



# Well-Informed Culturally Immersive Curriculum to Repair the Damage done by Character Education and Political Correctness

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## ABSTRACT

*This paper looked at character education and political correctness efforts to enhance social and moral human kindness and mitigate diversity and inclusivity. The central question is what has been the cultural influence of forty years of character education and political correctness upon U.S. citizens regarding inclusivity and diversity particularly during the 21<sup>st</sup> century? Findings suggest that although populations can be inoculated with decades of hegemony for the good of the Nation without any input in the Free World, it is not as permanent as George Orwell's (1950), unless those measures that were portrayed his fictional novel 1984; are also on the horizon, they can be modified with very intentional and focused efforts at making changes that require the higher order thinking of Whole Brain (Jonsson & Waal, 2018) activity consistently throughout the learning process. This research can lead to collaboration across all levels of educational institutions, and organizations such as the, Departments of State and Education.*

## INTRODUCTION

There have been huge resources invested in "Character Education" where Thomas Lickona (1988) and Robert McGrath (2006) offer up differing approaches regarding how it builds social and moral character in youth and Political Correctness, a term that was introduced in the late 70's and early 80's to mitigate offensive and non-inclusive language, it appears that our efforts have been less effective and more harmful to the other as our natural lack of understanding was also masked and muted rather than exposed, discussed and questioned. This paper discusses a curriculum approach within a small adult education graduate education course that focuses cultural studies where this specific course focused on unraveling the character education lessons that strived to create one way of thinking and destroying the politically correct ways of acknowledging each other through impersonal identifiers that destroy those unique cultural traits and identifiers that cause each of us to be special and perfectly interesting.

The following literature review will bring together character education's views of cultural relevance, the influence of political correctness on cultural misunderstanding. The objective is to answer the following central question: What has been the cultural influence of forty years of character education and political correctness upon U.S. citizens

regarding inclusivity and diversity and inclusion during the 21<sup>st</sup> century? Additionally, the researcher seeks to know if a well-creating a curriculum using three controversial books and one critical textbook with an assignment that followed the curriculum presented above during the pandemic where cultural sensitivities were put aside, and learners could freely express and experience their pain. However, they exhibited cultural empathy across cultures that may have been anger during the protest of 2020.

## LITERATURE REVIEW

U.S. Department of Education, (2005) defined character education as a learning process that enables students and adults to understand, care about, and act on core ethical values such as respect, justice, civic virtue, citizenship, and responsibility for self and others. Barbara Przystas (2005) of 4H Club suggests that people are concerned about the breakdown in the healthy moral development of children. Increases in delinquency, pregnancies, violence, and substance abuse continue to climb among adolescents. Surveys have shown astonishingly elevated levels of cheating, lying, stealing and drunken driving among teens and young adults. Adults clearly need to do a better job of teaching and modeling acceptable standards of behavior in the family, school, and community (Przystas, 2016). As these standards clearly articulate, "high standards" are very



close to “Biblical” standards suggesting that Christian values should become the standards of which school educational instruction are embedded. The 4H club goes as far as to state that parents/adults “clearly need to do a better job of teaching and modeling acceptable behavior”. The fact that church and state are to be separate but equal per the Fourteenth Amendment to the United States Constitution, but character education illuminates the Beatitudes is jarring. Although the concept of character education founded by Horace Mann in the mid 1800s has been around for decades, even in 2021 it has yet to settle on a foundation that is stable infinitely. Often the challenge derived from its adjacent filibuster political correctness that can make a word an inappropriate identifier very quickly.

What is political correctness and how has it influenced academia, particularly character education? Political correctness was thought to be initially used in Marxist-Leninist vocabulary following the Russian Revolution of 1917. At that time, it was used to describe adherence to the policies and principles of the Communist Party of the Soviet Union (Roper, 2020). However, 125 years earlier in 1793, the term appeared in a U.S. Supreme Court decision about the boundaries of federal jurisdiction, being “politically correct” and was as controversial then as it is now (Chow, 2016). In the upheavals of the Civil Rights movement the word took a turn to the negative side of what was intended for positive. In 1964, President Lyndon B. Johnson used it to simply describe the correct (and incorrect) way to do politics when he said that he would enact policies “not because they are politically correct, but because they are right.” *Washington Post* reporter Caitlin Gibson (Gibson, 2016) cited the quote in a January story headlined, “How ‘politically correct’ went from compliment to insult.” In academic debates this year, people have used the words to dismiss the validity of those who advocate for “safe spaces” on college campuses and trigger warnings in classrooms.

