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Review: Growing a soul for social change: Building the knowledge base for social justice by Warring, Tonya Huber-Warring (Ed.)

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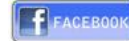
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In this edited volume, one in the series titled *Teaching Learning Indigenous, Intercultural Worldview: International Perspectives on Social Justice and Human Rights*, Tonya Huber-Warring, series editor, organizes 20 chapters written by 33 authors from countries ranging from Australia, Botswana, Canada, China, Guatemala, Hong Kong, Nigeria, South Africa to the USA. These chapters are further organized into four parts that collaboratively focus on issues of social justice in classrooms around the world. The editor cites the work of G. Pritchey Smith (1998, 2000-2001), affectionately known to devotees as the Knowledge-Base Commandments of Diversity, as the organizing framework for this particular volume. It is her stated intention that consumers of these

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chapters—powerful windows into reality—will be motivated to follow the lessons learned there and to grow a soul and plant more seeds for the social change needed in our world.

This well-tended volume also expands the work started earlier by Smith (1998, 2000-2001) on the 15 knowledge bases of diversity by presenting new work focused on “people and places, philosophies and positionalities” (p. xv) new to the professional literature. Those 15 knowledge bases include the following categories:

- foundations of multicultural education;
- sociocultural contexts of human growth and development in marginalized ethnic and racial cultures;
- cultural and cognitive learning style theory and research;
- language, communication, and interactional styles;
- essential elements of culture;
- principles of culturally responsive teaching and culturally responsive curriculum development;
- effective strategies;
- foundation of racism;
- effects of policy and practice on culture, race, class, gender, and other categories of diversity; (j) culturally responsive diagnosis, measurement, and assessment;
- sociocultural influences in subject-specific learning;
- gender and sexual orientation;
- experiential learning;
- foundations of identifying and teaching special needs students; and
- foundations of international and global and education (p. xiv).

Huber-Warring offers this volume as a response to every student, teacher or doctoral student who decried the lack of research on social justice in classrooms as well as for all those researchers engaged in groundbreaking work in areas not yet published. Drawing from these databases, Huber-Warring organized the contributions of this volume into four sections. In this review, I used those four sections to provide an introduction to both the content and purpose of each chapter. When further unpacked by

interested readers, these chapters will reveal current research that expands the social justice knowledge bases referenced above.

Part I: Foundations of Indigenous, International, and Global Education

In the opening chapter of Part I, Tonya Huber-Warring interviews Louise Hogarth, activist film maker, on her work with AIDS orphans who are also rape victims in South Africa. In the interview, the reader learns how these children learn social skills from orphaned elephants. This chapter alerts the reader that the chapters in this book will not be business as usual.

In Chapter 2, Danielle Celermajer discusses the question—Can there be a post secular education for peace?—with three arguments for expanding the role of religious discourse in the public sphere and three principles that must be used when engaging in religious discourses in educational settings.

In Chapter 3, Betty Eng explores the centrality of how experiences of identity, culture, and sense of belonging inform not only personal and practical teacher knowledge but also using narrative inquiry to create a new form of scholarship in teacher education.

In Chapter 4, John Abell reports that nearly half of the world's population cooks over open fires. He uses the analysis of a fuel-efficient-stove study in Guatemala to highlight not only the proximate cause of stressors produced by exposure to cooking fumes, deforestation, and the cost of firewood, but also other insidious factors of inequality, poverty, malnutrition, discrimination, human-rights violations, lack of access to education, credit, and water that contribute to those primary stressors. Abel concludes that the introduction of fuel-efficient stoves is addressing the immediate problems of burns, respiratory problems, and scalding but not the deeper more insidious factors.

In Chapter 5, Patricia Aceves clarifies definitions and then details the impacts of the concepts of globalization versus internationalization and the impact of globalization, internationalization, and technology on higher education

institutions in the United States and developing countries. She cautions that if the current trend continues, care should be taken as to the mission of such expansion: to assist a people/culture with positive societal change, or to expand enrollments and a strong bottom line.

Part II: Principles of Culturally Responsive Teaching and Culturally Responsible Curriculum Development

In Chapter 6, after reviewing a plethora of democracy definitions, Larry Hufford proposes a holistic definition with four parts: political, cultural, economic, and ecological. He holds the position that democracy is best taught across the curriculum with the result being more just and peaceful communities both globally and locally.

In Chapter 7, Ming Fang He, Elaine Chan, and JoAnn Phillion report that language, culture, identity, and power are key issues in the school experiences of immigrant students. They focus on methodologies of ethnography and multicultural and cross-cultural narrative inquiry to eclectically examine these critical experiences of Asian American and Asian Canadian immigrant students reveal that the rich linguistic heritage, cultural knowledge, and experiences that these immigrants bring to their school experiences are typically ignored, overlooked, or inadequately represented not only in schools and school curricula but also in mainstream scholarship.

In Chapter 8, Deborah Adeyemi reviews the challenges of teaching continuous writing to students in Botswana schools as it relates to the process of learning how to read. Many students come from homes in which printed materials and tools of reading are scarce and the skills levels of Botswana students are currently determined to be inadequate.

In Chapter 9, Judy Davison and Terrence McCain share issues of a pre-service teacher-education program's international teaching experiences of mostly female, middle-class white student teachers. They point out the need in these programs is not only to work with these teachers to deal with issues of cultural differences and building empathy for students coming into school systems, but also for these teachers to be able to deal with others

different from themselves. Student teaching abroad is one way for students to develop deeper understanding of these issues.

