Term Information

Effective Term    Spring 2016
Previous Value    Summer 2013

Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)
Change subject area to Educational Policy (ESPOL)

What is the rationale for the proposed change(s)?
The Cultural Foundation (ESCFE) specialization is being deactivated, so this course is being subsumed by Educational Policy (ESPOL)

What are the programmatic implications of the proposed change(s)?
(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?
None.

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

General Information

Course Bulletin Listing/Subject Area    Educ Sts: Educational Policy
Previous Value    Educ Sts: Cultural Foundations
Fiscal Unit/Academic Org    School/Educ Policy&Leadership - D1280
College/Academic Group    Education & Human Ecology
Level/Career    Graduate
Course Number/Catalog    8209
Course Title    Cultural Processes in Education
Transcript Abbreviation    Culturalprocessined
Course Description    Examines the role of cultural processes in educational practices at school, after school, in the home, and on the job. Explores how culture, ethnicity, and power operate in formal and informal educational settings.
Semester Credit Hours/Units    Fixed: 3

Offering Information

Length Of Course    14 Week
Flexibly Scheduled Course    Never
Does any section of this course have a distance education component? No
Grading Basis    Letter Grade
Repeatable    No
Course Components    Seminar
Grade Roster Component    Seminar
Credit Available by Exam    No
Admission Condition Course    No
Off Campus    Never
Campus of Offering    Columbus
Prerequisites and Exclusions

Prerequisites/Corequisites

Exclusions
Not open to students with credit for EduPL 909.

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code  13.0401

Previous Value  13.0901

Subsidy Level  Doctoral Course

Intended Rank  Masters, Doctoral, Professional

Requirement/Elective Designation

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes

• Understand how the idea of “culture,” as well as various cultural processes, play a role in educational practice in and out of school

Previous Value

Content Topic List

• Approaches to culture, including understandings regarding human cognition, from educational anthropology, cultural sociology, history, and critical social theory

• Cultural connections and disjunctions between home, school, and society

• Critical approaches to power, subordination, and privilege in school

• Cultural shaping of Gender, Race, Ethnicity, Class, Language, Ability, Mobility

• Pedagogical approaches, practices, and reforms in schools that are informed by research in educational anthropology

Attachments

• ESPOL 8209 syllabus.pdf
  (Syllabus. Owner: Wheaton, Joe Edward)

Comments

Workflow Information

<table>
<thead>
<tr>
<th>Status</th>
<th>User(s)</th>
<th>Date/Time</th>
<th>Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>Submitted</td>
<td>Wheaton, Joe Edward</td>
<td>05/18/2015 02:40 PM</td>
<td>Submitted for Approval</td>
</tr>
<tr>
<td>Approved</td>
<td>Zabloudil, Deborah A</td>
<td>05/27/2015 03:14 PM</td>
<td>Ad-Hoc Approval</td>
</tr>
<tr>
<td>Approved</td>
<td>Wheaton, Joe Edward</td>
<td>06/02/2015 04:34 PM</td>
<td>Unit Approval</td>
</tr>
<tr>
<td>Pending Approval</td>
<td>Odum, Sarah A.</td>
<td>06/02/2015 04:34 PM</td>
<td>College Approval</td>
</tr>
<tr>
<td></td>
<td>Zircher, Andrew Paul</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Warnick, Bryan R.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Achterberg, Cheryl L</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
General Orientation and Course Aims

We live in a world where people from different nations, religious, occupations, and environments, using different linguistic, expressive, and embodied repertoires, are both constantly in motion, and densely interdependent – whether we acknowledge this dependence or not. One result is that we move through complex, recombinant flows of ideas, practices, artifacts, and meanings, interacting in unpredictable ways. This kind of interaction is not a new phenomenon (movement and cultural hybridization goes back thousands of years) – but the speed, intensity, form, and media of the flows are unprecedented.

“Culture” is one way people think about these processes, but it can be used for good or ill. It can be a way to look at the myriad processes of meaning-making, identification, and organization that shape a complex world, or it can be used as a weapon to control and subordinate others. The latter seems to be more common: We’re told that we need to fit into a cultural fold – schools try to foster a particular “culture,” politicians want to impose “cultures of accountability” (from Race to the Top discourse). We’re told that what’s wrong with people is that they have a ‘culture of poverty,’ or need more ‘cultural capital.’ There are “culture wars” and cultural purges that try to erase certain histories or forms of experience from public discourse (as in the Arizona purges of Mexican-American Studies curricula). Nativist politicians insist on a narrow, normative model of the citizen that reads people with different cultural practices as “deficient” or defective. If you work in or with schools you’re in the middle of all this. To deal with it we need better handles on how to talk about “culture” (or not talk about it), and respond to people abusing the term or using it against others.

