Course Description:

Analysis of social, political, and economic forces that have contributed to the unique role of education in the history of the United States.

Course Objectives:

_The rewards and refreshments of thought and the arts come from the courage to try something, all sorts of things, for the first time. An enamored amateur need not be a genius to stay out of ruts he has never been trained in. ...In the long run, the ruts wear away, and adventuring amateurs reward us by a wonderful vagrancy into the unexpected._ (Daniel Boorstin)

Welcome to our efforts to squeeze out of the limits and rigidities that come with old cultural and ethnic habits and beliefs. In our professions, where teaching and human service are the primary missions, we need to provide as much encouragement and nurturance as possible for imagination and open-ended thinking as opposed to the ever-narrower focus and reductionism of specialists and technocratic approaches. We need people with courage and spirit who are heroes of thought, perhaps especially in the areas of attitudes and relationships among cultural and ethnic groups.

Ordinarily, when we talk about courses, we talk about someone teaching them--teaching them to someone else. This course is different. It is a learning system--a decentralized learning system--that is supervised by instructors, but in which their participation is radically different from a typical course. All of the features of the course are important and are linked to a set of instructional goals.

Goals

_Education must, then, be not only a transmission of culture but also a provider of alternative views of the world and a strengthener of the will to explore them._ (Jerome Bruner)

As we move through the readings in this course and our experiences in the classroom, we hope to explore the persons, events, historical and political forces that have shaped and continue to form the American high school. Here are some of the goals for the course.
1. To gain some understanding of those persons, events, historical, political, social, and cultural forces that have shaped our thinking and our philosophies about human behavior and the ways we try to teach our citizens.

2. To acquire a fuller understanding of current issues in public policy, including educational policy, and their ties to those social and cultural forces.

3. To make a major step in a lifetime of learning, a process that begins when we learn, not only to hold opinions, but also how to express them clearly and defend them.

4. To expand imagination, critical and heuristic thinking about the ways in which education deals with issues in larger contexts.

5. To practice the skills of succinct, effective communication in discussion and in writing.

**ADA Statement:**
The policies and procedures of this course are intended to be consistent with those stipulated in the University of Houston’s Graduate and Professional Studies Catalog. In particular, when possible, and in accordance with 504/ADA guidelines, I will attempt to provide reasonable academic accommodations to students who request and require them. Please call the Center for Students with Disabilities at (713)743-5400 for more assistance.

**Academic Dishonesty:**
Students are expected to abide by the university’s academic honesty policy in all matters concerning this course. (http://www.uh.edu/dos/hdbk/acad/achonpol.html). In particular, plagiarism, “Representing as one’s own work the work of another without acknowledging the source,” whether intentional or unintentional, will not be tolerated. Penalties include failure of the entire assignment and referral to the department chair for consideration of additional action.

**ASSIGNMENT ONE: IDENTITY AND ANGLO-PROTESTANT DOMINANCE**

**DUE September 18**

*Multiculturalism is a campaign to lower America’s moral status by defining the American experience in terms of myriad repressions and their victims. By rewriting history, and by using name calling (Racist! Sexist! Homophobe!) to inhibit debate, multiculturalists cultivate grievances, self pity, and claims to entitlements arising from victimization.* (George F. Will)

Assigned readings:

Huntington book, Chapters 1-5
Mann speech ([Links](#) on WebCT)
Loewen book, Chapters 1-4, 7-8
Traditionally, there has been a widely shared, mainstream, American account or set of stories and myths about the history of our country and its people. It has been kind of like a canon or a creed. However, there are some fundamental flaws with that set of stories. There always are serious problems with stories that exclude some people and misrepresent their contributions. It is a common human wish to place people into categories that appear neat and tidy, whether “black,” “outstanding student,” “homeless,” “successful,” “Indian,” “drug user,” “beauty queen,” “jock,” “diabetic,” “leader,” or “loser.” Category systems are comforting and offer a kind of clarity, but they also create confusion and lies. Are people to be placed in categories on the basis of characteristics? Histories? Behaviors? Performances? Skin color? With its standards for admission, the University of California has become a university of Asian students. Is that OK? Is that good? Do test scores provide a good basis for categories? And, then, of course, someone decides what, on the basis of all this, to put into curricula and textbooks to be taught to students—young, older, and old.

