

# Psych 119A – Development as a Sociocultural Process: Indigenous American Ways of Learning

Fall 2015; T/Th 4:00-5:45pm, Oakes Acad 102

Instructors: **Dr. Barbara Rogoff**, brogoff@ucsc.edu  
Office: SS2, room 307; Office hour: Mon, 1:30-2:30pm (or by appt)  
**Dr. Francisco Rosado-May**, fmay@ucsc.edu  
Office: SS2, room 221; Office hour: Thurs, 10-11 (or by appt)

This upper level seminar examines theory and research in sociocultural/historical approaches to development, with emphasis on ***how Indigenous communities of the Americas arrange for people (especially children) to learn and develop***. The course also emphasizes ***the historical context of arrangements for children's learning***.

We will use the theory, research, and methods of several fields (especially psychology, anthropology, education, history, and sociolinguistics) to examine the processes involved in organizing learning in Indigenous American communities. We will examine research that investigates how different communities vary in their ways of organizing learning, and how they relate to the way that learning is commonly organized in Western schooling.

The seminar will be organized as a workshop to collaborate on additions or revisions to Wikipedia pages on the theme of *Indigenous American Ways of Learning*. Small teams will focus on particular topics such as cultural aspects of storytelling as a form of lesson, learning by observing, and integration of children in community life. As a class we will coordinate the additions and revisions to improve coverage of this theme in Wikipedia. This will be a good way for us and the global Wikipedia community to learn about this theme. (And, it fits with the topic of the course – we'll all be learning by observing and pitching in. Us too.)

We'll have to organize ourselves in a way that everyone really pitches in. Each student will be responsible for class participation, keeping up with the reading, writing weekly papers, making several presentations in class, researching articles, learning how to edit Wikipedia, and working in a team to contribute to Wikipedia on a topic related to *Indigenous American Ways of Learning*.

So, the quarter will be spent researching the literature that we'll use to construct the articles/revisions, and writing drafts and reading and commenting on each other's drafts. There will be no tests at all.

This course can count as a **Writing Intensive** course for the W requirement, or as a DC course. (Students have the same writing assignments, whether they are taking the course for the W/DC requirement or not.)

## Class Attendance and Participation

A primary means of learning in this class is through involvement in discussions and writing. The material is not to be memorized from a book – it is to be grappled with through discussion. Evaluation of students' course performance will include the quality of their efforts to learn through class participation as well as to contribute to classmates' learning by helping others understand ideas and participate in discussion.

Therefore, *attendance at every class meeting is required*. It is difficult to do well in the course if sessions are missed. Late arrivals or early departures are considered poor involvement; they are disruptive to others and make it likely to miss essential information. [Please write Barbara a note or email if there is an emergency situation. If you are ill and must miss class, get notes and other information from classmates. ***If you get the flu, please don't attend class – stay home until 24 hours after the fever ends.***]

## Readings

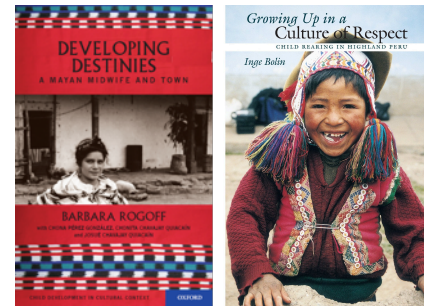
In the first weeks we will focus on books and articles that will give us a common perspective on our topic, and some starting information and bibliography on it. In addition, students will search for and report on books and articles on related topics of interest to them. During this time we'll be learning about Wikipedia, comparing what we're learning in the readings to the available information on Wikipedia pages, and beginning to get ideas about the contributions we can make.

*There will be a lot of reading, and some of it will be difficult.* It helps to skim first, and read more carefully later, in preparation for writing. Don't try to memorize what you read; try to understand some of it in depth. Some sections will interest you more than others – read the interesting ones well and skim the parts that you have difficulty grasping or getting into.

There are two **required texts** (available at Baytree Bookstore):

Rogoff, B. (2011). *Developing destinies: A Mayan midwife and town*. Cambridge: Oxford University Press.

Bolin, I. (2006). *Growing up in a culture of respect: Childrearing in highland Peru*. Austin: University of Texas Press



Two of the **required readings** are overviews of *Learning by Observing and Pitching In*:

Paradise, R., & Rogoff, B. (2009). Side by side: Learning through observation and participation. *Ethos*, 37, 102-138.

