

Curriculum Development for Regional, Glocal Identities: a Tijuana-San Diego Border Region Model

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Abstract

Two partner universities in the Tijuana-San Diego border region examine the impact of curricula that engages masters and doctoral education students in Border Pedagogy, which: refocuses and redefines

education with a humanistic and system's perspective; responds to the needs of students and teachers in a border region; and examines issues of border identities, cultures, languages, and educational transformation. Over the last six years, scholars and practitioners from both sides of the border have come together to share and contribute to the development of the Border Pedagogy field. These contributions are now reflected in a Tijuana doctoral and Master's program and in a San Diego master's program that addresses the challenges of teaching and learning along the Tijuana-San Diego border region.

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### **Contributing factors to the development of Border Pedagogy/ Pedagogía Fronteriza**

The San Diego/Tijuana/Mexicali metropolitan regions of Southern California and northern Baja California no longer represent separate growth poles within two nations, but in fact, are areas that have coalesced to become a single region with an emerging complex social order separated by an international border. This region is, in daily practice, one geographic area where cultural, social and educational characteristics blend in an ongoing interdependent bi directional flow of economic, social and cultural exchange, adaptation, and transformation. In short, the Tijuana/San Diego border zone confirms the perception and experience that boundaries are arbitrary and fluid. Identities are not fixed or binary. Therefore, this region, beyond local issues and needs, offers an ideal laboratory for understanding how globalization is shaping a new kind of urbanism (Herzog, 2003, p. 120).

The relationship between U. S. and Mexico, however, reflects a mostly unilateral inequity (CONAHEC, 2004). On one hand, Mexico is the largest trade and commerce partner to the U.S. and Mexico contributes to the economic and scientific growth in the U. S. through its large "brain and labor drain" (INEGI, 2005). Mexican scientists, engineers, doctors, nurses and a diverse labor force leave their country in search of better economic opportunities believed to be found in the U.S. Ironically, opportunities and success through education has been an unfulfilled dream for many immigrants and many more U.S. born Latinos (primarily of Mexican and Puerto Rican descent and Native Americans).

This new place is densely populated and complicated. It is multi-centered, multicultural, and multilingual. It is a world city of increasing national and international significance. Tijuana's population is estimated, like San Diego, to number around 3 million residents and is considered to have the greatest number of border crossings in the world (INEGI, 2004; U.S. Census Bureau, 2001). Business leaders recognize that this region "should now be regarded as a single, integrated, urban system of global significance (SDCOE, 2005). An example of interdependence and mutual impact is particularly visible and dramatic on American holidays, when crossing the border during what is considered high traffic times, i.e., the early morning hours before offices and businesses open, the border is not glutted with usual high concentration of cars and pedestrians crossing the border. Thus, making the border wait minimal.

The populations in both cities reflect a broad band of economic levels, from extreme and exaggerated wealth to middle class ranges and extreme poverty. There is a wide range of people from all over the world, as well as from the 31 other Mexican states. While the relationship between place and culture is readily conceded in this region, there are few mental or material maps of border cultures. There are signs, nevertheless, of educational coercion and disenfranchisement of its K-12 San Diego inhabitants and border crossers (Dear & Leclerc, 2003, pp. 2-3).

The border reality and dynamics require that teacher education programs of today development of new teaching and research paradigms that reflect this changing local and global social/educational phenomenon (Giroux, 1990; 1998; McLaren, 1995; Gollnick & Chinn, 1998; Noguera, 2005). In addition, these programs, by necessity must produce binational, bicultural, bilingual people (Luna Delgado, 2003) in order to effectively cross physical, cultural and social borders, among others. Teachers in this region must have multicultural and intercultural knowledge and skills so that they can act as committed change agents (Macedo, 2005) and have the sufficient and necessary knowledge and expertise to develop and promote responsive educational programs. In order for this to occur, these educational programs must contain multicultural content and experience, so that pedagogy is transformed to meet the needs of the growing number of "border" students and thus contribute to the achievement of equity and success in education.

