**Ron’s notes**

**November 19, 2018**

**Yang article**

An indigenous view of the Self

 Compare with other indigenous approaches – Sundararajan, Ting, for example

From a “person-making” perspective

 Compare with Gjerde’s “person-centred” cultural psychology

“… to construct, based on local materials and observations, a set of **commonly shared meaning systems** with which the people under investigation **make sense** of their lives and their experiences, and give out and derive meanings while **interacting** with each other…”

Historical investigation through study of evolution of Chinese written characters

 Agency and dynamics

 Essentialism

Exploring the individual – culture relationship (recall Greenfield)

 A two-tiered meaning system

 Small self and large self

Yin/Yang mode of thinking

 Ting’s story of the wandering horse

 Any relationship involving actions of an actor



Investigating the origin and development of the character for I, pronounced “wo”

我

The mandate of heaven

 Li – a set of role expectations emphasizing relationship to heaven and society, not to self

 Different li depending on status, gender, occasion

 De – a feeling of accomplishment from practicing li

 Jiang – a feeling of humbleness and acceptance of need to improve in relation to society

 Li, de and jiang all show mutual interaction between mind and body

Gentlemen and commoners (“Jun zi” and “xiao ren”)

 Confucian notion of people as indispensable for achieving society goals

 Responsibility to cultivate themselves and maintain social order/harmony

 Social order through self-cultivation (differences in degree)

 Benevolence, conscience, morality, intellect and the heart/mind character “xin”



Recall Durkin’s “middle way”, here called “zhong yong”

 Relation to yin/yang

 A way to **person-making**

The attempt to maintain harmonious relationships with the rest of the world through self-growth

Relationships that preoccupy the Chinese mind

 Da wo, xiao wo, and a person’s value

 Public and private – sincerity, loyalty, trust

 Gentleman and hypocrite

Self-regard in relation to shared cultural model of the person – the goal of approaching the culturally ideal person

The Western conception of the self as individuated and autonomous casts a long shadow.

**Tapp article**

**Academic literacies** – reading, writing, library research

*Framing the curriculum for participation*

Barriers *vs.* bridges to the academic community/culture

 A culture of ideas and arguments

 Analysis, criticism, evidence and argument

Periphery of the culture, exclusion from the culture

 Durkin’s international MA students

 Bhatia’s caste workers

 Immigrants to a foreign land, and a few natives

 ‘Other’ ways of writing

Novice/expert

Apprenticeship (Steinberg’s printers)

Legitimate peripheral participation

Moving to full participation

“learning to use the cultural tools of the community and constructing an identity as a member of the community of practice” (p 713-714)

 Rogoff’s cultural tools

 Hazing

 Gaining cultural capital – cultural tools of the community

 Buying status, buying meaning-making capability

**Communities of Practice** heuristic

Participation and reification: a duality of meaning (negotiation)

 Consider the words “analysis” and “argument”

 Providing support for participation, Presenting reifications

Implications of adopting a relativist epistemology, social realist epistemology

**Bernstein**’s conceptualization of educational knowledge

Classification: Boundaries re legitimacy

 May vary with subject areas, courses,

 Weak, strong

 Rules of the game – visible or invisible

 Recognition and realisation rules

 Recognizing what’s relevant *vs.* being able to act appropriately

 “Framing” a course or assignment

 Selection, instruction, evaluation

 For recognition, for participation

 Strong framing good for former, insufficient for latter

 Using the tacit, cultural knowledge of the academy

Tapp’s interventions

Use of shared participation exercises

 Understanding knowledge as “constructed, debated and contested”

 Dialogic argumentation

Moving towards legitimate participation (in the powerful ways of making meaning) through guided dialogue with others on the periphery

Relation to Bruner (coming up next week) and Rogoff in the emphasis on meaning-making in mutual learning cultures

 How communities of practice perpetuate themselves and evolve

 How cultures perpetuate themselves and evolve

What does the Tapp article contribute to our understanding of psychological aspects of culture?