Samuel Huntington describes what he believes is the “American core culture.” For him, it includes Christian religion; Protestant moral values; stern work ethic; English language; British traditions of law, justice, and limits of government power; European standards for art, literature, philosophy, and music; as well as individualism, representative government, and the centrality of private property. For Huntington, this is the cultural creed to which all citizens must adhere to be considered truly “American.”

When President Lincoln said that the “government of the people, by the people, for the people, shall not perish from the earth” (Gettysburg Address), should one assume that he was alluding only to the kind of persons and beliefs outlined by Huntington? Who are “the people?” The everyday reality says that children in schools come in a wide array of variations: size, shape, motivation, color, ethnicity, history, language, physical disability, social skills, academic readiness, and intellectual ability. But, they also come with diverse cultures and beliefs. With all these differences, can one assume that everyone’s needs will be met in the regular classroom that operates by Huntington’s guidelines? Some say, "Of course! “ That’s the only way to give each child a fair and equitable shot at education. Do we simply try to ignore the baggage of differences just because we think that equity and sameness mean inclusion? Others say, "That's crazy!” Divide them up by their ability or history or language or readiness to handle mainstream academic material and demands. That is a better way to be fair to everyone. Anything short of that robs the students who perform above the average. Many influential people in our society agree with George Will’s view (above).

To most Americans, race is as plain as the color of the nose on your face. Oh, sure, some light-skinned blacks, in some neighborhoods, are mistaken for Italians, and some Turks are confused
with Argentines. But, even for the children of biracial couples, racial ancestry lives like the camel with its nose in the tent—in the hue of the skin, the shape of the lips, the size of the brow, and the bridge of the nose, or, perhaps, only in the family myths. For these folks, it is no harder to trace race than it is to judge which basic colors in a box of Crayolas were combined to make tangerine or burnt umber. To them, even with racial mixing, the existence of primary races is as obvious as the existence of primary colors. But, is it really so obvious?

If we classify people by chromosome 11, we come to very different groupings. The groupings are different still if we classify people by whether they have epicanthic eye folds. The results of the genome project suggest that, depending on which trait you choose, we don’t get anything that even remotely corresponds to conventional racial categories. Let’s just do ourselves a big favor, and let them go. In fact, it appears that “race” is a cultural construct, constructed primarily on the basis of sentiment and prejudice, and that the boundaries between races depend on the classifier’s cultural norms.

It could be argued that the notion of three major racial groups (white, black, Asian) resulted from the end destinations of the Europeans’ trade routes—in Africa and China. By this argument, if one rode a horse down through villages of France, Italy, and Greece, one experienced only subtle variations, too small to crows about. But, if an English sailor left the port of Lisbon and, much later, anchored off the Kingdom of Niger, he encountered obvious visual differences, and he felt compelled to invent a scheme to categorize those experiences, with “social” and racial difference between himself and the Africans. Grouping people by geographical and cultural origins—ethnicity—probably works better, and it fits better with the behavioral and attitudinal variations that make really a difference.

George Lincoln Rockwell, a scary figure out of the American past, was head of the American Nazi Party for many years. Once, in a public lecture, complete with storm troopers standing at attention, he spoke about Jews with such venom and hate that some people left and others wanted to throw up. Rockwell spoke at length about the “fact” that, if all other identifying features failed, one could always tell a Jew by his or her nose. When he had finished and invited questions, the very first person to speak was an elderly, beloved, retired, Jewish faculty member. He stood up in the first row, looked up at Rockwell, and said in a clear, bold, voice, “Mr. Rockwell, you have spoken clearly. I have only one question: “Was Pinnochio a Jew?” The audience erupted in applause, and the meeting was over.