Rogoff, B. (2014). Learning by observing and pitching in to family and community endeavors: An orientation. *Human Development*, 57(2-3), 69-81.

The **other required articles** are ones that help to give a more in-depth feel for this way of organizing learning. They are mostly empirical research, using ethnographic and observational methods:

Alcalá, L., Rogoff, B., Mejía-Arauz, R., Coppens, A. D., & Dexter, A. L. (2014). Children's initiative in contributions to family work in Indigenous-heritage and cosmopolitan communities in Mexico. *Human Development*, 57(2-3), 96-115.

Chavajay, P., & Rogoff, B. (2002). Schooling and traditional collaborative social organization of problem solving by Mayan mothers and children. *Developmental Psychology*, 38, 55-66.

Correa-Chávez, M., & Rogoff, B. (2009). Children's attention to interactions directed to others: Guatemalan Mayan and European American patterns. *Developmental Psychology*, 45, 630-641.

Gaskins, S. (1999). Children's daily lives in a Mayan Village: A case study of culturally constructed roles and activities. In A. Göncü (Ed.), *Children's engagement in the world* (pp. 25-61). Cambridge: Cambridge University Press.

Gaskins, S. (2003). From corn to cash: Change and continuity within Mayan families. *Ethos*, 31(2), 248-273.

Gaskins, S., & Paradise, R. (2010). Learning through observation in daily life. In D. F. Lancy, J. Bock & S. Gaskins (Eds.), *The anthropology of learning in childhood* (pp. 100-140). Lanham, MD: Alta Mira Press.

Lee, D. (1987). The joy of work as participation. In *Freedom and culture*. (pp. 27-38). Prospect Heights, IL: Waveland.

López, A., Rogoff, B., Najafi, B., & Mejía-Arauz, R. (2012). Collaboration and helping as cultural practices. In J. Valsiner (Ed.), *The Oxford handbook of culture and psychology* (pp. 869-884). NY: Oxford University Press.

Morelli, G., Rogoff, B., & Angelillo, C. (2003). Cultural variation in young children's access to work or involvement in specialized child-focused activities. *International Journal of Behavioral Development*, 27, 264-274.

Paradise, R. (1994). The autonomous behavior of indigenous students in classroom activities. In A. Álvarez & P. del Río (Eds.), *Education as cultural construction*. (pp. 89-95). Madrid: Fundación Infancia y Aprendizaje.

Paradise, R., & De Haan, M. (2009). Responsibility and reciprocity: Social organization of Mazahua learning practices. *Anthropology & Education Quarterly*, 40(2), 187-204.

Pelletier, W. (1970). Childhood in an Indian village. In S. Repo (Ed.), *This book is about schools*. (pp. 18-31). NY: Pantheon Books (Random House).

Price, M., Kallam, M., & Love, J. (2009) The learning styles of Native American students and implications for classroom practice, Eighth Native American Symposium and Film Festival: Images, Imaginations, and Beyond. Viewed 29 March 2014, <<http://homepages.se.edu/nas/files/2013/03/NAS-2009-Proceedings-M-Price.pdf>

Rogoff, B. (2003). *The cultural nature of human development*. New York: Oxford University Press. [Chapter 1]

Rogoff, B., Najafi, B., & Mejía-Arauz, R. (2014). Constellations of cultural practices across generations: Indigenous American heritage and learning by observing and pitching in. *Human Development*, 57(2-3), 82-95.

Thomas, R. K. (1958). *Cherokee values and worldview*. University of North Carolina. Retrieved from [http://works.bepress.com/robert\\_thomas/40](http://works.bepress.com/robert_thomas/40)

Urrieta Jr., L. (2013). Familia and comunidad-based saberes: Learning in an indigenous heritage community. *Anthropology & Education Quarterly*, 44(3), 320-335. doi: 10.1111/aeq.12028

These readings are recommended, but **optional**:

Coppens, A. D., Alcalá, L., Mejía-Arauz, R., & Rogoff, B. (2014). Children's initiative in family household work in Mexico. *Human Development*, 57(2-3), 116-130.

Coppens, A. D., Silva, K. G., Ruvalcaba, O., Alcalá, L., López, A., & Rogoff, B. (2014). Learning by observing and pitching in: Benefits and processes of expanding repertoires. *Human Development*, 57(2-3), 150-161.