My orientation to the course is that it should work at two levels. On the one hand, I think of it as a research course in the sense that it should help you develop both a theoretical vocabulary for asking good questions about education, and provide you with new ways of seeing, thinking, talking, and analyzing educational processes critically. Even if you don’t want to do “research” as part of your career, the course should help you do the research you have to do to get through grad school. At the same time, any course, given the radical on-going transformation of education, economy, civil society, and political life in the world, should have something to say about the big issues affecting our everyday lives – and having huge impacts on schools. The course, in other words, should inform our everyday “small ‘p’” political life – by which I mean the ways we (as a heterogeneous society) come to recognize and understand our shared problems and go about developing responses to them – I’m not talking about party politics.

- understand how the idea of “culture,” as well as various cultural processes, play a role in educational practice in and out of school
- understand how the movements and connections of people, things, and ideas that we generally refer to as ‘globalization’ are reshaping cultural processes.
- understand how people construct ‘identities’ with and through cultural resources

Texts

There are no textbooks. There is, however, a lot of reading. Most of the materials are journal articles that can be downloaded, free, as pdfs. If I’ve provided a URL, you should be able to click on it provided you’re online at the university – it won’t work if you’re off campus. If no URL is provided, the material will either be available in the Carmen folder for this course, or through the library. To access journals through the library, you are advised to go through the library webpage – http://library.osu.edu/, then click on the “Online Journals” link:
http://nf4hr2ve4v.search.serialssolutions.com/. NOTE: If you are off-campus, you must log in through ‘off-campus sign-in’: http://library.osu.edu/account/off-campus-sign-in/. Again, all downloads I assign should be available free if you’re registered at OSU. If you’re asked to pay, don’t. Contact me. If you get a message on screen asking for money for an article, it is most likely because you didn’t log in from off campus (if you’re off campus) or you didn’t go through the library’s online journals webpage.

Attendance Policy

I’ve borrowed a policy and adapted it from the historian Vijay Prashad’s syllabi (we read a piece by him and watch a short YouTube clip); I can make case-by-case exceptions for really extraordinary events:

If you miss even one class without prior permission, you are liable to fail the course. I am ruthless about this point. Please make sure that you send me an email at least an hour before class. If you have to miss a class (even for health reasons), I expect, by the following class session, to have a ten-page paper that lays out the main analytical points in the reading for the class you missed. This is non-negotiable. If I do not hear from you before class that you are missing class, or if you fail to get me this paper by following class your final grade will drop a grade. Vijay Prashad

If you attend a conference, you may submit your paper/presentation in lieu of the report on readings. There are no make-ups for missed classes or extensions for end-of-term assignments.

Use of Technology in Class

I allow you to use computers and tablets in class only on the condition that they are used for exclusively for class purposes – referring to class materials, taking notes, accessing data, and so forth– and they do not distract you from what I people are saying in class. Do not even turn your cell phone on in class. You are not to check mail, send mail, surf the web, etc. If I see anyone doing these kinds of things, or notice that people are staring at their equipment while other students are talking, you will not be permitted to use your digital devices again in class for the remainder of the term. I will probably also reduce your grade. If there are extraordinary circumstances when it is necessary to have a cell phone on – your child is sick, for example, let me know before class. I will make exceptions for such things.

Class Components

Class participation (10% of grade)

Class participation is very important in any graduate class – you’re learning the culture of academia, and part of that is how you present yourself and talk about texts. There are a lot of readings listed, but most of them are recommended texts that you might or might not want to read. In class we’ll focus on two or three works each week and try to get into them in depth and make connections to other issues that concern us.

I expect you to read the required readings – or at least try – if you can’t, make up a good excuse. Don’t try to fake it if you haven’t read a piece!! Note: Some of the readings are difficult, so it’s not (really) a good idea to try to read everything the night before (or to scan it while we’re discussing it). On reading on the screen vs. reading paper, see Baron, N. (2013). Reading in print or onscreen: Better, worse, or about the same? In A.M. Tester (Ed.) Discourse 2.0. Washington, DC: Georgetown UP – get through project Muse via library interface (see the explanation following the Ochoa reading in the reading list) If you can, take some notes, formulate some questions and criticisms, as you’ll see below, we’ll also do some of this in class. By criticisms I mean something like what Peter Elbow refers to as “methodological doubt” – “using doubting as a tool in order to scrutinize and test.” This
is part of the ‘cultural’ learning that’s expected of graduate students – how to take apart arguments without dismissing them out of hand. As Elbow notes, there is an:

important difference between blanket, naive, unthoughtful skepticism that rejects everything and the use of doubting as a methodological tool where the goal is not rejection but testing.