### **Border Pedagogy/Pedagogía Fronteriza**

Border Pedagogy/Pedagogía Fronteriza is a proactive binational educational experience involving partner universities on both sides of the border. These universities have jointly sponsored six binational Border Pedagogy seminars that included a literacy development competencies for the border region funded by a grant from CONAHEC (2003), one year-round binational certificate program in Border Pedagogy, and to date, six yearly binational interinstitutional conferences where hundreds of educators, and a score of parents from both sides of the American and Mexican border have come together, alternating between meeting in Tijuana or San Diego, to discuss educational issues facing students and educators on both sides of the US-Mexican border. The binational participants have been students, teachers, teacher educators, education administrators, representing all educational levels, and parents, including migrant education parents.

Among the seminar, program and Conference participants, there was a strong recognition for the need to develop socio-cultural sensitive teachers and teacher education programs that would promote diversity and a commitment for action with regard to issues of cultural identity, and educational equity and success for border, cross border and multicultural students. Up until 2000, binational and border work had not included a full critical analysis of Border Pedagogy needs and realities, nor had meetings of educational stake-holders taken place to discuss border challenges in education.

Teachers crossed geo-physical, cultural, psychological and linguistic borders to learn about each other, about the two school systems, parental involvement and the politics of education on both sides of the border. To their, and everyone's surprise, the similarities were far greater than the differences between the two countries, in spite of the fact that Mexico has a National Education Program and San Diego, a State and County education system. Mexicans schools have far less economic resources, when compared to those of the United States of America, but the education challenges were similarly shared. The differences observed were not a source of separation, but instead served as a rallying call to continue the experiential process and emphasized the need to establish teaching and research partnerships with colleagues and institutions, from both sides of the border.

The binational participants, upon further reflection, reported a deep appreciation for diversity and having greater awareness of diversity's challenges and opportunities. They reported a transformation in the Self, and developed a sense of awareness and commitment for action, beyond the theory and the politically correct discourse. They also valued the opportunity to establish a personal and professional relationship

with teachers on both sides of the border and being able to share resources and test teaching strategies for border students.

Border Pedagogy work in this particularly border region:

- 1) Redefines the existing definitions of border to include the cultural and psychological processes of people living and adapting to a border reality.
- 2) Takes into account the subjective and collective identities of border lives.
- 3) Teaches respect of differences and honoring diversity.
- 4) Helps in developing educational programs that will teach the skills and tools, necessary and sufficient for working with multicultural and diverse student populations.
- 5) Promotes bilingual, bicultural people with a multicultural humanistic and system's philosophy.
- 6) Transforms pedagogy beyond the cultural xenophobia and ethnocentricity to that of cultural border crossers and dual/multi cultural citizenship (world-centric).

The power and durability of Border Pedagogy is based on its pertinence to any region where cross cultural interaction occurs, especially in "border region school settings". It offers an innovative educational paradigm that will not become obsolete, given the globalized and technological demands that we face and will continue to face in the future. An example of a proposed teaching and learning model in Border Pedagogy/Pedagogía Fronteriza are the courses and experiences offered by Universidad Iberoamericana, Tijuana; Universidad Iberoamericana, Mexicali and the University of San Diego.

### **UIA Border Pedagogy/Pedagogía Fronteriza Innovation in Education**

The outcome of binational interactions and dialogues in Border Pedagogy/ Pedagogía Fronteriza contributed to the heightened awareness and sensitization of educators across borders. The relationship between cultural identity, language and school success in this region has been better understood and is documented in the existing literature (Macedo, 2005, 2006; McLaren, 1995; Ovando & McLaren, 2000, Noguera, Luna Delgado, 2003). It also helped to focus on the importance of developing teacher training programs that included in their curriculum multicultural content and process. The group and yearly consensus pointed to the necessity of operational and formalization of an academic program, that would systematically promote a deeper understanding and development of the competencies and skills necessary for ameliorating the negative impact of racial stereotypes, racism, discrimination and educational inequity. Thus, UIA Tijuana takes the initiative to develop Border Pedagogy/Pedagogía Fronteriza courses, include them in their Master's and Doctoral Programs, as well as obtaining official recognition for these courses.

