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California State University, Monterey Bay

"Role of Culture in Cultivating a Sense of Self with Responsibility Towards the Community"

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Abstract

Given the fact that education has not moved beyond the factory models of the 19th century, building strong relationships between the classroom and the home environment is necessary for melding "home" values with "school" practices so that students could see how school builds upon their home culture. This senior capstone research project examines the role of culture in cultivating a sense of self and responsibility towards the community using relevant literature, surveys with CSUMB teaching and learning community, a survey with educators, and interviews with specific religious individuals. Results reveal that culture indeed influences the sense of self-identity, the sense of responsibility towards the community one belongs to, or currently resides.

Keywords: Culture, Identity, Responsibility, Community

Capstone Advisor: Dr. Paoze Thao

"*When I understand myself, I understand you, and out of that understanding comes love. Love is the missing factor; there is a lack of affection, of warmth in relationship; and because we lack that love, that tenderness, that generosity, that mercy in relationship, we escape into mass action which produces further confusion, further misery. We fill our hearts with blueprints for world reform and do not look to that one resolving factor which is love.*"

Jiddu Krishnamurti 4th public talk in Poona, India (Sept. 19, 1948).

LS 400: Liberal Studies Senior Capstone

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Introduction & Background

Having experienced the educational institutions both as a student and now externally as an aspiring educator, one must remain committed to a long-term career in education because of the many problems in our modern education. Given that the approach to education has not moved beyond the factory models of the 19th century, the goal of this research paper is to bring a more humanistic approach to pedagogy. We must build strong relationships between the classroom and the home environment. Intercultural educators must plan on melding "home" values with "school" practices so that rather than feeling like the two funds of knowledge are worlds apart, and students witness how school builds upon their home culture. Culture is so pervasive that one may misinterpret other cultures as strange without realizing that their culture as equally mystifying. Culture influences have pervaded into instruction, policy, and learning in schools regardless of how visible the cultural artifacts may be. Teaching communities today, believe that the structural organization, teaching styles, and curricula of the schools are appropriate, without realizing that these are merely patterns of social-cultural conditioning. However, children who meet in the intersection of poverty and race fall into the nondominant culture may interpret the methodological practice of these beliefs as incomprehensible and exclusionary. Knowing that culture provides the lens through which people view the world, the intercultural educator can begin to ask students what cultural artifacts imbue meaning and why the artifact is valued in the students' community.

The message received from K-12 education is this Americanized way of living — taught to focus on our individualistic aspirations rather than the welfare of the family and the overall community. If one does not engage in the political realm that constructs our known world within modern society, then education is merely learned ignorance. There is nothing individuals can do

for others if we do not embody a message; thus, philosophy and action are inseparable. By acting without awareness of intent, we become indirectly complicit to the constructed order, and to ignore this is to be willfully complacent of social reality. Therefore, it is essential to teach philosophy, or the art of concept creation to communicate values, beliefs, and ethics better. When working with children who come from disadvantaged backgrounds, doing is not enough; we must challenge ourselves to be the healers of underserved communities.

The primary research question I intend to explore is: *How does the role of culture impact our sense of self and responsibility toward the community through the cultivation of identity*?

My secondary or related research questions include:

- *What does culture do to establish and/or cultivate identity within self and, in turn, influence individuals with a sense of responsibility toward the community according to research?*

- *Have there been any projects such as this one that could help individuals to separate their sense of self from the ego-mind and, in turn, with a sense of responsibility for others? If there are, how do these projects implement in their community*

- *What are the steps needed to raise the consciousness of people within the community to extend themselves toward a more substantial and broader community?*

- *How could the community see the value of this type of project and adapt it to be practiced in their community?*

- *What does the research say about the benefits of implementing mindfulness for elementary school students? (Does learning about mindfulness practices improve motivation, concentration, confidence, and teamwork?)*

- *Are there resources for teachers to implement these theoretical ideas into mindfulness practices in the classroom, if so, what are they?*

Literature Review

This literature review begins as a response to a simple understanding of culture and serves to become a background document on a recent investigation on the social effects of the role of culture on identity. However, localized-level data about cultural impacts on aspects of self-identity proved to be much more challenging to acquire and consolidate. Part of the problem was in defining what was meant by "sense of self" or "responsibility towards the community" and how these ideas related to the role of culture. Another part was the lack of a systematic framework to scaffold the data that could be found in a structural foundation. This literature review was meant to be a start in addressing the aforementioned issues as well as suggest a different model of understanding the individual and their place in the world. This research project began fueled by passion; it became apparent how difficult and daunting of a task it was to synthesize vast research from a variety of sources to focus the argument. Beginning with the vast amount of literature has been published on social aspects of culture over the past couple of decades. Much of the published work is often challenged as being insufficient or too locally-based to be useful as a general guide to the subject area. Additionally, this literature review ranges from a narrow focus on the sense of self-identity and responsibilities towards a particular community of an individual to the collective action of man towards broader communities even society at large or even at the global level, making it challenging to provide an overview that addresses the entire field. Finally, a significant portion of this literature is expressed using mainstream language in the underlying context of modern debates about the value of culture (Jeannotte, 2017). Resulting in yet another vast array of literature that would challenge any

individual, even the most dedicated scholar, who simply wishes to understand what the impacts of their actions have on the community. This research project was formulated from the political and educational dialogues created by University students. Although the value of culture is essential, the presentation of ideas tends to deal with theoretical issues that initially derailed the primary research question at the root of this inquiry. Peer-reviewed articles are referred to in this research paper to solidify the initial argument presented on the role of culture in cultivating a sense of self with responsibility towards the community. In measuring the impacts of culture, it is argued that a strong understanding of cultural indicators will lead to, "The outcomes of a successful collaborative process will be a shared sense of responsibility to collaborate and a deep understanding of the stakeholders' roles and responsibilities" (Creative Communities Network, 2012, p. 22).

Culture is part of the lens that helps us to see ourselves and guide our daily activity as well as the decision-making process. Diaz-Rico (2018) expresses the patterns that dominate a society from the macro-culture of that society. In a presentation in Ireland, title From Concepts to Indicators: *examining culture through a social inclusion lens*, M. Sharon discussed the values of culture by breaking down the concept into three different frames of reference. Intrinsic value defined as the subjective experience of culture. It is followed by the Instrumental value of a culture or the social and economic impacts. The Institutional value of culture regards itself to the public of "public goods" created by institutions (Jeannotte, 2006). In the United States, European-American traditions and cultural patterns have primarily determined the social behaviors and norms of formal institutions. Within the macro-culture, a variety of microcultures coexist, distinguished by characteristics such as gender, socioeconomic status, ethnicity, geographical location, social identification, and language use. Enriching our understanding of

culture helps radically shift our relative perspective from the individual to the collective. Relativity means that observation is fundamentally related to the perspective of the observer, which can sometimes be paradoxes is an inherent aspect of observation. Observing something is giving a perspective to something which is a whole. Focusing on something reduces it to only one singular aspect of it. Therefore, the language that humanity is using to observe the world will define the way humanity will see the world. "Children also start to create their own 'cultures' by about nine months, and before the age of five the need for, and organization of, adult and peer cooperation radically change" (Kuhl, Lisina & Lobok, as Cited in Cole, 2010, p. 3). The use of words within peer groups is essential for establishing a stronger community. Since the early 2000s, culture has increasingly been seen as an integral part of Local Government business (Creative Communities Network, 2012). In other parts of the world, words like "vibrancy," "wellbeing," "cultural vitality," "heritage," "sense of place," and "arts" frequently emerge as being of significance to the community and therefore a responsibility for the Local Government in Australia.

