



# Culture in Education

*Un pastel de  
muchas capas*





The Cultural Nature of Human  
Development

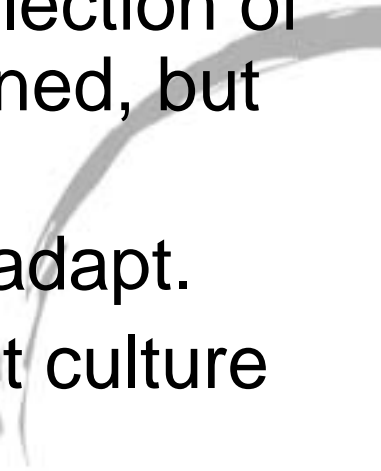
Barbara Rogoff

Oxford University Press, 2003





*Humans develop and change in their communities, which also change.*

- *All of us* have culture. Culture is like the air we breathe, like an ocean is for fish.
  - To understand our own and others' cultures requires open eyes, ears, and minds to notice and understand.
  - Cultural practices are not just a collection of activities: they fit together in patterned, but different ways.
  - Cultural communities change and adapt.
  - There's always more to learn about culture than we think.
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# Ethnocentrism

- Making false judgments about others' cultural ways, without understanding how these practices fit into that community; judging others based on one's own background and experiences without understanding the meaning and circumstances of practices from the community's perspective.

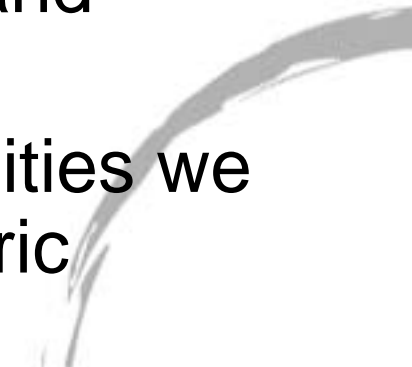
# Studying culture from linear evolution to multiple, community perspectives.

- Linear cultural evolution: Societies develop *from primitive to us*, example:
  - Lower savagery
  - Middle savagery
  - Upper savagery
  - Lower barbarism
  - Middle barbarism
  - Upper barbarism
  - Civilization

*(Lewis Henry Morgan - late 1800's, early 1900's)*



# The Importance of Understanding Community

- Today, researchers focus on the ways that community goals relate to ideals for the development of children.
  - Human development is guided by local goals, organizing learning to function within the community's cultural institutions and technologies.
  - To learn from and about communities we need to go beyond the ethnocentric assumptions that we begin.
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# How to Gain a Greater Understanding About Community

- Understanding is constantly in progress: what is referred to as “truth” is simply an agreement on what seems to be useful in understanding community.
- **Emic approach** to understanding: insider’s perspective that produces in-depth analyses of one community;
- **Imposed etic**: investigating uncritically human functioning across communities;
- **Derived etic**: the researcher adapts ways of questioning, observing, interpreting from the informed **emic** perspective of the community.



“Culture in Society and in  
Educational Practices”

