

2011 TBL Conference, Las Vegas  
"Using TBL Application Activities to Analyze Sources  
as Evidence of Culture in Humanities & Social Science Courses"  
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Workshop Objectives

After this workshop, participants should be able to:

1. articulate the distinctive nature of sources that provide evidence for the study of human culture in humanities & social science disciplines.
2. identify the essential elements of application activities that effectively guide students in analyzing sources as evidence for the study of culture.
3. understand the factors that lead to effective discussion following such assignments.
4. use the team activity format presented in the workshop to create similar activities that analyze sources relevant to their own courses.

Relevant Pedagogical Theorists

Bains, Kenneth (2004), *What the Best College Teachers Do* (Cambridge, MA: Harvard University Press). Engaging narrative analysis of Bains' study of 60-70 highly effective teachers (including Larry Michaelsen, described on p. 128 in the section "Getting Students to Talk") and what they have in common. Bains' emphasis on making big, guiding questions that are highly relevant to students provide confirm the relevance of TBL application activities and help identify the distinctive focus needed in humanities & social science disciplines.

Barnes, Louis B., Christensen, Carl Roland, and Hansen, Abby J. (1994), *Teaching & the Case Method* (Cambridge, MA: Harvard Business Press). Theoretical discussion and practical examples of the case studies approach now widely used in business, medical and other professional schools. Though more open-ended than team-based learning, written cases provide vivid examples of sources that serve as evidence of the culture of discussion teaching, which the authors provide as tools for understanding the method.

Donald, Janet Gail (2002), *Learning to Think: Disciplinary Perspectives* (San Francisco: Jossey-Bass). Identifies the distinctive critical thinking skills promoted in humanities and social sciences disciplines (examining psychology, law & English literature) vs. "hard sciences" and disciplines focused on concrete applications (physics, engineering & chemistry). The final comparative chapter is especially helpful for pinpointing the distinct types of analysis featured in the former, for which TBL guides must provide proper scaffolding in their application activities.

Palmer, Parker (1998), *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco: Jossey-Bass). Sweeping overview of the themes and issues faced by anyone who takes teaching seriously, with a special focus on necessary qualities, skills and perspectives. Palmer, as sociologist, also features and implicitly contrasts the use of sources as evidence of culture in humanities & social science disciplines vs. use of sources in the practical and theoretical sciences.

On back: sample student response for "Arts & Ideas of Asia" workshop application activity  
[see <http://www.csus.edu/indiv/d/dubois/home.html> for other course materials]

TRIAL  
SECRET

[17 1/2 / 20]

GREAT  
INITIAL  
EFFORT!

HRS 71

Team Assignment #0 (Trial)  
(handwrite answers directly ON THIS SHEET)

1. Analysis: The sources assigned for this introduction provide evidence about the Asian practices listed below. For EACH case (a) - (c), identify evidence of the way(s) the reflection of people who practice, the **community** of people involved, and the practice itself all reinforce one another.

**\*\*SPECIFY people, events, objects, words and/or spaces involved, citing p.#, slide, etc.\*\***

(a) 19th CE Mongolian Buddhists dance in Tsam festival (Asia Society web site) → **\*\*20-40 words\*\***

III

THE TSAM FESTIVAL, ITSELF, IS A PRACTICE THAT STRENGTHENS THE REFLECTION & COMMUNITY OF PEOPLE WHO PRACTICE, INVOLVING VARIOUS DANCERS, SHAMANS & LAMAS REPRESENTING VARIOUS CHARACTERS: GODS, LORDS, DIETIES & CHARACTERS (P.2-3) USING A SMALL ORCHESTRA (P.3). TO RID THE COMMUNITY OF ALL THE EVILS ACCRUED DURING THE YEAR (P.1). THIS STRENGTHENS THE REFLECTION OF THE COMMUNITY WHO WATCH THE PRACTICE.

COMPELLING ANALYSIS!!

(b) 20th CE Korean shamans channel spirits of Changun (YouTube) → **\*\*20-40 words\*\***

II

THE KUT CEREMONY IS A PRESERVATION OF KEEPING A TRADITION ALIVE. THE SHAMANESSES BOTH TELL THE INTERVIEWER THAT THEY "FEEL GOOD" WHILE POSSESSED BY THE GENERAL AS THEY PRACTICE, BEING STRENGTHENED ENOUGH TO STAND ON SHARP BLADES CALLED CHAKTU. THEY STRENGTHEN THE COMMUNITY INVOLVED WHEN THEY TELL THE FUTURE WITH COLORED FLAGS AND THROW CANDY OUT TO THE CROWD, APPEASED AND IMPRESSED WITH THE DEMONSTRATION AND MEETING A DEAD WAR GENERAL.

