nelson Mandela was studied. In this fashion, the researcher believed the learners were able to identify with Gandhi and form a bond of understanding with his beliefs and actions.

The students read biographies and analyzed passages from Gandhi's work. They examined the economic impact of boycotts. They studied the impact of British imperialism and the clash of cultures that resulted, in order to understand what Gandhi faced. In this way they were able to see how history impacts the time we live in.

From Gandhi, the students moved into Mandela, and completed another thorough study, and then worked on comparing and contrasting projects of the two leaders. To allow for differentiated instruction, students were allowed to choose the method of comparing and contrasting, such as writing a paper or completing a Venn Diagram.

Next, the unit moved into the American Civil Rights Era, and the students completed exercises to determine cause and effect, as well as determining how King drew upon Gandhi's beliefs and values.

In language arts, the students had many opportunities to analyze speeches and essays, so that they could really dig deeply into the language used. This proved an excellent way to show the effectiveness of metaphors in communication, which can be a difficult concept for ESL students to grasp (Richard-Amato, 2003).

One particularly useful assignment was an analysis of Langston Hughes' (1994) *Let America Be America Again*. This task was simplified since the language made sense in light of the conceptual breakthroughs made in social studies—the learners easily grasped the meaning. It cannot be emphasized enough how important it was that the students saw the incredible power of words.

Other learning experiences involved Internet research on Nobel Peace Prize winners and discussions of the lives of those awarded this honor. The students themselves chose the culminating project of putting on a play about Rosa Parks (see Appendix D for the play). This was an excellent integration of language arts and theatre arts, and it also led to work with Internet searches. This project also met career readiness goals, such as practicing roles and scheduling rehearsals. Overall, the curriculum allowed the students to work within a conceptual framework, which guided their work, not mandated it.

Instruments

The curriculum used several instruments to develop and test the curriculum.

1. Student interest questionnaires (see Appendix C.1)
2. Students' Iowa Test of Basic Skills (ITBS) results and/or academy entrance assessments.
3. Brigance reading assessments.
4. Survey of current and past social studies/language arts teachers in the school (see Appendix C.2)
5. Interviews of students' parents and guardians, and interviews with school administrators and community leaders (pre- and post-curriculum implementation)
6. End of curriculum student survey (see Appendix C.3)
7. Student's completed graphics organizers

Evaluation Procedures

Methods of Data Analysis ~ Data were qualitatively analyzed, with the most significant information coming from the end of unit student surveys, the purpose of which was to seek information on students' attitudes towards the concepts of non-violence and passive resistance (see Appendix C.3). There were many observations by the researcher made during class discussions, especially useful were the observations made during discussions of Dr. King's "*I Have A Dream*" speech. The learners were able to connect historical and literary references, and show an understanding of the devices King used.

A variety of graphic organizers were completed by the students to aid in concept development (Richard-Amato, 2003), and these provided an abundance of data on vocabulary and concept growth. For instance, using the classic Venn Diagram enabled an easy comparison

of key people, such as Gandhi and Mandela. A personality analysis graphic organizer was used to describe individuals, which made it easier for students to discern actions, values, personalities and physical descriptions (see *Rosa Parks Graphic Organizer* in Appendix D). The final exam was a completed graphic organizer of the student's choice, and this was done after practicing each type over the course of the curriculum's execution.

Researcher's Evaluation ~ The researcher conducted an evaluation of the Non-violence Integrated Curriculum (NVIC), determining some areas that could be strengthened. First, the length of time of the curriculum can be expanded, so that initial work begins well before Ramadan. Local resources could be found to talk with the children about the Civil Rights Era--it would be very effective to have a real person share his or her experiences. More poetry on the topic of oppression and injustice could be added if the length of the curriculum were expanded. Finally, the researcher believed more art analysis could be incorporated into the curriculum, perhaps towards the latter part of the curriculum, as art is another mechanism that leads to social change. It would be useful and logical to tie artistic expression and the vocabulary of different artistic media to the events of civil disobedience.

Discussion of Outcomes

Parents and administrators have expressed immense satisfaction with the students' learning over the five weeks the curriculum was in use. Absenteeism and tardiness were down during the course of the curriculum, and students' were engaged and enthusiastic about the learning experiences. This was especially notable because of Ramadan and the effects of fasting upon the students.

The thematic approach proved intriguing to everyone, and was especially enjoyable for the researcher. It seemed apparent that the NVIC has broad generalizability—it could be adapted

to lower or higher grade levels, and is suitable for virtually any community. The resources needed are readily available—even the most impoverished school district could use the NVIC. The myriad ways of instituting the plan and the variety of learning experiences provided allow differentiated instruction, and offers something for all multiple intelligences (Eisner, 2004); however, the academic requirements are pedagogically sound, allowing depth and breadth to social studies, in particular.

