Responding to Diverse Learning Needs : William Perry's Cognitive Development Model

What's an Instructor to DO?

- If necessary, break points of view into smaller units – track these units visually on a board or overhead as you lead discussion.

- Reinforce the idea that alternative points of view may be legitimate.

- Require students to explain their reasons for rejecting other viewpoints.

- Reinforce the legitimacy of students' personal experiences.

- Reinforce that it's always possible to change one's mind.

- Balance talk time (your own and students').

- Provide a framework for (help students put a name to) different levels of cognitive processing. For example, students might create questions about course material using different levels of Bloom's (1956) taxonomy and answer them in groups. Those that can't be answered can be shared with the instructor and/or mentor.

- Provide "safe" opportunities to disagree with course material. (For example, students are free to agree or disagree with the text on an exam provided they are able to summarize the author's viewpoint as well as their own.)

- Provide opportunities for reflection & silence. Encourage students to ask questions of one another (ex: "does everyone know what Jill means by that?")

- PRACTICE PATIENCE ... each of us has had to struggle through our OWN milestones of development, after all. The *awareness* that annoying behaviors could be related to developmental issues could create the extra "window" for considering alternative responses.

"We must keep in mind that we are asking students to exit voluntarily an idyllic life of certainty where the locus of authority is clear - a Garden of Eden - and to assume the heavy burden of remaking the world day after day ... If we remember this, we will have a better perspective on how drastically uneven and unfair an exchange it may seem to them, and we can understand better the wisdom of their resistance." - Robert Kloss

Center for Teaching, Learning & Faculty Development

Summary of Women's Ways of Knowing

by Mary Belenky, Blythe Clinchy, Nancy Goldberger, Jill Tarule

The Five Stages of Knowing

1. Silence: total dependence on whims of external authority
2. Received Knowledge: receive and reproduce knowledge
3. Subjective Knowledge: truth and knowledge are conceived of as personal, private, and intuited
4. Procedural Knowledge: rely on objective procedures for obtaining and communicating knowledge
5. Constructed Knowledge: view all knowledge as contextual; value subjective and objective strategies

What is Meant by Silence?

- Words viewed as weapons--worried about being punished for using words
- Ways of knowing available limited to the present, the actual, the concrete, the specific and to actual behaviors--life see in polarities
- Blind obedience to authorities of utmost importance for keeping out of trouble
- Speaking of self was almost impossible
- Women often talked about voice and silence in describing their lives
- The development of a sense of voice, mind, and self were connected

Received Knowledge

- Feel confused and incapable when required to do original work
- Paradox is inconceivable--intolerant of ambiguity
- The longer you work, the higher the grade
- Worry that developing their own powers would be at the expense of others
- Look to others for self-knowledge--unable to see themselves as growing.
- Think of words as central to the knowing process--learn by listening
- Concrete and dualistic thinking
- Little confidence in their own voice--trust that their friends share exactly the same thoughts and experiences--apt to think of authorities, not friends, as sources of truth because of their statues
- Equate receiving, retaining, and returning the words of authorities with learning

Subjective Knowledge

- Distrust logic, analysis, abstraction, and even language itself--some see these methods belonging to men
- Lack of grounding in a secure, integrated, and enduring self-concept

- Fear that using combative measures in support of her opinion may jeopardize connections with others
- "...Not at all the masculine assertion that 'I have a right to my opinion'; rather, it is the modest, inoffensive statement, 'It's just my opinion.'"
- A sense of voice arises
- Truth is an intuitive reaction, experienced not thought out.
- Still the conviction that there are right answers; the source of truth shifted locale-- truth comes from within the person and can negate external answers--women become their own authorities
- First hand experience is a valuable source of knowledge--The predominant learning mode is inward listening and watching

Procedural Knowledge

- The orientation toward impersonal rules is separate knowing--"impersonal procedures for establishing truth"
- Relationship orientation has to do with connected knowing--truth emerges through care
- Thinking is encapsulated within systems--"can criticize a system, but only in the system's terms, only according to the system's standards. Women at this position may be liberal or conservatives, but they cannot be 'radicals.'"
- Knowing requires careful observation and analysis--simple becomes problematic
- At first this does not feel like progress--confidence wanes--the inner voice becomes critical
- "The notion of 'ways of looking' is central to the procedural knowledge position"-- knowledge is a process.
- Procedural Knowledge has elements of separate knowing and connected knowing

Connected Knowing (procedural):

- Based in capacity for empathy
- Hope to understand another person's ideas by trying to share the experience that has led to the forming of the idea--begin with an attitude of trust
- Dialogue is more like a clinical interview--"If one can discover the experiential logic behind these ideas, the ideas become less strange and the owners of the ideas cease to be strangers."

Separate Knowing (procedural):

- Opposite of subjectivism: "While subjectivists assume that everyone is right, separate knowers that everyone--including themselves--may be wrong."
- Realize that relationships are not on the line--enables defense against authorities--experts only as good as their arguments.
- Separation from feelings and emotions of self in the cause of objectivity

Constructed Knowledge

- Integration
- Develop a narrative sense of self

- High tolerance for internal contradiction and ambiguity
- Do not want to compartmentalize reality
- Constructed Knowledge

"Once knower assumes the general relativity of knowledge, that their frame of reference matters and that they can construct and reconstruct frames of reference, they feel responsible for examining, questioning, and developing the systems that they will use for constructing knowledge."

Opening of the mind and the heart to embrace the world--establish a communion with what they are trying to Understand.

Faculty wanting further information about any of these topics are encouraged to contact Terry Doyle at **doylet@ferris.edu**

⚠ **UNDER CONSTRUCTION**

Check back for updates!
Website comments? Contact danielsl@ferris.edu

Developmental Model of Intercultural Sensitivity
Adapted from M. Bennett (1993)

Denial
May be isolated from other cultures or know very little about cultures other than one's own
Use stereotypes or over-generalizes frequently
Does not perceive many or most cultural differences
May attribute less than human status to perceived outsiders

Defense
Perceive cultural difference and react defensively
> *Attach negative evaluation to differences*
>> *Respond with fear when others' differences cause one to*
>>> *reevaluate previously unquestioned beliefs and values*

Use negative stereotypes
Use evaluative terms (ex: those groups are "underdeveloped")
See own culture as "best"

Minimization
Begins to recognize and accept some surface cultural differences
Minimize difference – refusal to explore ways to respond to differences by
> *ignoring or minimizing, "I don't see you as _____ , I just see*
> *you as a person" or "It doesn't matter because people are just*
> *basically all the same."*

Maximize similarities – focus primarily on commonalities to the point of
> *assuming common behaviors have the same underlying beliefs,*
> *motives or values.*

Acceptance
Begins to enjoy recognizing and exploring cultural beliefs and values
Accepts that different cultures have different ways of thinking and believing
Demonstrates growing awareness that his/her own culture is not the only
> *valid way to be in the world*

Begins to explore "cultural unconscious"

Adaptation
Can describe several implications of cultural unconscious for his/her behavior
> *"I communicate the way I do because" "I tend to respond to conflict*
> *in particular ways because ... "*

Uses knowledge about own and others' cultures to shift into different cultural frames
> *of reference*

Modifies behavior to make it more appropriate to other cultures
Can operate effectively in more than one culture

Integration
Exhibits ongoing effort to reconcile conflicting cultural frames of reference
Routinely interprets and evaluates behavior from a variety of cultural frames

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