Everything you read has limits and faults, and until we can identify them we probably don’t understand what we’re reading as well as we need to.

as you probably already know, classroom discussion is not like other conversations. For example, the point is not to express your feelings on an issue, it’s to take an analytical stance that opens up and adds ideas and perspectives. Some of the best questions and issues are the one’s that don’t get resolved. The sociologist Richard Sennett (2012), drawing on Bakhtin, suggests that a good discussion does not always “resolve itself by finding common ground. Though no shared agreements may be reached through the process of exchange people may become more aware of their own views and expand their understanding of one another” (p. 19):

the skills of listening to others become as important as making clear statements. The philosopher Bernard Williams writes scathingly about the ‘fetish of assertion’, that impulse to ram home your case as though its content is all that counts. Listening skills don’t figure much in this kind of verbal joust; the interlocutor is meant to admire and so to agree, or to counter with equal assertiveness – the familiar dialogue of the deaf in most political debate (p. 18)

Admittedly a lot of academic discourse is this kind of verbal joust – but its not clear it serves much purpose. Sennett is not suggesting that a discussion should be a serial monologue in which everyone gets their say in turn and avoids making strong claims or challenging others. There’s nothing wrong with strong argument. What should be avoided is not disagreement, but shutting down the conversation and silencing other people.

Class Projects

1) Analytic Toolkit on Cultural Processes in Education. Basically, I want you all to leave the class with some something tangible: A set of notes in the form of an outline of critical questions, inspired by the readings, that you might use to interrogate . I will take the lead on this in the sense of :

2) Blog ( 30 % of grade). You’ll notice the class begins 20 minutes later than it should. I did this to see if it would draw more students (teachers in particular). To make up for that lost time I have to give you additional work outside class. We can push the time back to 4:10 and not do this, or we can meet at 4:30, and you’ll have to do this blog assignment. Give it some thought and decide by the 2nd week.

The class has a blog to which you’ll be expected to make regular contributions. I’ll go over this assignment more in class the second week (after the enrollment has settled) and add your names to the blog as authors. The style of the writing can be informal (as on any blog). The focus should be either the readings (for example, following up on class discussion) or connecting issues raised in the readings to each other or to something you’ve seen, experienced, or read about (for example, some use of ‘culture’ as a term of idea in some local public forum, for example, the newspaper, a government document, the radio, advertising, etc.; or something you’ve observed or done and thought through in terms of the concepts we’ve read; etc.)
As in all writing and discussion for this course, you should try to be analytical. I'm not asking you to write a formal 'paper' – your contributions can be written very informally – but I do expect good, tight thinking – saying you agree or disagree with someone is not enough, you need to articulate your reasoning. Do feel free to disagree with one another, and with the readings. You can find some examples at the blogs listed below, however, as on many blogs, some of the entries you'll see are just drawing attention to publications elsewhere: That is not what you have to do. You need to write in your own voice and give your own thoughts, and respond to other people's comments. The following are multi-authored blogs (as opposed to the more common one-person blogs, of which there are more excellent examples)

http://www.teachersolidarity.com/blog (basically a news blog)
http://progressivegeographies.com/
http://www.plunderbund.com/
http://www.nakedcapitalism.com/

I'd like you to contribute (an original contribution, not a response to someone else's comment, although I encourage you to do that too) at least once every two weeks, beginning the 3rd week of classes to the end of the term (about 6 posts). Contribute more if you like.

Term Paper Assignment (60% of the final grade)

The major assignment is a written research paper using ideas presented in the readings for the course, and addressing some important aspect of culture and education:

1. Critical reviews of a particular “cultural” concept or construct
   ‘culture of poverty’ (actually, there’s a lot written on this already)
   Relations of constructs of ‘identity’ (or a certain version of identity theory) used in higher education research and some of the ideas about culture we discuss in class

2. Critical analysis of the cultural assumptions/assumptions about culture of a particular educational policy or practice
   KiPP schools
   Teach for America
   Virtual High Schools

These kinds of papers require a good bit of reading outside the class. They should demonstrated the kind of “methodological doubt” described above), as well as a “critical literacy,” which as Mike Rose observes, requires:

framing an argument or taking someone else’s argument apart, systematically inspecting a document, an issue, or an event, synthesizing different points of view, applying a theory to disparate phenomena, and so on. (Lives on the Boundary, 1989, p. 188)

I can sometimes help direct you to good reading materials, but even so you need to do a good deal of work on your own. The paper should be a semester-long project. It can't be rushed at the end of the term.

