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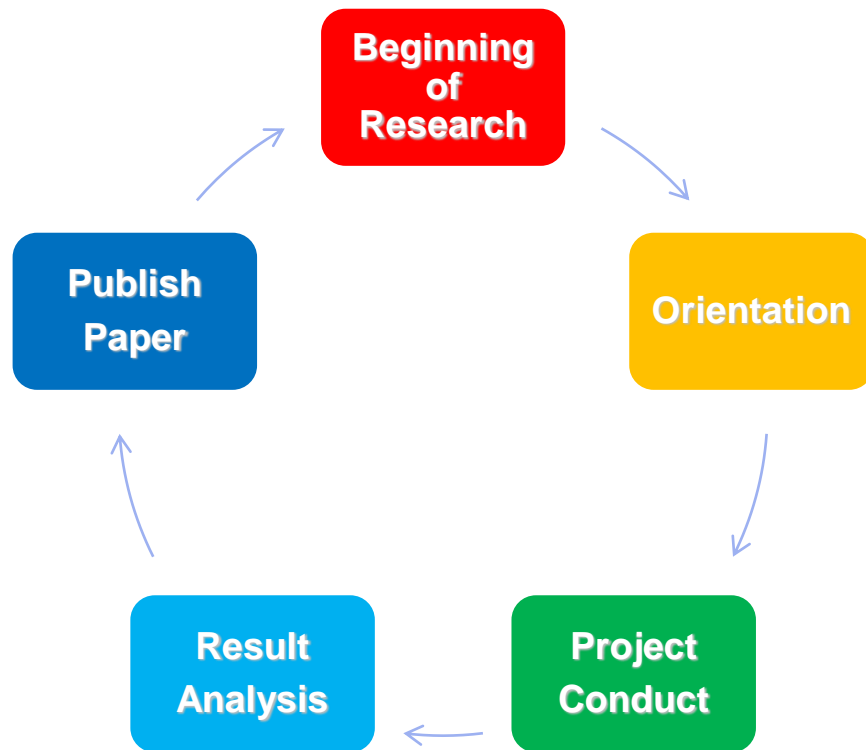
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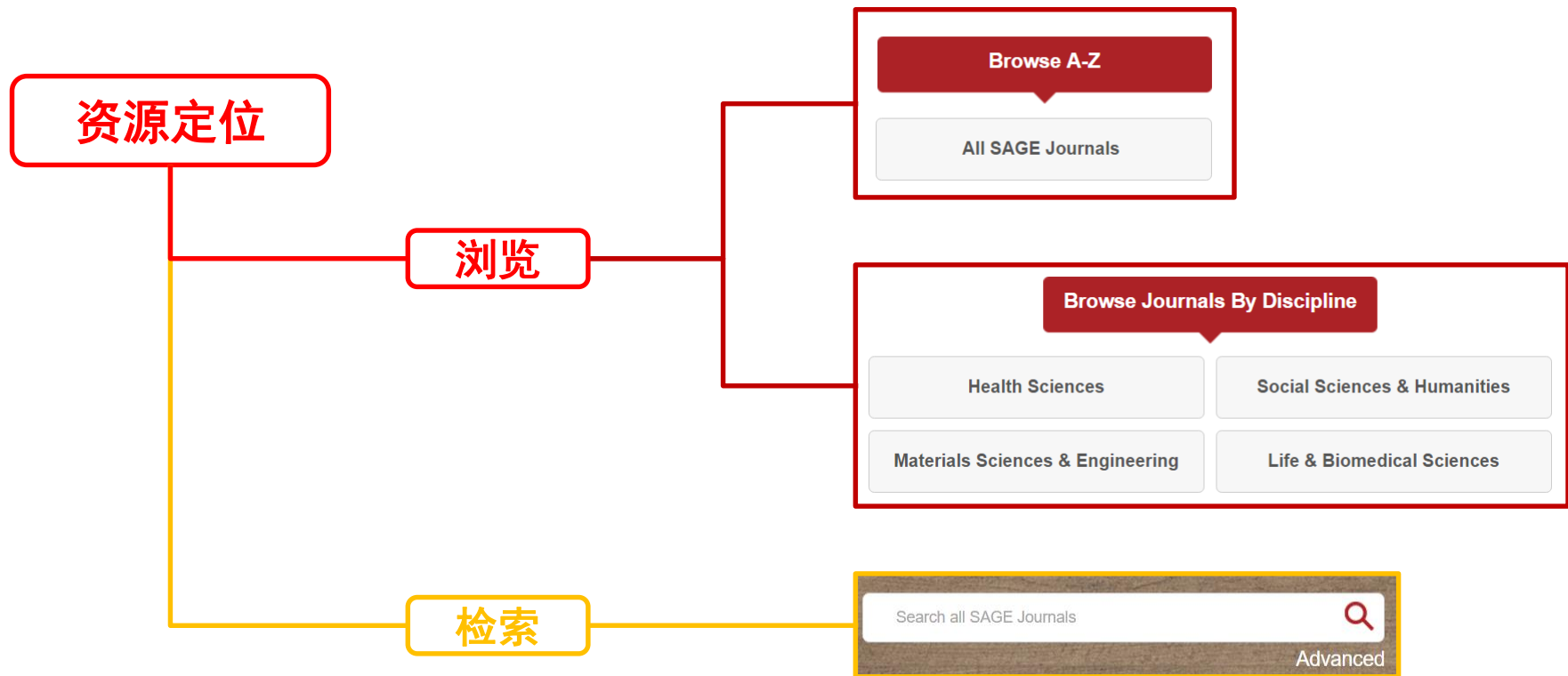