As a culminating project, the students themselves chose to put on play about Rosa Parks, as a demonstration of what they had learned. Most of them had prior knowledge of Mrs. Parks, from a reading in the seventh grade literature text, and all felt a bond with her. The children divided the necessary components of this production among themselves, and they monitored their own progress, with little supervision from the researcher. They used the Internet to research costumes and props; from their parents, aunts and uncles, they wheedled many of the items needed for the play. They watched movies about the Civil Rights Era and listened to lectures and homilies from the time, in order to practice the dialects and accents of the southern states.

The entire student body attended the Rosa Parks play, along with at least twenty community members. Virtually all the mothers of the eight grades students attended, some with fathers in tow.

Significance of the Project

For the researcher, significance of the NVIC was measured primarily by the students, who showed fervor and dedication to every aspect of the learning experiences. Anecdotally, the researcher has seen improvements in reading comprehension and vocabularies have expanded. Students have begun to see the content areas as related, bringing concepts from one discipline

into other subject areas; in fact, the learners are more aware of the interconnectedness of science and mathematics with social studies and literature.

Rosa Parks died two days after the students put on their play. Through the intense media coverage, the students got to see her lie in state in the nation's Capitol, the first woman, and only the second African-American, ever to be awarded that honor. The media gave wonderful coverage to this remarkable woman, and these young adults were enraptured. Until the day of Mrs. Parks' funeral, most of the class time was spent just discussing her life, and the way her actions led to major changes in American society.

Perhaps the real significance of the curriculum can never be known. How does one quantify planting seeds of social action? How does one gauge the effectiveness of ideas? Can one chart creativity or conscience? Understanding cannot truly be weighed or measured. In the end, significance lies in the imagination—the hope... the dream of a more peaceful world, where opportunity abounds and justice prevails.

Reflections

The Core Values of the College of Santa Fe (CSF) include "*culture, civic capacity, community, diversity, tolerance, inclusion, integration of all disciplines, collegiality*" (College of Santa FE, 2005). Culture, its meaning and effects in relation to developing students' language and civic capacities, was the catalyst for this curriculum. In this instance, the researcher has expanded civic capacity from local, regional, or national boundaries to encompass the globe, and in doing so, has followed the Lasallian educational tradition.

In addition, the curriculum was creatively designed, using a variety of resources, but keeping well within The Muslim School's budget. It allowed learners many opportunities to explore their own creativity, especially in the play about Rosa Parks that the students performed.

The play allowed those students who enjoy writing to create the dialogue, while others got to research costumes and props, and the remainder got to devise the props. All of the eighth graders had speaking roles, and they got sole discretion over the parts they played.

Since these students have all experienced forms of prejudice and discrimination, the Non-violence Integrated Curriculum (NVIC) was an effective vehicle for helping students find their voices, while also presenting a model of behaviors and strategies for righting social injustices. The NVIC exemplified *shared governance*, allowing students' voices to be heard, as they participated in virtually all aspects of decision-making, choosing roles, of course, but also in deciding the sequence of studies and the pacing. It was especially helpful in allowing the learners to experience the mutual interdependency that characterizes life in a democracy.

Finally, the curriculum was the epitome of *student centeredness*, fostering personal growth through challenging and thought-provoking learning experiences. In exploring the leaders of non-violence movements, the learners gained insight into human character development. Delving into the life of Rosa Parks, the students were able to make personal connections to an "everyday person" whose determination and courage led to great social changes. There was even a sense of destiny that Mrs. Parks died just two days after the students put on their play about her. These children will long remember the impact of watching the media coverage of her life, and of seeing her lie in state in the nation's Capitol. Hopefully, it was also prove inspirational for their lives and all those whose lives are touched by these students.

