

**The Infusion of African and African-American
Content: A Question of Content and Intent**
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THE ROLE OF CULTURE IN EDUCATION

Most mainstream American educators and scholars have rendered the relevance of culture to education as, at worst, the “something” which is really irrelevant to the task of education and should be disregarded (i.e., I don’t see color, we should just teach children, etc.). At the other end of the cultural chauvinism continuum is the position that some cultures, at best, are deviant and should be replaced, or are deficient and should be strengthened before they can serve or address the educational agenda or curriculum concerns. In this latter case, the culture of a particular group becomes akin to a specialized subject matter and thereby a feature or component of the curricula. In this regard, the importance of culture is reflected in the curriculum by it (the curriculum) being sensitive to the ethnic heroes and holidays and aware of the group’s songs and dance. Culture is not, however, simply a compilation of ethnic heroes and holidays nor is it only an awareness of other people’s music and dance.

Following these trends, the exact influence of culture on curriculum has for the most part been elusive and evasive. Curriculum specialists and developers alike have attempted to address the issue of culture by either adding items of “cultural interest” to the curriculum or by attempting to develop cultural-free lesson plans. In either case the importance of culture is

not adequately served. Curricula are tools of education and part of the problem has been in the way culture in general and African and African-American culture in particular, has been defined and applied to the educational experience. The driving force for most of our educational history, relative to culture, has been the erroneous belief in the homogeneity of American culture and the disdain and inability to recognize and respect African and African-American culture. Hence, cultural domination in the guise of acculturation and assimilation has been the *modus operandi* for American education and curriculum development.

Technically, culture is the vast structure of behaviors, ideas, attitudes, values, habits, beliefs, customs, language, rituals, ceremonies, and practices peculiar to a particular group of people which provides them with a general design for living and patterns for interpreting reality. The system of culture teaches the people to recognize phenomena and to respect certain logical relations amongst phenomena. Culture gives meaning to reality. As such, culture has the power to compel behavior and the capacity to reinforce ideas and beliefs about human functioning, including issues of educational achievement and motivation. As such, culture is the invisible medium in which all human functioning occurs. It is important to note, in fact, that nothing human happens outside of culture. To think of culture as the medium in the Petrie dish is an appropriate analogy. It is the stuff in which human development occurs. Culture is to humans as water is to the fish. It is our total environment. As such, education as well as curriculum development are cultural phenomena. Culture is therefore the invisible dimension of all curricula. Hence, just

as the nature of the water (i.e., salt vs. fresh vs. polluted) influences the reality (i.e., survivability) of particular types of fish, so too do different cultural systems influence the reality of particular groups of people.

In fact, all of our training and education are bound by what we call customs or professional conventions, which are nothing more than cultural traits or rituals. Culture is like our water, and like “the fish out of water,” some humans can be out of their culture and thereby act inappropriately or fail to thrive. In a similar analogy, culture is like the electricity that illuminates the light bulb. We can only “know” or “understand” the electricity by what it does. Accordingly, if we are going to have a practice of education that’s appropriate for African-American children, then it should be clear that we need to understand the “electricity” that’s going to guide that practice.

An Explanation of the Technical Specifications of Culture

In regard to education, culture is not simply a compilation of ethnic heroes and holidays. Culture is also not simply an awareness of other people’s music and dance. Oftentimes educators, unfortunately, see culture as the ingredient which “enriches” their standard educational presentation. Accordingly, if we are going to have African and African-American culture, let us figure out how we can throw in a few “Malcom X’s,” a few “Sojourner Truths” or a few “Chaka Zulu’s.” We think as if culture in education means that all we have to do is make people “culturally sensitive” to the fact that Black folks like to dance or that Black folks like music or that

brothers do have those big deep boxes or that music and dance is an essential part of the cultural aesthetic of Black folks. Infusing the content should not mean that we, as educators, should be satisfied with simply throwing into the curriculum African and African-American heroes and holidays as if we were seasoning soul food rather than managing the educational experience of culturally distinct children. When we do this we fool ourselves into believing that we have addressed the question of culture in terms of educational practice or experience.