I want a statement of a possible topic or topics for the paper no later than January

If you're uncertain, give me more than one idea, email me me as soon as possible if you have problems or uncertainties: coming to my office late in the term and confessing you don't know what to do is not going to work.
1. The paper should have a good descriptive title.

2. There should be substantive sub-headings; that is, they should say something about the section of text (some people recommend that a reader should be able to follow the structure of the argument by looking at the titles of the sub-headings). “Literature Review” is not a substantive sub-heading.

2. The body of the paper should be about 15-25 pages long. This does not include the title page and reference list. Use 1.5 spacing with 1 inch margins. Use a nice Serif font – I like Centaur or Garamond. Use 11 or 12 pitch. If you go over 25 pages I'll give you back the paper and ask you to edit it down.

3. Spelling, punctuation, and grammar should be correct (at least as correct as mine – that is, occasional typing errors, but nothing too messy). APA style should be used for citations and references.

4. The paper should make an argument or present a critique about a significant topic. Don’t just summarize things you’ve read. Don’t talk about texts just to describe what’s in them: if you talk about them, it should be because you’re going to use terms or ideas or facts they introduce, or because they raise specific questions about the problem you’re interested in, or because you want to critique them, or something like that – again, think of the sub-headings as outlining the structure of the argument.


Care with Terms

Every key term you use is probably used by other people in very different ways. “Identity,” “culture,” “learning,” “empowerment,” “intersectionality” and the like are not obvious or simple terms. You have to clarify these concepts. This does not mean that you supply a list of “definitions.” Nor can you clarify meanings by using dictionary definitions: Dictionaries are not acceptable or adequate sources for the definition of complex theoretical or conceptual categories. Nor can you trust Wikipedia – excellent for some things, disastrously wrong on others.

So what does conceptual ‘clarity’ mean? It means you need to show through citations how your concepts have been used by others, whose approach you’re following – or how you are developing your own concepts in contrast to others – and why the concepts you’re working with chosen instead of others. You must cite particular authors, preferably with page numbers. This does not mean that you summarize what one author after another says about this or that idea – this is not a book report, it’s an empirical work – and the point is not to write pages just to show that you’ve read stuff, it’s to sharpen your tools so you can make sense of the data you have about what you’re studying. You need to show that you’re aware of how the terms are used by others, and why you think your own way of using them are the best.

Clarity also usually requires some specification of empirical range. You can’t just write about something like “cultural of poverty” or “Nativist cultural movements” in general. You need to anchor such terms in time and place somehow. So, for example, you might want to examine the genesis of the Arizona laws restricting multicultural curricula grew out of nativist ideologies; look at the mechanisms (and individuals) through which these laws have spread to other states, look at how these issues have been represented in the press, and so forth (actually, this has been done by a number of people, I’m just using the example).

Remember that the terms and concepts you’re working with should be tools that help you analyze, or they should be problems or topics that you’re examining. In the first instance, I mean, for example, how one might draw on
concepts like “contingent employment” or “flexibilization” to make sense of teachers’ work in certain kinds of charter schools. In the second sense (concepts as problems or topics) you might want to analyze how a particular concept or construct has come to play a role in major policy debates (“choice,” for example, although that would be a big one to deal with).

You will find much in the required readings – perhaps enough for an adequate answer. But a good or outstanding essay will go beyond those materials. It will also have a logical structure: use those subheadings – one should be able to read the sub-headings and get a sense of what the paper is about. If you don’t make an outline before writing, make one after you write – paragraph by paragraph (this is called ‘reverse outlining’) – does your piece flow?

Try to have a strong opening paragraph and that states and frames what you’re looking at and how you’re going to look at it. I hate having to read three or four pages of verbiage before you tell me what it is exactly that you’re trying to do. When in doubt, cite the source: Again, use APA (if you don’t know how, come talk to me). Don’t try to include everything: Focus.

Try to write a conclusion that – it should be a few pages at least – that summarizes, or pulls together your points, or raises questions you think you’ve generated.

The chart below is my best attempt at explicitness
TERM PAPER GRADING GUIDE

The idea of a chart like this was inspired by looking at other professors’ (e.g., Derek Gregory’s) syllabi. The category descriptions are mine (I think. If not, apologies). I am in practice an easy grader – your grades in a doctoral course don’t mean much – so you should think in terms of using this paper as an opportunity to do the kind of critical reading and writing that will be required of you for the thesis.