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Appendices

Appendix A Curriculum Grid

Appendix B Resources Listing

Appendix C Instruments

C1 Student surveys

C2 Past/present teacher surveys

C3 Student exit surveys

Appendix D Examples of Students' Work

Appendix E Banks and Gay Semantic Web of Transformative Curriculum

Appendix A Curriculum Grid

STANDARDS 1/2	CURRICULUM GOALS	CURRICULUM OBJECTIVES	INSTRUCTIONAL GOALS	INSTRUCTIONAL OBJECTIVES	LANGUAGE FUNCTIONS
<p>1. Social Studies: Civics & Government: Understand the structure, functions, and powers of government.</p>	<p>Students will: Identify and describes a U. S. citizen’s fundamental constitutional rights, to include: freedom of religion, expression, assembly and press; right to a fair trial; equal protection and due process.</p>	<p>All students will demonstrate knowledge of their constitutional rights.</p>	<p>The student will complete a Venn Diagram comparing civil rights before and after desegregation.</p>	<p>All students will complete a Venn Diagram comparing civil rights before and after desegregation.</p>	<p>Comparing Contrasting Describing Developing vocabulary of citizenship.</p>
<p>2. Social Studies: Economics: Explain how economic systems impact the way individuals, households, businesses, governments and societies make decisions about resources and the production and distribution of goods and services.</p>	<p>Students will: Explain how economic strategies were effectively used in non-violent protests.</p>	<p>All students will demonstrate knowledge of the economic strategies used in non-violent protests.</p>	<p>The student will complete a graphic organizer showing the strategies used in a self-selected non-violent protest.</p>	<p>All students will complete a graphic organizer showing the strategies used in a self-selected non-violent protest, with 95% accuracy.</p>	<p>Developing vocabulary of economics, boycotting, striking</p>

STANDARDS 3/4	CURRICULUM GOALS	CURRICULUM OBJECTIVES	INSTRUCTIONAL GOALS	INSTRUCTIONAL OBJECTIVES	LANGUAGE FUNCTIONS
3. Social Studies: History: Analyze and interpret major eras, events, and individuals from the periods in United States history:	Students will: Analyze the roles and methods of civil rights advocates.	All students will demonstrate knowledge of the strategies, methods and language of a civil rights or Non-violence leader.	The student will create graphic organizers illustrating causes and effects of a Non-violence movement.	All students will create graphic organizers illustrating causes and effects of a Non-violence movement with 95% accuracy.	Analysis Cause and effect
7. Social Studies: History: Skills: Research historical events and people from a variety of perspectives:	Students will: Understand and apply the problem-solving skills for historical research, to include use of primary and secondary sources; sequencing; collecting, interpreting and applying information; gathering and validating materials that present a variety of perspectives.	All students will distinguish between primary sources and secondary sources; all students will analyze sources. All students will demonstrate understanding of the sequence of events occurring in Non-violent movements.	The student will demonstrate knowledge of primary and secondary sources; students will analyze a primary or secondary source; students will create a time line of events for one of the leaders (Gandhi, King, Chavez, Mandela, or other).	All students will demonstrate knowledge of sources by students will analyzing a primary or secondary source, either orally or in writing; students will create a time line of events for one of the leaders (Gandhi, King, Chavez, Mandela, or other) with 98% accuracy. .	Problem-solving Analyzing Sequencing

STANDARDS 5/6	CURRICULUM GOALS	CURRICULUM OBJECTIVES	INSTRUCT. GOALS	INSTRUCTIONAL OBJECTIVES	LANG FUNCTIONS
<p>5. Fine Arts: Drama: Learn and develop the essential skills and technical demands unique to theatre/drama:.</p>	<p>Students will: Create dialogue and action that is appropriate for different characters in terms of their age, cultural heritage, physical and emotional attributes, social-economics status, and other distinguishing characteristics. B. Practice acting skills to develop characterizations that suggest or illustrate artistic choice.</p>	<p>All students will create dialogue to dramatize an event from the Civil Rights Era. All students will practice acting skills using self-created dialogue.</p>	<p>The student will research, write and revise dialogue for a dramatic presentation of a Civil Rights Era events. The students will schedule rehearsals and practice acting with classmates using self-created dialogue.</p>	<p>All students will research, write and revise dialogue for self-selected roles for a play that presents an event during the U.S. Civil Rights Era. All students will work as partners to schedule rehearsals and practice acting skills using their self-created dialogue.</p>	<p>Describing Non-violent actions Paraphrasing Protesting Encouraging Developing language to hate the oppression—not the oppressors.</p>
<p>6. Language Arts: Use language, literature, and media to understand various social and cultural perspectives:</p>	<p>Students will: A. Demonstrate familiarity with selected classic literature, classic fiction and non-fiction, drama; B. Use literature and media to reflect on learning experiences by: evaluating personal perspectives and how they are influences by society, cultural differences, and historical issues</p>	<p>All students will read, view, listen and research literature, including speeches and court decisions relevant to the Civil Rights Era and other Non-violent movements in world history.</p>	<p>The student will use a variety of literature and media to describe the strategies and language that characterized the Non-violence movements throughout the twentieth century.</p>	<p>All students will read and discuss literature and view/listen to media presentations particular to Non-violence movements; All students will complete graphic organizers comparing and contrasting leaders.</p>	<p>Develop vocabulary of the Non-violence movement, including legal, political and economic strategies. Comparing and contrasting.</p>