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**Effectiveness of Video Podcast Use as a Revision Tool**

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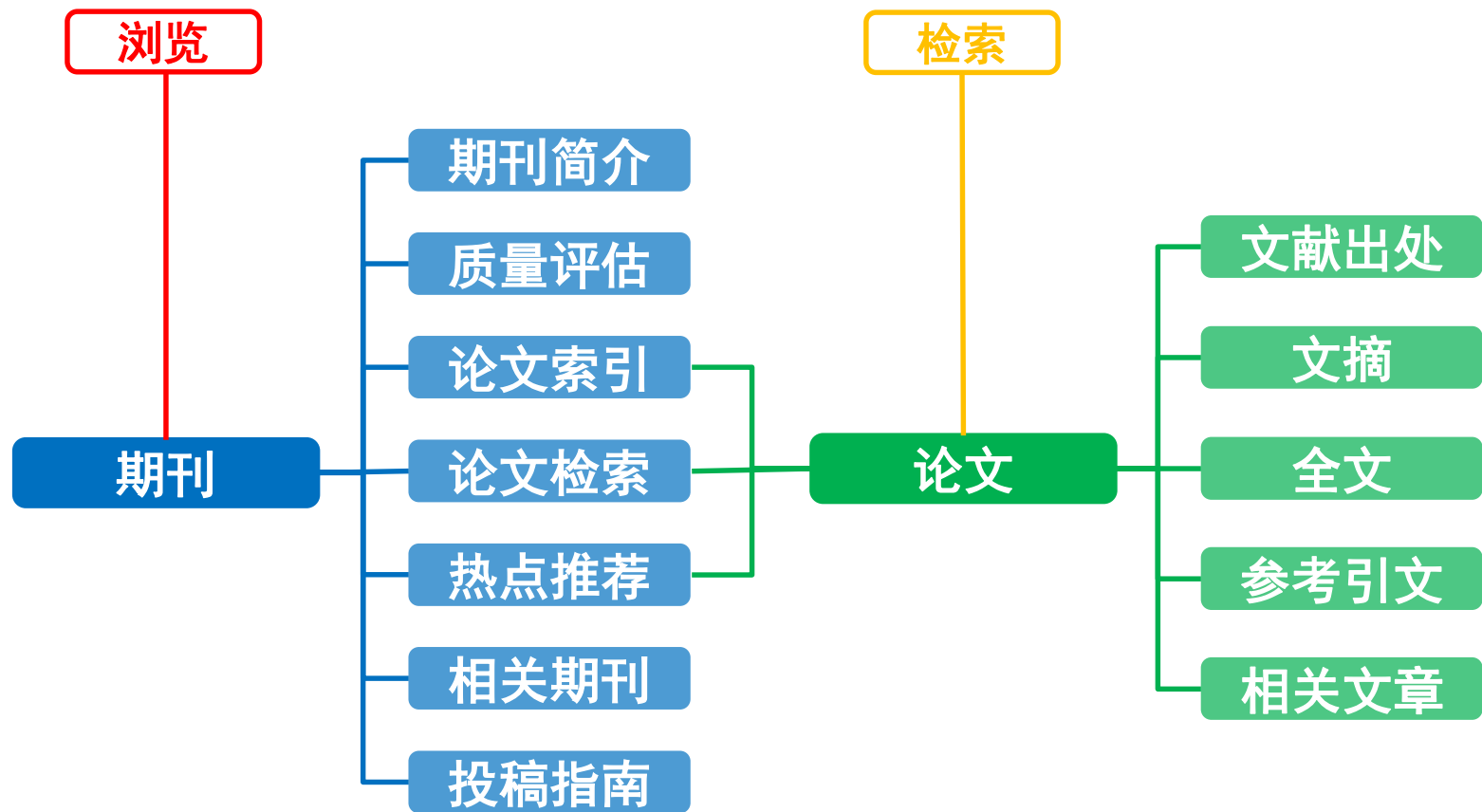
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Mihriban Whitmore<sup>1</sup> , Darlene Merced-Moore<sup>1</sup> , Susan C. Adam<sup>2</sup>