<table>
<thead>
<tr>
<th>EXCELLENT</th>
<th>SUBSTANCE</th>
<th>STRUCTURE &amp; ARGUMENT</th>
<th>QUALITY OF WRITING</th>
</tr>
</thead>
<tbody>
<tr>
<td>A or A-</td>
<td>The focus is on cultural process – doing things, making meanings, defining groupness (or difference), crafting histories, etc. The topic should have a broad significance – be broadly relevant, connect to important social problems or questions. The issue is framed and addressed in an insightful and critical manner. It is well situated in the wider societal/political context. The reading goes well beyond the required texts; Good use of evidence from specific cases</td>
<td>Critical and imaginative approach; Intelligent use of theories/ideas to structure argument; Convincing conclusion showing ability to evaluate and synthesize.</td>
<td>Very clear, interesting to read; Sophisticated use of language; Correct grammar, spelling, punctuation; Full and accurate citations.</td>
</tr>
</tbody>
</table>

| GOOD | Thorough research; effort to read well beyond required texts; Some attempt to situate subject in wide context; Use of evidence for specific cases | Careful and constructive approach; Some use of theories/ideas to structure argument; Effective conclusion, with some evidence of evaluation and synthesis. | Clear writing, easy to follow; No more than a few grammatical, spelling, or punctuation mistakes; Proper citation of sources. |

| FAIR | Uneven or derivative – Summarizing what others have said without critical insight; Little attempt or success in place the issue or topic in a wider societal context; Undeveloped or poor examples. | Gaps in argument or structure; Theory or conceptual apparatus insufficiently developed. Simplistic conclusion (i.e., restatement of initial assumptions; or bland conclusion that could have been tacked onto another paper) | The writing is unclear or jargon-ridden. There are an inordinate number of mistakes in grammar, spelling, and punctuation; However, ideas and texts are adequately cited. |

| POOR | Poorly framed. Little or no evidence of reading beyond syllabus. No attempt to situate subject in context; Inadequate or improper use of examples and evidence. | No obvious argument or structure; Little or no acknowledgement of theories/ideas; No real conclusion. | Unclear; Elementary use of language; Poor grammar, spelling, punctuation; Inadequate documentation of sources, quotations. |
Essential Administrative Information

Submit mid-term and end-of-term self/course-evaluations – that is, tell us how you think the class goes and how you’re learning (I’ll give you a set of questions to address). Do the final SIS course evaluation. These are on-line now – we don’t have a choice, and response rates have been only around 50%. I don’t know how to interpret that. So please, if you can, do the SIS ratings.

Writing Style and Plagiarism For all writing in this class, please use “APA style” for in-text citations and reference lists. You can find links explaining these things at: http://owl.english.purdue.edu/owl/resource/560/01/. Remember that if you refer to specific arguments or claims in the readings you must cite the particular pages where those arguments or claims appear (and of course, place all quotations or borrowed language in quotation marks and give a proper citation). Plagiarism can result in a failing grade - so don’t do it. Different national educational systems and disciplines have different assumptions about how to cite other’s works and how to show influences and quotations. You are expected to abide by the definitions of plagiarism accepted at major U.S. Universities. Plagiarism may result in a grade of “F.” When in doubt - cite. Ask us, or consult the following webpages: http://owl.english.purdue.edu/owl/resource/589/01/ http://www.plagiarism.org/plag_article_what_is_plagiarism.html We, for our part, try to incorporate best practice advice to help you avoid plagiarism: http://www.wpacouncil.org/node/9

Academic Misconduct – The Ohio State University’s Code of Student Conduct (Section 3335-23-04) defines academic misconduct as: “Any activity that tends to compromise the academic integrity of the University, or subvert the educational process.” Examples of academic misconduct include (but are not limited to) plagiarism, collusion (unauthorized collaboration), copying the work of another student, and possession of unauthorized materials during an examination. Ignorance of the University’s Code of Student Conduct is never considered an “excuse” for academic misconduct. If I suspect that a student has committed academic misconduct in this course, I am obligated by University Rules to report my suspicions to the Committee on Academic Misconduct. If COAM determines that you have violated the University’s Code of Student Conduct (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in this course and suspension or dismissal from the University. See the Code of Student Conduct http://studentaffairs.osu.edu/info_for_students/csc.asp).

ODS Statement – Any student who feels s/he may need an accommodation based on the impact of a disability should contact one of the instructors privately to discuss specific needs. The Office of Disability Services is relied upon for assistance in verifying the need for accommodations and developing accommodation strategies. Please contact the Office for Disability Services at 614-292-3307 (V) or 614-292-0901 (TDD) in room 150 Pomerene Hall to coordinate reasonable accommodations; http://www.ods.ohio-state.edu/.