Assignment: Assimilate and think about the issues raised by the authors and movie. In your essay, (a) highlight briefly what the authors and movie say, (b) offer your opening position on whether our society should be organized around simplified, core themes that run the risk of excluding many vs. social and cultural complexity, and (c) discuss the implications of the authors’ arguments for you, personally, and your chosen area of work.

ASSIGNMENT TWO: SLAVERY AND ITS AFTERMATH

DUE OCTOBER 17

There are times in life when the question of knowing if one can think differently than one
thinks, and perceive differently than one sees, is absolutely necessary if one is going to go on looking and reflecting at all. (Michel Foucault)

Assigned readings:

Huntington, Chapter 6
Loewen book, Chapters 5-6
Douglass book (Links on WebCT)
DuBois book

No people can be both ignorant and free. (Thomas Jefferson)

We owe so much to so many--individuals who showed unfathomable courage in the face of terrible conditions. Mr. Jackie Robinson was one; he broke the color barrier in major league baseball, with the Brooklyn Dodgers in 1947. When Mr. Robinson died on October 25, 1972, Mike Royko wrote about his recollection of May 18, 1947, the day that Mr. Robinson and the Dodgers first appeared in Wrigley Field to play the Chicago Cubs. Everywhere he played, Mr. Robinson was the target of terrible abuse and threats. Royko’s piece was not about Mr. Robinson. It was about Mr. Robinson’s people. Royko wrote: “In 1947 few blacks were seen in the Loop, much less up on the white North Side at a Cubs game. This day they came by the thousands, pouring off the northbound trains. ...They didn’t wear baseball-game clothes. They had on church clothes and funeral clothes--suits, white shirts, ties, gleaming shoes, and straw hats. I’ve never seen so many straw hats. As big as it was, the crowd was orderly. Almost unnaturally so. The whites tried to look as if nothing unusual was happening, while the blacks tried to look casual and dignified. So everybody looked slightly ill at ease. ...Robinson came up to bat in the first inning. ...They applauded with long, tumultuous, rolling applause. A tall, middle-aged black man stood next to me, a smile of almost painful joy on his face, beating his hands together so hard they must have hurt.” It is hard to accept the notion that it took about 80 years--eighty years--after the Civil War for that black man to have that experience and feel those emotions freely, in public.

The many people and their ghastly wounds did so intoxicate my eyes that I was moved to linger and weep. (Dante)

From Dr. Willems: When my oldest daughter, Debbie, was aged two-and-a-half to four, I was attending college. My closest friend, the closest friend of the family, was Ted, a Nigerian-Ibo, a tall, vivid personage and a great guy. He had closely curled, black hair, and his skin was about as black as skin can get. Ted and I often studied together, and he often ate with us, so he spent a lot of time in our home. Debbie and Ted were very close. She often fell asleep in his lap. They loved each other.

One Sunday afternoon, my parents visited us. While they were at our house, Ted came over, stayed a while, and then left. After he left, my father asked Debbie, “Does that black boy come over a lot?” His question didn’t register with her; she had no idea what grandpa was talking about. He asked several times. Finally, trying to bring this confusion-laden conversation to an end, I said to Debbie, “He’s asking about Ted.” Debbie’s face lit up, and she reassured grandpa
that Ted came over “all the time.”

The next time Ted came over was an experience of new awareness for all of us. Debbie greeted Ted as usual, climbed into his lap, took his huge hand in hers, and turned it over and over. Finally, she declared, “Ted, your hand is all dirty.” Before my parents’ visit and before Ted’s return, Debbie had never owned or held the label or the perceptual category, “black,” for Ted. She apparently had never noticed before that his skin was different or dark.

Prejudice and racism need not emerge full blown from simple visual differences. Labels, descriptions, categories, and perceptions, connected with emotion, are spoon-fed and handed to developing children--lock, stock, and barrel.