In summary Cynthia Roper (2020) speaks to the adjacent and juxtaposition conditions

of political correctness influence has on character education and the damage that results. In the early 1980s the political correctness (PC) began to be used amusingly by liberal the extremism of conservative issues of rhetoric over content. During the 1990s the term was used by conservatives to dispute the rise of liberal sponsored curriculum and teaching methods on university and college campuses in the United States. By the late 1990s the usage of the term had been used by comedians and others to parody political language. It was also used by liberals and conservatives to sneer at the opposing party’s themes.

Linguistically, the practice of what is called “political correctness” seems to be rooted in a desire to eliminate exclusion of various identity groups based on language usage. According to the Sapir-Whorf, or Whorfian, hypothesis, our

perception of reality is determined by our thought processes, which are influenced by the language we use. In this way language shapes our reality and tells us how to think about and respond to that reality. Language also reveals and promotes our biases. Therefore, according to the hypothesis, using sexist language promotes sexism and using racial language promotes racism.

Beginning with linguistic cultural as a point of reference one must consider the work of Ferdinand de Saussure (Barker & Jane, 2016, p. 85-128). He was one of the noted linguistic cultural theorists of record that believed that language is tied irretrievably to the social, cultural, political, and economic system in which it operates. Additionally, Antonio Gramsci (Barker & Jane, 2016, p. 44-83) introduced the use cultural construct Hegemony which references a power structure that is agreed upon by society without force because it is encased in rhetoric and disbursed amongst accepted etiology disguised as to ensure that societal power structures, political views, and bourgeois values are superior to all others to the point of death. Hence, the natural blending of character education, political correctness, and cultural controls disseminated over 40 years through Saussurean (Barker & Jane, 2016, p. 85-128) and Gramscian (Barker & Jane, 2016, p. 44-83) codes and methods leading to uprisings across the world and here in the United States.

Character Research on the topic of teaching immersive cultural experiences through memoir and ethnographic text is limited. However, memoirs and ethnographies are most often used to facilitate learning opportunities for career engagement and others’ understanding. Meixner (2009) explored the impact of using teachers’ memoirs of their experiences as tools to help facilitate improved close reading for young learners and develop a comprehensive understanding of texts. Others have used memoirs similarly in teacher education. Cross (2020) used memoirs as a tool of engagement to provide preservice teacher education students an opportunity to share their family histories to discover how their personal stories become a tapestry of exploration into cultural difference and similarities, which helped preservice teachers become more conscientious of other cultures by using their written and shared memoirs.

Ethnographies are also tools used to explore and teach empathy, cultural competence and improve clinicians’ communication skills. Dominicé Dao (2018) and her team of researchers conducted a review of clinician’s ethnographic evaluations that extended back ten years to determine if there was evidence that studying ethnographic evaluations improved clinicians’ cultural competence. The study revealed that cultural competence gained through evaluating clinical ethnographic evaluations indeed supported institutional, cultural competence by identifying “challenges of caring for diverse patient populations, identifying the training needs of clinicians, and gaps in resource provision, and providing hands-on experience with clinical ethnographic

interviewing” (Dominicé Dao et al., 2018). The seminal work by Anne Friedman, *The Story Catches You and You Fall Down: Tragedy, Ethnography and “Cultural Competence (1997)*, is examined in Taylor’s (2003) article that captures the critical role this book has played in the training of medical doctors. Friedman’s (1997) work shed a glaring light upon the missed signals, understandings, mores, and values across cultural lines. Through this tragic ethnography, the medical community learned how wrong things could go when two cultures continue to miss the semiotics that undergirds meaning. “The meanings that we make set the course for the actions that we take” (Taylor, 2003). The culturally relevant training (CRT) via memoirs and ethnographies may be used in preservice teacher training programs. However, not all preservice teachers receive CRT in any form. Although recognized as an essential aspect of teacher development, students enrolled in educator preparation programs often complete their study program without being introduced to societal issues produced by race, class, and culture (Hutchison & McAlister-Shields, 2020). Medical schools typically include cultural relevance training once students become clinicians through various approaches, including analyzing ethnographic works. However, often physicians are insufficiently prepared to meet the needs of an increasingly diverse population (Sorensen et al., 2017).

