

AFS Folklore & Education Section Newsletter

Spring 2016

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“Dreaming Ahead”: Rachel DuBois, intercultural education, and the roots of folk arts in education

By Jan Rosenberg, PhD
Heritage Education Resources, Inc.



Rachel Davis DuBois, 1892-1993

On January 25, 1892, a child, Rachel Miriam, was born to Charles and Bertha Davis, farmers in Woodstown, southern New Jersey. A “Birthright Quaker,” Rachel and her family lived a lifestyle grounded in simplicity, peace, integrity, community, and equality (Gulley, 2013). A part of this way of life was manifest in the way brethren were addressed. In this article, Rachel will be referred to by her first name. She married in 1914, taking on the surname DuBois.

Rachel’s zest for life and love for humanity fueled a movement, where between 1925 and 1945, she developed programs in “Intercultural Education” to foster cultural awareness in the lives of children and adults nationwide.

Rachel devised three programs: (1) the Assembly Program, 1925; (2) the Group Conversation Method and the Neighborhood-Home Festival, 1937; and (3) the *Parranda*, the community-school festival, 1945. Her contributions are resonant with current theory and practice in Folklore and Education. Her work not only contributes to the foundation of movements toward cultural democracy, but contemporary folklorists can further develop her ideas to enhance contemporary educational approaches.

Lynne Hamer, writing on five approaches to Folk Arts in Education (FAIE), (2011) has actually written on five functions of FAIE. FAIE enables students and teachers to identify and value their cultures and the cultures of others, encourages critical thinking, and brings thought processes outside of the bureaucracy of the school. These functions flesh out Rachel’s programmatic structure as well as the implementation of her desire to eradicate racism. The functions of FAIE can be superimposed on Rachel’s works. Through the Assembly, Group Conversation, the Neighborhood-Home Festival, and the *Parranda*, student and adult alike are invited to consider their cultures and the cultures of others. Through critical thinking student and adult engage in the exploration of likeness and difference, with the hope of blasting out stereotype.

Beginnings

Between 1920 and 1924 Rachel volunteered with the Yearly Meeting of the Society of Friends (Quakers) in Philadelphia. In 1921 she conducted a site visit to the Schofield School in Aiken, South Carolina, founded for Freedmen by Martha Schofield (1839-1916). It was in Aiken that Rachel experienced Jim Crow. This culture shock gave birth to what Quakers call a “Concern,” a cause to devote one’s life to. Rachel’s Concern was the eradication of racism. By 1924, she felt that she could practice her Concern in the employ of Woodbury High School in Woodbury, New Jersey.

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The Assembly

At Woodbury “it was the dismal once-a-week assembly programs I began to *dream ahead* [sic] about. (1984, 47). I thought to myself that we might have an outside speaker of prestige from each ethnic group in the school. In addition to making a formal presentation, we could ask each speaker to spend time visiting classes. I began to see how valuable this activity could be, not only for boosting the pride of minority students, but for all of us.” (ibid.)

Rachel secured permission to arrange the assembly, and in 1925, students and staff attended presentations from Japanese, German, Jewish, and African American representatives, among others. The assembly was built on three building blocks which guided all of Rachel’s programs:

1. The emotional: the guest assembly
2. The situational: face-to-face visits with the guests
3. The intellectual: study of the guests’ cultures and presenting findings to others (DuBois, 1940, 67).

Rachel left Woodbury to attend Teachers College in 1929. It was there that she was able to test the Assembly program, using Neumann’s 1926 *A Study of International Attitudes of High School Students* which consisted of a list of opinions about people that served as a pre- and post-test. The test was administered to 4000 students from the mid-Atlantic and eastern seaboard. (DuBois, 1940). The testing revealed that the Assembly functioned as a medium for changing attitudes from negative to positive.

By the 1930s, Rachel transferred to New York University. She was introduced to the field of Education Sociology, and she formed the Service Bureau for Intercultural Education in 1934. The bureau

consisted of educators, and Rachel worked with them to develop curriculum on the contributions of ethnic groups to American life. In 1937, she was teaching Intercultural Education at NYU, and she introduced her belief that through basic communication people could find the likenesses in their lives by discussing their differences. Called “**Group Conversation**,” students discussed everything from favorite holidays to first jobs, and in the course of talk likeness emerged from difference, and a kind of *communitas* was achieved.