The study of the particular implications of the role of culture is very limited as most studies tend to revolve around the universal aspects of culture. Pragmatism and cultural constraints guide decisions on what problems are central in the study of culture, and early learning. For example, a recent review on the effects of creative drama on language learning states: "In this era of accountability and high-stakes testing, educators and administrators need tangible proof of drama's benefits, and only the highest quality research can provide this type of evidence" (Mages WK, as Cited in Cole, 2010, p. 4). From this viewpoint, high quality does not include any cultural relevance; but research based on strict isolation of causal variables obscures the experiential essence of learning and impedes combining research results in different domains

(Cole, 2010). In this particular research of "A whole child approach" the study of culture and early learning is a continuing challenge. The conclusion in *Culture and Early Childhood Learning* reported when learning is defined in terms of analytic understanding, children's own subcultures and play forms are denied. A negative consequence of this view may be diminished impact of learning on child development (Hakkarainen & Bredikyte, as cited in Cole, 2010, p. 4). Effective forms of learning are eliminated and denied for children by ignorant teachers who lack the cultivated identity of an intercultural educator.

Throughout history, there has been a growing interest in the topic of culture, and over the years, it has evolved into a multitude of ideas. Today, culture is a catch-all word for a myriad variety of contemplative ideas about aspects of life. The definitions of culture have evolved from simple, modern, and abstract (See Appendix D for the definitions of culture). The first examined definition of culture is "the total way of life of people" (Hall, 1959, as cited in Diaz-Rico, 2006, p. 199). This definition has related itself to the modern realities of Tylor (as cited in Pearson, 1974) as, "That complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities acquired by humans as members of society" (as cited in Diaz-Rico, 2006, p. 199). This general description of culture has evolved into an abstract idea understood as, "culture is exteriorized mind and mind is interiorized culture" (Cole, 1998 as cited in Diaz-Rico, 2006, p. 199). This modern take on culture views an individual as a carrier internalized frames of reference (such as race, gender, religion) that emerge in day-to-day social interactions. Culture is both the clearly stated and indirectly implied patterns for the living; it is the system of commonly agreed-upon symbols and meanings, knowledge, belief, art, morals, law, customs, behaviors, traditions, and/or habits that are shared. These aspects of culture make up the total way of life of a people, as negotiated by individuals in the process of constructing a personal identity. To

understand a culture, one must look beyond the obvious to understand how values and social relations are continually being reshaped by shifting parameters of place, identity, and history.

Culture involves both observable physical behaviors and the intangibles; that without physical presence such as morals and values, rules, and roles. There is wholeness about cultures' integration of the various responses to human needs. Because culture is all-inclusive, it includes all aspects of life. Diaz-Rico (2018) discussed culturally responsive schooling. This focus is the main topic in chapter nine of her book. Diaz-Rico (2018) provides an in-depth investigation of culture, first by defining culture, then observing the nature of it before diving into cultural diversity. Diaz-Rico refers to a table (not pictured here) in which she sources Snow (1996 as cited in Diaz-Rico, 2006, p. 199) as they listed a host of components to culture including, daily life, cycle of life, interaction, society, the nation, creative arts, and beliefs. This senior research paper covers a topic with three components: *The Role of Culture in Cultivating a Sense of Self, with Responsibility Towards the Community*. One must appropriately reflect on personal experiences to become an intercultural educator capable of creating adaptations to mainstream U.S. schooling. Teachers in the twenty-first century face a diverse student population that demands a complicated set of skills to promote achievement for all students. As intercultural educators, teachers understand culturally responsive schooling and can adapt instruction accordingly. The author Diaz-Rico (2018) addresses how equity in schooling could be achieved by using a fully responsive pedagogy to promote student achievement.

Using our literature review to arrive at our newly enriched understanding of culture, and pairing it with this development of philosophical reasoning behind the approach to this project, the recommendations present a humanistic pedagogy of non-duality. Epistemology is a branch of knowledge focusing on the methods in which go about collecting information and the validity of

our acquired knowledge. There are different methods of acquiring information or ways of knowing rationally through logical arguments and reasoning, structurally through an interpretation and analysis of the human condition where the function is higher than the logic behind the foundation, or skeptically, assuming specific knowledge cannot be attained. Love cannot be understood through the copybook of reason, but this research aims to understand the construction of identity through the use of language. This humanistic approach to education appreciates diversity, celebrates differences, and adapts to difficulties rather than silencing and indoctrinating into the dominant culture. Its meaning is derived from the usage of language within a linguistic community and how that language is used through our interactions and social discourse. Humans are "subjects" in a social-cultural construct, and their "truth" is only localized within their community. It is necessary to remember that children do not make sense of the world consciously and analytically at this age. Johnson (2007, as cited in Cole, 2010, p. 2) Meanings are grounded in bodily connections with things and are invariably bound up with the process of acting.

What is true in our modern world changes through the current social and historical context it is examined within. We must utilize language as a tool, to begin shifting these contexts from existing configurations of knowledge and creatively reintroduce "being-human" as the primary source of power. Rather than perpetuating existing challenges in educational institutions, individuals will be perpetuating cultural values into the existing society. In preparation for teaching future generations of children, intercultural educators must challenge themselves to become creators of culture rather than confined within its context. This way, one can bring about education reform in a radically different way, not by doing something but rather, by creating a new model in which individuals become something or "cultivate a sense-of-identity" that is of an

"intercultural-educator." This individual contemplative practice is the key recommendation as the focus is on investigating the impacts culture to cultivate an identity with a moral obligation to act for communities that extend beyond the communities an individual belongs to. Resulting from this reshaping of identity is the driving force behind making this modern institutional system of public education obsolete. Not by reconstructing schools, but remodeling the relationships individuals are seeking to establish with one another, or the creation of a diverse, pluralist, interculturally educated society.