STANDARDS 7/8	CURRICULUM GOALS	CURRICULUM OBJECTIVES	INSTRUCTIONAL GOALS	INSTRUCTIONAL OBJECTIVES	LANGUAGE FUNCTIONS
<p>7. Career Readiness: Students will demonstrate the technological knowledge and skills required for future careers: demonstrate basic computer operation skills in a variety of applications to access and organize information;</p>	<p>Students will: Demonstrate technological skills using the Internet for research, as well as using a variety of technological instruments for various purposes.</p>	<p>100% of students will demonstrate the ability to conduct an Internet search on a given topic. 100% of students will practice evaluating web sites for relevancy.</p>	<p>The student will become familiar with appropriate academic search engines, and learn to evaluate web sites for relevancy.</p>	<p>All students will demonstrate proficiency in creating Internet searches, using appropriate key words, generating web site links within one minute of assignment. All students will orally evaluate a web site for relevancy.</p>	<p>Devising key words Describing relevancy.</p>
<p>8. Career Readiness: Students will develop and demonstrate responsible and ethical workplace behaviors: Students will demonstrate goal direction, self-discipline, and task commitment I the completion of assignments.</p>	<p>Students will: Develop and demonstrate responsible and ethical workplace behaviors, goal direction, self-discipline, and task commitment to the completion of the culminating project of the Non-violence curriculum.</p>	<p>Students will achieve specified workplace behaviors, 95% of the time: goal direction, self-discipline, and task commitment.</p>	<p>The student will define and explain how goal directions, self discipline, and task commitment can be demonstrated; the student will become familiar with the ethics of work place behaviors.</p>	<p>All students will become familiar with the ethics of work place behaviors; all students demonstrate goal direction, self-discipline, and task commitment, meeting these behaviors 95% of the time.</p>	<p>Describing acceptable work place behaviors</p>

Appendix B
Resource Listing

Resources Listing

Textbooks

Appleby, J., Brinkley, A., & McPherson, J.M. (2005). *The American journey*. New York: Glencoe.

Boehm, R.G., Armstrong, D.G., & Hunkins, F.P. (2002). *Geography: the world and its people*. New York: Glencoe McGraw-Hill.

Chin, B.A. & Wolf, D. (eds). (2002). *Literature: The reader's choice*. New York: GlencoeMcGraw-Hill.

Greenblatt, M. & Lemmo, P.S. (2001). *Human heritage: a world history*. New York: Glencoe.

Trade Books

General Titles:

Hughes, L. (1994). *The collected poems of Langston Hughes*. New York: Alfred A. Knopf, Inc.

Moss, J. & Wilson, G. (1996). *Profiles in world history: Significant events and the people who shaped them*. Detroit: UXL.

The New First Dictionary of Cultural Literacy: What Your Child Needs to Know (2004). (In E.D. Hirsh, ed.). Boston, MA: Houghton Mifflin Books.

Leaders:

Cesar Chavez:

Wadsworth, G. (2005). *Cesar Chavez: A biography*. Minneapolis, MN: Millbrook Press.

Mohatma Gandhi:

Wolpert, S. A. (2002). *Gandhi's Passion: The Life and Legacy of Mahatma Gandhi*. Oxford: Oxford University Press.

Dr. Martin Luther King, Jr.:

King, M. KL. (2001). *A call to conscience: The landmark speeches of Dr. Martin Luther, King, Jr.* New York: Warner Books.

Phillips, D. T. (1998). *Martin Luther King, Jr. on leadership*. New York: Warner Books.

Miller, K. D. (1998). *Voice of deliverance: The language of Martin Luther King, Jr. and its sources*. Athens, GA: University of Georgia Press.

Myers, W. D. (2004). *I've seen the promised land*. New York: Harper Collins.

Nelson Mandela:

Finlayson, R. (1998). *Nelson Mandela*. New York: WW Norton.

Mandela, Nelson. (2000). *Long walk to freedom: The autobiography of Nelson Mandela*. New York: Little, Brown & Co.

Rosa Parks:

Parks, R. (1994), Quiet strength: The faith, the hope, and the heart of a woman who changed a nation. Grand Rapids, MI: Zondervan.

DVDs/Videos

Mysteries of Asia (video from *Family Pass* online video rental service) - a continent steeped in ancient cultures, religions, and buildings.

The Speeches of Reverend Martin Luther King, Jr. (video with footage from several of Dr. King's speeches, also contains news reel/film clips of protests and marches in the non-violent manner.) Available from the Albuquerque Public Library.