Out of this, the **Neighborhood-Home Festival** was born, again bringing people of difference together to explore their common experiences. Rachel advertised these activities and was able to make a small living from them. Unfortunately, the Service Bureau was not satisfied with her efforts, and in 1939 the Bureau members fired Rachel from the organization she founded.

Rachel, while hurt by this turn of events, would not be undone. She continued her workshops, and in 1941, she established the Workshop for Cultural Democracy, a more proactive group of educators, sociologists, and folklorist Benjamin Botkin to further efforts for the creative use of cultural difference.

In 1945, the Workshop was contacted to help diffuse ethnic tension at PS 165, a New York City high school with a heavy influx of Puerto Rican students. Rachel gathered together Puerto Rican parents, community members, and teachers to discuss possible solutions to the problem. One of the mothers suggested the **Parranda**, a party that consisted of visiting neighbors to experiment and hopefully enjoy cultural expressions.



The first *Parranda* took place during Spring Break in the evening, and students, parents, and community members enjoyed food, craft, song, and even dance. The *Parranda* was a success, and the principal suggested that the seventh grade participate *during the school day* for its social studies class.

Conclusion

Although Rachel was at work during the era of progressive education, she was more of a maverick than a progressive. For her, child and adult alike had the potential for respect and tolerance of those from other cultures, and her programs promoted that. She was a “romantic functionalist,” in that she believed that when a person was supplied with the right information, he or she could emerge from cultural encounters with a different, a positive point of view. Her work mirrors that of Folklore and Education in that we have similar hopes for all of our varied programs. Rachel had the courage to “dream ahead.” In our work, we, too, dream ahead for a better world crafted from folklife, a critical response to the world using

expressions that have withstood the tests of time, such as song, story, craft, and belief.

Readings

- DuBois, Rachel. 1984. *All This and Something More: Pioneering in Intercultural Education*. Bryn Mawr: Dorrance.
- . 1943. *Get Together Americans: Friendly Approaches to Racial and Cultural Conflicts Through the Neighborhood-Home Festival*. New York: Harper & Brothers
- . 1945. *Build Together Americans: Adventures in Intercultural Education for the Secondary School*. New York,

- Philadelphia: Hinds, Hayden, and Eldredge, Inc.
- . 1950. *Neighbors in Action: A Manual for Local Leaders in Intergroup Relations*. New York: Harper & Brothers.
- . 1940. "Adventures in Intercultural Education." EdD dissertation: New York University.
- Gulley, Philip. 2013. *Living the Quaker Way*. New York: Convergent Books
- Hamer, Lynne. 2011. "Introduction" to Hamer and Paddy Bowman, eds. *Through the Schoolhouse Door: Folklore, Community, Curriculum*. Logan:

- Utah State University Press. Pp. 12-13.
- Neumann, George Bradford. 1926. *A Study of International Attitudes of High School Students With Special Reference to Those Nearing Completion of Their High School Courses*. New York: Teachers College, Columbia University.

Thanks are due to Linda Deafenbaugh, Lynne Hamer, Gregory Hansen, and Diane Sidener. This essay is dedicated to my mentor and friend, Joseph P. Goodwin, 1952-2015. All thanks, no blame. ❖

New resources

By Gregory Hansen

Joanne Haynes of Pepperpot Productions works to modernize legends and legendize history by fusing both old and new as well as fact and imagination. In addition to producing educational materials, her organization shows how legends 'colour in' history, and Pepperpot Productions show how legends connect people with their spaces and build relationships beyond geography in our contemporary world.



Their website, pepperpot.org, includes numerous resources, samples, youth feedback and food-for-thought segments for educators/parents and youths. While the legends and history are Trinidadian, the organization stir discussion with other peoples through universal themes. Pepperpot is also offering an open call for stories from all ages and nationalities called "Finding Our Stories" until August 31, 2016.



Marcus Cederström announced that the University of Wisconsin–Madison's Department of Comparative Literature and Folklore Studies, in collaboration with the Lac du Flambeau Public School, has premiered "Wiigwaasi-Jiimaan: These Canoes Carry Culture," a 15-minute long documentary film. "Wiigwaasi-Jiimaan" shows the ways in which traditional artist Wayne Valliere adapts Ojibwe traditions in effective and innovative ways, while simultaneously using indigenous methods and culturally-situated approaches to education, environment, health, and leadership-building skills to teach the next generation of birchbark canoe builders.

