1. With reference to the definitions of culture we have considered, discuss to what extent the concept of an “academic culture” makes sense. Who are the participants in academic culture? What are the mechanisms by which academic culture is reproduced, maintained, and developed?

2. Tapp uses the phrase “cultural capital” in her article, and it was used by other authors we’ve read as well. What is the meaning of this term? How does it relate to the idea of “cultural tools” as introduced in various articles?

3. Review the concept of “community of practice” as introduced by Tapp. What communities of practice have you been a part of in your experience? To what extent would you say that higher education forms a community of practice? What about York University, is it a community of practice? What about your courses or programmes at York, could any of these reasonably be conceptualized as communities of practice? Explain.

4. What is Tapp asking for when she encourages educators to “frame for participation”? How are “recognition rules” and “realisation rules” related to the desired participation? Would these concepts be relevant, or have analogues, in cultures other than the academic culture? Explain.

5. What are some examples of the “barriers to the academy” that Tapp has in mind. What practical suggestions does she, or you, have for how these barriers could be converted to “bridges”?

6. Yang says that many psychologists have been dissatisfied with the over use of the cross-cultural approach for understanding non-western people. Who are some psychologists we have studied who might share this opinion? What are some specific examples from Yang’s article that demonstrate that her approach is different from a cross-cultural one?

7. Yang says that she adopts “the person in culture position to establish the link between culture and individual.” What does Yang mean by this statement? What other authors we have studied might also be considered to have adopted the person in culture position? Explain your choice.

8. Briefly summarize Yang’s conclusions about the nature of the Chinese conception of Self.

9. Describe the concepts of large self and small self as introduced by Yang and how they are related to each other. How is the concept of harmony involved in the relationship between the large self and small self?

10. Yang says, “The self is not the process by which one controls or influences a person’s behavior. It is the meaning contained in the person’s deliberation during the person-making process and the meanings of the action taken that reveal the person’s self.” Elaborate the meaning and significance of this quotation.