Visual Connections, HRW Multimedia Curriculum Systems ~ VHS videos featuring Dr. Martin Luther King; Holt, Rinehart, Wilson productions.

Ride To Freedom: The Rosa Parks Story. (2002) DVD. CBS Television.

CDs/Cassettes

King, M. L. Jr. (1998). *I Have Seen The Promised Land*. Atlanta, GA: Reverend Martin Luther King, Jr. Foundation.

Web Sites

The Time 100 Most Influential People Web Site ~ <http://www.time.com/time/2005/time100/>

The Official Rosa Parks Web Site ~ <http://www.rosaparks.org/>

Montgomery Boycott ~ <http://www.montgomeryboycott.com/>

Academy of Achievement: Rosa Parks ~ <http://www.achievement.org/autodoc/page/par0pro-1>

The King Center ~ <http://www.thekingcenter.org/>

Martin Luther King, Jr. online quiz ~ <http://www2.lhric.org/pocantico/taverna/98/webquest.htm>

Martin Luther King, Jr. National Memorial ~ <http://www.mlkmemorial.org/>

Scholastic Civil Rights Era ~ <http://teacher.scholastic.com/rosa/>

Martin Luther King, Jr. Holiday on the Net ~ <http://www.holidays.net/mlk/>

The Gandhi Institute ~ <http://www.gandhiinstitute.org/>

Mahatma Gandhi Web Site ~ <http://www.mkgandhi.org/>

Nelson Mandela Foundation ~ <http://www.nelsonmandela.org/>

PBS Frontline Mandela Web Site ~ <http://www.pbs.org/wgbh/pages/frontline/shows/mandela/>

United Farm Workers Union, Cesar Chavez Web Site ~ <http://www.ufw.org/cecstory.htm>

UCLA Cesar E. Chavez Web Site ~ <http://latino.sscnet.ucla.edu/research/chavez/bio/>

Appendix C

Instruments:

Student Interest Survey

Survey of Past/Present Teachers (Results)

Student Exit Survey Results

Student Interest Survey

Name _____

Please answer these questions to the best of your ability. You may skip answers you find to be uncomfortable.

1. What is your favorite memory from childhood about books?

2. What would the title of a book about your life be? _____

3. If you were to write a story about a magical place, where would the story take place? Describe the place.

4. What kind of food would you find in this place?

5. Describe the music you would hear in this place.

6. What is the favorite sport played in your magical place? Why?

7. Who is the most admired person in your magical kingdom? Why?

8. What do you daydream about? _____

9. What is something about which you are curious? _____

10. Describe the best movie you've ever seen—what made it great? _____

11. If you could go back two years ago, what advice would you give yourself? _____

12. Describe your best friend, and tell why he or she is your best friend. _____

14. Describe yourself as a best friend. _____

15. What is the bravest this you've ever heard of or seen? Why was this? _____

16. Describe yourself as a type of animal, presently living or extinct. _____

Thank you.
Please turn into Mrs. Powley by 9/28/05.

Appendix C. 2 Survey of Eleven Past/Present Teachers (Results)

Question	Strongly Agree	Agree	Disagree	Strongly Disagree
1. The majority of students at TMS would benefit from ESL techniques.	94%	6%	0	0
2. Creativity and imagination flourish among the students in the school.	5%	11%	74%	10%
3. When reading students have difficulty in making inferences.	80%	10%	6%	4%
4. Students can proficiently interpret maps, charts, graphs and other visual aids.	4%	8%	21%	67%
5. Students make connections across disciplines.	0%	6%	46%	48%
6. Students are overly reliant on memorization.	72%	8%	10%	10%

Appendix C. 3 Student Exit Survey (Results)

Question	Strongly Agree	Agree	Disagree	Strongly Disagree
1. The Non-violence unit was interesting to me.	87.5%	12.5%	0	0
2. I understand the economic strategies used for non-violent protests.	12.5%	75%	12.5%	10%
3. I understand the meaning of civil disobedience.	100%	0	0	0
4. Using the courts to overturn unjust laws was an important strategy used by Gandhi and King.	100%	0	0	0
5. Apartheid in South Africa was similar to the segregation in the Southern States.*	12.5%	25%	25%	37.5%
6. Combining language arts and social studies to examine a topic is a good idea.	25%	50%	12.5%	12.5%

*Note: the students that disagreed/strongly disagreed with this statement felt that Apartheid was so much worse than the racial segregation in the South that they couldn't mark them as similar, but they did show knowledge that the issues in both instances were race based.