Cederström, a Ph.D. candidate in Scandinavian Studies and Folklore at the University of Wisconsin–Madison, is part of the team of folklorists that produced the educational film, which has been incorporated into curriculum in selected Wisconsin schools. The team worked in collaboration with Wayne Valliere, a traditional Ojibwe artist, and the Lac du Flambeau Public

School to create “Wiigwaasi-Jiimaan,” which documents the building of a birchbark canoe.



Wayne Valliere with a birchbark canoe

The film—a result of the partnership between Wayne, his middle school students at the Lac du Flambeau Public School, and the University of Wisconsin–Madison—can be viewed for free at vimeo.com/145946701. For more information about the project, visit the website at csumc.wisc.edu/exhibit/Canoe/LdFCanoe_index.html and the blog at wiigwaasijiimaan.wordpress.com/ ❖

News from the Smithsonian

By Jim Deutsch

Cultural Research and Education at the **Smithsonian Center for Folklife and Cultural Heritage** encompasses scholarly and collaborative research, the development of resources for schools and educators, professional training, and the production of books, documentaries, recordings, and multimedia materials. Center staff members provide workshops to encourage the integration of cultural education into K-12 curriculum and to train students to become cultural researchers. They also work with university, community, and other specialized audiences.

2016 highlights

The Center’s Web pages received 1.8 million visits and 4.2 million page views in 2015. More than 1.2 million documents were downloaded, including lesson plans, recording liner notes, and the [Smithsonian Folklife and Oral History](#)

[Interviewing Guide](#); the latter was revised and updated to reflect current technological changes in recording devices and methods; it was downloaded 64,017 times. New Web content is being continually created and published throughout the year. In 2015, the Center published 674 documents, including videos, recordings, web pages, blog posts, newsletters, and other articles. The number of active engagements with Center content (via Facebook, iTunes, Instagram, SoundCloud, Spotify, Twitter, and YouTube) was just under 12 million.



In June and July 2015, the 48th annual Smithsonian Folklife Festival featured the program [Perú: Pachamama](#). Included in the program was a lively family activities area called the Wawawasi Kids Corner. Participants led children and adults in learning dances, songs, drumming techniques, and phrases in indigenous languages. Hands-on workshops included mural arts, traditional textile design, and recycled crafts materials. During the Festival, fifteen music teachers from Northern Virginia attended a one-day workshop on the subject of Peruvian music, and eleven pre-school teachers-in-training from the Washington, D.C., Division of Early Learning attended a one-day professional development workshop using the 2015 Smithsonian Folklife Festival as a learning laboratory for early childhood education ideas.

A team from the Center provided content on the culture of Peru for the July/August 2015 issue of the [Cricket Media](#) magazine *Faces* for nine to fourteen year olds. The articles drew from the research and followed the themes of the 2015 Smithsonian Folklife Festival program, *Perú: Pachamama*. The Center for Folklife and Cultural Heritage partnered with ePals/Cricket Media on the 2015 Global Folklorist Challenge for ages 8 – 18. Winners represented three continents and five countries around the world. See challenges.epals.com/folklife2015/winners/ for details.

The Center's online publication, [Talk Story: Culture in Motion](#) continues to provide regular updates about the work of the Center and to delve into deeper matters. Special issues in 2015 covered topics relating to [architecture](#) (including articles on Bangladesh, California, Georgia, and Wales), [cultural revitalization](#) (including articles on Afro-Cuban dance, cultural diplomacy in China, Georgian tablecloths, and *jarocho* punk music), [immigration](#) (including articles on African diaspora, Asian Americans, California, and Chicago), and [holiday foodways](#) (including articles on Cuban-Puerto Rican Christmas, Dutch meat-filled pastries, Jews and Chinese restaurants, and a Tibetan-style Thanksgiving).

