**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

A close up of a necklace

Description automatically generated

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”

A close up of a device

Description automatically generated

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?