WHAT  
CONJECT  
EXPLICIT  
TO  
REFLECT

(c) "inhabitants of Xg57H4y" [as seen by hypothetical extraterrestrial] (PPT) → **\*\*20-40 words\*\***

I

AS THE ALIENS OBSERVE THE PRACTICES OF Xg57H4y, THEY SEE A HIGHLY ADVANCED TECHNOLOGY FOR SMOOTH-SKINNERS IN THE SLIDE OF SMOOTH-SKINNERS BONDED TO MECHANICAL OBJECTS SUCH AS A "WHEELCHAIR" & "TYPEWRITER", HIGHLY COORDINATED & AGGRESSIVE GROUP (SLIDE #7), AND SMOOTH-SKINNERS WHO COMBINE WELL WITH THE NON-SMOOTH-SKINNERS (SLIDE #30) THE ALIENS CAN SEE A COMMUNITY WHO ARE STRONG IN THEIR PRACTICES. NOTHING CAN BE SEEN OF THE ALIENS' PRACTICES.

ITN WHAT EVIDENCE OF REFLECTIN?

1/2

2. Ranking: using ROMAN NUMERALS next to each of the above (a) - (c), rank them as (I) most dramatic - (IV) least dramatic examples of practice, reflection & community strengthening one another; then explain your ranking, using the back of the page as needed:

\*"Choice I is the most dramatic example of practice, community & reflection strengthening one another because, in comparison with Choice II..." Many people just see the kut ceremony as dancing and passing out candy. The ceremony may just draw a crowd to watch a historical spectacle, like a circus performance. There is no way to determine the interiority of the crowd's mind. Choice I, however, is an example of highly-coordinated, intelligent, and openminded community members.

? BUT UNCLEAR IN WHAT WAY AVAILABLE EVIDENCE (OF IMAGES) SHOWS THIS

-1

\*"Choice III is the least dramatic example because..." People just come to see the Tsam festival to see the dancing & stabbed dough-doll. The antique masks can be seen in the monastery all year-long. This is just another performance to see the masks come out.

UNCLEAR ON WHAT BASIS YOU CONCLUDE

1/2

3. For Informal Discussion: when & in what way(s) might practice, community, & reflection undermine one another, in shamanic culture as well as in settings more familiar to you?

\* MORE OVER  
DISCUSSIN  
OF  
ALL 3  
CHOICES

**Application Activity #0 (Trial)**  
(handwrite answers directly ON THIS SHEET)

1. **Analysis:** The sources assigned for this introduction provide evidence about the Asian practices listed below. For EACH case (a) – (c), identify the **community** of people involved and what they **reflect** about as they practice; and present evidence from the relevant source regarding the way that practice, reflection & community all **strengthen one another**.

**\*\*SPECIFY people, events, objects, words and/or spaces involved, citing p.#, slide, etc.\*\***

(a) 19th CE Mongolian Buddhists dance in Tsam festival (Asia Society web site) → **\*\*20-40 words \*\***

(b) 20th CE Korean shamans channel spirits of Changun (YouTube) → **\*\*20-40 words \*\***

[(c) "inhabitants of Xg57H4y communicate/interact with surroundings" (PPT) → **\*\*20-40 words \*\***]

2. **Ranking:** using ROMAN NUMERALS next to each of the above (a) – (c), rank them as (I) **most dramatic** – (III) **least dramatic** examples of practice, reflection & community strengthening one another; then explain your ranking, using the back of the page as needed:

\* "Choice I is the most dramatic example of practice, community & reflection strengthening one another because[, in comparison with Choice II]..."

\* "Choice III more dramatically shows the three elements **weakening** one another because..."

3. **For Informal Discussion:** when & in what way(s) might practice, community, & reflection strengthen & weaken each other in settings familiar to you?

19/20

IMPRESSIVE!