The events of 2020 have brought cultural relevance to the forefront of the 21<sup>st</sup> century in completely unexpected but predictable ways. COVID-19 created a nightmare that brought about changes to how the world operates. Our cultural differences were brought to the front of the line, and the actions that followed were predictable. However, our responses left much to be desired as many people built strict alliances with homogenous society members. Our global world will never be a strict binary of them and us and never was. However, when our schools disburse hegemony Gramsci, 1971) that controls how we think about the other by banning texts, calling news fake, having leaders throughout the world publicly dismiss cultures that are different we cannot expect our children to understand anything differently. Thus, it is vital to expose individuals to other cultures to expand perspective and challenge personal beliefs of the other and most often of the unknown and feared. The very concept of “culturally relevant training” denotes a practitioner learning a skill to use in the future rather than experiencing the other through culturally immersive engagement. Cultural immersive engagement connotes the idea of jumping in and becoming part of a culture. This subtle but critical distinction changes the narrative of a tool to use when one believes it is necessary to reflect on an experience that alters a particular situation’s response. According to Chief Learning Officer contributor, Amy Miranda-Wolff cultural immersion via experiential learning is one of the best forms of adult learning precisely because of its emphasis on exposure and application (2020). Cultural immersion is meant to achieve cultural awareness through experiential learning by creating learning

opportunities and facilitating more profound connection points between people who do not typically interact (2020). However, like most organizations, these immersive options are limited mainly because of the costs associated with travel or time constraints for meaningful engagement beyond the institution. This paper portends that immersive cultural engagement can be accomplished in classrooms with intentional instructional design methodologies that involve reading meaningful texts and authoring in-depth papers at the highest Bloom’s Taxonomy levels.

Culture, Context, and Critical Andragogy is a graduate course taught each fall to second year master’s level Adult Educators with the explicit purpose of challenging Hegemony and disorienting long held beliefs and values about the self and the other. The rationale is to equip adult educators, instructors, trainers, human resource managers, leaders, principals with solid resources and skills to serve the other using empathy compassion, measured, deconstructing the situation, and placing oneself in the space of the adult, while creating a new narrative that posits a more promising outcome. To do this during the fall of 2020 when the world was overtaken by what I refer to two tragedies, the Coronavirus Pandemic and Racial Wars that continue even as this document is being written. Thus, it was critically important to me to create a curriculum that followed the process mentioned earlier in this paper in the *Purpose for Curriculum* section.

This curriculum approach adds to the body of cultural relevance in education by focusing on increasing cultural immersion through critically analyzing memoirs and ethnographies using two insightful approaches (1) through the lens of the author and (2) through a theoretical lens. In this course, learners read three (3) texts, usually a combination of memoir, ethnographies, based in the United States and one international country. The process of choosing text includes seeking works that depict adults’ lived experiences that learners are likely to encounter within their work environments, works that explore historical relevance to those lived experiences, and works that embody the voice of the population studied.

## METHODOLOGY

The method I chose to explore the Culturally Immersive Curriculum was a Phenomenological methodology. During my generic observations over years and my intrigue with culture specifically Pierre Bourdieu’s cultural capital and after facilitating this Culture and Context course for years, my mind has opened to the possibility of a there being a phenomenon unlike hegemony but more overt. This thought only became stronger as my daughter, a master elementary school educator, literacy coach, and soon to be principal and I have discussions about the merits of curriculum throughout the lifespan, which may alter the decisions of learners in ways that may cause more harm than good; albeit the name character education and political correctness suggest otherwise just as becoming a member of Germany’s

national socialist working party did to the proletariat and nationalist.