Grievances and Solving Problems -- According to University Policies, available from the Division of Student Affairs, if you have a problem with this class, “You should seek to resolve a grievance concerning a grade or academic practice by speaking first with the instructor or professor: Then, if necessary, with the department chairperson, college dean, and provost, in that order. Specific procedures are outlined in Faculty Rule 3335-7-23, which is available from the Office of Student Life, 208 Ohio Union.”

Statement on Diversity – The College of Education and Human Ecology affirms the importance and value of diversity in the student body. Our programs and curricula reflect our multicultural society and global economy and seek to provide opportunities for students to learn more about persons who are different from them. Discrimination against any individual based upon protected status, which is defined as age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.
SCHEDULE

Week 1 January 6 - POLAR VORTEX WEEK - Be cold

Week 2 January 13th –

– Introduction, Orientation, Syllabus, Keywords

You can read before or after class, read: Tobin, J., Wu, D. & Davidson, D. (1989). pages 18-33 from Preschool in Three Cultures: Japan, China, and the United States. New Yaven: Yale University Press. I’m going to show a brief video clip of the scene discussed in this reading — it might be more interesting to read the text after seeing the clip. If you’re doing pre-school research, this book (actually there’s an updated edition) is highly recommended.

NO CLASS MLK Day January 20th

Week 3 January 27 –
Rather than jump into the deep theory on day one (and part of my reason is that we have the next week off for MLK day), we’ll start out with a concrete case that deals with “culture” as an object/objectification — in this case, a “curriculum,” the school’s formalization of the knowledge worth having. Start by watching the film(s) online. Then read the piece about “Mr Kobach” — to get a different sense of where the Arizona laws came from. Then look at a piece taking a contrary view — from New Zealand — that argues for a discipline-focused view of school curriculum. I don’t agree with this piece, but it represents an argument you’ll find in the US as well (you wouldn’t have to look far). Then read Deng & Luke, which reviews some of the conceptual theoretical literature

Watch This:

Banning Mexican-American/RAZA studies in Arizona.
https://www.youtube.com/watch?v=34oz5pslPjE (about 30 minutes)
If you are interested in a long film, Precious Knowledge (about 70 minutes) is available on Youtube
There are https://www.youtube.com/watch?v=34oz5pslPjE
Or (with supplementary material) on the website: http://www.preciousknowledgefilm.com/

Read This:
Southern Poverty Law Center (2011). When Mr. Kobach Comes to Town Nativist Laws & the Communities They Damage. Montgomery, AL.


For some supplementary material, Douglas Massey has written some very useful pieces that I’d encourage you to read:
Week 4 February 3

Now we’ll step into the deep theory: “Cultural capital” has become a commonplace term in educational discourse (perhaps moreso in Europe than the US, where a different concept, ‘social capital’ is more commonly used/abused. I don’t get into social capital because of lack of time – it would take 2/3 weeks at least to get an overview). The problem is that “cultural capital” (hereafter CC) is a famously slippery term. Bourdieu himself uses it in multiple ways – and more generally took the position that research was not about building pretty theories, but about making sense of things and helping people understand them, so that concepts should be “polymorphic, supple and adaptable, rather than defined, calibrated and used rigidly” (Bourdieu & Wacquant, 1992, p. 23). This makes it tough on readers, too. It’s also a problem that he assumes that his readers know the inter-texts he’s referring to – he doesn’t cite them, even when they’re critical. So in his definition of “cultural capital” he talks about “reified” and “lived” labor – and assumes you know your Marx. I’ll assume you don’t. I’ll try to explain. I think these are important ideas and worth the trouble. These are probably the most difficult readings we’ll encounter this term.

Read These 3: (Warning– these are pretty ‘theoretical,’ and Bourdieu’s language in particular is obscure. Give them a try, but if you have trouble, don’t fret, we’ll go through them in class).


Further reading


If you want to go further into Bourdieu, you should of course read him. But there are good secondary sources that might help, here’s one online: Calhoun , C. “Pierre Bourdieu in Context” www.nyu.edu/classes/bkg/objects/calhoun.doc?
Week 5 - February 10

The cultural capital idea is only one way to talk about the connections of cultural practices to power and domination, but it’s often invoked. This week we look at some examples – two from the ‘elite’ and then look at it from the problematics of teaching. Both Waters and Rivera explicitly invoke the cultcap concept (Waters in particular); Goldenberg uses it – in a curious way – and Delpit doesn’t use it, though she’s writing about a ‘culture of power.’ In this class we’ll also be working on how to read empirical articles for conceptual questions – what do you take away from articles like this, given that few if any of you will be interested in the substantive material (e.g., the transnational circulation of Hong Kong elites ath Waters is writing about)?