### Course Development and Content

The Border Pedagogy/Pedagogía Fronteriza graduate courses in the Master's and Doctoral Program in the UIA Tijuana and UIA Mexicali campus have a strong binational cultural and social identity strand. They have been developed by bicultural and bilingual academic people who have had the personal and academic experience of living in Mexico and in the United States. Therefore they have recognized and required expertise in this field. Full descriptions of these courses are available in the offices of the Department of Humanities and Education Science at UIA Tijuana and UIA Mexicali, Baja California, Mexico.

In general terms, the course content includes local, binational and global readings, roundtable discussions, class presentations, a research, evaluation and professional development component, as well as opportunities for regional professional presentations and publishing opportunities. This model of teaching and learning, given years of input and binational collaboration, can help combat the negative impact on student and teacher performance due to ethnic or gender misinformation, myths, stereotypes, racism and discrimination; and can serve as a building platform for curriculum and as an academic basis for impacting educational policy on both sides of the border. In specific terms, the students obtain a critical and creative perspective of pedagogy in the border region, locally and globally.

### Program objectives

The primary broad objectives of the UIA programs are to prepare our graduates to respond effectively and in a humanistic/systemic manner to local, global, social and cultural educational realities. They are equipped to deal with the educational, socio-cultural challenges of a diverse region and diversity in the

school settings. The specific objectives of the programs help students develop skills and competencies, with a binational perspective that can be generalized to other borders and other border regions. For example, students must:

- 1) Identify the educational challenges in both countries (U.S. & Mexico).
- 2) Develop observational skills for intercultural educational settings.
- 3) Perceive social and cultural challenges with sensitivity and able to act as change agents in their academic and regional context.
- 4) Analyze, select or develop the appropriate curriculum design for multicultural populations.
- 5) Select or develop evaluation instruments sensitive to intercultural students and settings.
- 6) Promote multicultural/intercultural education as well as bilingualism and multilingual abilities.
- 7) Develop a heightened sense of awareness of self and other in a respectful manner, in order to promote tolerance and acceptance of diversity.

Key to the development of curriculum responsive to border educational needs is reflected in the following phrase: Cultural Diversity without hierarchy is key to intercultural and multicultural relationships and learning. In short, the Mexican programs in Border Pedagogy/Pedagogía Fronteriza are based on the dimensions and competencies shown in the objective and competency table below:

<b>UIA Tijuana</b> <b>Border Pedagogy: Dimensions of Teaching and Learning</b>	
<b>Knowledge of One's Own History and Culture</b>	Identifying the history, values, characteristics, symbols and rituals of one's culture and their contributions.
<b>Knowledge of Different Cultures</b>	Identifying the history, values, characteristics, symbols and rituals of different cultures and their contributions.
<b>Impacts of Prejudice</b>	Identifying and explaining prejudice-personal and institutional and its influence on beliefs/practices in the educational and social settings.
<b>Socio-cultural Consciousness</b>	Be open-minded and respectful while interacting and discovering commonalities and differences.  Because <b>all</b> students have the right to feel safe and valued because we have an ethical/moral responsibility
<b>Social Justice</b>	Developing awareness and language for responding to intimidation, racism and discrimination.
<b>Conflict Resolution</b>	Identifying groups of power and privilege and those who are marginalized.

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#### Students participation and course outcomes

The graduate students in both campuses are all seasoned teachers; some have studied in California or Arizona; others, are school principals or school, administrators as well as in-classroom teachers. Their age ranges from 27 years old to mid-fifties and are predominantly female. Some, are completely bilingual (Spanish-English) and others have varying degrees of English language competency. All represent a heterogeneity of cultural experiences within and outside of Mexico. They all have family or friends who left Mexico to live in the United States.

The students during and after the course, self-reported that the experience and learning in these courses augmented their understanding of their immigrant, cross-border and migrant students currently in

their classrooms. They also claimed a new appreciation for their cultural roots and identity, in addition to valuing and reinforcing the cultural identity of their students, so important in this region and in a globalized world. They reported having a better understand of the social and educational realities and challenges faced by their families and friends living in the United States. They felt that they could now, objectively reflect and provide support for these challenges on both sides of the border.