A man died recently who had spent his career working with the Atomic Energy Commission (Now the Department of Energy). He achieved some fame supervising significant parts of Project Manhattan, the building of the atomic bomb. Later, when it became fashionable to talk about racial equality and fairness, he often bragged about having been his own, private affirmative action center with the AEC, and he generally saw himself as having treated minority staff members very well. In fact, he used to say with pride in his old age, during the 1990s, “Some of by best friends were niggers and queers.”

In our society, as in all societies, there are larger societal and cultural values and forces, often widely shared, that shape how people think, how they choose, how they interact, what they consider valuable, what kinds of goals to pursue, how to work, how to see, and how to spend time and energy. Those forces also define who is fat and thin, who is lazy and industrious, who is good and bad, who is good looking and ugly, who is a success and a failure, who is smart and dumb, whose skin color is positive and whose is negative, who is worth educating and who is not, and who should be rehabilitated after accidents or genetic mistakes and who should not. Those forces represent a vivid, thick, powerful, and complicated tapestry.

**Assignment:** Changing attitudes about race and minority-majority differences is complex and difficult. But, that is only part of the battle. In addition to changing attitudes, we must also change how people act with each other. Perhaps, the best prospect for the long haul is to devote much more energy to prevention; that is, nurturing children through their developing years so that they do not acquire racist attitudes and behaviors in the first place. Describe the assigned readings, and then spell out what they and other things you have read and experienced suggest regarding that preventive process. Then, discuss what classrooms and teachers in public schools can contribute to that effort.

*O, what may man within him hide,*  
*Though angel on the outward side.* (William Shakespeare)

**ASSIGNMENT THREE: DIVERSITY’S CHALLENGE TO NATIONAL IDENTITY**
DUE NOVEMBER 13

You can’t wash out all of the color and still keep the flavor. (Anonymous)

Always remember: You are unique, just like everyone else.

Assigned readings:

Huntington book, Chapter 7
King, M. L. paper (Links on WebCT)
Ybarra paper (Articles on WebCT)
Lee, & Orfield paper (Links on WebCT)
Sugrue paper (Library E-Reserve)
Gray paper (Library E-Reserve)
Willems (Articles on WebCT)

Assigned movies:

American Beauty available in video
Do the Right Thing in video

Facts are simple--facts are straight.
Facts are lazy--facts are late.
Facts all come with points of view.
Facts don’t do what I want them to.
( Talking Heads, “Remain in Light”)
something. If that is true, if cultural groups and subgroups can shape the contents of citizens’ heads to that extent, and, if they can determine so much of the national agenda, then, perhaps we also can reshape the national identity in the direction of much more inclusion of diversity. Most importantly, we in education and counseling must deal with its implications. Many public heroes have demonstrated that it can be done. Rev. Martin Luther King, Jr., was jailed in Birmingham, Alabama, for his role in passive resistance and, thus, breaking the law. King wrote, in the paper on your assigned readings:

“..I think I should indicate why I am here in Birmingham, ...I am in Birmingham because injustice is here. ...I am cognizant of the interrelatedness of all communities and states. I cannot sit idly in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds. ...One day the South will recognize its real heroes. They will be the James Merediths, with the noble sense of purpose that enables them to face jeering and hostile mobs, and with the agonizing loneliness that characterizes the life of the pioneer. They will be old, oppressed, battered Negro women, symbolized by a seventy-two-year-old woman in Montgomery, Alabama, who rose up with a sense of dignity when her people decided not to ride segregated buses, and who responded with ungrammatical profundity to one who inquired about her weariness: ‘My feets is tired, but my soul is at rest.’”