Correa-Chávez, M., Roberts, A. L. D., & Martínez Pérez, M. (2011). Cultural patterns in children's learning through keen observation and participation in their communities. In J. Benson (Ed.), *Advances in Child Development and Behavior* (Vol. 40, pp. 209-241). Burlington: Academic Press.

de León, L. (2000). The emergent participant: Interactive patterns in the socialization of Tzotzil (Mayan) infants. *Journal of Linguistic Anthropology*, 8(2), 131-161.

Hilger, Sister M. I. (1951). *Chippewa child life and its cultural background*. Smithsonian Institution, Bureau of American Ethnology, Bulletin 146, pp. 55-60, 114-117.

Paradise, R. (1985). Un análisis psicosocial de la motivación y participación emocional en un caso de aprendizaje individual. *Revista Latinoamericana de Estudios Educativos*, 15(1), 83-93.

Paradise, R., Mejía-Arauz, R., Silva, K. G., Dexter, A. L., & Rogoff, B. (2014). One, two, three, eyes on me! Adults attempting control versus guiding in support of initiative. *Human Development*, 57(2-3), 131-149.

Rosado-May, F. (2012). Una perspectiva intercultural al concepto de tutoría académica. El caso de la Universidad Intercultural Maya de Quintana Roo. In I. Deance y V. Vásquez Valdés. (Eds.), *Aulas diversas: Experiencias sobre educación intercultural en América*. (pp. 65—90). ABYA/YALA Universidad Politécnica Salesiana, Deance-Vásquez y Universidad Intercultural Maya de Quintana Roo.

Rogoff, B., Moore, L. C., Correa-Chávez, M., & Roberts, A. L. D. (in press). Children develop cultural repertoires through engaging in everyday routines and practices. In J. E. Grusec & P. D. Hastings (Eds.), *Handbook of socialization: Theory and research* (2nd ed.). New York, NY: The Guilford Press. [Proof version]

## Weekly Thought Papers

The thought papers are essays of about 2 pages (if typed in double-spaced format) that focus on the topic of *Indigenous American Ways of Learning*. Please prepare the papers with wide margins (like this syllabus) so that other people can make a few comments. (If you need more than 2 pages, OK, but please make sure that the extra length is worthwhile for readers.)

Each week, turn in your papers in a thin folder so we can be organized and refer to earlier work. Please stick a photo on the front cover of the folder. (It can be a Xerox copy, or a photo that you don't care about much, as long as it looks like you.)

The thought papers are intended to be constructive commentaries on the main ideas related to *Indigenous American Ways of Learning* from the reading, discussions, and other material. Focus on one key idea or two from the reading. After briefly summarizing how the reading relates to *Indigenous American Ways of Learning*, explore the idea(s) in some depth, bringing your own interests and perspective and constructive thinking to elaborate on the issue. Avoid quoting – use your own words. Be sure to make it clear how your thoughts relate to the course theme of *Indigenous American Ways of Learning*.

Deepen the analysis with your ideas/observations. Please be courageous and speculate. Play with the ideas. We'll be looking more for the coherence of the idea than the truth of it. It's fine to write something we may disagree with; we like a good argument better than agreement for the sake of agreement. Just make your point and your evidence clear, and distinguish speculation from 'fact.' It is appropriate to raise criticisms and concerns with the material, as long as you attempt to go beyond this to suggest ways that the field could make progress.

The purpose of the thought papers is to get you to engage with at least one interesting key idea in the reading. Because there are no exams, your purpose for reading is to gain depth in some aspects of the assigned materials. The point is not to memorize it all but to really think through some of it. Skim the reading that does not communicate anything to you, and focus on the most interesting sections.

A central aim of social science is to test ideas with evidence, so push yourself to go beyond stating your opinion, and give reasons and evidence to support your ideas. The evidence can be from what you are reading, from your personal observation, from some other part of the reading from this class, or from outside reading or research that you are familiar with.

The thought papers are a means of communication between you and the instructors. Our comments on and evaluation of the papers will focus on the ideas, and our goal in providing feedback is always to work with you to improve. We will look for engagement with the material in the reading as it relates to *Indigenous American Ways of Learning*, and for the clarity with which ideas are expressed and supported with a coherent argument and evidence. We will respond in a conversational way in the margins. We will not focus on the mechanics of how you write (such as spelling or punctuation) but will suggest getting help with these if difficulties make it hard to follow your ideas.