Educators and scholars have used culture as a “feature” or “component” or an “aspect” of the human experience just like history or geometry. If they can’t make culture an add-on feature of the “classroom drama,” then they embrace a framework or set of assumptions that argue that putting African-American culture into the educational equation is optional or even counter-productive. In this latter regard, it is believed that African-American culture needs to be replaced. Educators, accordingly, spend a lot of energy trying to figure out how to replace or nullify the influences of African-American culture. In the behavioral sciences literature, this is referred to as the assumption of “cultural deviancy.” Guided by the cultural deviancy belief, many educators assume that there is something “bad” about Black folks’ culture and therefore attempt to change or replace it.

As another erroneous expression of the same notion, many educators have also implicitly argued that the culture of Black people is weak or lacking something in terms of the educational enterprise. Therefore, it (the culture) needs to be strengthened. The strengthening of culture in education is

reflected by the strategy of sprinkling in heroes, role models and dance. The argument here is that there is actually a “cultural deficit,” and all we as educators have to do is to reduce the deficit. There is also a third approach in education that says culture is essentially “whimsical.” In this regard, it is believed that African-American culture is really irrelevant to the educational process. Educators simply disregard culture because it has no place in the business of educating children. Culture does not enter into the equation. Hence, we become *acultural* in the realm of education.

Parenthetically, we could point out that we as African-American educators, practitioners and administrators, have a unique and peculiar relationship with culture. It is almost a dilemma. In many respects our own professional success was contingent upon us putting the cultural integrities that we know in a box marked “Personal and Private.” Once we become successful (i.e., make it through the system) it becomes very difficult to bring it out and talk about using it to educate Black children. That is our personal dilemma and I hope that we struggle with that at some point, because we can never approach and appreciate the real value of African-American culture when our own professional success has required that we deny the value of our culture. If we do not solve the dilemma, then what we do later on is always going to be tainted.

Unfortunately, when culture, in general, enters the educational debate it often becomes cast with the issue of access. The question then becomes, can we use cultural differences of people to inspire or to create a better method for accessing children into the core curriculum? For instance, do we see cultural differences as inhibiting access or do we see

cultural awareness as increasing access? The fact of the matter is that when we look at the notion of culture and raise the question of accessing children not a core curriculum, we should be very clear that the *core curriculum* itself is cultural; and that the *teaching methodology* that we utilize in teaching the core curriculum is also cultural; and that the *site leadership style* is cultural, and that the *guidance and counsel techniques* are cultural, and that the *instructional strategies* are cultural, and that the *school climate* is cultural, and that ultimately the *aim and purpose of education* itself is cultural.

In fact, if we understand the issue of culture, we should see that it is not a “social product” (i.e., something we can add on to what we are doing) and that culture is really the total human process. As the everything of human reality, culture in education becomes how we use the “spirit and the energy” of a people.

I. INFUSING CULTURE IN CURRICULA CONTENT:

Culture, although, invisible, does influence the development of curricula, and cultures are reflected in the content of all curricula. Hence, regardless of the purpose of the curricula, the culture of the target group must be taken into account if the curricula is to have full utility for that cultural group. This is true because curricula is in fact a human, and therefore cultural, activity. Technically speaking, curricula is a course of study whose purpose is to (1) systematically guide the transmission of information and knowledge, (2) reinforce the desire to learn/know and (3) encourage the internalization of behavior and/or attitudes consistent with the knowledge learned. The

latter two tasks of curricula are almost always omitted in the discussion of curricula development. A curricula infused with African and African-American content¹ must systematically guide the transmission of information and knowledge while simultaneously reinforcing in African-American students the desire to learn and encouraging the adoption of behaviors and attitudes consistent with the historical excellence of African people.

A. When our curriculum deals with mathematics, it is important to infuse the curricula knowledge high-lighting:

1. The role of mathematics in classical African civilizations
2. The importance of numbers in African theology and music
3. African mathematical games
4. The central role of the African (Muslim) mathematician Abu Kamil in the development of modern mathematics

B. When our curriculum deals with Language Arts it is important to infuse the curricula with information documenting:

¹ However, since culture is essentially a process which gives a people a general design for living and patterns for interpreting reality, if the curricula is not consistent with the people's general design for living and patterns for interpreting reality, then the curricula will also be inconsistent in its ability to guide the transmission of the intended information to reinforce the desire to learn and encourage internalization.

1. *The context of Black art:* To note that works of African art are personal expressions of collective reality and never art for art's sake.
2. *The historical development of Black art:* There is a demonstrable unbroken continuity in African art from Ancient Kemet to modern Black America.
3. *The functional continuity in African art:* The importance of symbolism, meaning and innate knowledge and the connection between the invisible and the visible as depicted in our art forms.