The phenomenology framework includes the following elements: multiple individuals who have experienced the same phenomenon, the researcher having access to interviewing, conducting focus groups, viewing documents, or reflections regarding the research question. The present study was designed to study the reactions of five adult education students enrolled in the fall 2020 Culture and Context courses to three books (ethnographies and memoir) on cultures similar and dissimilar to their own through the lens of their study of culture textbook.

The books chosen for this cohort were The memoirs selected were *I am Malala: The Girl Who Stood Up for Education and Was Shot By the Taliban* by Malala Yousafzai (2015); *Hillbilly Elegy: A Memoir of a Culture and Family in Crisis* by J. D. Vance (2018); *Code of the Street: Decency, Violence, and the Moral Life of the Inner City* by Elijah Anderson (2000); *Evicted: Poverty and Profit in the American City* by Mathew Desmond (2016); *Nigeria: What Everyone Needs to Know* © by John Campbell and Mathew Page (2018); *Stories of Civil War in El Salvador: A Battle over Memory* by Erik K. Ching (2016), and finally the textbook *Cultural Studies: Theory and Practice* 5<sup>th</sup> edition by Chris Barker and Emma A. Jane (2016). The authors of the ethnographies and memoirs use textually detailed descriptions of the populations and communities' lived experiences. Choosing text that illuminates lived experiences with observable and experiential data from the voice of those who lived and interpreted the experience is most important for cultural understanding.

These elements transform adult educators' views and beliefs about the other while also teaching them how to analyze perspectives critically. The culture and context course environment were online due to COVID. The course is designed to develop and create culturally empathetic educators who will look beyond explicit and implicit understandings of other populations to see humans. This study looked at how the course was taught and the cultural

maturity of the learners. The study was conducted to improve how the course is taught and increase students' cultural sensitivities and tolerances. Participation means active learning from all those involved in the working context. In this research, the working context is the cultural context course. Role of the instructor was researcher where the goal is to analyze how the methodology modifications increased learners' cultural efficacy and as a learner instructor, the goal was to learn from this andragogical self-directed and intrinsically motivating process. The students were participants as they implemented the methodology, reflected upon it, collaborated on assignments, analyzed texts, and used theories to put it all together. The phenomenology framework requires that the research has direction. This study improves adult educators' ability to facilitate across all cultural lines, improve praxis when developing curricula that speak to learners across the lifespan and cultural span, and seek community partnerships from benefactors who most often will not mirror the learners. The critical concept of phenomenology is that consciousness needs to be explored. This research reveals the embedded values each of the participants have experienced the phenomenon concerning aspirations, ideologies, practices, and discourses about culture as a critical issue for practitioners who are not aware of etiology, hegemony, or semiology. Through analyzing the reflective papers, discussions, interviews, and presentations, I sought to compare the students' perceptions from the beginning of the course to those at the end and document the themes that occurred most often per the students' documents. Using phenomenology there is an inherent commitment to developing, changing, and adjusting approaches and teaching methods based upon the analysis outcomes.

### Setting

This study took place at a small public urban historically Black college and university on the United States' east coast. fall 2020 semester learners pursuing adult education masterdegrees.

**Table 1.** Participants

Learners	Nationality	Gender	Pronouns	Approx. Ages	Race/Culture
Chicana	Nigerian/Igbo	Female	She, Her	42	Black/African American
Caprice	USA/Washington, DC	Female	She, Her	52	Black/Black American
Bryan	USA/Washington, DC	Male	He, Him,	55	Black/Black American
Jacob	USA/Washington, DC	Male	He, Him	44	Black/Black American
Roberta	USA/Washington, DC	Female	She, Her	35	Black/Black American

The data presented in this study were collected from the fall 2020 semester, with five online graduate learner: 2 Black females, 2 Black males, 1 Black African female. This population permitted the implementation of previous modifications and feedback into a course with a small group who all experienced the phenomenon simultaneously. The

group size was critical to be able to implement the revised detailed process. Additionally, implementing this modified program during the pandemic and the cultural unrest in the nation and across the world allowed for rich data and provided learners with more significant challenges to understand or empathize with the perceived other.