Appendix D

Examples of Students' Work

Rosa Parks Graphic Organizer

Graphic Organizer

Famous Person Chart

excellent 10/10

Key Problems to Overcome
She was going to jail because she refused to get off the bus. She disobeyed the segregation law on the bus.

Name of Person
Rosa Parks

Key Words Describing Person
Brave

Key Actions of Person
that she is really brave - to talk to the white man she is nice

Key Words Describing Person
Kind

Key Deeds of Person
She wouldn't get off the bus

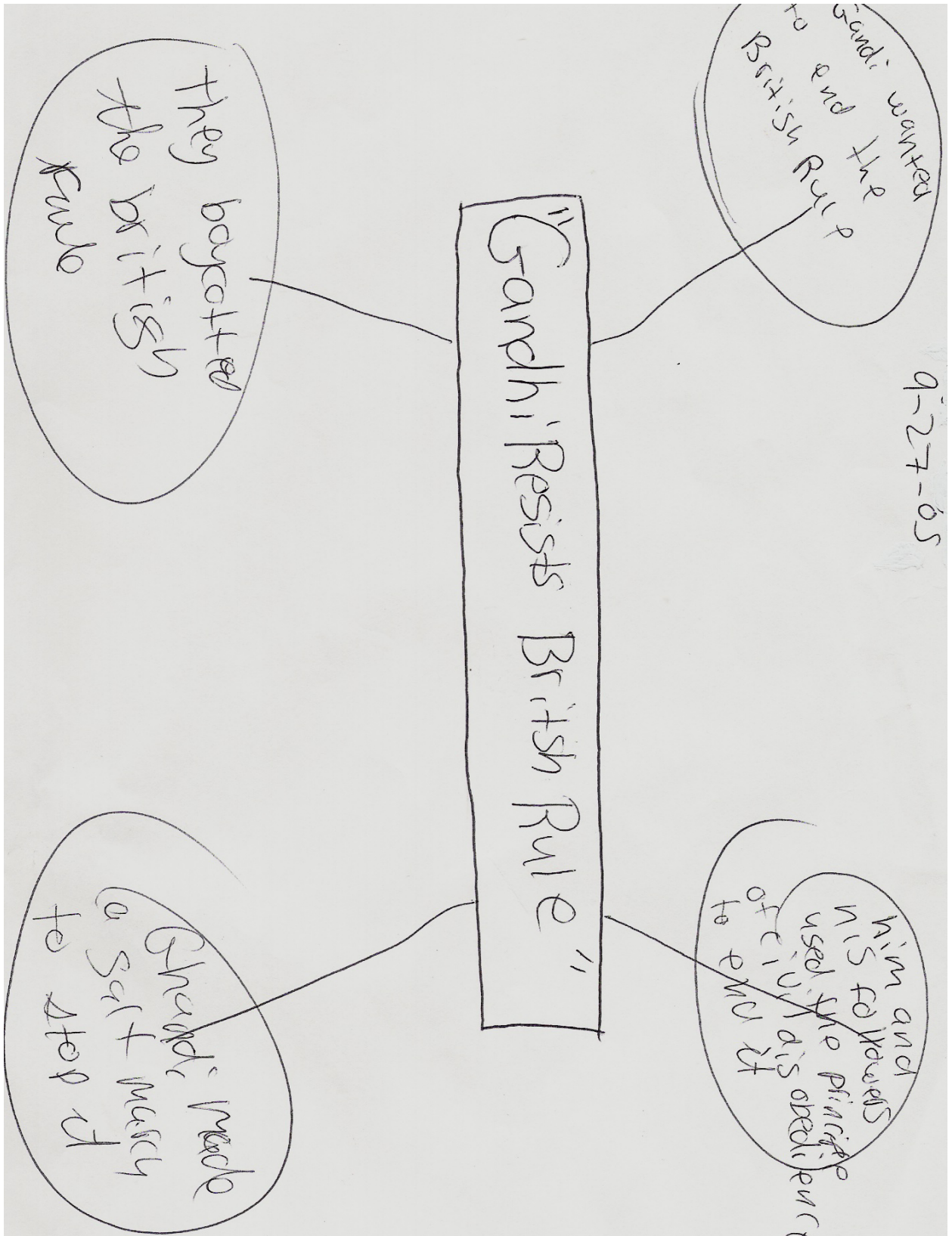
Key Deeds of Person
to jail she went

Standards-Based SOCIAL STUDIES Graphic Organizers, Rubrics, and Writing Prompts for Middle Grade Students

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Gandhi Concept Map



The Rosa Parks Play (Page 1)

Rosa Parks Script

Act 1, Scene 1

Narrator: It was a hot day in 1955, and Rosa Parks was coming from work after an exhausting day. Once she got on the bus, and paid her fee, she realized that it was the same bus driver that had kicked her out years ago.