Across all groups of humans, culture is universal; everyone in the world belongs to one or more cultures. Each culture provides templates for the rituals of daily interaction: the way food is served, the way children are spoken to, the way people' needs are met. These templates are internalized as they simplify life; they are methods to interpret experience. All cultures share similar characteristics, such as social behaviors and customs. Social customs create structure and offer organization to daily life that minimizes interpersonal stress. Cultural patterns influence society by unifying people under a joint base of communication and routine social customs. These cultural patterns are learned, processed, and absorbed unconsciously, beginning at the moment of birth. Culture is demonstrated in values as every culture deems some beliefs and behaviors as more desirable than others, whether these be about nature, or human character, or material possessions, or other aspects of the human condition. Although language and culture are carefully identified, the nonverbal components of culture are equally powerful as the verbal components in means of communication about cultural beliefs, behaviors, and values. Culture dictates what sensory experience people may have in the world and how to interpret these events or experiences. The fact that cultural patterns are deeply embedded into our conditioning makes

it difficult for the members of a given culture to see their own culture as learned behavior; education in our modern world is learned ignorance.

Methods and Procedures

To seek the answers to my secondary research questions, I will begin by conducting library research on the cultural rules that are transmitted from one generation to the next, which are often adapted to the times and locale, as absorbed by children as they develop. To begin this challenge of reviewing existing literature, the first task one must embark on is to find current literature and obtain peer-reviewed journal articles that focus on topics related to the research questions. I rely on the philosophy and logical inferences about religious texts to lay the foundation of a moral and ethical framework of which humans innately pursue. A set of interview questions were sent out to collect a survey of CSUMB's teaching and learning community. These sets of questions will ask questions regarding the sense of self and aspects of cultural identity. The purpose of asking these questions is to understand the beliefs and values that people identify with. By observing the responses that are received, the study will examine what factors are frequently mentioned in the data. One can continue the self-examination by reviewing favorite cultural customs-such as holiday traditions, home decorations, and favorite familiar recipes. The "CSUMB Population" survey assists in identifying the underlying motivators for change and sense of self. The CSUMB population was also asked to reflect on the overall feelings within their own educational experience (See Appendix A – "CSUMB teaching and learning community" survey questions). More difficult self-examination questions address the mainstream U.S. values of individual freedom, self-reliance, competition, individualism, and the value of hard work. Another survey was also sent out specifically for teachers or parents, as they both serve a vital role in the education of their children (See Appendix B – "Educator -

Teacher/Parent Role" survey questions). This survey was sent to eight different principals within the Monterey Peninsula School District (MPUSD). Two of the school sites were previous service-learning sites, and six additional schools were contacted as they are typical public-school sites for service-learning volunteers. The final survey is appendix C will be a set of interview questions directed at "the religious individual" whom I would take a small sample of various religious groups to see how spiritual identity impacted their sense of self and responsibility for the welfare of the human species (See Appendix C – "The Religious Individual" survey questions).

Results, Findings, and Discussions

This section contains the results and findings that center around topics related to each of the secondary research questions based on the data collected from the field. Out of the three created surveys, only two surveys will be used as evidence to support the findings of the conducted research. Unfortunately, there is no sufficient data collected regarding religious individuals, resulting from a lack of received responses. The following subsequent paragraphs report the results and findings based on the research, data, and appendices centered around the secondary or related research questions that were posed in the Introduction and Background section. Responses received from CSUMB's teaching and learning community survey will be used to answer topic related research questions.

The first research-related question is, "*What does culture do to establish and/or cultivate identity within self and, in turn, influence individuals with a sense of responsibility toward the community according to research*?"

When surveying CSUMB's teaching and learning community, the first question asked, what three words would you use to describe your overall cultural identity and received six responses (See Appendix A – "CSUMB teaching and learning community" survey questions). Three of the people who responded self-identified as white or Caucasian and described their cultural identities, "Older, Caucasian female. I chose these words to describe me culturally because I'm over 50, I am a female, and I am a non-Hispanic white woman.", "White, none I don't really have a cultural identity. My family doesn't have many traditions, and we only celebrate certain holidays." "White, Okie, Farmer" (Survey respondents #1, #2, and #6, Appendix A). Two additional responses to this survey question included a multicultural identity as described by their dual racial identities, "Asian, European, mixed. I chose these because I have secure connections to my Asian heritage—but I am also visually and physically a "white girl," but I'm not just one thing; I am mixed. I have values from both. This carries weight to the ideas of "not being enough" of one thing and those stigmas. I choose not to believe them and identify them as both. As one." This individual acknowledges the multitude of identities and attitudes others carry but views themselves as a single consciousness experiencing various racial dynamics. The second individual who identified as multicultural has expressed their exposure to diverse cultures, "Multicultural, open-minded, curious Multicultural because I am Japanese, "White," and American/California but raised in Hispanic families and surrounded by a multitude of different cultures as a child" (Survey respondents #4, and #5, Appendix A). One individual who responded to the survey chose three words to express their overall cultural identity, and none of those words included race, gender, sexuality, or religion but, instead described a way of living, "First-gen (first in my family to go to university), Western (lived on West Coast my

whole life), old-fashioned (didn't have a cell phone till I was 18, waiting to finish school before I start a family)" (Survey respondent #3, Appendix A).

Additionally, the second question asked was, "How would you describe your cultural background?" From the six responses received, two respondents identified as American, the first individual answered the question solely with "American." While the other individual elaborated beyond that by including "American, White, Midwestern parents/values, influenced by Latinx" (Survey respondents #1, and #3, Appendix A). One individual could not answer the question regarding cultural background as they did not know about their family's history. This respondent stated their response, "None idk any family history concerning cultural and ethnic background. My dad is from Ireland, but there still isn't much tradition in Ireland, or at least where he's from" (Survey respondent #2, Appendix A). Although there is a rich history of Ireland, this individual does not know their family's historical background to share in the cultural values or participate in their traditions. This individual must understand that if their father is from Ireland, he or his family must have immigrated to the United States at some point. In contrast, the following individual was aware of her family's immigration history and shared, "I have a Thai and Laotian background— my mom and grandmother immigrated from Thailand, and I have a strong Scottish and English background" (Survey respondent #4, Appendix A). This individual has a secure connection with her cultural background and is influenced by the generational women present in her life. One respondent expressed how relationships and environment influenced their cultural identity, "I was mostly influenced by my Japanese grandmother's culture, but I also am influenced as a native Californian from the Bay Area and America. My stepmother and my partner are Hispanic, so there is a strong influence there. Also, growing up in a culturally diverse community and having friends from so many different races has exposed me to many different

cultures, foods, and traditions" (Survey respondent #5, Appendix A). This individual was

brought up in their traditional cultural background, but due to exposure of a different culture

from a caregiver and significant other has influenced this individual to broaden their cultural

identity. The sixth individual to respond to the survey question, "what is your cultural

background?" identified as an "Innocent farm boy" (Survey respondent #6, Appendix A). This

individual's cultural background relates to their sense of innocence as well as their agricultural

background more than a national or ethnic identity.