C. When our curriculum deals with science it is important to infuse the curricula with information highlighting:

- Science and technology in the Nile Valley
- Understanding what the Ancients meant by 'Sacred Science'
- The African development of the first scientific paradigms
- The African use of time and the calendar
- The Dogon astronomical sciences
- African psychoenergetics
- The African roots of metallurgy and electrical engineering

Why is it important to do this? Because it situates us irrevocably on the stage of Humanity. In fact, by doing so, we consciously reaffirm our meaning as humans. Culture is the core and fundamental quality of human beingness and becoming. *By infusing African and African American content in the curricula, we, in effect, reaffirm the*

inalienable right of African people to (1) exist as a people; (2) contribute to the forward flowing process of human civilization (as contributors and not debtors) and (3) share with as well as shape the world (reality) in response to our own energy and spirit.

Infusing African and African-American content in the curricula is, however, only half the charge. We must also see the need to infuse African and African-American culture into curricula intent.

II. INFUSING CULTURE INTO CURRICULA INTENT: The Question of Content and Character

By definition, character is the mark of someone or something which signifies its distinctive quality. Character is the complex of mental and ethical traits marking a group or nation. It is the detectable expression or evidence of the processes which control the transmission of one's hereditary information and nature. Hence, the curricula question must also address the issue of how we infuse the curricula content so as not to violate the mark of a people. How can curricula content assist in the development of the something which signifies the distinctive quality of a people? If our interest is in infusing African and African-American content in the curricula, then how can we infuse in the content of the curricula that which will stimulate and/or reinforce the growth and development of African and African-American mental and ethical traits, ergo character?

There is a **RELATIONSHIP** between **CULTURE** and **BLACK STUDENT ACHIEVEMENT**.

A. Classical African Model

Classical African civilization and culture existed in a time when African people stood up and taught the world that they were conscious and Divine.

Education and curricula content as well as curricula intent was governed by the principles consistent with the Cardinal Virtues of Ma'at:

Truth
Justice
Righteousness
Harmony
Balance
Propriety
Order

Under African educational curricula intent, excellence was achieved through education by focusing on:

A. A particular attitude and method for education.

Primary
CHARACTER
COMMITMENT
CONSCIOUSNESS

Secondary
READING
WRITING
ARITHMETIC

B. The Afrocentric goal of education

GOAL OF EDUCATION (harmony, understanding and enlightenment) is to assist in the development of a child who is:

1. **COMPETENT:** demonstrates a level of skill indicative that s/he has the ability to do something well (human conduct)
2. **CONFIDENT:** Exhibits an attitude and approach to life which reflects the belief that s/he is capable of doing anything (social responsibility)
3. **CONSCIOUS:** Has an awareness of who s/he is, their purpose and path to fulfillment (moral character)

C. The process of education

The educational process was not seen only as acquiring knowledge; it was seen as a **PROCESS OF TRANSFORMATION** of the learner or initiate, who progressed through successive stages of re-birth to become **EXCELLENT** (Godlike). At the place called Ipet-Isut (the most select of places), Black educational activity housed an elite faculty (called *hersetha* = teachers of the mysteries) or priest-professors. There were 80,000 students at all grade levels studying:

1. **The Heavens** (astronomy and astrology)
2. **The Lands** (geography)
3. **The Depths** (geology)
4. **The Secret World** (philosophy and theology)
5. **The Pharaoh** (law and communication)

Student achievement emphasized and was reflected in the students' human conduct, social responsibility and moral character.

D. African method of teaching character

The ancient method of teaching character in order to develop competence, confidence and consciousness.

1. **Esoteric Instruction** (*Overt & Intentional*)

Training man's sense and mind by applying the "Laws of Ma'at" (truth, justice, righteousness), the goal of which is to bring about understanding of:

- The conformity of the name of each thing with its true nature.
- The conformity of the appearance given to manufactured things (i.e., shape, color, decoration, etc.) with their purpose and function.
- The conformity of a building's measurement and proportions with the laws it was meant to teach.

2. **Esoteric Instruction** (*Symbolic and Subliminal*)

Training man's senses and mind to interpret the signs and symbols in reality by understanding:

- The lessons of Thoth & Seshat
- The neter of writing, geometrical patterns and shapes occurring in nature
- The configuration and signature in which everything on earth reveals its characteristics and properties

III. TRAINING METHODOLOGY

A. ACCENTUATION of a characteristic in some species/individual.

B. ASSOCIATION within one scene of certain plants and animals which live in symbiosis.

C. ATTRIBUTION giving to each being a name composed in such a way that everything that lives on the earth, in two heavens and in the Dwat² at should have its nature implied (revealed) by its name.