HRS 179

TRIPLE GEM  
CARTEL

Team Assignment #2a

1. Analysis: The Vinaya stories (+ one legend) collected in CP, 135-44 suggest that settled monks in the 1<sup>st</sup>-5<sup>th</sup> centuries CE faced both personal and social challenges in dealing with the dead & the property they left behind. What challenge(s) of this type do each of the vignettes below illustrate? Precisely describe challenge(s) linked to at least one vignette from each of (a)-(d).

3 (a) (3) ghosts of dead monks prevent distribution of their bowls & robes (p.487-88)  
+ a very rich one reborn as a hungry ghost (p.500-502) \*

The challenge of this vignette was to create a proper ceremony to deliver the deceased monks bowls & robes.

Brahmins & householders deride monks for improper burial of their kinsman (p.488-89)

The challenge of this vignette was for the Buddha to decide the proper way to dispose of the body (cremate) and what people were to do when they came into contact with the body.

2 (b) Buddha designates appropriate person to cremate murdered monk & build stupa (p.489-91)

The challenge of this vignette was to decide who is to cremate a deceased monk & build a stupa, assigned to the student of the monk.

Anathapindada negotiates appropriate handling of Shariputra's relics (p.491-94)

The challenge of this vignette was for Anathapindada to properly build a stupa, following the rules at which the Buddha assigned.

(c) Buddha points out need to attend to (2) monks stressed @ moment of death (p.494-95)

The challenge of this vignette was for the Buddha to ease the stress of their inevitable death so as not to ruin their future lives & classes. BUT IN THAT THEIR ATTENDANTS ARE PARTLY RESPONSIB

(d) Buddha instructs monks re: distributing the property of a rich monk (p.495-97)

The challenge of this vignette was for Buddha to keep monks focused on their rituals and not on property. Monks are so focus on teaching and property belongs to the community.

Buddha divides up estate of dead householder preparing to join the order (p.498-500)

The challenge of this vignette was to distribute lay-people's property back to the monk community.

2. Best Evidence: using ROMAN NUMERALS next to each of the above (a) - (d), rank them as (I) most dramatic - (IV) least dramatic illustrations of challenges faced by settled monks dealing with the dead and the property they left behind; then explain your top two choices (use back as needed):

\* "Choice I is the most dramatic illustration of challenges faced by settled monks dealing with the dead and the property they left behind because..." it defines a sophisticated system in which property was to be divided amongst lay-people and monks. It is important as it was the first Buddhist definition of how to deal with property.

\* "Choice II is also a dramatic illustration of such challenges, but less so because..." it is clearer to define who is to have possession of the relics as oppose to division amongst an entire community.

3. For Informal Discussion: What do the above scenes suggest about the relationship between settled monks and laypeople? To what extent and in what way(s) does this source seem to you historically useful, and what process do you use to extract historically useful information from it?

HIGHLY PRELUSE!

most well focus'd

WBUT COMMENT ON WHAT POSSESS? REICLS IS LESS IMPORTANT THAN GENERAL PROP

STUNNING  
SELECTIN  
OF  
DETAILS!

18 1/2 / 20

TRIPLE VIEW  
LATER

HRS 179  
Team Assignment #1c

1. **Primary Task:** The *Mahaparinnibbana Sutta* (CP, 81-99) describes the people and divine beings who reportedly visited Shakyamuni during the last days of his life and helped cremate his body. Select the one scene that most powerfully shows the relationship between Shakyamuni, other ascetic wanderers, and the laypeople who place their trust in them; then sketch a poster to represent the scene. \*\*NOTE: you will be evaluated on choice of details vs. artistic talent.\*\*

(a) "Poster:" cohesively show people, setting(s) & TIME(S), actions and dialogue/words from your chosen scene in relation to ONE OTHER SCENE BEFORE & AFTER IT; incorporate (NOT listed separately) key words & phrases for each scene, with page # references in parentheses.

\*DISTRIBUTION: 3 scenes total, with at least one each from #5 (CP, 81-88) & #6 (CP, 89-99)



(b) "This is the most powerful illustration of the way Shakyamuni, other ascetic wanderers and laypeople relate to each other because..." (→ use back of page to respond)  
[IMPORTANT: explain why your MAIN scene in 1(a) is a more powerful example than at least one other scene you could have chosen from the OTHER HALF of the sutra, citing p. #(s).]

2. **For Follow-Up Discussion:** What is the nature of the power of force in which Shakyamuni's followers place their trust? To what extent and in what way(s) does this source seem to you plausible and historically reliable, and what standards do you use in making this evaluation?