The third question from the CSUMB teaching and learning community survey assists in

answering what current sense of self-identity these individuals hold in an attempt to approach the

cultivation of a new sense of self-identity. Two respondents believe that culture does not have a

profound impact on identity. When asked, "How has culture affected your sense of self?" One

respondent simply stated, "It hasn't." while the other elaborated with, "It doesn't really. It only

describes where I am from geographically" (Survey respondents #2, and #1, Appendix A). These

individuals may have a clear understanding of culture, as previously mentioned, that culture is

pervasive in all aspects of life, not just traditions, and geographical location. In comparison, a

respondent merely replied, "Sure!" while another added that it, "Helped me connect with

something bigger than me, my family, my community" (Survey respondents #6, and #3,

Appendix A). This response alludes to the argument that culture connects individuals with a

greater sense of self-identity that exists beyond the individual and extends to a broader group of

people. This individual is open to exposure and describes themselves, "I am very open-minded,

accepting, and understanding of cultural differences. I believe being exposed to a multitude of

cultures has created more opportunities to appreciate values and traditions and FOOD" (Survey

respondent #5, Appendix A). This individual does not describe their sense of self but does

express the importance of an open-minded attitude amongst diversity and the enriching nature of organizing around traditions and cultural foods. One member of CSUMBs teaching and learning community has previously struggled with the external expectations from her multicultural backgrounds. She has expressed her experienced frustration, "Sometimes I was told I am not "Asian" enough, and by others, I've been told that I'm "just a white girl" I can't understand the struggles of a minority, which I believe to be false. Everyone has struggled and being a mixed woman; I believe I am part of these minorities. I like to advocate for them, and I can empathize and sympathize with the struggles of others" (Survey respondent #4, Appendix A). The adversity she has encountered has allowed her to cultivate the identity of a mixed woman, merging her dual cultural identities into a single consciousness with responsibility for other women she identifies with.

When six different principals within Monterey Peninsula School District (MPUSD) were asked to send out the second survey to its teaching staff, there were only three responses received from educators. The first question asked educators to investigate their thoughts and express their belief of what the role of culture is in establishing a sense of identity (See Appendix B – "Educator – Teacher/Parent Role" survey questions). One MPUSD school teacher agreed that culture is essential towards cultivating identity and stated, "It is one of the most important factors for success" (Survey respondent #3, Appendix B). Another local educator shared their personal experience, "I have always worked in Marina and have learned more about other cultures through my students. I encourage them to continue to speak their native languages and continue family traditions as I share mine" (Survey respondent #1, Appendix B). This teacher demonstrates intercultural educator traits by their willingness to learn from their students as well as share theirs. Another teacher shared that they discuss leadership characteristics in the

classroom, "I am a big advocate for lessons in citizenship and looking at ways to improve the community. My students and I regularly discuss how to address problems we see as active leaders" (Survey respondent #2, Appendix B). Indeed, this research project of understanding the culture and cultivating an "intercultural-educator" identity is a growing understanding of applied leadership skills to create sustained change in the community.

To answer the next secondary research questions, I will use the responses received from the educator survey questions. Topic related questions number two is, "*Have there been any projects such as this one that could help individuals to separate their sense of self from the ego-mind and, in turn, with a sense of responsibility for others*?" If there are, how do these projects implement in their community? Data from the second survey regarding Educators will be used to support an answer for this related question (See Appendix B – "Educator – Teacher/Parent Role" survey questions).

Before reporting the responses received on the benefits, one must first make sure that these practices do not infringe on the rights of others. These three educators were asked if they felt that including mindfulness practices into school would be intrusive to their traditional cultural values. The received value count of the responses was 3, and all three had responded with "No." We must allow others to openly express their cultural identities without restricting the freedom of expression by others. The second question on the survey asks, "What do you think about the benefits of cultural identity when implementing mindfulness practices for elementary school students?" In other words, the educators are asked how mindfulness practices improve motivation, concentration, confidence, and teamwork among the students within the context of cultural identity. This educator expressed that mindfulness practices may aid with the emotional-

regulation and stress-management of children. The respondent said, "It helps students identify how they are feeling and why they might be frustrated. It helps them to reflect on what steps are needed to re-center, so they can produce their best work" (Survey respondent #2, Appendix B). One educator reinforced the argument that understanding self and others is crucial, regardless of the individual role (student, parent, teacher). This educator's response stated, "Yes, it helps with understanding yourself and others. It is important for teachers, staff, and students" (Survey respondent #3, Appendix B). One particular educator has had previous mindfulness practices integrated into the classroom, but due to personal affairs, it has not maintained as actively this academic year. The teacher shared, "I have not been consistent in mindful practice with my students this year. I changed grade levels and am still learning how 3rd graders are different from the 5th. I do think there will be a benefit in that we all need time to focus, no matter the culture" (Survey respondent #1, Appendix B).

The third question asks the individual to reflect on the necessary steps to raise the consciousness of others but not in the sense of acquiring knowledge but rather, awaken the motivation to act to lessen the suffering of others. The individuals were asked if they had any experience with mindfulness-based practices and their stance on the implementation of such practices within public education school classrooms. Topic related questions number three is, "*What are the steps needed to raise the consciousness of people within the community to extend themselves toward a more substantial and broader community?*"

To answer this topic related question, question six of the first survey questions is referenced (See Appendix A – "CSUMB teaching and learning community" survey questions). Members of the teaching and learning community have been asked whether or not they have

participated in or engaged in mindfulness practices in the past. This question is asked regardless of intensity and is not limited to formal practices like yoga, mantra, or meditations. This respondent was very honest in their response, "I practice, but I'm not very good" (Survey respondent #6, Appendix A). One individual is currently deepening their practice by taking advantage of campus resources and the yoga classes offered at the university, "I am currently taking a yoga class, but before that, I have done meditation for relaxation and at one time for a more religious basis" (Survey respondent #1, Appendix A). All of the other responses were positive and very optimistic in attitude, "yes! Yoga and meditations for stress relieve and to ground myself" (Survey respondent #2, Appendix A). This individual believes that there are indeed benefits from self-study and internalizing awareness, "Yes, there absolutely are benefits to better understanding your body, focusing your attention to remain centered, and to be able to use breathing exercises to reduce stress and control emotions," while another added their personal experience, "I meditate daily practice yoga and mindfulness. I have regularly been meditating for four years and have seen significant overall positive benefits in my life-- spiritually, physically, and mentally" (Survey respondents #5, and #3, Appendix A). One individual says that they believe in meditation but is not clear on whether or not this is a formal or daily practice, "I believe in meditation and crystals. I believe that there are some benefits to utilizing crystals as a grounding object or anchor. Cleaning them and using each individual one, and focusing on their properties helps. I've found that when I hold crystal-like clear quartz and focus on its calming properties, I can eventually become more grounded. Amethyst, also is known for its relaxing properties, helped me relax before bed. Being able to close your eyes and repeat mantras and have quiet time is calming" (Survey respondent #4, Appendix A).