Read These 3:


Further Reading

Week 6 - February 17

Funds of Knowledge – you may know the idea – another one inspired by Marx that’s had all the Marx stripped away. Not really important here, since Moll and colleagues are doing something very different and interesting with it. I’ve included Greenberg’s original piece in the ‘further reading’ (hard to find nowadays, never properly published as far as I can tell), and then a recent piece by Rios-Aguilar et al that explicitly compares FoK to Cultcap. The way I want to take this is - how do you bring together different knowledges, without subsuming or reducing one to the other. Santos works at this (read the longer version if you have time). Try to read Kalb too. The Errington & Gewertz piece went in and out of the ‘further reading’ category – not essential, but a worthwhile for asking whether it’s possible to ‘translate’ from one knowledge system to another – and what’s lost in the process.

Read These 3:


A longer and more richly argued version is:


Further Reading:


Here we begin looking at migration/immigration issues, as one key way in which different cultural processes and knowledge systems come into relation in the same locales. The Warikoo & Carter piece has a very general title, but the focus is on comparing cultural ecology (Ogbu et al) and segmented assimilation (Portes et al) theory, both of which are oriented towards making sense of the experiences of immigrant minorities (originally at least, Ogbu’s ideas were generalized much more broadly). Ngo is a nice piece empirical piece looking at complexities in one case. Vertovec is not an educational researcher, but a major theoretician of transnationalism (e.g., I think the construct of ‘super-diversity’ is his), and the assigned article is a good recent review of literature. Hall is another empirical piece, using Benedict Anderson’s concept of “imagined communities” (I give a link to the intro of Anderson’s book).

Read These 3:


Further Reading

Calhoun, Craig (2003) The Variability of Belonging. Ethnicities 3, 558 – 568 (this is actually a response to a response, but stands alone)


Week 8 March 3

Culture as an explanation of failure. A long of right-wing commentators and academics have found the ‘culture’ concept useful as an explanation for failure – it distracts attention from things like, segregation, exploitation, racism, bad jobs, lack of investment in public infrastructure, and so forth.

Still, I hesitate to spend time on the “culture of poverty,” given that it’s a discredited idea that only the hard right believe in – but, then, they’re the ones who, if not running the country, are setting the terms of debate. [I should mention, too, that the Ruby Payne book has been used here, in the College of Education and Human Ecology, as a textbook within the last five years; it’s also been used in Columbus area schools, and many teachers find it compelling]

Read These 3:


This comes from a nice resource: If you are on Campus You can go through the library interface on the web and look for a book titled “Academic Profiling” – you’ll see a “link to MUSE”. Click on it. You can also try going directly using the URL given above. Again, this ONLY works if you’re on campus or if you’ve logged onto the library website from off-campus. You can download Urciuoli’s chapter and others. You’ll also see a tab at the top that says “Browse” – there are lots of good books available through this resource in a format that allows you to download chapters. Check it out (much better than the wretched “Ebary” system that the library uses for most of its ebooks). E-books are evil. But this is a decent format.


Okay – this is a 4th reading, but it’s only a couple of pages. It’s an Example of culture of poverty (or poverty as culture) argument; Ruby Payne, “Working with children and adults from poverty” www.usd253.org/respect/documents/PovSeriesPartsI-IV.pdf

Further Reading:


On the question of how this idea of “culture” – which was descredited by anthropologists in the 1960s (see, e.g., Valentine, C. (1969). Culture and Poverty: Critique and Counter-Proposals Current Anthropology, 10: 181-201) – become legitimate again? Through concerted efforts:

Finally, some good short commentaries on media treatments (note the date, there is a connection to rise of the 'Tea Party' movement):


Ehrenreich, B. (2012). How we cured the “culture of poverty,” not poverty itself
http://www.motherjones.com/politics/2012/03/barbara-ehrenreich-what-causes-poverty