Rosa: I'm not tired; I'm just tired of segregation.

Bus Driver: Next Stop!

(Whites walk in)

Bus Driver: Move for the Whites you filthy Blacks.

Rosa: No!

Bus Driver: You better get up, or I'm going to report you to the police.

Rosa: No I refuse! I have a right.

Bus Driver: I'm telling you, this is your last warning.

(Rosa does not move)

Bus Driver: You just wait here.

(Bus driver leaves, and comes with the police)

Bus Driver: We have a colored one that is refusing to move.

Rosa: I have a right.

Officer: I am going to have to arrest you.

Rosa: Then you may do that.

(Officer handcuffs Rosa)

Officer: Come with me lady.

Act 1, Scene 2

The Rosa Parks Play (Page 2)

Narrator: Rosa was then taken into the jail building for not getting off the bus seat.

Rosa: I am thirsty can I have a drink of water to wet my throat?

Officer: No! Water fountains for whites only.

(Officer fingerprints Rosa)

Officer: Wait here for the Matron.

Matron: Come with me. I will take you to your jail cell.

Rosa: Can I please have a drink of water?

Matron: Wait until you reach your jail cell.

(Rosa gets pictures taken. Then Matron takes Rosa to jail, and Rosa drinks water)

Rosa: Can I please use your telephone?

Matron: Come with me. Write down your name, who you're calling, where you're calling to, and make it quick.

(Rosa calls Mr. Parks)

Rosa: Hello

Mr. Parks: Hello.

Rosa: I'm in jail. Can you come please?

Mr. Parks: Yes. I'm on my way. How much is the bail.

Rosa: I don't know.

Narrator: Nixon, the leader of the NAACP managed to bail Rosa out.

Rosa: Thank you Nixon

Act 2, Scene 1

Narrator: Rosa was taken to the church, to talk about what had happened.

The Rosa Parks Play (Page 3)

(Nixon gets on stage)

Nixon: We are gathered here today to witness the incidence of Mrs. Rosa Parks. If we can have your attention ladies and gentlemen Dr. Martin Luther King will make a speech.

Dr. King: There comes a time when people get tired. We are here this evening to say to those who have been mistreating us so long that we are tired. Tired of being segregated, and humiliated; tired of being kicked about by the brutal feet of oppression. For many years we have shown patience. We have sometimes given our white brothers the felling that we like the way we are being treated, but we come here tonight to be saved from that patience that makes us patient with anything less than freedom, and justice. One of the great glories of democracy is the right to protest for right..... if you will protest courageously, and yet with dignity, and ~~Christian~~ God's love, when the history are written in future generations, the historians will pause and say. " There lived a great people, a black people who injected new meaning and dignity into the veins of civilization." That is our challenge, and our overwhelming responsibility.

(Nixon walks to Rosa's seat)

Nixon: Are you willing to make this a test case Rosa?

Rosa: Yes.

Act 2, Scene 2

Narrator: Many people had gotten angry at what had happened, so they started a boycott.

(Everyone holds signs for boycotting public transportation)

(Bus Driver tries to urge people onto the bus)

Rosa: I have a right.

Nixon: No more segregation!

Mr. Parks: Were not going on public transportation.

Bus Driver: Get on come on. (Repeat)

Act 3, Scene 1

Narrator: Because of the incidence Rosa was taken to court.

(Everyone at trial #1)

Judge: You have broken a segregation law. Tell me why this is acceptable.

The Rosa Parks Play (Page 4)

Attorney: She was tired.

Attorney's wife: She was rushing.

Nixon: She deserves a right.

Rosa: I was not tired I was tired of segregation.

Attorney: She won't do it next time.

(Wife hugs Rosa)

Judge: (bang hammer on table) GUILTY!

Act 3, Scene 2

Narrator: Since Rosa was found guilty at the first trial; the case was taken to the Supreme Court.

(Attorney and his Wife hold Rosa's hand Nixon walks behind)

Judge: This is a segregation law that has been broken.

Attorney: This is unconstitutional.

Attorney's Wife: Yes according to the preamble all the people have a right.

Attorney: The constitution says all people have the right of life, liberty, and the pursuit of happiness.

Judge: This law is unconstitutional. (Bang hammer on table.) The sentence is vacated.

Nixon: Congratulations Rosa.

Rosa: Why thank you.

(Everyone shakes Rosa's hand, and thank each other.)