When asking the teaching and learning community what they believe the consequences are of including mindfulness into the curriculum, they relayed a variety of responses. One individual believed there were no consequences, "I don't think there are any consequences," another added, "I do not feel there are any consequences but that it would benefit many students and even faculty." The last respondent said it might be, "Too early to tell" (Survey respondents #5, #1, and #6 Appendix A). These responses seem hesitantly optimistic, but one individual makes the argument, "None - some may argue it's a religious practice, but it really isn't. It was developed in India but doesn't make it a Hindi practice" (Survey respondent #2, Appendix A). This is an important point being made as this project aims to reach the root values of the practices rather than surface-level identification of mindfulness. An individual listed the benefits of including mindfulness as, "Improved health in everyone, reduced stress, less violence, more successful students" (Survey respondent #3, Appendix A). This respondent reasoned that students might benefit from mindfulness as it may improve focus, "I believe that students will feel more inner peace if we took the time to listen, to breathe, and take a break. Students need activity, and my target grade level kindergarten, students can only focus for 5 minutes at a time, applying careful meditation for 2 minutes in the curriculum can help students regroup and focus. Students can unwind and relax" (Survey respondent #4, Appendix A).

The fourth topic related question is, "*How could the community see the value of this type of project and adapt it to be practiced in their community*?" To answer this question, data will be pulled from both CSUMBs teaching and learning community survey as well as the teacher/parent educator role survey. To gain an understanding of how the community may feel about these projects, I asked the teaching community, "What would it take for schools to see the value of mindfulness practices?" The first respondent said, "It would take more open-mindedness from

parents and administrators" (Survey respondent #1, Appendix A). This is true as open-mindedness merely allows us to observe subjects from a theoretical scale, whereas this adaptation concerns with the practicality of instruction. The next respondent answered (Assuming), "if enough people fight for it?" (Survey respondent #2, Appendix A). This was an important point not to be overlooked, merely making a logical argument does not mean that it will have a large group of people behind the model supporting it. This respondent argues that for the community to see the value of this project, it must be, "Student instructive" (Survey respondent #6, Appendix A). To get others more inclined to believe and adopt this project, there ought to be, as this individual suggested, "Probably evidence-based research and funding" (Survey respondent #3, Appendix A). As previously mentioned, this is a broad approach to a narrow research topic, thus requiring the necessary evidence to prove the significance of the recommended project. This next individual shared their thoughts on adaptation depending on research studies based on student performance, "I feel if there were research and studies that have proven the benefits, and I believe if the results showed that students would perform better than the school systems would listen" (Survey respondent #4, Appendix A). To see the value of the project, one must first implement it on a small-scale; this individual argues, "They would need to implement test programs, measure effectiveness, and to implement a program that does not incur a cost since schools are already underfunded. If you could prove it improves behavior and academic performance, it would be a win-win" (Survey respondent #5, Appendix A). It is important to note that cost is a factor in most school programs; however, mindfulness practices are cost-effective as the only cost is to pay attention to the intentions of one's actions.

Similar to the topic related question presented earlier, the teaching and learning community were asked in their survey, "How can the community extend themselves to push for

public schools to adapt to this mindfulness project?" Some respondents honestly did not know how to respond and simply stated, "IDK" (I don't know) (Survey respondent #2, Appendix A). While others were more helpful in their suggestions, "Write grants, implement programs" and "Attend board meetings, propose issues to representatives, hold information meetings for parents and students" (Survey respondents #3, and #1, Appendix A). While those are helpful suggestions for individuals to take social action, this respondent focused on the role of teachers, "Qualified instructors should dedicate time and responsibility" (Survey respondent #6, Appendix A). One individual had a creative approach to mindfulness practices being integrated into the classroom, and shared, "We can start applying these mindfulness practices in classes as a "station" or rotation group or even before a test that students need to take a mindfulness lesson, and we can show the benefits" (Survey respondent #4, Appendix A). This last response examines the role students can play as intercultural-educators-in-training and suggests, "Maybe by having volunteers such as service learners and certified instructors first implement programs at after-school care centers at the schools, boys and girls club, community centers. Maybe by soliciting volunteers to participate in workshops or class visits at the school free of charge?" (Survey respondent #5, Appendix A). This suggestion challenges the individual to connect with the community with a certain degree of social engagement, thus granting them the opportunity to demonstrate responsibility towards the community in which they currently reside in.

This next set of responses come from teachers/parents fulfilling the "educator-role" survey (See Appendix B – "Educator - Teacher/Parent Role" survey questions). The following question asks teachers within the district, "What do you think are some of the cultural values from home that you believe ought to be taught in schools?" The first teacher responds with one word, "Tolerance" (Survey respondent #1, Appendix B). When teaching justice in a classroom, it

is essential to teach children to be tolerable of the intolerable; thus, the home value of tolerance must be taught in schools. Another educator equated home cultural values with manners and personal hygiene, "Some cultural values might be saying please and thank you. I also believe lessons in ownership are useful in keeping spaces clean and safe" (Survey respondent #2, Appendix B). The last educator included invisible cultural values that are taught in the home, such as, "Respect, Thoughtfulness, and accepting others" (Survey respondent #3, Appendix B). These three aspects of home values are essential for creating, maintaining, and sustaining future relationships with peers and educators.

Topic related questions number five is, "*What does the research say about the benefits of implementing mindfulness for elementary school students*?" (Does learning about mindfulness practices improve motivation, concentration, confidence, and teamwork?) Are there resources for teachers to implement these theoretical ideas into mindfulness practices in the classroom, if so, what are they?

When asking the teaching and learning community, "What communities do you feel you belong to?" they had responded from communities that exist in a large field. The first individual believed they belong to "Hockey/sports fan, mathematics, education" (Survey respondent #1, Appendix A). This individual has a secure attachment to competitive sports, fields of study, and branches of knowledge. Surprisingly, the next individual answered with, "None" (Survey respondent #2, Appendix A). There was no further elaboration as to why this answer was chosen. The following individual described their belonged communities as "Impoverished, disabled, white, millennial, first-generation, transfer" (Survey respondent #3, Appendix A). The listed responses are a description of a person's intersectionality or their self-identity that extends to a

multitude of communities. This next respondent feels as if they belong to a variety of communities, except their traditional culture as they do not live among their group of people from their motherland, "I feel like I belong and welcomed in a lot of different communities, but I do feel like I belong in the Thai or other South East Asian communities. I feel like I do also belong among many due to my accepting nature" (Survey respondent #4, Appendix A). Their cultivation of identity in the states has allowed them to be exposed to this mixing pot of cultures, making it understandable as to why one may belong "here" but not "there." This individual belongs to many communities in which they feel an extension of self-identity, "The Recovery community, the elementary school that my children attend, our girl scout troop, my family, my extended family, my community if Fremont, CA, My community in East Campus, the College of Business at CSUMB, My community at work. The pediatric cancer community. There are so many communities I belong in" (Survey respondent #5, Appendix A). This individual perceives that the only community they belong to is that of "White veterans" (Survey respondent #6, Appendix A). However, filling out this survey demonstrates that all these individuals are members of CSUMBs teaching and learning community, thus broadening their sense of self and moral obligation to act within these extended groups. Taking the time to fill out the survey is an interaction between surveyor and organizer, but nonetheless, it is still active engagement within the educational community.