There are many kinds of pecking orders and perceived differences—not only racial, ethnic, or economic ones. They are very much alive and well in schools, doing their painful, destructive work every day. Many different groups are clamoring for “voice;” that is, to write their own versions of success, freedom, self, human nature, responsibility, ambition, loyalty, intelligence, identity, physical beauty, wealth, love, meaning, and truth. The very same action is noble and heroic to one group and immoral and the work of the devil for another. The intrinsic nature of health and illness varies from one group to another, including whether there is such a thing as multiple personality disorder or perimenopause. In one culture, laying on of hands heals, while in another, it defiles. Druggies. Hoods. Jocks. Burnouts. Rockers. Brains. Bangers, Squares. This would suggest that schools as everyday communities in which young people live, and not just formal curricula and textbooks, present exciting opportunities for teaching and learning about the cultural foundations of our society. And, they present opportunities for wrestling with the question: Can we be many with complete openness and still be one, or must we pretend to one by covering and hiding our diversity?

Assignment: In your paper, discuss the issue of national identity and national unity, but in terms of the differences between Huntington and King. Huntington is very articulate, but he should frighten us. No matter how idealistic it may sound, there is something profoundly powerful and humanitarian--almost Biblical--in the statement that: “I am cognizant of the interrelatedness of all communities and states. I cannot sit idly in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.” It can work to add: “...even if our skins differ in color and even
though we pray differently.” Taking account of all the readings, discuss the proposition that we will be the worse for worrying mightily about whether each person fits perfectly with a simple set of critical attributes and that we will be the better for claiming and celebrating the heartfelt desire of citizens to be here while seeing but accepting all the differences and variations they represent. Then, discuss what classrooms and teachers can contribute to that process. Make sure that your paper responds to the issues in “I Can’t Believe I Did That!”

*Education, beyond all other devices of human origin, is the great equalizer of the conditions of men - the balance-wheel of the social machinery.*

(Horace Mann)

*Oh Lord, thy sea is so great, and my ship is so small.*

**ASSIGNMENT FOUR: “THE MEXICANS ARE COMING! THEY’VE RUINED AMERICA!”**

**DUE DECEMBER 11**

*Yesterday, upon the stair,*
*I saw a man who wasn’t there.*
*He wasn’t there again today.*
*I wish that man would go away.*

Assigned readings:

Huntington book, Chapters 8-12
Martinez book
Radcliffe (*Articles* in WebCT Vista)

Assigned movie:

*Lone Star*, available in video

Remember what Chris Baker said on KPRC on August 6, 2004: “Should we defend our borders more strenuously? Absolutely! Should we screen immigrants much more closely? Absolutely! Should we return to racial profiling? Absolutely! And, I don’t care whose feelings we hurt in the process!” Many things are disquieting about Mr. Baker’s position, but two are especially so. First, it’s easy to see that his statements are thinly veiled commentary about the steady flow of Mexicans coming to the U.S., some legally and some illegally. Second, many, many Anglo citizens agree with him. At other times, Mr. Baker has expressed support for the American vigilantes who prowl our side of the border and shoot immigrants on sight. “They’re just protecting our borders.” Completely overlooked is the simple fact that these immigrants are streaming here for the same reasons as our own ancestors (at least, most of them), as if drawn by
a great social-economic-religious magnet: Toward opportunity and away from oppression, despotism, ill health, hunger, and soul-grilling poverty. These motives are exactly as old as our country.

And, Mr. Baker says, “Aw, they’re just coming here for a free ride, to steal our jobs and mooch off of our education and health care. Make ‘em go back and starve. Let ‘em find their own way to make a buck. They just want our freebies.” Of course, Mr. Baker must be right, don’t you think? No one else, especially white men, ever came here looking for freebies. Dr. Willems reports that his ancestors immigrated with huge numbers of others from the Continent and the Netherlands in the late 19th and early 20th centuries. They worked for pennies, right? Heck, no. Throughout the Midwest, they homesteaded. That means that simply by going to a large tract of land and putting down a stake with a name, they got it free. And, they were forgiven all taxes for 10 years if they built a domicile and started working the land. In addition, they didn’t speak English, either. Freebies? Of course! No “sneaky criminal” from Mexico every gets anything like that, free. He or she gets pittance by comparison. And, you know what else? They work.