Fred Erickson

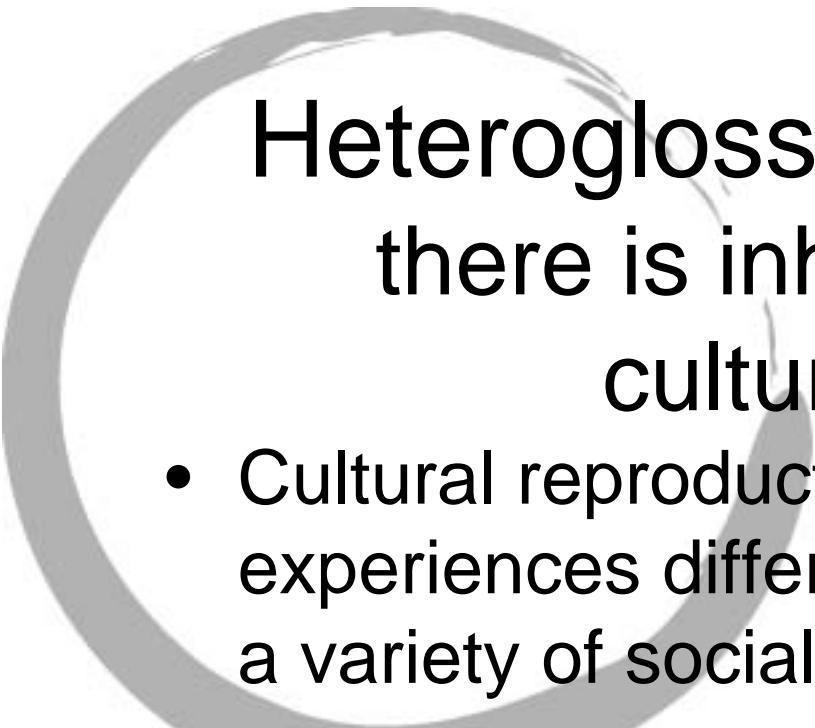
Multicultural Practices and Issues

Banks and Banks, 2001




# The Changing Nature of Culture

- Heteroglossia - variety ways of speaking (Bakhtin);
- Heteroglossia within a society - ways of speaking become markers of identity, called social languages, consistently reproduced in society across time.
- Heteroglossia carry ideologies, assumptions based on history and political interests, expressed by individual speech community members.



# Heteroglossia Within Persons: there is inherent hybridity in cultural practices

- Cultural reproduction is uneven: Life experiences differ, every person experiences a variety of social situations each day.
  - People engage in conversations bring their own heteroglossia, evoking complex relationships with each other.
  - What people say to each other is marked by mutual influence and becomes part of their heteroglossia.
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# What happens within this discourse?

- Conflict or affiliation: Regardless, the diversity (heteroglossia) has profound significance for personal identity and wholeness.
- Schools: collection sites for diversity of voice and identity.
- Students and teachers bring their appropriated voices and cultures, yet they are obligated to the norms established by the schools as institutions.
- Discourses in conflict: cause conflict within the self over which discourse to be part of.

# Creating a Space to Learn About Each Others'

## Heteroglossia (Cultures)

- Creating an environment for learning and valorizing:
- Creating borders rather than boundaries;
- Coming to terms with the diversity of voices and cultures within every individual.
- Examining, reflecting upon the subtle, invisible messages that ELLs receive.

# Stages of Acculturation

- Euphoria
- Culture Shock
- Recovery
- Stabilization

# Cultural Terms

- Enculturation
- Assimilation
- Acculturation
- Stereotypes
- Deep v. Surface Levels or Visible/Invisible
- Ethnocentrism v. Cultural Relativism
- Deficit v. Difference Theories
- Social Reproduction Theory
- Cultural Compatibility Studies

# Margaret Mead's Stages

- Pre-figurative - One way strict transmission of culture: parent to child
- Figurative - Two-way transmission: parent and child
- Post-Figurative: Child to Parent Transmission

# Sociocultural Theory - Vygotsky's Concepts of Teacher- Student Interactions

- The role of knowledge construction in the curriculum - teacher and student collaborate in the teaching/learning process.
- ZPD - Zone of Proximal Development: Level in which student learns optimally.
- Studies on reductionist instructional strategies showed how teachers adjusted their instruction to meet the needs of students once they became aware of alternative instructional strategies.

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# Multiple Layers of Culture

(Ooka Pang, V. (2003). *Multicultural education: A caring-center, reflective approach*. (pp.13-14)

- **Language, symbols, artifacts**

Language, dialects preferred, proverbs, signs, jokes, stories, myths, analogies, folklore, art forms, heroes, dances, rituals, children's games, currency, holidays, history (family, national, global)

- **Customs, practices, interactional patterns**

Verbal and nonverbal communication patterns, family behaviors, governmental and social institutions, conversational styles, friendship patterns, community roles, gender roles