As a result of the knowledge and experienced gained in these courses, they reported an immediate inclusion of cultural identity dimensions of teaching and Border Pedagogy/Pedagogía Fronteriza themes in their classroom curriculum and activities. Their understanding of the “Self” and the “Other” became broader and reported being in a reflective process. This process heightened the need and commitment for personal, professional and social change. In summary, they report that their educational lenses have been cleared and altered from a monocultural view to a multicultural one; moving beyond the discourse of the politically correct language; and being very aware of the need to impact classrooms and educational policy on both sides of the U.S.-Mexico border.

### **USD Border Pedagogy/Pedagogía Fronteriza Innovation in Education**

The University of San Diego is an active partner institution in Border Pedagogy/Pedagogía Fronteriza. The experience gained in the binational interactions and dialogues have also produced concrete results in impacting curricula in the School of Education and Leadership (SOLES) at this institution. They have been the site for the 5<sup>th</sup> -and will be the site for the 7<sup>th</sup>- Border Pedagogy/Pedagogía Fronteriza Conference. The concerted efforts taken to further document pedagogical and socio-cultural experience and knowledge have produced the following results:

### **5th Border Pedagogy Conference**

The 5th Border Pedagogy conference took place at the University of San Diego and its format in two significant ways. First, this conference added a day to introduce a kind of ‘experiential education’ to help participants from both sides of the border, some limited by language and culture, to better understand how a ‘Quadrant IV’ Border Pedagogy school might look, sound, and feel. To this end, participants from various disciplines visited classrooms and sites designated by the Border Pedagogy Steering Committee that represented ‘outstanding borderland education,’ on the first day.

Secondly, the prior conferences (which had taken place in alternating years between CSU San Marcos and Universidad Iberoamericana, Tijuana) utilized a Café Model dialogue format to help educational practitioners from both sides of the border in large and small groupings to understand each others’ experiences with learning and teaching in the border region. This conference emphasized research presentations related to borderland educational issues from both sides of all of the U.S.-Mexico Border States.

The 2005 conference theme of “Bridging Borders That Divide Us: Opening Access to Educational Opportunity” was guided by the conference questions:

- What is working well in education that reflects Border Pedagogy?
- What are the challenges related to Border Pedagogy?
- What appear to be the next steps in the development of teaching and learning in the Tijuana-San Diego border region?

In other words, the 5<sup>th</sup> Annual Border Pedagogy conference was a temporary ‘classroom,’ for 300 researchers and practitioners to examine complex Border Pedagogy studies and practices in the often divided San Diego-Tijuana border region. Our hope was that presenters and attendees would examine and reconstruct their own narratives and educational practices to better reflect and support all students’ academic success.

The working definition of Border Pedagogy in the 5<sup>th</sup> Annual Binational Border Pedagogy Conference was, ‘the study and practice of inclusive education for all children, particularly in a context of great contrasts: language, culture, resources, family backgrounds, and political tensions.’ Conference participants continue to synthesize experience and theory toward the construction of a new educational paradigm in and for the Tijuana-San Diego border region. This article examines the conference as a as a co-curricular method of promoting Border Pedagogy knowledge, dispositions, and skills in current and future K-12 educators.

## Methodology

This study utilized an ethnographic methodology to bring rarely studied interpersonal data to a larger cultural study (Charmaz & Mitchell, 1997; Cline, Necochea, & Reyes, 2005; Nieto, 2003; Reed-Danahay, 1997; Romo, 2004; 2005). Eight U.S. researcher assistants from a master's degree course in the Language, Literacy, and Culture program were trained to reflect upon their own skill development related to unearthing hidden group dynamics. They practiced data analysis (i.e., using their observations of one another in group settings as data) as related to context, recurrent patterning, saturation and transferability (Lecompte & Schensul, 1999). Several class meetings were dedicated to exploring the nuances of subjectivity and intersubjectivity in qualitative research, as discussed in the following quote.