Proceedings of the Human Factors and Ergonomics Society Annual Meeting, vol. 37, 10: pp. 749-753. , First Published Oct 1, 1993.

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## Youth and Schools' Practices in Hyper-Diverse Contexts

Christine Brigid Malsbary

First Published December 29, 2016 | Research Article

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### Abstract

The article presents findings from a multisited ethnography in two public high schools in Los Angeles and New York City. Schools were chosen for their hyper-diverse student populations. Students came from over 40 countries, speaking 20 languages in one school and 33 languages in another. Results of analysis found that despite contrasting missions, policies, organizational structures, curricular techniques, and teachers' beliefs and attitudes across schools, youths' practices were similar. Youth enacted explicit transcultural repertoires of practice: multiplicities of talking, thinking, and acting that engaged the resources and opportunities of ethnically and linguistically diverse classrooms. The article theorizes the importance of recognizing hyper-diversity as a distinct cultural context that shapes and situates youths' practices and therefore their opportunities to learn.

### Keywords

anthropology, cultural analysis, diversity, equity, ethnography, immigration/immigrants, multisite studies, observational research, social context

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## Methods

To characterize hyper-diversity in schools, I turn to ethnography. Emerging from the traditions of cultural anthropology, ethnography traditionally has involved long-term participant observation in a local site; following on this, the researcher produces an intimate portrait of everyday life in one specific community. Transnationalism and transculturalism pose challenges to traditional ethnography. [Marcus \(1995\)](#) pushed the field of anthropology forward with his work on multisited ethnography, a technique meant to resolve the methodological need to capture transnational processes and people in motion in relation to globalization. In contrast to local ethnographies, multisited ethnographers *follow* a commodity, symbolic meanings, social problems, a biography, or a conflict through time or space. Hence, answering research questions involves comparative translation and tracing among sites ([Marcus, 1995](#)). Such tracing may change a long-held tenet of ethnography—time in the field—as the researcher travels to different sites following the social phenomenon. As related to schools, [Vossoughi and Gutiérrez \(2014\)](#) note how bringing a multisited sensibility to education problems may make visible the complexity and ingenuity of human development, particularly in the context of migration, diaspora, and other forms of transnational and intercultural movement.