Some of the papers will be read and commented on by a classmate or two, as well, as a way of sparking discussion in class and to help the class as a whole understand the topics we aim to write about. If you remember that this writing is to communicate your ideas to the class, and later to the world, it should help you organize the papers coherently.

Papers that are received after the beginning of class on the due date disrupt the process of the class; if lateness occurs repeatedly this will be noted in the quarter's evaluation. [In case of emergency situations, please write Barbara a note or email.]

## Term Assignment

The capstone assignment for the quarter is the team's contribution of material to Wikipedia. On **October 27th**, a team prospectus is due. The prospectus consists of a paragraph or two identifying what Wikipedia page(s) you are working on and listing a couple of new starting references, so we can provide guidance regarding the scope of your topic and probably some references. We will try to help you figure out whether your topic is too narrow for the existing literature (and discuss how you might stretch your focus to include related literatures) or whether it is too broad for the scope of this assignment (so you can focus in on a portion of the question). Please identify clearly how the topic relates to *Indigenous American Ways of Learning*.

We'll focus on the Wikipedia pages below for our contributions and revisions. (If you find a different page that would benefit from information we're examining in the seminar, your team can propose this.)

Maya peoples	Native Americans in the United States
Motivation	Observational learning
Nonverbal communication	Child work in indigenous American cultures
Attention	Collaboration
Informal learning	Prosocial behavior
Indigenous peoples of the Americas	Child integration
Teasing	Storytelling
Child development	Learning theory (education)
Barbara Rogoff (and other relevant scholar pages)	

There are several over-arching roles that your group can assume to make your contributions, some of which build on the contributions of students in previous years in this seminar. Your group can:

- Revise paragraphs in existing Wikipedia pages to include Indigenous American perspectives on the organization of learning
- Add new paragraphs in existing Wikipedia pages to include Indigenous American perspectives on the organization of learning
- Fix misconceptions, false information, over-generalizations, and deficit-model statements regarding Indigenous American communities' ways of learning
- (All groups should: Add links to related Wikipedia pages and add references to evidence)

**Presentations in class** will include one individual presentation in the middle of the quarter and one team presentation on your team's Wikipedia contribution about *Indigenous American Ways of Learning*.

The individual presentation will be on an empirical study (i.e., a primary source) other than the required reading for this class that you are especially interested in that relates to *Indigenous American Ways of Learning*. It doesn't need to be a perfect study, but it should be one that you think is worth spending time on. The study must be empirical — meaning that it needs to offer systematic evidence to support its conclusions. The evidence can be observations using the methods of any related discipline (e.g., anthropology, sociology, psychology, linguistics, history). In your presentation, briefly discuss the evidence that supports whichever conclusion of the study you focus on. In other words, you'll need to be selective and focus on a main conclusion, and present it together with some discussion of the nature of evidence used to support it.

**Optional assignments.** You can write an optional commentary on an optional reading assignment, or find and discuss a good video clip (from YouTube or elsewhere) demonstrating *Indigenous American Ways of Learning*. One of these could substitute for an earlier paper that isn't as good.

## Evaluations and Grades policy

Feedback during the quarter will build toward the quarter's performance evaluation; students who request a letter grade will receive a comprehensive grade after the quarter ends but feedback during the quarter will come in complete words and phrases. The quarter's comprehensive grade is based on analysis of the whole picture provided by the performance evaluation. *Letter grades will not be used for evaluation during the quarter, to encourage a learning-focused environment.* (If you want to know how you're doing in terms of a letter grade at any point during the quarter, we'll be happy to talk with you about that. Just ask.)

For each assignment, in addition to giving you feedback in the margins, we will summarize our comments with an overall evaluation that is meant to indicate how we see the particular piece of work demonstrating learning. We use a scale as follows:

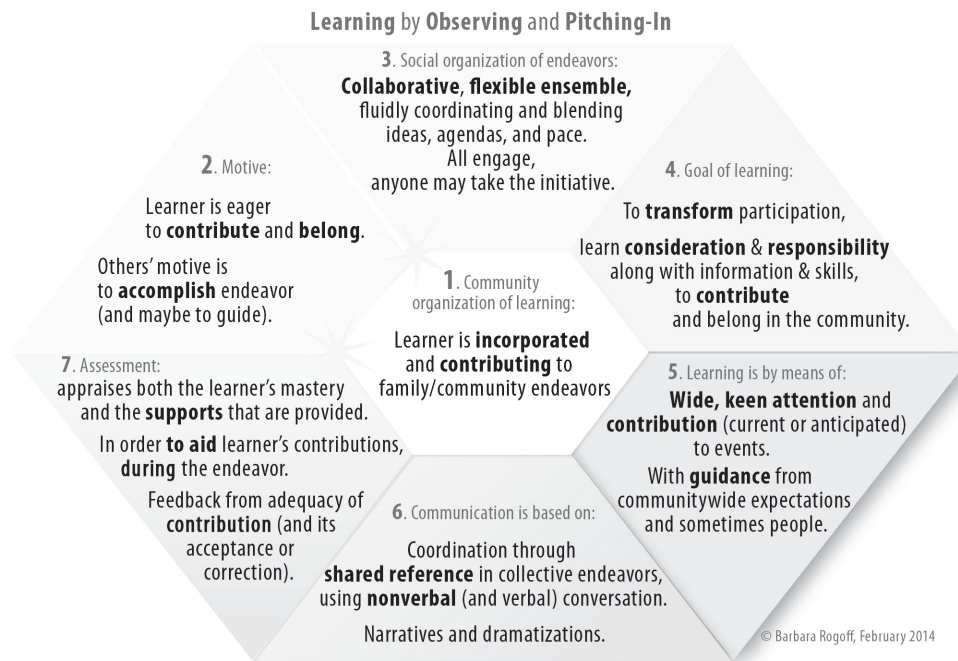
- *ideas that would be publishable* with further development.
- *so productive in extending key ideas* that they're worth presenting to the class to help explore issues and evidence.
- *exemplary*, connecting and extending ideas and evidence in ways that could serve as models for others.
- *mostly on track*, reflecting active engagement with the topic, but needing to be pushed further.
- *just satisfactory*, reflecting some engagement with the topic, but not sufficiently grounded in the main ideas.
- *not satisfactory*, either without adequate engagement with the topic or not turned in at all.

In the first weeks, a number of students will get many comments asking them to push their ideas further. That's just part of learning what is expected in these assignments. From week to week, students' papers generally shift around on the scale, depending on how interested students are in the material (and what kind of a week they're having).

The quarter's evaluation will include attention to improvement, so this will take into account any uncertainties of the first few assignments. If you remain uncertain about how to do the assignments after a few weeks, be sure to ask us for help. Some students find it useful after a few weeks to bring 3 or 4 papers to us and ask for general writing suggestions. We're pleased to do that for anyone interested.

## A Guiding Model: Learning by Observing and Pitching In (LOPI)

We will focus on a prevalent approach to learning in many Indigenous communities of North and Central America, including many immigrant communities in the US from Mexico and Guatemala, called "**Learning by Observing and Pitching In**" (LOPI). The prism on the next page shows how Barbara Rogoff's research group now thinks that this way of learning is organized — but in this course we may find ways to improve on the prism. We will also include other common ways of organizing and supporting learning in Indigenous American communities. According to student interest, we will expand to include other common ways of learning in these communities.



*Learning by Observing and Pitching In* to ongoing endeavors of families and communities involves 7 features/facets:

1. Community organization **incorporates** children in the range of ongoing endeavors of their families and communities. Children are treated as regular participants in the community, with expectations and opportunities to **contribute** according to their interests and skills, like everyone else.
2. Learners are **eager to contribute and belong** as valued members of their families and communities. They engage with initiative, to fulfill valued roles. Other people present are trying to **accomplish** the activity at hand, and may guide or support the learners' contributions.
3. The social organization of endeavors involves **collaborative engagement as an ensemble**, with **flexible leadership** as the people involved coordinate fluidly with each other. Learners are trusted to take **initiative** along with the others, as they together fluidly blend ideas and agendas at a calm mutual pace.
4. The goal of learning is **transformation of participation** to contribute and belong in the community. Such transformation involves **learning to collaborate with consideration and responsibility**, as well as learning information and skills. (A paradigm shift is involved in thinking of learning as transformation of participation rather than as the accretion of knowledge and skills; see Rogoff, 1997; 1998.)
5. Learning involves **wide, keen attention**, in anticipation of or during **contribution** to the endeavor at hand. Guidance comes from community-wide **expectations** that everyone contributes with responsibility (as in cultural values that everyone in a family pitches in to help with household work). Guidance may sometimes also come from other people engaged in the activity, supporting learners' opportunities to observe and contribute and sometimes providing pointers regarding the ongoing shared activity.
6. Communication is based on coordination among participants that builds on the **shared reference** available in their mutual endeavors. This involves a balance of **articulate nonverbal conversation and parsimonious verbal means**. When explanation occurs, it is nested within the shared endeavors, providing information to carry out or understand the ongoing or anticipated activity. **Narratives and dramatization** bringing remembered or hypothetical scenarios to life also guide learning and development in a way that contextualizes information and ideas in the service of skilled problem-solving and appropriate action.
7. Assessment includes appraisal of the success of the **support** provided for the learner as well as the learner's **progress toward mastery**. The purpose of assessment is to **aid** learners' contributions, and it occurs **during the endeavor**. **Feedback comes from the outcome** of learners' efforts to contribute to the endeavor and others' acceptance and appreciation or correction of the efforts as productive contributions.