The final question pulled from the teaching and learning community survey is question five. This question asked the individuals, "How has culture affected your sense of responsibility for your community?" For example, through internal investigation has the service-learning experience at CSUMB made an impactful change on the community. One individual described their experience as similar to having a culture shock, "My service Learning opened my eyes to

the cultural differences in the education community and the large gaps in learning between cultures and financial backgrounds" (Survey respondent #1, Appendix A). While another individual feels that, "It hasn't" (Survey respondent #2, Appendix A). The responses from service-learning participants vary. One individual felt a call-to-service post-service-learning, "I feel like I must give back to my community and help them achieve more" (Survey respondent #3, Appendix A). This individual aligned her volunteer work with her aspirational goals, "I am aspiring to become an educator as well, and I found though through my service-learning courses and in the materials that I don't look like any of the pictures in their books in the elementary schools. But being out the community, I find other young girls who are just like me, and if I can inspire them, then I've done my part" (Survey respondent #4, Appendix A). The response this individual gave, seems as if she wants to be the person in other people's lives that she wished she had in hers. While this individual had to cultivate that courageous spirit over time, "From CSUMB, I gathered the courage to run for office. I was elected to the City Council and served eight years" (Survey respondent #6, Appendix A). This individual has benefitted from their academic journey at the University, and this influence has led them to surrender their selfish aspirations through service for the advancement of others. Another individual has a strong sense of responsibility, "We all have a duty to care for people in our community, whether we can identify with them. Just because we do not identify with a person today does not mean that we one day will not be in the same situation. Your ability to see both sides fosters understanding and compassion. I think CSUMB's service-learning is a valuable tool for everyone. It is what you make of it. I have seen very entitled kids go through their work resentful and gain nothing from it, but I have also seen some come out with a new sense of appreciation and understanding. I worked for meals on wheels, and I loved being able to be part of the team in the kitchen, and I

loved being able to serve the seniors at the community center and to go visit those that were homebound. I love the bond that food creates with people. I loved the smiles on the homebound individuals that were very lonely and excited to see us and grateful for the FOOD" (Survey respondent #5, Appendix A). Food is a universal need for all living creatures, and in this example, we can see how food transcends separateness within cultures as it is the great unifier between all groups of people.

To answer the topic related question on the benefits of this project, the educators were asked what they believed are the essential traits of mindfulness. This first respondent shared, "Acceptance and less judging others" (Survey respondent #1, Appendix B). If children can learn acceptance, there is less likelihood that children will suffer from fears of outward opinion. The next teacher added, "Gratitude meditations and full-body scans help build self-worth and awareness" (Survey respondent #2, Appendix B). Full-body scans reveal the fragile nature of the human body, thus, reminding us to remain grateful for our good health. The final traits shared included "Acceptance and Respect and Forgiveness" (Survey respondent #3, Appendix B). These three words are precious in a society in which we seek to establish long-term relationships with one another.

Additionally, educators were asked if there are resources available for other teachers to implement these theoretical ideas into mindfulness practices in the classroom. Surprisingly these MPUSD teachers were well-informed about what is available and shared plenty of resources. One teacher shared, "Mindful-life project, *MindYeti* -App, and website" (Survey respondent #1, Appendix B). This second teacher also used, "*MindYeti*, *BrainPOP*, *Second-Step*" (Survey respondent #2, Appendix B). The final educator shared what has worked for her class during instruction, "We use *ClassDojo*, and it has great videos, and we can easily communicate with

families. *GoNoodle* has mindfulness activities, and we have an SEL school program. We have monthly character traits for the whole school" (Survey respondent #3, Appendix B). For schools to build upon the home culture, parents must become much more involved with their participation with the educators in the classroom. CSUMB's service-learning practice is a qualitative method of modeling appropriate behavior for children. Based on the responses collected from the survey, the data reveals that the cultural background of the participants impacted their overall involvement within their community.

Discussion

Humans are innately wired to remember stories, used to communicate values, celebrate culture, record history, and creating concepts. Stories are cultural artifacts that ancestors created and offered the world. We must view stories only as a method to give glimpses on the past, to examine thoughts of the present, and use that to build the life of tomorrow. Stories may point to the way of the path, but the stories themselves are not the path to follow. There ought to be more discussions about cultivating a sense of identity with a moral obligation to actively engage in the political realm to challenge social injustices as institutionally practiced. I argue that humans use stories as tools to point the way, but humans are the leaders who know, follow, and show the path of life, not stories. The cultivation of identity with a moral obligation to act for the community through socially established cultural roles is essential. Through the appropriate use of language, individuals must collectively work together to create opportunities for marginalized communities to write their own stories of their lived experiences in our Western World. Freire (1983) expresses, "The actual act of reading literary texts is seen as part of a wider process of human development and growth based on understanding both one's own experience and the social world. Learning to read must be seen as one aspect of the act of knowing and as a creative

act" (Abstract). As Intercultural educators, we must push children to read the world with a critical lens

Based on the data, I would recommend implementing Ethnography as one method of learning about students and their families. The ethnographic methodological practices have proved useful in learning about the ways that students' experiences in the home and community compare with the culture of the schools. Culture is described from the insider's point of view, as the classroom teacher becomes not only an observer of the student's cultures but also an active participant (Erickson, 1977 as cited in Diaz-Rico, 2006, p. 205). Parents, students, and community members become sources of cultural wealth in which assist in the gradual growth of understanding of the intercultural educator. These ethnographic methods can be implemented within projects with the mindfulness approach of attention to intentions. However, I argue that there is a lack of this enriching substance due to students not having cultivated this intercultural educator identity, thus resulting in an ignorant volunteer perpetuating institutional practices that may silence, oppress, or devalue the cultural influences that children provide.

Problems and Limitations

I want to acknowledge the limitations of this assignment. This is an assignment seen as my capstone research paper, but I see it as so much more than that, and that limits the scope in which it is observed. I understand that this paper is to be presented by December, and truthfully, I do not believe I have enough time to breakdown each educational, philosophical, historical, or scientific element to synthesize, consolidate, and enrich these concepts. Regardless of the task, process, and result, I am grateful to have been supported so much to pursue a passion and to test my potential. Unfortunately, I do not have the time to critique every aspect of society, culture, or religion to connect these elements. I feel that my paper will suffer from this as I want to point out

my assumptions about the world and identify my flaws so that my personality isn't reflected in the inner meaning of the text. My greatest failure is that although I realize that I am a "subject" that has been "socially conditioned" by the "western-patriarchal-capitalist" culture, the system in which we were brought up in has rooted into my fundamental ways of knowing and it has been a long process to undo the condition of the mind and relearn.