## DATA SOURCES AND COLLECTION

Data were collected from open-ended surveys, students' critical analysis papers, and students' written reflections at the end of the semester. Two students also wanted extra experience with research and were asked to participate by reviewing, analyzing, and conducting semi-structured interviews with other students in the course. Students

reflected on aspects of the course, including the text, the writing process, the theories of the culture studied, and their overall perceptions of cultural relevance and engagement. Students were asked thirteen open-ended questions, including two questions regarding taking the class in the online environment because of COVID-19 (see attachment 1: End of Course Questionnaire).

**Table 2.** Data Sources

Data Sources	Types of Data	Collected by
Student Artifacts	<ul style="list-style-type: none"> <li>Videos from Group Reflective Summaries</li> <li>Critical Analysis Papers</li> </ul>	Faculty Researcher
Interviews	<ul style="list-style-type: none"> <li>Semi-Structured interviews with four former students who have taken the course</li> </ul>	Faculty researcher Participants
Field Notes	<ul style="list-style-type: none"> <li>Observational notes and informal conversations throughout the process</li> </ul>	Faculty Researcher
Student Reflections	<ul style="list-style-type: none"> <li>Student reflections from insights on readings</li> </ul>	Participants
Survey: Appendix 1	<ul style="list-style-type: none"> <li>Open-ended questions about the learning process and using memoirs and ethnographies to explore and understand other cultures</li> </ul>	Faculty Researcher

Using a phenomenological approach to study this small class's reaction to their currently embedded models of character education and the juxtaposed, but less overtly embedded awareness of political correctness seems ideal to acquire if exposure to real life memoirs and ethnographies along with cultural theories of how meaning has been made will change or modify their perspectives of the other. I believe the evidence will be clear that we have committed a significant disservice to generations of humans that imploded as a health pandemic ravaged the world. Therefore, the

### The Purpose for Curriculum

Designing a well-informed curriculum is to ensure that the instructor/facilitator clearly collaborate, with learners as they devise, debate, criticize, and posit ideas while making and challenging long held beliefs. Curriculum must be composed of goals, objectives, instructional resources and must be integrated into the outcomes in such a way that the facilitators can clearly paraphrase, summarize, and identify where a learner has taken a wrong turn, while with efficacy and empathy redirecting the learner to maintain a growth mindset.

It is with strongly held judgments that the researcher believes when we water down our language or the use of our cultural conscious by eliminating the vast etiology and all its variations and meanings, we desensitize our population to the very social ills that we are trying to protect them from. Other purposes of curriculum include:

a) Establishing a clear guidepost that light the path and inform the journey. These guideposts are not markers of right and wrong but points where critical thinking must happen and all previous information, must be analyzed, synthesized, evaluated, and composed in such a way that the learner clearly devises a plan of action to solve this part of the journey.

- b) Curriculum establishes learning sequences that are more commonly known as quizzes, challenges, roadblocks, etc., that assess the learners focus, mindfulness (Kabat-Zinn, 2021) and evaluates the mindset (Dweck, 2006) and patterns of thinking. The objective of all curricula must require the learner to use the Whole Brain (Jonsson & Waal, 2018) as one takes on any journey (recipe, painting a landscape, tying a shoelace, braiding hair, etc.) all activities are maximized when we are fully mindful and use our whole brains, therefore check-ins confirm understanding and support learning before frustrations become overwhelming for the facilitator and the learner.
- c) Lastly, and most critically curricula must leave room for voices, cultures, opportunities for explanation and opportunities for experimentation. The guidelines provide rigor, deconstruction, building, and creation. This final space must allow for thinking, expounding, experimenting, and reflecting on what has been done. Frankly, if necessary, re-working the process for better clarity. Flexibility within different time frames promotes innovation and creativity with critical thinking.

### IMPLEMENTING THE WELL INFORMED CULTURALLY IMMERSIVE CURRICULUM

Setting up the structure for the Well Informed Culturally Immersive Curriculum was one that required great thought on what the researcher wanted to know. Thus, understand the central question was a most critical requirement even before choosing the texts to be used in the course. In section two, I will describe how I introduce and begin initial phase of reading and critically analyzing the texts. Section three will discuss the rationale for the scaffolding and layering of cultural theories and constructs. Finally, section four will focus on the final approach I use to shift the learners'

understanding from the authors to all text's theoretical underpinnings using qualitative comparative analysis approach. This approach requires learners to examine the three critical analyses they have completed in conjunction with three cultural theories of their choosing that were

explored within the course textbook to be used to determine which logical conclusions the narratives support. These processes are analyzed, modified, and refined based upon learner input, outcomes, and andragogical practice each academic year.