# MARCH 10 - Spring Break Week #

Week 9 March 17 -

A strand of theoretical discourse in education, inspired by the work of W.J. Wilson and others, looks at ‘culture’ as interwoven in certain constructions of space and place. One implication, which you see being pursued, sometimes idealistically, most often cynically, is to break up poor neighborhoods, close schools, send poor kids to middle-class schools, and if possible move their families away from the old neighborhood, in order to pull them out of poverty. Sampson, actually, is a criminologist, but his work is serious and sophisticated, and thus worth looking at — though if you find it convincing, be sure to read Sugrue’s review, and Slater’s piece questioning the whole thing. See Lipman on how this idea plays into policy in Chicago. [Berliner, in the ‘further reading’ section, actually represents a progressive wing of educational research – I can’t ask you to read something I dislike, but you could glance at at the bit on neighborhoods, 978-982). Massey, Childress, and Lynch, provide a lot of ideas (Massey’s makes some key theoretical points that are elaborated on in Montgomery’s piece in the further reading — she shows that the location of a family’s home is not where they live. That said, bear in mind she’s talking about relatively affluent families. There’s plenty of research showing that the poorer you are, the less mobile you are (given our lack of transportation infrastructure or even, in a lot of places, sidewalks that would allow safe travel, let alone bike lanes)

I violate my “read 3” rule here, but several of the readings (Childress, Massey, & Lynch) are rather brief (under 10 pages, if you consider the images in Lynch’s)


See reviews of Sampson’s work by Thomas J. Sugrue (author of great book on Detroit) and Sudhir Venkatesh: http://www.publicbooks.org/nonfiction/great-american-city#sugrue
Also, on the idea that place=culture=poverty.


There was a replication of this study in the early 2000s by Unesco, but Lynch’s discussion is still useful—the questions posed in the penultimate paragraph are important ones.


Further Reading


# Week 10 March 24th -

How do we make identities? What role does culture play? This week the focus is on individual identity. Davis & Harre talk about ‘discourse,’ but the ideas should be familiar (it’s been argued, e.g., by Marshall Sahlins, that a lot of what we call “discourse” now is what anthropologists used to call ‘culture’). Wodak (not required, but recommended) is a leader of the “critical discourse analysis” field and the piece looks at how right wing politicians construct others’ identities discursively. Choo and Ferre work with ideas of ‘intersectionality’ (see the ‘further readings’ for many other key references, including a recent theme issue of the journal Signs)

Read These 3:


Further Reading


-------------------------------------------------------------------------------------------------

Week II March 31st

The anthropologist (and daughter of two famous anthropologists) Mary Catherine Bateson, once wrote that “trying to understand learning by studying schooling is rather like trying to understand sexuality by studying bordellos.” (in Peripheral Visions). Put it another way: Schools are very particular theories of how people (or rather, disembodied intellects) learn. To make sense of how actual people learn, you need, among other things, to understand and take account of cultural processes. This week, theory. Next week, we look at teaching and learning

Read These 3:


Further Reading


Week 12 April 7 AERA Thursday April 3rd to Monday April 7th

Week 13 April 14.

Teaching & Learning as if learning was a cultural process. Gay has a long, influential body of work on culturally relevant pedagogy – this is the most recent statement of it I could find. The Adair et al piece has a self-explanatory title. Merz is a short piece – some of the theoretical terminology will be unfamiliar, but it’s easy to follow – showing one of the ways people are trained to speak legalise in law school – not as an explicit part of the curriculum, but through a particular form of cultural pedagogy. Rose is an example from a non-professional venue – a career/vocational education program in carpentry.

Read These 4 (again, a couple are 10 pages of less):


Further Reading

Adair, J., Tobin, J., & Arzubiaga, A. (2012). The Dilemma of Cultural Responsiveness and Professionalization: Listening Closer to Immigrant Teachers Who Teach Children of Recent Immigrants, Teachers College Record, 114 (12) 1-27


Week 14 April 21
We end the course with “neoliberalism” and its cultures. First, a reading from Mirowski, who gives a decent picture of the basic ideology of the “neoliberal thought collective” (NTC). Mirowski has some flaws (mainly that he’s dismissive of anyone who is not him) but this is a good short summary. At the same time, you should try to read pieces by Bourdieu, David Harvey, and Peck, Theodore & Brenner in the ‘further reading’ - all three are very influential analysts of neoliberalism whose constructions of it differ from Mirowski’s)

Read These 3:


Futher reading


Kleinman, D. The Commercialization of Academic Culture and the Future of the University. In H. Radder (Ed.) The commodification of academic research. Pittsburgh: University of Pittsburgh Press. If you’re on campus!! – http://muse.jhu.edu/books/9780822977582 – see Ochoa, above, for explanation of the interface if this link doesn’t work


Michael Sandel, The Moral Limits of Markets (don’t recall if he uses the term ‘neoliberalism’ – but that’s what he’s talking about – https://www.youtube.com/watch?v=UbBv2ZGC2VI#t=17