Recommendations

Cultural values must connect with teaching strategies. At the university level, applying it to the service-learning aspect of liberal studies, advanced inquiry courses would enrich the value of the work students are doing as volunteer educators. The benefits of having students volunteer at schools to interact with children to become familiar with student-teacher roles are numerous.

The Personal Dimension – Cultivating Sense of Self with Responsibility Towards Community

For intercultural educators, self-reflection is vital. The second pillar of the primary research question, *Role of Culture in Cultivating a Sense of Self with Responsibility Towards the Community*, is the aspect of "cultivating-a-sense-of-self." To cultivate an identity with responsibility towards the community, the audience is challenged to examine the cultural influences of the personal dimension in the act of self-study (See Appendix E – "Cultivating an 'Intercultural-Educator' identity through Self-reflection"). By examining their thoughts, attitudes, and culturally derived beliefs and behaviors, individuals discover what has influenced their value systems and embark on a journey of self-realization. Villegas and Lucas (2002, as cited in Diaz-Rico, 2006, p. 203) summarized the following eight components of reflection towards the cultivation of an "intercultural-educator" identity. The eight components of action for an intercultural educator are: To engage in reflective thinking and writing; explore personal and

family histories by interviewing family members; acknowledge group membership; learn about the experiences of diverse groups by reading or personal interaction; visit students' families and communities; visit or read about successful teachers; appreciate diversity, and participate in reforming schools. To engage in reflective thinking and writing is to focus one's attention on one's actions, beliefs, and motivations to catalyze behavioral change as practiced within the community. For one to explore personal histories, one must acknowledge their intersectionality to identify which groups they belong to or may identify with. One must acknowledge the groups their affiliations with such groups in society and then assess how this influences views of and relationships with other groups. Teachers must also see the ways in which students' home environments offer views of students' connections to the complex cultural network and learn about the diverse groups' histories. Teachers can help reform monocultural institutions by seeing difference as the norm in society, thus reducing ethnocentrism; and framing culture in this perspective that highlights the history of several group differences. For further detailing of the eight components and their descriptions (See Appendix E – "Cultivating an 'Intercultural-Educator' identity through Self-reflection").

Once one has gone through an extensive self-study and reflection of the personal dimension and has cultivated the identity of an intercultural educator, one must now reflect their thoughts into action through a daily practice of responsibilities. The role of an individual as an intercultural educator is to promote equity in schooling and to practice the variety of ways of adapting schooling practices for learners whose language and culture differ from the U.S. mainstream. The three core responsibilities of an "intercultural-educator" are: understanding culture and cultural diversity, to strive for equity in schooling, and promote achievement with culturally responsive schooling. Individuals who identify as intercultural educators have a moral

obligation to know, practice, and teach with these concepts. To understand cultural diversity, one must explore the critical concepts about culture, self-study our roles in society, learn about students' cultures, and recognize how adaptations affect learning. This way, one may have a clear understanding of the role of culture, a strong sense of self, and the responsibility to care for the welfare of the community in which one belongs.

Educators who strive for equity in schooling must be able to detect unfair privilege as institutionally practiced, combat prejudice and biases as demonstrated in daily interactions, and fight for equal opportunity. With the philosophical approach or ways of thinking about culture and diversity, paired with the plan of action to strive for equity in schooling, an intercultural educator must then promote achievement with culturally responsive schooling. To promote cultures, one must first be tolerant, accepting, and appreciating diversity while maintaining high expectations. An intercultural educator respects students' diversity while working with culturally limiting attitudes. For a closer examination on the table that outlines the skills and responsibilities of the intercultural educator (See Appendix F – "Responsibilities of the Intercultural Educator").There is enough scientific data to support the compelling impacts of mindfulness-based meditation. The impacts are not of improved health or sharper performance; it is a developmental practice towards our better nature. The deep path of the practice cultivates enduring qualities like a loving presence, impartial compassion, and equanimity. Both extensive author's research in Altered Minds has led them to argue that, "the scientific data reached critical mass, confirming what our intuition and the texts told us: these deep changes are external signs of strikingly different brain function" (Goleman & Davidson, 2018, p. 7). Meditation is a catch-all word for a myriad variety of contemplative practices, just as mindfulness is generalized as attention to intentions. What the data is pointing to is that routinely practicing forms of

mindfulness meditation leads to cultivating altered traits in the brain. These external expressions of a change of mentality are due to the removal of thought, unifying us with non-action and being. Integration of Mindfulness Practices means that people regain the power of the social institution, which we know as modern schooling. Creating and maintaining the new foundation in the education model is essential for social change. Communities who identify with the ideologies presented will participate in the manifestation of a new social culture.

As service learners, I recommend we go into schools and present on mindfulness and engage students with culturally relevant texts. Literacy is an essential component of learning as it allows individuals to communicate with one another through a page. If we are to practice mindfulness and focus our attention on the intention of our actions, we are also able to read, write, and communicate our thoughts, feelings, and actions to others in a meaningful way. While reading the findings of a study in Altered Traits a meta-analysis of forty-seven studies on the applications of meditation methods to treat patients with mental health problems, the findings show that meditation can lead to decreases in depression, anxiety, and about as much as medications, but with no side effects (Goleman & Davidson, 2018, p. 208). Currently, mindfulness-based cognitive therapy (MBCT) is the most empirically well-validated psychological treatment with a meditation basis. Scientific research for meditation-based strategies has found some adverse effects of meditation, but that only underscores the overall impact and potential promise of mindfulness-based meditations for the future. Beyond the pleasant states, meditation can produce, the goal of mindfulness integration in public schools are the lasting traits that result from the practice.

Conclusion

Culture indeed had an impact on the sense of self-identity, and our understanding of these implications can be used to cultivate an identity with the moral obligation to liberate communities from their conditioned nature. The ego is the creator and sustainer of realities; these judgmental aspects of self are individual perspectives of life that continue to cause division. Culture can be seen as a lens to which we look and see the outside environment through sensory experience. However, the cultural lens is minimal, as it is a perception of possibilities and interpretations of the witnessed realities of societies of the past. Culture is merely a frame of reference that can be replaced by other concepts that exist in the field of thought. This research paper serves as an examination of thoughts regarding culture, sense of self-identity, and responsibility towards the community. The human condition is encapsulated not just within verbal speech-language, but indeed all experience exists within the text. It is challenging for me to try to make sense out of everything, especially when each element is abstract and in different branches of fields of study. I understand how ambitious it is to try to fit all of these thoughts down in one paper for a specific audience catered to CSUMB's capstone event rather than my exploration of thought and celebration of the spirit. I see everything as it is, and because of this, I must do what I can to stretch, pull, and fit these ideas together because everything is interconnected.