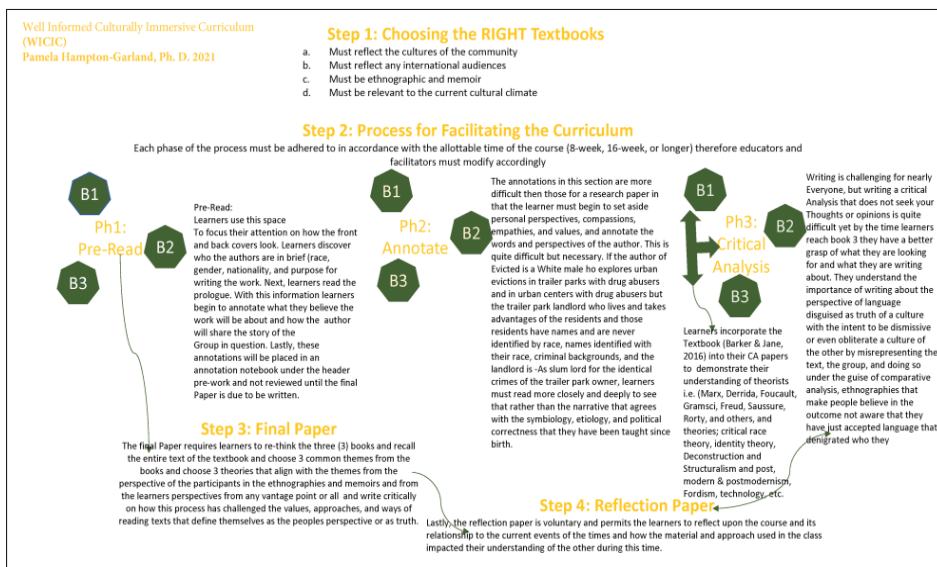


Figure 1. Well-Informed Culturally Immersive Table 3: Data Sources Curriculum. Created by (Hampton-Garland, 2021)

This study's findings used a small class of graduate learners to assess the Well-Informed Cultural Immersive Curriculum who would simultaneously experience the same phenomenon. The findings revealed that learners' perspectives on topics of cultural values, beliefs, as they relate to character education and political correctness hegemony and etiology can be modified. Using a deeply structured and organized culturally

immersive course where learners use ethnographies and memoirs alongside cultural studies text without bias of guided instruction but with intentional purposeful critically focused analysis. Figure 2: Theme Chart 1 below clearly organizes the themes that emerged and the corresponding responses from learners that stood most prominently to answer the central question.