“This question of strong objectivity is crucial to explore with those graduate students who worry they are ‘too close to the topic’ and with those graduate students who believe themselves to be detached and free of bias. Both groups need to interrogate why they are studying what they study; what in their own biography, curiosity or sense of responsibility spurs the questions asked; whose perspectives will be privileged, negotiated, and/or silenced in their work. Just as researchers were encouraged to undertake psychoanalysis in the past, here we are pressing students to examine the biographical wisdom and blinders they import, wittingly and not, to their studies. (Fine, 2004, p. xx)”

In addition, they examined the ways that they, as participants in the very groups they are observing, carry or ‘import’ particular aspects of the group dynamic they observe. Therefore, a genre of ethnographic research, auto-ethnography, was utilized to gather data related to participant experiences and learning outside of the small conference presentation sessions. Auto-ethnography is a specialized research tool that works with data gathered by placing the self squarely within the research context in order to inform the study (Ellis & Bochner, 2000; Reed-Danahay, 1997; Romo, 2004; 2005). This approach is highly appropriate, given the limited data available in this evolving field of Border Pedagogy. The intended outcomes of this method are twofold: to better understand the meaning of K-12 educational experiences in a way that helps researchers and practitioners understand the border region and to promote more effective borderland teacher education practices.

## Data Presentation

It is fair to say that the steering committee spent months discussing, analyzing, and building interpersonal and technical support for mono-lingual English or Spanish speaking participants into the two-day conference. Given such attention to bridging what might divide differences, the data identified two related themes that may help teacher educators adapt teacher education: ethnocentric challenges and cross-cultural idealization. Some observations were sparked by technical issues, in that they can be remedied in the future by a technique. For example, conference registrants from Mexico and the U.S. used different pre-registration forms whose information was saved differently and separately, and which subsequently led to the name tags of Mexican registrants printed with their middle and last names interchanged. Another example was that despite the existence of a translation team and a translation headphone system, many headphones were found to be faulty early during the conference opening, before the keynote speaker. Students commented on this large group experience in terms of what it represented.

“It was mentioned that we were trying to build a bridge between the two countries so that we could better share resources and truly understand what was meant by Border Pedagogy. The mishap with the devices did not make the goal easier to attain, in fact I think it deterred us from achieving the sense of a united community in the first vital moments of the conference. This of course was remedied a bit after the new shipment of devices was brought into the conference, but I was still angered at how much time and possible progress towards this goal had been lost. It seemed as though this value dimension of order and attention to scheduled details were more important for the group goals than was the understanding of all of the members.”

Even when the technical problem of the headsets was corrected, the following students' experiences and observations about the conference presentations reinforce the idea of a pervasiveness of a monocultural host culture.

“I noticed that everything that was said in Spanish was immediately translated into English, except when an announcement was made (*en español*) that the *aparato de traducción* needed to be on *canal 3* in order to hear the transmission and when jokes were made in Spanish. On the other hand, when something was said in English, it wasn’t automatically translated into Spanish, and when the attempt was made it sometimes seemed hasty and confusing.

Interestingly enough, [Donaldo] Macedo spoke about how important language is as a sustaining, life-giving facet of culture. I thought about how not taking the time to translate the keynote address [delivered in English] was completely contradictory of the powerful message Macedo was trying to put forth.”

“I thought of how many times we as a society tend to want to believe that everyone completely understands so that we can move on and follow our planned schedule, but is that fair to those who really do not understand?

I perceived that the translating devices were really provided with the intention that the Spanish-speakers would need them to understand the English-speakers. This seems to lead to the assumption that our American society tends to focus on the English speakers needs first and force those who are not English speakers to adjust to accommodate the English speaker’s needs.”

These examples illustrate the students’ ability or willingness to feel anger towards exclusionary practices or to critique U.S. culture in general. However, most of these same students failed to make a connection to their own experiences from the previous day. At the school site visits, participants from Tijuana and San Diego rode in the same bus and toured the same schools. One USD student wrote, ‘In this situation, our group goals were to experience as much of the border pedagogy process as possible.’ The students had the idea of mixing with colleagues from Tijuana, in order to broaden their own learning experiences and to welcome guests from outside San Diego. However, their experiences did not match their stated goals.

“The four of us from class stuck together and walked over to a group of 3. The group of three did not even acknowledge our presence. It was very awkward for a moment, and then they started to go off with a group leader just as two ladies asked if they could join our group of 4.”