Huntington and Martinez write about two different Americas. In one, we all must do and believe a very narrow, Eurocentric, WASP set of principles and activities in order to claim rightfully that we are really Americans. In the other, our place, with its almost sacred Constitution, with all the diversity with which it started, includes (I like that word, “includes”) persons with wildly varying histories, personal characteristics, and values who just want very, very much to be here, all the while accepting and being accepted. Of course, not queers who want to marry each other and have families! Yes, them, too. I think Mr. Chris Baker ought to be elected President. Then, at least, we could impeach him.

Assignment: Who, really now, is “ruining America?” Is it the straight-lacers or the includers? To what standard should we judge the straight-lacers: by the perfect attitudes they express, or by their actions? In your paper, discuss this cluster of questions, while using the readings and the movie. Also, refer back to “I Can’t Believe I Did That!” Then, discuss how these issues affect classrooms and teachers and are shaped by classrooms and teachers.

The credit belongs to the man who is actually in the arena ... who strives valiantly, who knows the great enthusiasms, the great devotions, and spends himself in worthy causes. Who, at best, knows the triumph of high achievement and who, at worst, if he fails, fails while daring greatly so that his place shall never be with those cold and timid souls who know neither victory nor defeat. (Theodore Roosevelt)

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Assigned Readings

Books


Movies (Available in video stores and some libraries)

American History X (Assignment 1)

Do The Right Thing (Assignment 3)

American Beauty (Assignment 3)

Lone Star (Assignment 4)

Articles (Available in WebCT Vista)


Willems, E. I Can’t Believe I Said That! (Assignment 3)

Articles (Available in E-Reserves in UH Library)

2. Enter your last name and the library bar code from the back of your Cougar1 Card* in the spaces provided.
3. Click Electronic Reserves and Reserves Pages.
4. On the next screen, type CUST6311 with no space.
5. Click CUST 6311.
6. Accept the copyright restrictions.
7. The articles appear on the next screen, You will need Adobe Reader (free from [www.adobe.com](http://www.adobe.com)) to download the articles.

*If you do not have your UH ID*, go to the Cougar 1Card office in room 279 of the University Center. If you have not used your UH ID in the library, you will need to register your card at [http://info.lib.uh.edu/forms/circreq/](http://info.lib.uh.edu/forms/circreq/). Allow 24 hours for processing


**Links**

(Direct access on the links page of WebCt)

McIntosh, P. *White privilege: Unpacking the invisible knapsack*. (Assignment 1) [http://seammonkey.ed.asu.edu/~mcisaac/emc598ge/Unpacking.html#power](http://seammonkey.ed.asu.edu/~mcisaac/emc598ge/Unpacking.html#power)  

Mann, H. (1854). *Dedictory and Inaugural Address*. Dedication of Antioch College. (Assignment 1) [http://www.mun.ca/rels/restmov/texts/hmann/dac/DAC03.HTM](http://www.mun.ca/rels/restmov/texts/hmann/dac/DAC03.HTM)


**CUST 6370 – Fall 2006**

**Arrangements and Grading**

*Most people think they sufficiently understand a thing when they have ceased to wonder about it.* (Spinoza)
In this course, the emphasis is on assimilating material, much of it new, thinking about it, wrestling with it, worrying about it, relating it other material, relating it to your own area of work, and then writing about it. We want you to set your imagination and your exploratory inclinations free. There are too few times in our professional lives when we can be both serious, scholarly professionals and free thinkers at the same time. This course is one of those times.

We will work primarily by way of WebCT VISTA, its mail and discussion functions, e-mail, and telephone. You should check the course Web site and your e-mail quite frequently in order to keep up with new information, feedback, additions, and other changes and instructions as the course progresses.

Your progress in the course will depend on your initiative. You will work through the course by means of four (4) units. For each unit, as presented in Assignments, there will be an activity assignment or a reading assignment and an assignment of written material to submit.