IV. THE TEACHING OF THE SCIENCES

A. The science of man

1. His physical body
2. The psychic being
3. The meaning of human life
4. Destiny beyond the grave

B. The science of nature

1. The elements & their symbolism
2. The science and nature
3. Knowledge of seasons and of nature

C. The science of the universe

1. Astronomical teaching

2. Cosmogony (theogony—theology) three aspects:

- Primordial creation
- Realization as manifestation (genesis)
- Achievement of creation
- Training and secondary causes

D. The science of numbers, measurement and proportions

1. The numerical/mathematical factor, “universal harmony”
2. Perceptive spirit
3. Representative of the development or becoming of man

THE RESULTS OF THE INFUSION

When African people look honestly at our history regarding culture, what we in fact see is that culture has always been the hidden key to our educational excellence and our accomplishments in civilization. We can simply refer back to literally the beginning of time and look at the contributions of African people. History teaches us that from the beginning of time (approximately 6,000 years ago), during the first six dynasties of ancient Egypt, what is called the pyramid age, that culture was the hidden ingredient that allowed African people, our ancestors, to build permanent material structures and spiritual (social) systems that today everybody looks to in marvel and disbelief. Many don't even want to admit that Black men and women created the pyramids by utilizing our culture to stimulate educational excellence.

I can also talk about the accomplishments of the 18th, 20th and 25th dynasties or look at the kingdoms of Ghana, Mali,

² Dwat—The Kamites of Kemet called Dwat (from dwa, the moment between night and day); it is the world of transition between the abstract world of the casual powers and the concrete world of phenomena or world of nature. It is the state of everything which moves towards a “becoming” or towards a “return”.

or Songhai and recognize that the greatness of these moments were linked to cultural realities. The Moorish conquest of the Iberian Peninsula which ultimately led to Christopher Columbus getting an “endowment” to find the trade routes to the East was also driven by our culture. The standard core history curriculum has misled us about the true facts. The Moorish conquest was a Black cultural experience that was tied to educational excellence.

These were times when our cultural truths were orchestrated in the service of excellence. Culture was (is) the key to our contribution to world civilization. Tuskegee, Hampton, Howard, Morehouse, Spelman, Talladega, Morris Brown, Florida A and M, Clark Atlanta University, etc., with all their inabilities and all their dependencies on various kinds of structures, continue to educate our children to excellence utilizing our culture. We need to look at this not to say that “Oh, Black folks did something good” but to learn from what are the hidden ingredients. It is not enough to simply infuse the curriculum with great African Kings and Queens.

This chart documents a sampling of African achievements overlooked in most curricula.

THE CONTINUUM OF AFRICAN CULTURE AND ACHIEVEMENT

DYNASTY I – VII 6,000 BC	Building of the pyramids Established first university
Dynasty XVII 1587 BC	Temples and tombs Centers of intellectual life

Dynasty XXV 700 BC	Restoration of “ancient ways” Return to paths of Enlightenment
Ancient Kingdom of Ghana 700-1200 AD	Trade and learning center Education key to commerce
Moorish Conquest of Iberian Peninsula 1000 AD	Brought Europe out of “Dark Ages” Est: Cordova & Grenada
Ancient Kingdom of Mali 1200-1500 AD	Timbuktu the center of higher learning
Ancient Kingdom of Songai 1300-1600 AD	Learning/commerce center of life
Founding of Tuskegee Institute 1800’s	Est. African-American center of education Source of Black Achievement for Decades

V. THE APPLICATION OF CULTURE IN SERVICE OF CONTENT AND CHARACTER: THE CALIFORNIA EXPERIENCE

Clearly, there is something called “*culturally consistent educational praxis*” and African-American educators and practitioners must struggle with, clarify, sharpen and understand culturally consistent educational practice as we approach this question of turning around the educational failure of our children. Culturally consistent educational practice is a systematic process of developing and stimulating the

knowledge, skill, ability, attitude and character necessary for students to undertake socially-defined, goal-oriented and culturally-meaningful activities. The process must be designed to develop a competent, confident and conscious human being whose educational achievement is reflected in h/er conduct (a content issue); social responsibility (a content and intent issue); and, morality (a character issue).