“Reflecting back on our experience, I feel our indirect approach to joining the group of three may have led to some confusion. Accommodation, while often a more comfortable and less volatile approach, may have sheltered us from an awkward situation. Unfortunately, it kept us from experiencing the true meaning and reason behind the conference. The other group may have approached the situation differently. Were we considering the dynamics of the group as a whole? As U.S. citizens, are we predisposed to think of ourselves before what is best for the group?”

While the students’ group experiences of sharing with colleagues from Tijuana were not fulfilling, the experiences were nonetheless valuable. As one student said, “Other groups have not spoken to us, my classmates and I, nor have we tried to start a conversation with them. I question what this means; my unconscious feels a sense of intercultural incompetence.” In the overall process of multicultural competency development, it seems that the students’ conference experience have helped them to consider the ways that they represent a larger group, and what that might mean as related to this particular region. As one student wrote, “if we are not able to even talk to someone we don’t know across the room, I wonder how affective it is to speak of communication across the U.S./Mexican border.”



The final example of ethnocentric challenges is an interaction between conference participants during a site visit at a two-way bilingual maintenance elementary school. The student interpreted the interaction to be an example of members of each cultural group inadvertently placing her/ his own culture on a higher pedestal.

“Two older, Spanish-speaking gentlemen were towards the front of the line with two English-speaking young ladies directly behind them. As the gentlemen were getting ready to board the bus, they noticed the ladies behind them and motioned for them to go ahead. (Due to a language barrier, facial and hand gestures were the primary means of communication.) The ladies stopped immediately and insisted the gentlemen board the bus ahead of them. Both parties initially appeared upset, frustrated, and confused by the interaction. While the ladies resumed their prior discussion upon returning to their seats, the gentlemen still seemed to be bothered by the interaction, frequently looking back at the ladies during their conversation.

We believe that this was due to a clash between two different cultures and belief systems. In the Spanish culture, ladies should always be allowed to go first. It is a customary action, considered respectful and proper. In the United States, there seems to be a mix of women who appreciate being allowed to go first, while some find it insulting.

The two young ladies may have been considering the elderly part of this culture. Since they were of the younger generation, they may have been demonstrating their respect and cultural traditions by insisting the gentlemen go first. The differences created cross-cultural conflicts that without further explanation and exploration led to exclusion instead of inclusion.

This situation was probably forgotten before we made it to the next destination, but the meaning behind this interaction is what is truly important. Instead of refusing the offer to go first, the ladies could have kindly accepted and thanked them. On the other hand, the gentlemen could have accepted the cultural differences and continued on the bus after the unexpected ladies' reaction, dropping the issue.

Ensuring that individuals are informed about other cultures may not be the only way to promote cross-cultural communication. I believe exposing individuals to other cultures may build a stronger understanding and acceptance across the borders.”

The data highlights that students can recognize their own intercultural incompetence as related to ethnocentric language and culture, albeit in social settings. The following series of examples point to another ethnocentric challenge that appears to take the form of idealizing another. The first comes from one student on the bus ride to one of the school sites.

“I noticed that the women across the aisle on my left are just staring out the window as we continue down the I-5. What is she thinking? Where is she from? What is her connection to this conference? These are some of the questions that I thought of as I debated whether or not to start a conversation with her. Unfortunately, I am unsure of myself; my Spanish is less than to be desired.”

The second identifies arriving at the school site.

“Slowly I step off the bus and am greeted by a representative from Nester Language Academy. First he smiles and says good morning in Spanish and English; then, he encourages all the attendees to join in a photograph. One person, one comment, one jester is all that it takes to promote progression that represents a universal cultural model to inspire more educators to involve themselves in establishing socio-cultural and academic success for all students.”

Several students identified an elementary student's action as an outcome of Border Pedagogy integration.

“As the teacher turned and refocused her attention on the rest of the class, a stout boy stands up by his desk and places a firm hand on her shoulder. He is a head taller than the girl with dark spiked hair. His green shirt accentuates his brown eyes as he lent an accommodating hand of easement. Experience, familiarity, and the boy's collectivist disposition changed the girl's demeanor. She is no longer a frightened “coyote”, but just a hesitant student trying to do her best.”