In 2015, the education program of [Smithsonian Folkways Recordings](#), in partnership with Patricia Shehan Campbell from the University of Washington, hosted four certification workshops in [World Music Pedagogy](#). Based on the collections of Smithsonian Folkways, these workshops provided strategies, tools, and resources for teachers who wish to diversify their teaching curricula in music, geography, social studies, and other relevant disciplines. The workshops took place at the University of Washington-Seattle, University of St. Thomas (in St. Paul, Minnesota), University of Indiana-Bloomington, and West Virginia University. Through guided listening exercises, performance experience, pedagogical training, lectures, and discussion, teachers learned new ways to incorporate world music into classrooms of all age groups.

One product of these workshops is the development of new curricula for the Smithsonian Folkways website, which currently makes [118 lesson plans](#) freely available to the public in both multimedia and PDF formats. In 2015, these lesson plans were downloaded a record-breaking 127,000 times by visitors from all over the world. This seems to speak to both the multiplier effect of Folkways' program model as well as the increased demand for diverse cultural curricula in an ever more interconnected global community.

The app for the Center's [Will to Adorn Project](#) was upgraded for iOS devices in order to allow people to tell their own stories about how what they wear (their dress style) is connected to their social and cultural identities, and also to listen to the stories of others recorded on the app.

The Center's Cultural Research and Education staff hosts interns year-round, providing opportunities for students and emerging scholars to gain

valuable experience in research, program development, production, and collections management.



Kenya program intern Masa Okome works with Pokot beadwork artist Susana Daniel Chemakwany at the 2014 Smithsonian Folklife Festival. Photo by Bea Ugolini, Ralph Rinzler Folklife Archives

In 2015, the Center established the “Mentorship Program for a More Diverse Workplace” to offer young women of color—an underrepresented population at the Smithsonian—the opportunity to explore and discover cultural heritage and the role it plays in identity, family, and community; the first group of mentorship participants started in January 2016. Visit the [Center's Internship page](#) for more details. ❖

Local Learning 2015 update

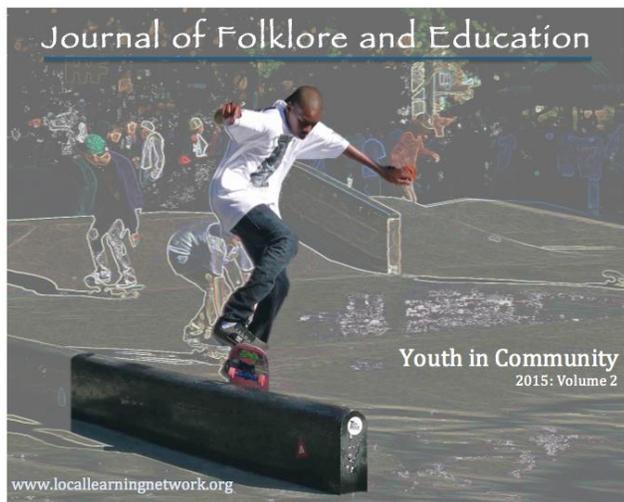
By Paddy Bowman

Journal of Folklore and Education

Over 2,000 downloads of “Youth in Community,” Volume 2 of the *Journal of Folklore and Education* have excited co-editors Paddy Bowman and Lisa Rathje. A diverse array of articles and authors take readers from Jerusalem to Santa Cruz, big cities to small towns. This peer-reviewed, multimedia digital publication is available as a PDF at www.locallearningnetwork.org. This issue offers theoretical as well as practical features by

folklorists, museum educators, ethnomusicologists, anthropologists, and community education leaders.

The theme for volume 3 is “Intersections: Folklore and Museum Education.” Publication will be in September. Email rathje.lisa@gmail.com to inquire about becoming a peer reviewer.



Summer Training

Find our annual roster of institutes and workshops in folklore and oral history on the [home page](#), including a number of NEH opportunities. Some offerings have deadlines, so check today!

AFS 2015 Workshop

“Doing More Than Doing Good: Folklore and Service Learning,” was our four-hour workshop organized with the Education Section in Long Beach. It featured Joe Brooks of Community Works, based locally in Southern California, and Nancy Watterson from Cabrini College in Pennsylvania.

Joe shared his experiences with service learning and discussed the annual summer institutes that Community Works sponsors in California and Vermont. CWI wants educators to learn more about the connections between academic, social, and community life to craft more meaningful service learning experiences for students. He stressed the social and academic value of high-quality service learning. Hallmarks include reciprocity with partners, student agency, student choice, training, reflection, personal passion, and an authentic audience.