(Rosa sits in the front seat of the bus)

Appendix E

Banks and Gay Semantic Web of Transformative Curriculum

Example of Revolutionary War Unit

Banks and Gay Semantic Web of Transformative Curriculum

Example of Revolutionary War Unit

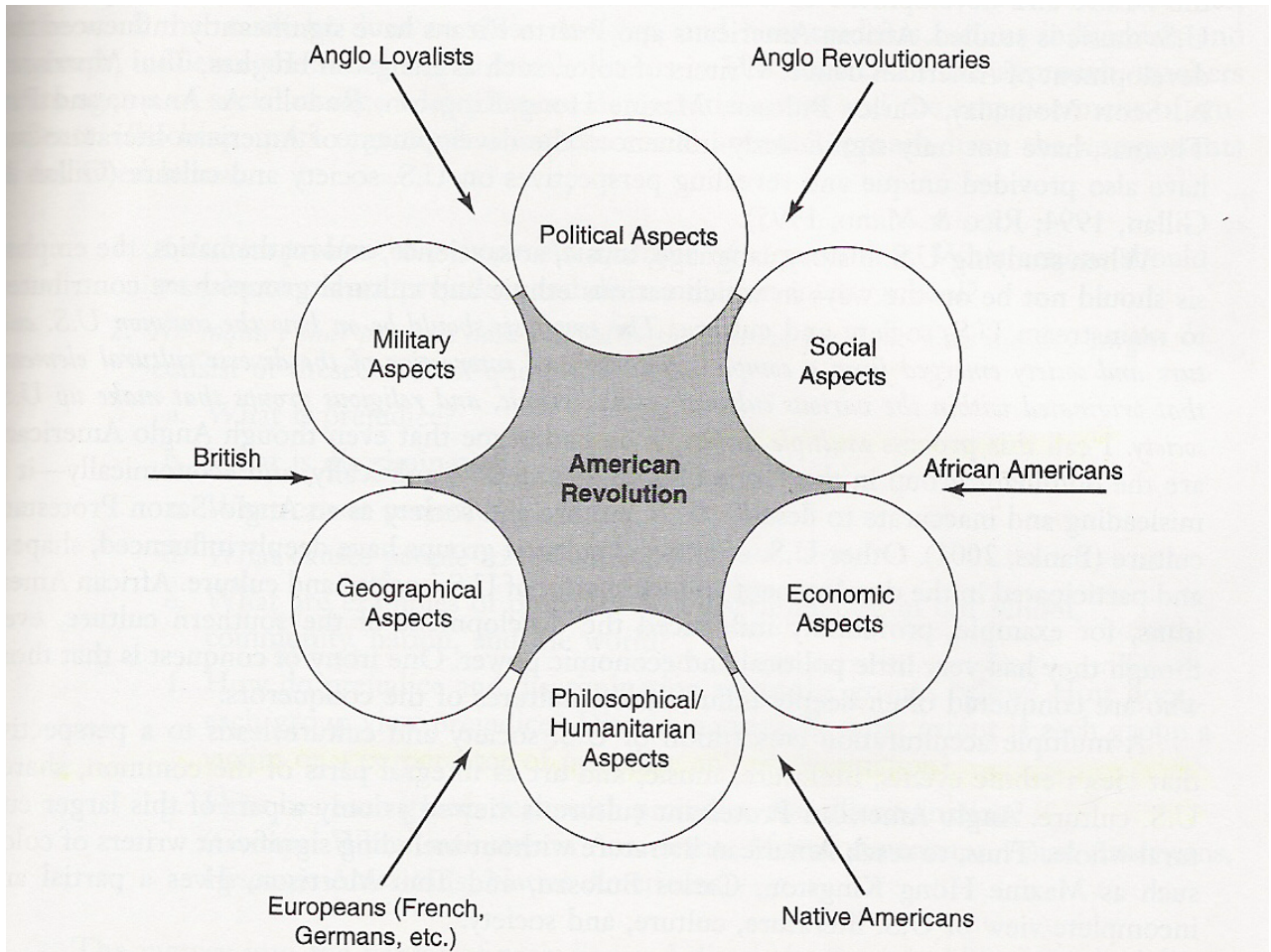


Figure 10.2 A Multicultural Interdisciplinary Model for Teaching the American Revolution

Source: James A. Banks and Geneva Gay, "Teaching the American Revolution: A Multiethnic Approach," *Social Education*, Vol. 39, No. 7 (November–December 1975): 462. Used with permission of the National Council for the Social Studies.

**Printed in *Multicultural Education: Issues and Perspectives*,
Banks & Banks (2004) page 251.**

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