Be sure to stick to the schedule of deadlines for assignments. This is very important, because experience teaches us that letting them pile up creates stress, unpleasant experiences, and low satisfaction with the material.

To complete a unit, conduct the activity and/or read the assigned materials, think about the issues, crank up your awareness and imagination, prepare the assigned material, and submit the paper to the Assignment Drop Box in WebCT. Generally, you will receive feedback in the Assignment Drop Box with short turn-around. However, you need not wait for feedback before submitting a subsequent paper.

When you prepare your essays, be sure you briefly summarize and communicate your acquaintance with and understanding of the assigned material and readings. Then, take time to understand what is being asked of you in the assignment. In your writing, make sure you deal with the specifics spelled out in each assignment. Finally, make brief comments on the implications for your own field.

Within each assignment, required readings are listed in the order in which we strongly recommend you read them. In most cases, there is a progression in the content. The dates indicated are the deadline dates for the respective assignments. You are welcome to submit assignments at a faster pace, if you wish.

Work Load:

The volume of work is intense. However, remember that you will have at least 42 to 60 extra hours that will not be wasted in sitting and trying to listen to dreary lectures. There will be many times when you can save the time ordinarily spent in commuting and parking. And, there is efficiency attached to working in your own space and on our own preferred schedule.
**Critical Dates:**

September 18                      First Paper Due
October 17                         Second Paper Due
November 13                        Third Paper Due
December 11                        Fourth Paper Due

**Submitting Units and Final Paper:**

When you prepare an assignment, be sure to follow these guidelines:

1. Include everything assigned.

2. Page limit for a unit: equivalent of no more than *eight (8)* double-spaced pages. This is the limit; you do not have to fill eight pages. Keep in mind that this page limit is stated in terms of typical, double-spaced, word-processed pages. Committing your text to email may change and degrade the format and pagination. Don’t worry about that.

3. You need not use a referencing system or list references. Of course, you may mention other sources as they seem appropriate to buttress your argument.

4. When saving your paper, title the document with the **assignment number** and your **last name**, i.e. 1Radigan.

5. Submit the assigned material to the **Assignment Dropbox** on the homepage in WebCT Vista.
   - Click **Add Attachments**.
   - Click the icon, **My Computer**.
   - Find the document (.doc, .rtf, or .txt) stored on your computer, highlight it, click **open** on your screen.
   - Then click **Submit**.
   - You may also cut and paste your paper into the assigned box.

6. Please send documents in formatted in Word (.doc, rtf. or txt). I cannot read Mac documents, Microsoft Works documents, or Word Perfect documents.

7. This is very important. Be sure to identify every submission completely, with the following items:

   CUST 6370
   Fall 2006
   Name
   E Mail address
Grading:

You need not wait for feedback on one unit to submit the next. Each essay will be evaluated according to the following rubrics:

1. Acquaintance with and understanding of the activity or readings; i.e., synopsis: **0-5 Points**
2. Integrating and blending the activity and/or readings: **0-4 Points**
3. Fulfilling the substance and content of the assignment: **0-5 Points**
4. Treatment of implications for your field: **0-3 Points**
5. Communicative and technical quality of the writing: **0-3 Points**

POSSIBLE POINTS: **0-20 Points**

If you receive a score of 14 or lower on an assignment, you will be notified, without penalty, that you may rewrite and resubmit the essay if you wish. This is not required.

Here are the cut-off points for the various levels of grades for the course:

72 to 80 points: **A**
64 to 71 points: **B**
56 to 63 points: **C**
48 to 55 points: **D**

Faculty Contact

Fall, 2006

Department of Educational Psychology
University of Houston

Designed to meet requirements in cultural studies, this course is offered **online** to master’s students in various majors, colleges, and programs at several universities. Administration of the course, in several sections, is provided by the **Department of Educational Psychology** and the division of **Distance Education** at the University of Houston.
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