Nancy explained how students in her Engagement with the Common Good course needed to get in touch with their personal identities before starting community projects. She chose somatic-based learning by grounding them in bodies through the martial art form *I Liq Chuan*, a martial art of awareness and metacognition. She led the workshop goers in several exercises requiring balance and trusting partners.

Local Learning at NEAE

Mardi Gras Indian and scholar Cherice Harrison-Nelson wowed her audience in our fifth Fellows Forum at the New Orleans meeting of the National Art Education Association in March. Doug Blandy of the University of Oregon and Paddy Bowman of Local Learning organized this session to help ground conference attendees in this vital local tradition. A former classroom teacher, Cherice is teaching young people the traditions and costume making integral to Mardi Gras Indians.

Western Kentucky University Residency

As the 2015 Bramham-Collins scholar in residence at Western Kentucky in March, Paddy Bowman led seminars for Tim Evans’ Folklore and Education course, which Cam Collins began in the 1990s; delivered a Dress to Express presentation at the Kentucky Museum, which engaged audience members in discussions about dress and adornment in their lives; and met with students in Miwon Choe’s Art Education course. Conferences with folklore graduate students were a highlight, they shared their interests and how they are approaching folklore and education from a variety of perspectives including outdoor learning, museum education, and healthcare advocacy.



Lafayette High students in Mario Charest's French class

Local Learning at Vermillionville

For Year 3, the Local Learning@Vermilionville Folklife Education Initiative summer institute focused on interviewing and ways students can create a variety of products from interviews. “Tell Me a Story: Practicing Cultural Stewardship” featured a variety of presenters who worked with 27 teachers from south Louisiana July 30-31. A class of Lafayette High School French students are working this school year to learn interviewing, videography, and editing to produce a documentary about the artisans at Vermilionville and how they learned their crafts.

In February a workshop featuring Josh Caffery, “Making Music, Making Connections,” highlighted his research that culminated in the *John and Alan Lomax in Louisiana, 1934* website www.lomax1934.com. Local Learning is offering a

prize to regional educators to develop classroom applications for the website. Find the application on our website. June 1 is the deadline. □

Folklore and Education Section meeting minutes October 15, 2015 Long Beach, CA

In attendance: Nelda Ault, Betty Belanus, Sean Galvin, Sue Eleuterio, Thomas Richardson, Jenn Horn, Ruth Olson, Anne Pryor, Bonnie Sunstein, Rossina Zamora Liu, Amanda Dargan, Maida Owens, Rosemary Hathaway, Paddy Bowman, Lilli Tichinin, Gwen Meister, Lisa Rathje

1. **Welcome:** Betty welcomed, now the senior co-convenor

2. Introductions

3. **2014 Minutes** (sent via email before meeting) approved, motion to accept by Sean, seconded by Rosemary

4. Section financial report

- a. Co-convenors have questions about these numbers (as they don't seem to reflect our expenses last year), and will follow up with AFS staff to clarify
- b. Beginning balance: \$2,047.00
- c. Revenue: \$510.00
- d. Expenses: -\$133.00
- e. Ending balance for 2015: \$2,424.00

5. Dorothy Howard Folklore and Education Prize

- a. Winner for 2015 is the Folk Arts-Cultural Treasures Charter School and the Philadelphia Folklore Project for integrated curriculum entitled “A Teachers’ Guide to a Whole-School Folk Arts Residency: Tibetan Sand Mandala Artist Losang Samten” (nominated by Linda Deafenbaugh)
- b. 2015 committee members: Nelda Ault, Rebecca Smith, Rosemary Hathaway, Gwen Meister
- c. 2016 committee members: Gwen Meister, Rebecca Smith?, Linda Deafenbaugh, Jan Rosenberg