## Schedule to be adjusted together throughout the quarter based on your ideas

Readings, papers, and assignments should be completed by the beginning of class on the day that they're listed.

September	
<b>TH – 9/24</b>	Getting organized, reflecting on our own learning; Begin reading assignment for Thursday
Into October	
<b>T – 9/29</b>	Examining cultural ways, Wikipedia project background Read: Lee (1987); Pelletier (1970); Thomas (1958); Rogoff (2003) CNHD Ch.1
<b>TH - 10/1</b>	Discussion of papers and readings <b>Paper 1</b> – Describe similarities in the <i>process of learning</i> presented in 2 or 3 of: Lee, Pelletier, Thomas Read: Begin readings for 10/6
<b>T - 10/6</b>	LOPI model, Facets 1-3: Community organization; Motive; Collaborative, flexible ensemble Read: <i>Developing Destinies</i> (ch 1-4); Paradise & Rogoff (2009); Rogoff (2014); Urrieta (2013); J.Newman <i>NYTimes</i> article
<b>TH - 10/8</b>	Discussion of papers and readings; Teams browse/discuss Wikipedia <b>Paper 2</b> – Relate a good example from Paradise & Rogoff or Urrieta to Rogoff (2014). ALSO look on Wikipedia for anything related (what page was it? What did the page say? Is it consistent with the reading?) In teams, browse/discuss Wikipedia pages listed in syllabus, for anything related to Paper 2, to begin to identify potential contributions and needed revisions for our class to make to Wikipedia. Read: Bolin (ch 1-3); <i>Developing Destinies</i> (up to ch 7); Gaskins (1999); Morelli et al. (2003); Paradise & de Haan (2009)
<b>T - 10/13</b>	LOPI Facets 4 & 5: Goal of learning; Means of learning Read: Alcalá et al. (2014); Bolin (ch 4-7); Chavajay & Rogoff (2002); <i>Developing Destinies</i> (up to ch 10);
<b>TH - 10/15</b>	LOPI Facets 6 & 7: Communication; Assessment <b>By today</b> – Get a Wikipedia account, make 1 small edit. Email username to Barbara. <b>Paper 3</b> – Using 2 readings from 10/13, identify 2 specific examples/evidence of the ways of learning described by 2 of the Facets 1-3 of LOPI (1 example for each of 2 facets). How similar are the examples to the descriptions of the two facets in Rogoff (2014)?
<b>T - 10/20</b>	Form teams of 2-3 to create Wikipedia contributions on <i>Indigenous American Ways of Learning</i> ; Discuss a team prospectus. Find 3 Wikipedia topics that relate to <i>Indigenous American Ways of Learning</i> Read: Correa-Chávez & Rogoff (2009); Gaskins & Paradise (2010); Paradise (1994); López et al. (2012)
<b>TH - 10/22</b>	<b>Paper 4</b> – Use evidence from 2 of the 10/20 readings to examine relations between two of Facets 4-7 of LOPI. Discuss how the two facets build on or require the other. <b>Presentation in teams</b> on your team's tentative topics related to <i>Indigenous American Ways of Learning</i> and your initial ideas about a Wikipedia contribution
<b>T – 10/27</b>	<b>Team prospectus</b> due by the end of class <b>Presentation</b> : about 2 minutes on the main points of your Paper 5 draft, to your team. Then as a team choose 1 or 2 to present to the class. Read: Price, Kallam, & Love. <b>Paper 5 draft</b> – Write a draft abstract and commentary on a good original empirical article (or book) <i>that you find (not an assigned one)</i> , which would be a good candidate for inclusion in your team Wikipedia



piece on an aspect of 'traditional' *Indigenous American Ways of Learning*. Focus on *HOW the learning occurs*, not *what* the people learn. Use this format:

1. Write the complete reference to the article at the top,
2. Then a half-page summary in your own words that can be understood by someone who hasn't read the article, telling them what they'd learn about 'traditional' *Indigenous American Ways of Learning* if they read it. State the research question or topic, method, and results – briefly. Focus on an aspect that relates closely to 'traditional' *Indigenous American Ways of Learning*.
3. Write a sentence or two that adds to understanding 'traditional' *Indigenous American Ways of Learning* based on the article you read, which could be part of a Wikipedia article. Identify an article or two on Wikipedia that this could be part of.

TH – 10/29: Mayan learning approach in a university setting

**Paper 5** – The revised paper on your empirical article/book

## November

**T - 11/3** Read: *Developing Destinies* (ch 10-13); Gaskins (2003); Rogoff, Najafi, & Mejía-Arauz (2014); Wikipedia editing handout (see class online folder)

**TH - 11/5** Workshop: Editing in Wikipedia – Part I

**Paper 6** – Write about a secondary (review) source that you find, following the procedure for Paper 5, and connecting it to your team's Wikipedia topic. *Also* connect it with one of the course readings so far.

**T - 11/10** Present and discuss Wikipedia drafts as a whole group. Edit in small groups.

**Wikipedia Draft 1**: Finish drafting your team's Wikipedia contribution by the end of class. Find, read, and include the citations for 2 or more secondary sources (per person) that support your team's contribution.

**TH - 11/12** What don't we know about *Indigenous American Ways of Learning*? Puzzles, gaps?

Finish presentations from 11/18.

**Paper 7** – Relate a main idea in Bolin or *Developing Destinies* or one of the listed optional papers to your team's Wikipedia topic, discussing how it expands or challenges your topic on Wikipedia.

**T - 11/17** Workshop: Editing in Wikipedia – Part II

**Optional paper** – Relate another optional article (from page 3 of this syllabus) to *Indigenous Ways of Learning*, or discuss a good video clip demonstrating *Indigenous American Ways of Learning* (include web address and/or film title)

**Wikipedia Draft 2**: Read more articles, revise draft in class. Find, read, and include the citation for 2 or more secondary sources (per person) that support your team's contribution. Drafts should be heading toward 3 paragraphs total (one page or across several).

**TH - 11/19** Wikipedia Work Day

**Have posted part of your team's revised contribution** by tonight to Wikipedia, or post to the Talk Pages if you haven't already (edits should follow in a few days). Revise what is posted among teams in class.

**T – 11/24** A few **team presentations** on your Wikipedia contribution (5-8 minutes).

*Developing Destinies* discussion

**TH – 11/26** No Class – Thanksgiving

## December!

**TH - 12/1** **Post remaining part of team's Wikipedia** contribution by today, revised from in-class discussions.

Remaining **team presentations** on your Wikipedia contribution (5-8 minutes)

**TH - 12/3** Last day of class. Celebrate! Future plans?



Circle if you are:  
**NOT YET ENROLLED**

### Background Information

Name \_\_\_\_\_

E-mail \_\_\_\_\_ Phone \_\_\_\_\_

May we include your email and phone on a list for classmates' reference? It will be helpful for team projects.  
**yes**, please list them     **no**, please don't list my [email, phone]

Year in school \_\_\_\_\_ Major \_\_\_\_\_ Minor \_\_\_\_\_

Do you live with children? (If so, ages) \_\_\_\_\_

What language(s) do you speak, and how well?

\_\_\_\_\_

What culture(s) were you raised in?

\_\_\_\_\_

Have you spent time living or working in another cultural community? (Which?)

\_\_\_\_\_

Do you have or have you recently had a job? What?

\_\_\_\_\_

Have you ever edited anything on Wikipedia? What?

\_\_\_\_\_

*--- A classmate will use some of the above information to introduce you in class. ---*

Why are you taking this course?

\_\_\_\_\_

Have you taken courses in Anthropology? (which?) \_\_\_\_\_

Have you taken courses in Education? (which?) \_\_\_\_\_

What courses have you taken in Developmental Psychology? \_\_\_\_\_