I believe that the merging of curricula content and curricula intent can be accomplished via what I think should be called “culturally consistent educational practice.”

“Culturally consistent educational practice” is designed to allow our children to:

1. achieve mastery of all aspects of human functions,
2. to reproduce themselves in the objective world; and,
3. to make explicit their character/personality.

What is the real character/personality of African people?
What does it mean to be an African woman, an African man?
What is the character called Hapshepsut? What is the character type called Imhotep?

We need to know these principles so that we can begin to talk about learning from them. We need to know them, so that we can use the systems which created African genius and excellence as our prototype and marker or criterion for educational practice. It seems to me that there is a way to look at educational praxis that is different from simply adding on some holidays and sprinkling in a moment when Black children maybe can dance in the gym in the name of cultural enrichment.

The methodological steps in the infusion of African & African-American content and intent in school curriculum are as follows:

- A. Provide an educational experience which unashamedly and unapologetically affirms and advances the “*human imperatives*,” “*cultural prerequisites*” and “*relational essence*” of the student’s culture.
- B. Provide an educational experience which is designed to encourage the student’s constant participation in and immediate impact upon the development and positive transformation of cultural reality.
- C. Provide an educational experience whose vision and purpose goes beyond the goal of acculturation and accommodation and instills in children the personal and collective desire to understand and influence the direction of world governance toward global cultural understanding and respect.
- D. Provide educators with the skills and attitudes (i.e. feelings and beliefs) that culturally diverse children can learn and are worth every effort, every sacrifice and deserve every chance to develop their minds and human potential.
- E. Help parents and teachers to understand each other’s cultural truths and to share in the conviction that the children’s cultural group is first and foremost responsible for the education, development and protection of the children.
- F. Understand that education must be in the service of the people’s right to determine their own history and the

child's right to experience an educational environment which maximizes h/er human possibilities.

The right educational philosophy has to be tied to not only the six things mentioned above, it must also be tied to the recognition that in a modern, multi-cultural society, educators should be clear that we need to have a core curriculum that everybody should know, while allowing for different cultural integrities in the achievement of education. In effect, we need to work toward a monoliterate society by utilizing multi-cultural processes and methods. So as we approach Asian, African, European, and Indio (Mexican) children we use their cultural realities (i.e., images, energy and spirit) to determine as well as to guarantee that they receive the core body of knowledge that is necessary.

THE ROLE OF BLACK SCHOLARSHIP AND EDUCATION

A further and final rationale for infusion of content and intent is found in two ideas. The first idea is imbedded in the role of African scholarship and education. The role of Black scholarship is to create and constantly revise the formalized framework which guides the assessment and evaluation of reality in relation to African people. Our role as educators is in part to develop the perceptual, cognitive and affective achievements which represent our own authentic organizational plan for understanding and influencing the development of the African character.

Infusion of African and African-American content and intent in the curriculum by definition must be Afrocentric.

In terms of curricula content, the educational process should (1) refer to the life experiences, history and traditions of African people as the center of analyses; (2) utilize African and African-American experience as the core paradigm for human liberation and higher-level human functioning; and, (3) assist African-American students in the self-conscious act of creating history.

In terms of curricula intent, the educational process should (1) be grounded in the intellectual and philosophical foundation upon which we create the scientific criterion for authenticating African reality; (2) stimulate our ongoing quest for our own indigenous historical and cultural anchor; (3) reinforce a quality of thought and practice which is rooted in the cultural image and interest of African people. Finally, the content and intent of the curricula should simultaneously reaffirm the right of African people to (1) exist as a people; (2) contribute to the forward flowing process of human civilization and culture and (3) to share with as well as shape the world in response to our energy and spirit.

The second idea is captured by the following statement taken from *Everyday Classics* by Thorndike and Baker.

“We have chosen what is common, established, almost proverbial, what has become indisputable classic, what in brief every child in the land ought to know because it is good and other people know it. The educational worth of such materials calls for no defiance in an age when the need for socializing and unifying our people

is keenly felt that the value of a common stock of knowledge, a common set of ideals is obvious. A people is best unified by being taught in childhood the best things in the intellectual and moral heritage. Our own heritage is like our ancestors, Hebrew, Greeks, Roma, English, French, Teutonic elements all blended in our cultural past. We draw freely from all of these. Introduction to the best of this is one of the ways of making good citizens.”