Connecting back to the opening quote, understanding self leads to understanding others, and out of that understanding comes love. Jiddu leaves the audience with a reminder, "*Chaos exists only in relationship to something, and as long as I do not understand that relationship, there must be confusion. To understand relationship is to understand myself, and to understand myself is to bring about that quality of love in which there is well-being*" (Krishnamurti, 4th

Public Talk). It is true, individuals can create beautiful stories of the world, but stories from the world create beautiful individuals. Leonardo Da Vinci once said, "Poor is the pupil who does not surpass his master." As a student of life, being-in-the-world is my master, as there is no world that I know of that exists outside of myself, I am not separate from it. The message of this paper is not meant to be "right," being "right" about what is "true" is an ego-mind trap; the questions in this paper are meant to help humanity embark on a journey together back to concepts that unite us, love and freedom. Humanity must overcome its immaturity to transcend their ego to become masters of "self-being" or continue to play the role of a cog in an economic system as "human-doers."

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Appendix A
"CSUMB teaching and learning community" Individual Survey Questions

1. What three words would you use to describe yourself in terms of your overall cultural identity? Why did you pick them, and what message do these words carry? (Re: 1)

2. How would you describe your cultural background?

3. How has culture affected your sense of self?

4. What communities do you feel you belong to?

5. How has culture affected your sense of responsibility for your community? For example, do you feel that your service-learning experience at CSUMB has made an impactful change on the community that you engage with? Can you describe your experience?

6. Have you participated or do you engage in mindfulness practices (regardless of intensity) including but not limited to: yoga, mantra, or meditations? If so, do you believe there are positive health benefits? Please describe your experience and explain.

   Yes   No   Not Applicable

7. What do you believe are some of the consequences of including a mindfulness project into the public school curriculum?

8. What would it take for schools to see the value of mindfulness practices?

9. How can the community extend themselves to push for public schools to adapt around this mindfulness project?

Appendix B
"Educator - Teacher/Parent Role" Individual Survey Questions

1. As an educator, what do you think about the role of culture in establishing and/or cultivate your sense of identity within yourself and in turn influence individuals with a sense of responsibility toward the community according to research?

2. What do you think about the benefits of cultural identity when implementing mindfulness practices for elementary school students? In other words, how does mindfulness practices within the context of cultural identity improve motivation, concentration, confidence, and teamwork among the students?

3. Do you feel that including mindfulness practices into school would be intrusive to your traditional culture values? If so, please explain.

   Yes No Not Applicable

4. What do you think are some of the cultural values from home that you believe ought to be taught in schools?

5. What do you think are some of the most important traits of mindfulness that could be adopted and practiced in the community? If so, please explain?

6. Are there resources for teachers to implement these theoretical ideas into mindfulness practices in the classroom, if so, what are they?

Appendix C
"The Religious Individual" Interview Questions

1. As a religious believer, what do you think about the role of culture in establishing and/ or cultivate your sense of identity within yourself and in turn influence individuals with a sense of responsibility toward the community according to research?

2. What do you think about the benefits of cultural identity, which includes moral identity, when implementing mindfulness practices for elementary school students? In other words, how does mindfulness practices within the context of moral identity improve motivation, concentration, confidence, and teamwork among the students?

3. Do you feel that including mindfulness practices into school would be intrusive to your traditional culture values? If so, please explain.

4. What do you think are some of the cultural values, that includes moral values from home that you believe ought to be taught in schools?

5. What do you think are some of the most important traits of mindfulness, including cultural and moral values that could be adopted and practiced in the community?

6. Are there resources for teachers to implement these theoretical ideas into mindfulness practices in the classroom, if so, what are they?

Appendix D
<u>"Definitions of Culture"</u>

Definitions of Culture (from chapter nine: *Culturally Responsive Schooling*) in the table (below).

Definition	Sources
● The total of a way of life of a people; patterns experienced by individuals as standard ways of acting, feeling, and being.	● Hall (1959)
● That complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities acquired by humans as members of society.	● Tylor (in Pearson, 1974)
● Mental constructs in three basic categories: shared knowledge (information known in common by members of the group), shared patterns (beliefs and values shared by members of a group), and stored patterns (habits and norms in the ways members of a group organize their behavior, interaction, and communication).	● Snow (1996)
● Culture is exteriorized mind and mind is interiorized culture.	● Cole (1998)
● Frames (nationality, gender, ethnicity, religion) carried by each individual that is internalized, individuated, and emerge in interactions.	● Smith, Paige, and Steglitz (1998)

Source: Based on Diaz-Rico, L. T. (2000). Intercultural communication in teacher education: The knowledge base for CLAD teacher credential programs. *CATESOL Journal*, 12(l), 145-161.

Appendix E
"Cultivating an 'Intercultural-Educator' identity through Self-reflection"

Villegas and Lucas (2002) summarized eight components of self-reflection in the table (below).

Component	Description
• Engage in reflective thinking and writing.	• Awareness of one's actions, interactions, beliefs, and motivations-or racism-can catalyze behavioral change.
• Explore personal and family histories by interviewing family members.	• Exploring early cultural experiences can help teachers better relate to individuals with different backgrounds.
• Acknowledge group membership.	• Teachers who acknowledge their affiliation with various groups in society can assess how this influences views of, and relationships with, other groups.
• Learn about the experiences of diverse groups by reading or personal interaction.	• Learning about the histories of diverse groups-from their perspectives-highlights value differences. Students' home environments offer views of students' connections to complex cultural network.
• Visit students' families and communities.	• Successful teachers of children from diverse backgrounds provide exemplary role models.
• Visit or read about successful teachers.	• Seeing difference as the norm in society reduces ethnocentrism.
• Appreciate diversity.	• Teachers can help reform monocultural institutions histories of diverse groups-from their perspectives-highlights value differences. Students' home environments offer views of students' connections to complex cultural network.
• Participate in reforming schools.	• Successful teachers of children from diverse backgrounds provide exemplary role models.

Source: Based on Villegas, A. M., & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum. *Journal of Teacher Education, 53*(1), 20-32.

Appendix F
"Responsibilities of the Intercultural Educator"

The table (below) outlines the skills and responsibilities of the intercultural educator.

Understanding Culture and Cultural Diversity
- Explore critical concepts about culture.   - Investigate ourselves as social beings.   - Learn about students' cultures.   - Recognize how cultural adaptation affects learning
Strive for Equity in Schooling
- Detect unfair privilege.   - Combat prejudice in ourselves and others   - Fight for fairness and equal opportunity
Promoting Achievement with Culturally Responsive Schooling
- Respect students' diversity.   - Work with culturally supported facilitating or limiting attitudes and abilities.   - Sustain high expectations for all students   - Marshal parental and community support for schools.

Source: Based on Diaz-Rico, L. T. (2000). Intercultural communication in teacher education: The knowledge base for CLAD teacher credential programs. *CATESOL Journal*, 12(l), 145-161.