Part III: Social Cultural Identities and Contexts of Human Growth and Development

In Chapter 10, Clay Starlin argues that both the culture of science and the culture of religion cause a regression to the mean rather than expand possible explorations. One major tenant of an enlightened education is that students are taught to be critical thinkers. The author is drawn to either believers or non-believers who question the belief passed down to them and starts the discussion with the statement that scientific and spiritual process are complimentary and synergistic.

In Chapter 11, Richard Berlach and Annette Sanders report on a 10-week practicum experience in which 30 bachelor-degree candidates participated in primary schools in Western Australia with the Tribes Learning Community process—a framework, or interpretive lens, used to holistically view classroom activities. The TRIBES approach promotes new patterns of interaction, a process that results in the creation of bonded groups and a product of those groups working better together.

In Chapter 12, Ilene Ingram and Kevin Brockberg report on research that tests whether or not writing a personal ethical beliefs statement, which grounds student learning and knowledge within a framework of dispositions and behaviors demanded of current and future educational leaders, leads to further evidence of how leaders actually respond to social issues such as racism and poverty.

In Chapter 13, Douglas Warring focuses on the impact of a human relations and multicultural education course on university students' development in the areas of understanding self and others with specific growth in the areas of social justice, global awareness, global acceptance, and peace. The course used the phases of Optional Theory Applied to Identity Development (OTIAD) as a conceptual framework to guide cultural self-awareness, racial/ethnic identity development, and reflective self-reporting assessments to determine the impact of current levels of social justice and equity on

influencing actual actions and practices that would increase peace and social justice in the world.

In Chapter 14, Melinda Coetzee and Cecelia Jansen report on a study of effective teacher behaviors in classrooms and how these effective teachers profiled on indicators of emotional intelligence. Researchers collected perceptions of an ideal teacher from grade-12 students from a South African socially deprived environment. The results of this project include a framework of specific teaching behaviors that promise to make valuable contributions to creating nurturing and humanistic learning environments.

In Chapter 15, Eno Edem discusses the role and influence of women and their contributions to development of the environment in which they find themselves. In this case those environments are military and police barracks in Nigeria. This chapter focuses on the implications for “gender relations, women advancement, and girl child education in Nigeria” (p. 269).

Part IV: Experiential Knowledge

In her introductory reflection for Part IV, Barbara Wind tells the story of a paper clip project, a yellow butterfly, and the dedication of the Holocaust museum in Whitwell, Tennessee, a small town without a movie theater or even a hotel. However unlikely, this project to build the museum was the response by two teachers and a principal to a request from several students to do something to honor the memory of six million Jews. This chapter tells the story of the dedication of the museum which houses the 11 million paperclips collected during this project.

In Chapter 17, Kelly Weiley reports on a globally focused service-learning curriculum grounded in principles of social justice and global reconciliation in higher education. She sets the stage of this work by detailing the definition, history of, and three schools of service learning: (a) loosely linked, (b) cultural understanding and reform, and (c) social justice participatory. The discoveries of her work include the following about students: (a) they care, (b) their intentions lead to actions, (c) those actions make contributions and have an impact, (d) they make connections, and (e) they work in solidarity.

In Chapter 18, Chun-kwok Lau, Wai-ming Yu, and Francis Nai-Kwok Chan share their experiences in working with teachers to shape both their personal and practical knowledge bases and to develop their reflective practitioner skills. These authors argue that the intuitive knowledge and experiences of student teachers can be used to play an important role in the professional development of Hong Kong teachers.

In Chapter 19, JoAnn Phillion, Erik Malewski, Eloise Rodriguez, Valerie Shirely, Hollie Kulago, and Jeff Bulington lay out both the promise and perils of study abroad programs. Using focus group interviews of students participating in the study abroad program in Honduras in comparative case studies, they discovered three interrelated themes that emerged from interview data: (a) comfort zones, (b) externalizing poverty out of the United States, and (c) blessedness. It turns out that in these two cases, short-term study abroad programs seemed to reinforce the privileged positions of the students participating in the program.

In Chapter 20, Mary Ann Reilly and Rob Cohen share their work in using collage as a tool for teaching social justice in a language arts class to economically privileged students studying both poverty and genocide through the performance of collage. This research was constructed on Bakhtin's (1981) construct of double-voice discourse—two voices dialogically interrelated.

The Utility of Growing a Soul for Social Justice

As reviewer of this edited volume I pondered the title, *Growing a Soul for Social Change*. Much of what I read spoke to me about the “heart” of the matter—having the heart to do the important research in this volume for advancing issues of diversity and social justice. Each chapter provides future researchers with current manifestations of growing a soul for social justice drawn from more than one of Smith's (1998, 2000-2001) knowledge bases. Each chapter leaves the reader with a sense of next steps yet to be taken in these efforts to improve human existence. My professional sense of this work is that Huber-Warring achieves her goal of planting the seeds in these 20 chapters by “providing the full range of difficult and challenging issues facing teachers-learners

in social justice and human rights work” (p. xvi). Her hope in planting these seeds is that these manifestations will “grow a tree with a long shadow” (p. xvi) as more researchers take on, complete, and publish in this important area. As for the word *soul* in the title, I understand it better now after reading a quote referenced by Huber-Warring from He (1999): “As a teacher, before you walk into your classroom, you should have a bamboo tree fully grown in your chest” (p. 15). New research work inspired from reading the chapters in this volume will cause more souls to grow and more seeds to be planted.

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