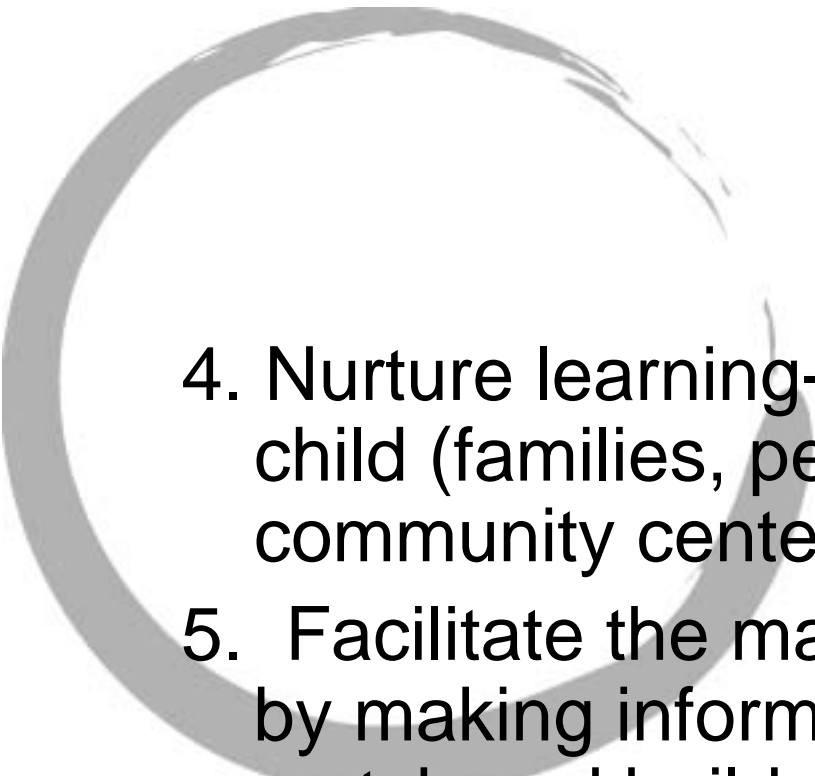
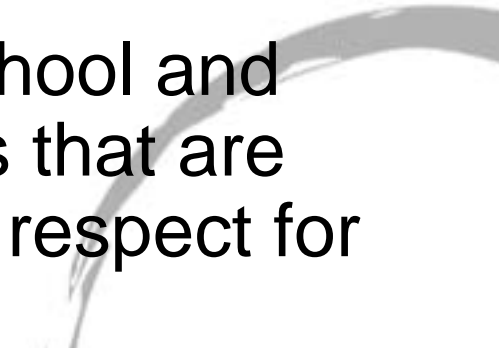
- **Shared values, beliefs, norms and expectations (values driving people)**

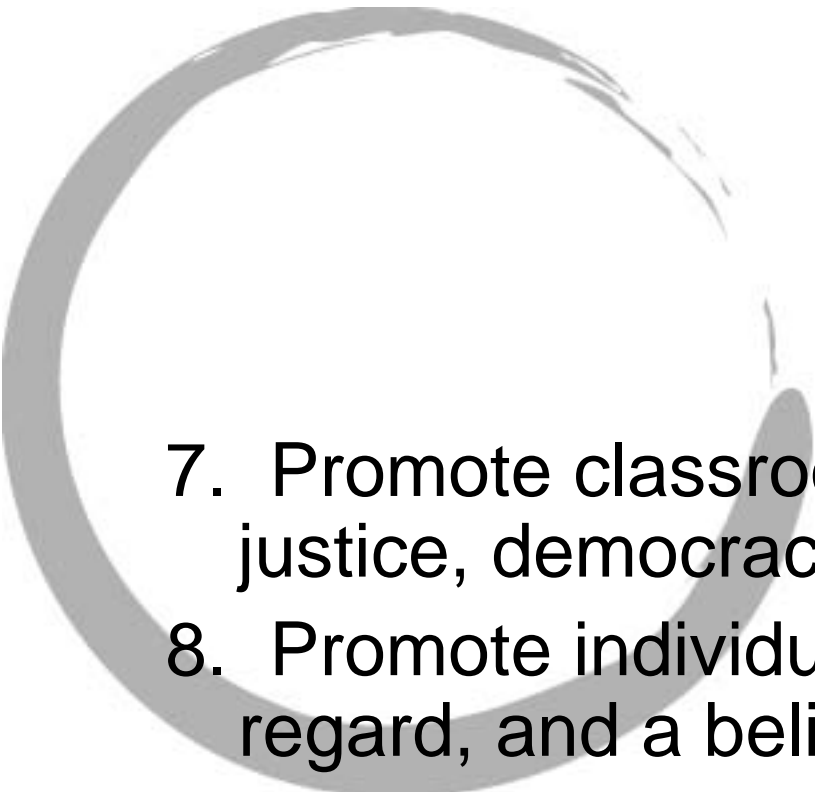
Attitudes, religious and spiritual beliefs, fears, laws, standards, levels of political participation

# Culturally Responsive Educators

Hold high academic and personal expectations for each child.

2. Ensure that learning outcomes are meaningful, relevant, useful, and important to each child.
3. Provide for each child equitable access to the necessary learning resources and sufficient opportunities to learn.

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4. Nurture learning-support communities for each child (families, peers, homework hotlines, community centers).
  5. Facilitate the maximum growth of each learner by making informed academic adaptations that match and build upon the learner's prior knowledge, experiences, skills, and beliefs.
  6. Build positive and supportive school and classroom learning environments that are grounded in mutual and genuine respect for cultural diversity.
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7. Promote classroom climates built on social justice, democracy, and equity.
  8. Promote individual empowerment, self-regard, and a belief in societal reform.
  9. Value diversity as well as human commonalities.
  10. Believe that it is their role and responsibility to provide effective and empowering instruction for each child. (p.23)



**FIN**