“Moreover, the boy represents the natural working relationship within the Latino culture. Work is not an individualistic task, but a group’s ability to collaborate and succeed. Unconsciously, the boy exhibits the universal goal of realizing and understanding the apprehension that exists between two divided cultures.”

“The scaffolding and modeling performed in the classroom will represent the cross-cultural relationship that needs to be established within our society. Additionally, the classroom is one of earliest influential places where a student will become immersed with other types of discourse. A teacher can inspire his/her students to get involved and to continue creating a path between our two societies where no barriers exist.”

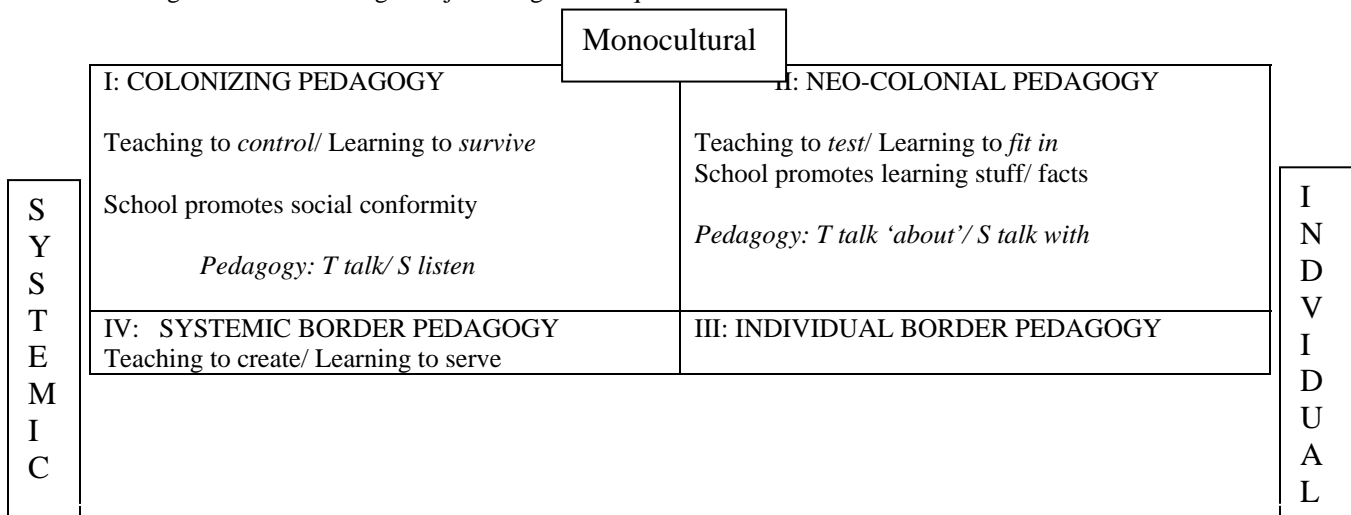
Individual	Event	
Chula Vista Charter School and English speakers left out.	Hearing impaired as microcosm of larger group.	Ethnocentric fragmentation
Bus ride and social/ linguistic distance	Social positioning/ gendered interaction getting onto bus	Ethnocentric fragmentation
Feelings of uneasiness, discomfort, and being unsure of myself.	Overall reluctance to venture outside one’s comfort group	Ethnocentric fragmentation
Session discussion: Primacy of educational reform on U.S. side of border	Keynote/ conference opening and disconnect and differentiation between/ primacy of language	Ethnocentric fragmentation
Homophobia/ borders	Name tags and the chaos of our institutional assumptions	Ethnocentric fragmentation
	Student ambassador role in classroom	Integration

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### Discussion and Next Steps

**Awaking** of dominant culture person working with a **nascent understanding** of her own ego and ethnocentric thinking/ knowing; considering how others who might not be of the dominant culture might be excluded. Beginning awareness, but not owning their part in outcome. Only a couple of examples showed how students reached across cultural and linguistic lens and discussed how they had begun a connection, a new mental model of themselves and students in a border region.