6. Presentation and discussion of draft of revised Robinson-Roeder-Ward Award

- a. Reasons to revisit purpose and audience of

- award: Difficulty of finding eligible applicants, applicants had to adhere to a complicated timeline, ideas of who qualifies as an educator have evolved, can't always find a local educator
- b. Proposed adjustments
 - i. Increase award to \$500
 - ii. Expand definition of educator to include schools, museums, etc.
 - iii. Award would be given in mid-August
 - iv. Funds could be used for getting help from a folklorist to implement folk arts programming, for bringing a folk artist to a classroom
 - v. Awardee agrees to file a project report, must use funds within one year, receives Folklore and Education section membership for 3 years, paired with a folklorist mentor from the section for the project year
- c. Discussion
 - i. Mid-August might be too late to plan programming for a new school year—move the fund availability to late June
 - ii. Will the awardee choose a mentor? Will the committee match awardee with a mentor? Potential mentors can create a profile of experience and interests, then awardee can choose from this database (similar to Independent Section's online profiles?)
 - iii. Can funds also support attending folklore and education training given by our section members or other AFS-sponsored development (e.g., Citylore, writing)?
 - iv. Our usual annual expenses are the Dorothy Howard prize (\$100), RRW award (proposed \$500). This year, we didn't help pay for Saturday Local Learning Workshop refreshments, nor did we contribute to museum workshop like we did last year
- d. Group watched the rough cut of a fundraising video created by Lisa Rathje for supporting the RRW award
 - i. Suggestions for editing video
 1. Pull out the historical section and put that in an archival/informative section on the website, leaving Natasha Agrawal's testimonial and explanation of where the money will go as the substance of the fundraising video
 2. Rosemary can find more material on Bea Roeder
 3. If you have any photos of Beverly, Bea, or Vaughn or their work, or you would be willing to record a short (15-30 seconds)

statement about any of them, please contact Lisa Rathje by December 2015

- ii. George Ward (Vaughn's widower), is willing to contribute to the fund (Betty will follow up)
- e. Anne Pryor moved to accept this draft proposal as a working issue, Lisa Rathje seconded
- f. Committee assigned to refine the proposal: Betty, Anne, Paddy, Jenn Horn. Committee will figure out how to edit the video, best uses of it, and will rework the application process

7. News

- a. Section newsletter items are always needed, Rosemary and Gregory will send a call for entries that will be due the end of January or first of February
- b. Update on museum workshop (co-sponsored by our section last year)
 - i. In Santa Fe, workshop was good way for our section to engage with other
 - ii. This year, workshop was funded by participant fees, centered on personal transformation narratives
 - iii. The newly-minted Museums Section of AFS will provide three more workshops over the next three years
- c. Local Learning and the *Journal of Folklore and Education*
 - i. Go to Local Learning website to sign up for quarterly electronic bulletin and to take short survey about how LL materials are being used
 - ii. Great response for second volume of journal, a 72% acceptance rate for submissions
 - iii. Submissions for next volume will be May 1, 2016, theme is Intersections: Folklore and Museum Education
 - iv. Saturday Local Learning workshop will be about service learning
- d. AFS has called for Wikipedia entries, and from the looks of their list, there could be many more folklore and education topics. If interested in contributing, view this tutorial: www.afsnet.org/news/254806/Tutorial-Now-Available-for-Download-for-AFS-Wikipedia-Workshop.htm
- e. Betty will follow up with Lorraine on how to sponsor a section member

8. Other Announcements

- a. Betty: Smithsonian has new ePals partnership, now called Global Folklorist Challenge for kids 8-18 who interview and make a video and upload video, maybe win a prize; worked on junior ranger booklet for Festival and working on a new issue on Basque for next year
- b. Amanda: Citylore funded again for teaching Muslim culture through the arts, middle and high school teachers, 2 weeks long, only 1/3 of participants can be local, second and third week of July, NEH summer institute

- c. Anne: WTLC studied a city, waiting to hear about NEA funding to return to regional touring bus, remodeling website, updating Wisconsin Folks
- d. Paddy: Vermillionville teacher training in third year, practicing cultural stewardship, turning interviews into stories

- 9. **Elections:** Vote was unanimous for Jan Rosenberg as junior co-convenor, who will serve a three-year term

- 10. **Adjournment:** Amanda motioned to adjourn, Sean seconded. ❖

"Folklore and Education" is the newsletter of the Folklore and Education section of the American Folklore Society.

Individuals may join the Folklore and Education Section without joining the American Folklore Society. Annual dues are \$10. Join online by [clicking here](#).

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