Over a seven-year span (2009–2016), I ethnographically followed a “biography” and a “social problem,” exploring the contours of what it means to live, learn, teach, and language in hyper-diverse cultural contexts and simultaneously delineating the ways in which power shifts and reshapes to limit the possibilities of transculturalism ([Malsbary, 2012, 2014a, 2014b; Malsbary, Espinoza, & Bales, 2016](#)). In this article, I analyze data collected across two substudies within the larger ethnographic project: *Belonging in a Multiethnic, Multilingual High School, 2009–2011* and *Teaching and Learning in Super-Diversity, 2013*. The studies examined different parts of the contours of hyper-diverse cultural spaces. The first project focused on youths’ sense of belonging and cultural lives in hyper-diversity. At completion, I designed the New York City project in order to deepen my understanding of youths’ cultural practices in hyper-diversity comparatively,



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## Theorizing the Hyper-Diverse, Multilingual Cultural Context

### Challenging the Concept of the Mainstream

Social scientists have theorized post-migration contact between immigrants and native-born populations as a process of *assimilation* (Gibson, 1988; Joppke, 1998; Portes, Fernandez-Kelly & Haller, 2005), emphasizing immigrants' linear and unidirectional movement into a homogeneous United States whereby the immigrant sheds his or her language and cultural practices to adopt American ways of being. Assimilation theory posits that social and cultural cohesion is necessary for economic and political stability (Gordon, 1964). More recently, the segmented assimilation model "gets rid of the concept of 'mainstream' except as a rhetorical device, and assert[s] that the key feature of American society at present is not its homogeneity but its diversity" (Portes, 2005, p. 7). The model of segmented assimilation stresses heterogeneity within the immigrant population, the host society itself, and the multiethnic mainstream. Yet the model remains limited, bluntly delineating how immigrants either become "White" or "Black" in the U.S. mainstream (Portes, Fernandez-Kelly, & Haller, 2005).

In the past decade, social scientists have e Black/White polarity of racial constructs. Th contact is multivariant and dynamic as immigrant communities and native-born communities interact. The term underscores how human differences in global cities have reached complexity that has not been experienced before: multiple-origin, transnationally connected through new technological forms, socioeconomically differentiated, and legally stratified (im)migrants (Vertovec, 2007). This is not to ignore race as an overarching determinant, as in the United States racism and structural inequality persist, locating and positioning people according to longstanding racial hierarchies according to phenotype (Crenshaw, 1988). Indeed, assimilating people of color into "Whiteness" remains an established U.S. racial pattern (Omi & Winant, 2014). Still, social scientists work to find the language to express the new forms of identity markers people use given the complexities of globalization.

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Portes A., Fernandez-Kelly P., Haller W. (2005). Segmented assimilation on the ground: The new second generation in early adulthood. *Ethnic and Racial studies*, 28(6), 1000–1040. Google Scholar CrossRef

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## Effectiveness of Video Podcast Use as a Revision Tool

Michel Dupagne<sup>2</sup>, Diane M. Millette<sup>3</sup>, Kim Grinfeder<sup>4</sup>



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### Abstract

The primary purpose of this study was to determine whether the use of **video** podcasts as a revision **tool** would improve test scores of undergraduate students enrolled in an introductory communication theory course. Twelve podcasts were created from **videos** presented in class and made available online to students for optional viewing prior to completion of three tests. Results indicated that students who viewed the podcasts did not score higher on the test questions related to the **videos** than their non-viewing classmates. **Video** podcast attitudes was the only significant predictor of **video** podcast use.

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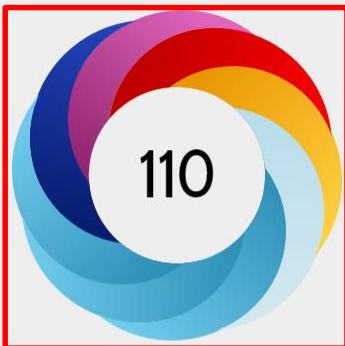
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# Beyond Purity Moral Disgust Toward Bad Character

Overview of attention for article published in Psychological Science (Sage Publications Inc.), December 2016



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**Published in** Psychological Science (Sage Publications Inc.), December 2016