Immersive Curricula - Themes Chart

Learners	Chicana	Caprice	Bryan	Jacob	Roberta
<b>Theme 1:</b> Focused on how the author's stated purpose and author's stated purpose and disorienting dilemma that the learners'	One would think that the book was entirely about the cultural heritage and practices, food, symbols and exotic tourist places to visit in Nigeria from the book's title. But the title is deceptive and bogus, it did not treat the issue it sets out to cover. On reading the book, I discovered that it was not even written by Nigerians but rather by two white American men, who are mere observers, that live ostensibly above the people and not even active participants who were in the field collecting data. These men are outsiders to the culture and history of the entity called Nigeria	Before reading one word from any non-fiction narratives, I had my own biases and preconceived notions based on the titles alone. Because of my background and upbringing within the inner-city, I assumed I was most connected to the subject matter presented by Desmond's (2016) <i>Evicted</i> and least connected to J.D. Vance's (2016) <i>Hillbilly Elegy</i> .			
<b>Theme 2:</b> Captured the approaches taken by learners as they became experienced with the cultural theorists and theories to incorporate them into their analysis of the text. The critics became richer, and more focused from a cultural rather than personal		From someone whose experienced evictions as a tenant, I never thought about it from the side of the landlord. The author of <i>Evicted</i> shared a perspective that made me rethink my approach to its process, but I also believe the author wants the audience to see his work from an advocacy perception. Desmond shares the lack of information provided, and the biases asserted to the subject of evictions. None of which I have ever thought about—in all my expertise.	A more in-depth look at the author's writing reveals to the reader that this is perhaps a thematic choice. Throughout the book, Desmond makes either conscious/unconscious decisions to remind the reader that he is writing for a white audience. The evidence for this claim is nested in the racial adjectives that the author uses or ignores. Whether referring to the landlord Sherren "a black woman (Desmond, 2016, p. 3)," the reference to the birth of Ned's son "with a Mexican girl he had met (Desmond, 2016, p. 47)," or when referring to "a bodega owned by Arabs" (Desmond, 2016, p. 53)," the author is telling the reader that this character is not white. Desmond's descriptions of the trailer park residents are rarely if ever, prefaced with the word "white." Desmond's deliberate use of segregating adjectives when referring to the tenants who are the subject of this narrative study occurs in the description of tenants, Ned and Pam. The author never explains to the reader that they are both white but references "Pam's two black girls (Desmond, 2016, p. 48)" as an indicator of this fact.		Desmond's <i>Evicted</i> , develops on his main focus which is to state that evictions are a cause, not a consequence of poverty. However, from my perspective
<b>Theme 3:</b> Focused on moments within the writings and reflections when learners made precise statements about shifts in the way they perceived a different culture from how they had previously.		In the midst of the current political situation taking place in America, I may have delved into Vance's <i>Hillbilly Elegy</i> with the most guard-up and preconceived notions. Growing up in a world completely opposite from rural middle state America—my only references are the highly racially charged, anti-taking a knee, politically racially biased mouth pieces represented on news and social media. Vance's memoir actually shared a piece of his family and culture that allowed me to see beyond racial hashings. What I discovered is that the so-called hillbillies of the Appalachians have more in common with the inner-city experience than one would think. Certain segments of the author's viewpoints still indicate a level of racist rhetoric; however, the overall take away is that living in a capitalistic society with little resources, corporations that once sustained you being shut down, education opportunities limited, infrastructure crumbling, drugs and crime surrounding the community would cripple anyone's spirits.			After reading the book, I modified my perception of the story by empathizing with some of the characters in the book because of the societal issues that played out in the book. The book highlights to me the hegemonic stance of the author, writing from Eurocentric culture that is not so knowledgeable on the familial culture of the Black people that thrive on communal rather than individualistic living. The author seems judgmental when he insinuates that the Black community is responsible for its housing situation and condition which appears racist.

Well-Informed Culturally Immersive Themes Chart  
Pamela Hampton-Garland Ph.D. 2021

Figure 2. Themes Chart 1



## DISCUSSION

The Central Question was what has been the cultural influence of forty years of character education and political correctness upon U.S. citizens regarding inclusivity and difference particularly during the 21<sup>st</sup> century? Per the learners 150 pages of author centered critical analysis across three books and a textbook and their 100 pages of final papers combining all readings with their own and the subjects they read about and the dominant themes that arose, it appears that although forty years of directed brainwashing certainly impacts the brain's understanding it can be modified with very intentional and focused efforts at making changes that require the higher order think of Whole Brain activity consistently throughout the learning process.

## LIMITATIONS

The primary limitation of this research is that the researcher is the facilitator and academic chair of the adult education program. The learners had options of completing the reflection paper and only two completed the reflection, therefore I do believe learners felt free to participate or proceed with our traditional course. However, I did not take a measure to confirm this fact. Finally, the learners in this cohort had been in the program for 1.5 years and had classes with me previously, they knew me well, and knew this was a required course with no other instructor. These limitations can be mitigated in a larger study.

## CONCLUSION

This research is intriguing and holds great promise for the field of education from birth across the life span. This body of work that leads to collaboration across levels, institutions, and organizations such as the Department of Education during this administration. This study has opened inquiries on topics that can change rates of dissonance and difference as our world grows more toxic and our language becomes less kind and more deadly.

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Citation: Pamela G Hampton-Garland, "Well-Informed Culturally Immersive Curriculum to Repair the Damage done by Character Education and Political Correctness", *American Research Journal of Humanities and Social sciences*, Vol 7, no. 1, 2021, pp. 1-8.

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