Does the core curriculum or the educational practice implied by this profound statement include African-American people? If it does not, then it is not an application of our culture in the service of educational excellence. This quote is given in part by Hirsch as justification for his notion of “*cultural literacy*.” It in effect represents somebody’s “bible” on what to do in educating children. Does this represent the best for African-American children? If your answer is no and you believe that this kind of thinking does not include African-American children, then consider the possibility that we can begin a process or an educational movement wherein educators can engage in a program of activity that systematically and passionately examines, develops and implements solutions to the education crisis of African-American children.

In California we have established the *Center for Applied Cultural Studies and Educational Achievement*, a University-based educational research, development and training center devoted to the identification, explication and application of culturally consistent educational pedagogy and praxis relative to African (Black) American educational

excellence. The fundamental and primary mission of the *Center for Applied Cultural Studies and Educational Achievement* will be to systematically and continually:

1. study the generic problems and issues which impact on the educational success of African-American students;
2. determine the cultural and systemic requisites necessary for the effective education of African-American students;
3. engage in an ongoing identification, evaluation and replication of applied culturally consistent educational techniques, methods, practice and programs relative to African-American educational excellence;
4. develop authentic and/or innovative strategies, methods and techniques of effective, culturally consistent educational applications; and,
5. design and implement a procedure and/or process for the institutionalization of proven, culturally consistent educational praxis at every level and aspect of the African-American educational experience.

We need a place where we can undertake the evaluation, validation, application and implementation of African-American culture in the education system.

CRITICAL TERMS AND DEFINITIONS

CULTURE: Culture is a human process representing the vast structure of behaviors, ideas, attitudes, values, habits, beliefs, customs, language, rituals, ceremonies and practices peculiar to a particular group of people and which provides them with a general design for living and patterns for interpreting reality.

CORE CULTURE: The central portion/strand or essence of “the process which gives the group its general design for living and patterns for interpreting reality.” It is the “essential spirit” or energy of the group which characterizes and is reflected in all processes consistent with the group’s cultural reality, including educational content and methods.

APPLIED CULTURAL STUDIES: The utilization of cultural precepts, processes and laws to solve, guide and understand human functioning, requisites and imperatives relative to the stimulation, reinforcement and internalization of the educational process.

CULTURALLY CONSISTENT EDUCATIONAL PRAXIS: A systematic process of developing and/or stimulating the knowledge, skill, ability, attitude and character necessary for the subject (student) to undertake socially defined, goal-oriented and culturally meaningful activity designed to allow them to achieve mastery of all aspects of human functioning, (re)product themselves in the objective world, make explicit their personality, and validate their self and kind.

MULTICULTURAL EDUCATION: “Multicultural education is an inter-disciplinary educational process rather than a single program. The process is designed to ensure the development of human dignity and respect for all peoples. An essential goal within this process is that differences be understood and accepted, not simply tolerated. Within this definition lie the concepts embraced by cultural pluralism, ethnic and intercultural studies, and intergroup and human relations.”

EDUCATIONAL (ACHIEVEMENT) EXCELLENCE: A level of accomplishment indicative of mastery of a skill, ability, character, knowledge or information representative of personal competence and sociocultural confidence.

TEACHING STYLE: A particular manner, method, way or form of (1) transmitting information and knowledge; (2) encouraging the learning process and (3) orchestrating a set of experiences designed to foster development and maturation.

PEDAGOGY: The art and science of teaching.

CURRICULUM: A course of study whose purpose is to (1) systematically guide the transmission of information and knowledge and (2) reinforce the desire to learn/know.

CORE CURRICULUM: A program of studies in which a number of courses are unified by and subordinated to a “central theme.”

GROWTH AND DEVELOPMENT: Any identifiable and measurable change which is locatable in time and space and recognizable by the senses.

DEVELOPMENTAL EXPERIENCE: Any experience or set of experiences whose intention and/or consequence is to foster the growth and maturation of any aspect of human functioning, including teaching and learning.

EDUCATIONAL PRAXIS: The means by which one self-consciously shapes the educational experience, its historical conditions and concrete outcomes relative to the specific interest and intent of a client community.

EDUCATIONAL EXCELLENCE: A performance criterion relative to educational achievement wherein the goal is to “match the maximum” as distinct from “meeting the minimum” standards in student and/or school performance.