The figure below describes a systemic monocultural (quadrant I) learning system and a systemic multicultural (quadrant IV) learning system and their related informal systems (Macedo, 2006; Romo, 1998; 2005; Spring, 2005). The focus in the framework is on interrelated teachers and students behaviors within the same quadrants. T = teacher; S = student, which the six year dialogue among Border Pedagogy colleagues in the San Diego –Tijuana region critique relative to colonization:



<p>School promotes learning to construct</p> <p>Pedagogy: T mentors re: authoritative living/ S becomes author of own life</p>	<p>Teaching to learn/Learning to understand School promotes learning to think/ ask/ critique Pedagogy: T coaching/ S navigate the system</p>
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Multicultural

### Conclusion

We do not live in classless, race-blind societies. We live with racism, discrimination and oppression along with great disparities and injustices in social, political and educational terms. The binational humanistic and system's perspective work of Border Pedagogy/Pedagogía Fronteriza in the San Diego-Tijuana region, besides reflecting an innovative educational paradigm is also, a growing and evolving bi national and transborder educational experience.

While this discussion assumes a bi-national, bilingual, bicultural, highly politicized border context, the data suggests that educators and formal school leaders as a group need to better understand our collective cultures and expand our skill sets to reach others across real or metaphoric borders. The conference appears to have served as a temporary classroom or school, wherein people with various traditions and resources could meet and 'play border pedagogy jazz.'

As Louis Armstrong said, 'We all do 'do, re, mi,' but you have got to find the other notes yourself.' 'What we play is life... My whole life, my whole soul, my whole spirit is to blow that horn.' Border pedagogy, in a sense is a performance art form. It produces integrative learning and teaching that links, deconstructs, reconstructs knowledge, dispositions, and skills that allow teachers and learners to innovate between political, linguistic, cultural, economic, and epistemological boundaries.

In other words, it is possible to imagine students' learning as the negotiation (and potential transformation) that took place between languages and cultures. For example, students noticed the disconnection (e.g., monolingual participants missing out on the conference content), but did not act to change the institutional or interpersonal conditions related to it.

In conclusion, there are many reasons that teacher educators, especially those who live in the four U.S. states between California and Texas (that have distinctive teacher preparation standards) or the six Mexican states between Baja California and Tamaulpas (which have nationalized teacher preparation standards) should invest time and effort in Border Pedagogy. Regarding time and effort, it is important to realize that participating in border pedagogy efforts requires slowing down, crossing borders, drive in someone else's literal and educational traffic. There are also literal language challenges (i.e., a symbolic border), but even with linguistic connections, cultural and intra-institutional barriers to innovation may be palpable. That being said, there are many benefits for teacher educators who engage in Border Pedagogy work. I believe that these may be viewed from both proactive and altruistic interest and relational self interest. Before concluding this article with a presentation of the steps in place and necessary next steps for teacher educators to continue reaping these and other benefits, I will briefly discuss three: growing interconnectedness; understanding changing population dynamics; expanding global competencies.

Research from the conference indicates that our K-12 students in the Tijuana- San Diego region negotiate and integrate the complexity of crossing literal and metaphoric borders on a daily basis. Furthermore, the question of students with 'border identities' is related to, yet distinct from 'illegal immigration.' Therefore, the growing interconnectedness that is a benefit to teacher educators relates to curriculum, assessment and the looming need to assert what it means to form and assess 'highly qualified teachers.'

Initially, the binational work examined local and specific border challenges of cultural identity, diversity and equity in teacher training programs. Currently, it now examines global and broader education issues that include geophysical, socio-cultural, psychological and linguistic borders, among others. These educational efforts reflect: The United Nation's call for working on promoting cultural competencies in students, teachers and teacher trainers, who can become critical and creative thinkers in diversity as well as being sensitive to issues of human rights (Banks, 1998; Bowers, 1993). The humanistic mission and social justice philosophy of two of the partner universities is present in selecting and adapting a theoretical integration of humanistic and system's theory into courses and experiences that honor identity, social justice, and promotes action and change at the personal/professional level as well as in curricula and educational policy. The observations and self-reports by students lend validity to the power of transformation through Border Pedagogy/Pedagogía Fronteriza courses and experiences.

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