**DOI** 10.1177/0956797616673193 [↗](#)

**Pubmed ID** 28078976 [↗](#)

**Authors** Roger Giner-Sorolla, Hanah A. Chapman, R. Giner-Sorolla, H. A. Chapman

**Abstract** Previous studies support a link between moral disgust and impurity, whereas anger is linked to harm. We challenged these strict correspondences by showing that disgust is activated in response to information about moral character, even for harm violations. By contrast, anger is activated in response to information about actions, including their moral wrongness and consequences. Study 1 examined disgust and anger in response to an action that suggests bad moral character (animal cruelty) versus an action that is seen as inherently more wrong (domestic abuse). Animal cruelty was associated with more disgust than domestic abuse was, whereas domestic abuse was associated with more anger. Studies 2 and 3 manipulated character by varying the agent's desire to cause harm and also varied the action's harmful consequences. Desire to harm predicted only disgust (controlling for anger), whereas consequences were more closely related to anger (controlling for disgust). Taken together, these results indicate that disgust arises in response to evidence of bad moral character, not just to impurity.

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# Beyond Purity Moral Disgust Toward Bad Character

Overview of attention for article published in Psychological Science (Sage Publications Inc.), December 2016



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## Bad People Are Disgusting, Bad Actions Are Angering

TAGS: ANGER | DISGUST | EMOTION | JUDGMENT | MORAL JUDGMENT | MORAL REASONING | PSYCHOLOGICAL SCIENCE



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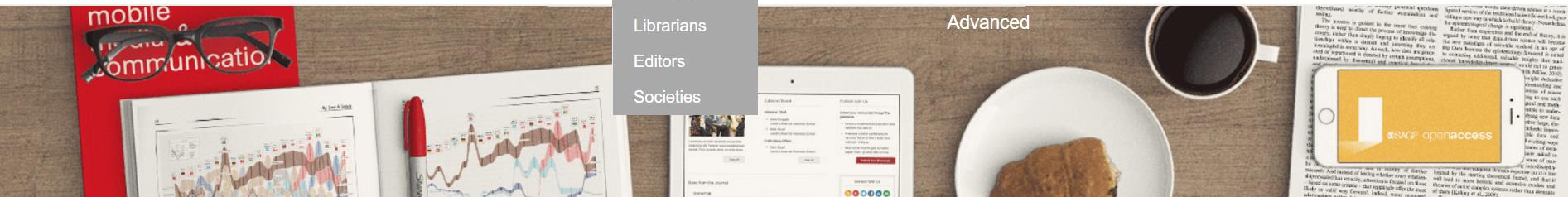
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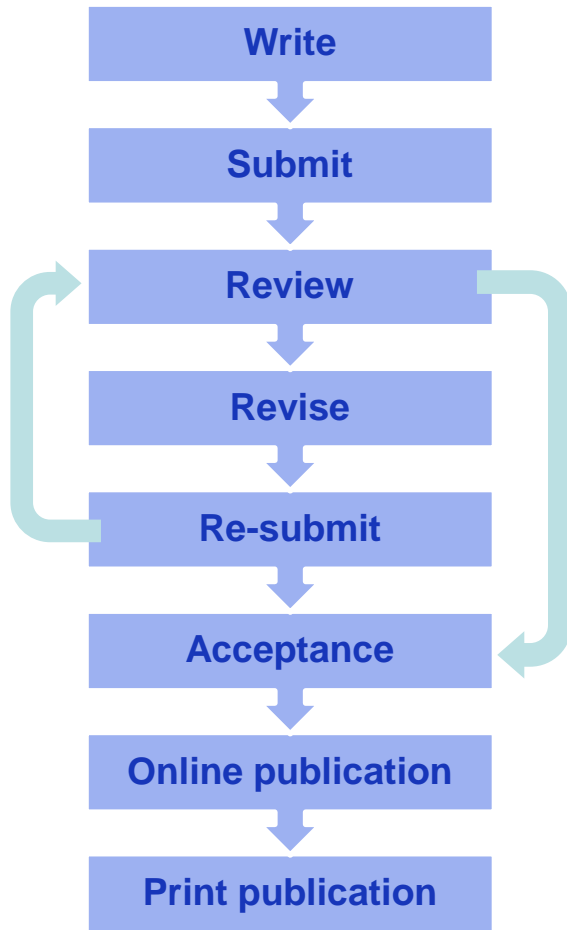
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