

IMPACT ON SOCIO-CULTURAL PERSPECTIVES TO THE LEARNING SYSTEM OF HIGHER SECONDARY LEVEL STUDENTS

S. ANJALMOSE

Research and Development Centre

Bharathiar University, Coimbatore, Tamil Nadu, India

M. ARUMUGAM

Government College of Education, Katpadi, Vellore, Tamil Nadu, India

Article Particulars: Received: 27.03.2018 Accepted: 21.04.2018 Published: 28.04.2018

Abstract

In this paper we discuss about socio-cultural perspectives in the learning system by the students at higher secondary level. In this sociocultural perspective is used to describe awareness of circumstances surrounding individuals and how their behaviors are affected specifically by their surroundings, social and cultural factors by the higher secondary level students.

Introduction

In 1967 the terms formative and summative suggested Michael scriven [7] to explain two distinct ways that evaluate the knowledge in curriculum. The formative evaluation focuses to testing a person or programme during an activity and summative evaluation is aimed at assess the person or program. Later, Bloom [2] and his colleagues suggested applying the same motto to the evaluation of student"s assessment. The formative and summative assessments are essential to understanding in education. The assessment of summative method on summarising achievement of student classes, schools etc. The formative assessment focuses on assisting students minute by minute and day by day.

Assessment for learning focuses on the purpose of formative assessments and is aimed of providing evidences of students learning process. In an assessment for learning classroom, teachers define and share the learning process and success criteria with students at the beginning of their study. Students not only learn about learning intentions but they also learn about scaffolding they will receive in order to achieve learning intentions. Learners play an active role in monitoring their progress. They constantly collaborate with their teacher to monitor their current level of achievement in relation to the learning intensions. They monitor their learning progress, control their success and believe that they can achieve success if they try their best. Generally six perspectives are there,

- Biological
- Cognitive
- Humanistic
- Psychoanalytic
- Learning
- Sociocultural

Sociocultural Perspectives

Stobart [9] "The learning theory approach which underpins assessment for learning, is probably best described as social constructivism This seeks to hold in balance learning as a cultural activity and as individual meaning -making". However little attempt has been done to theorize assessment for learning from a sociocultural perspective

Mugler and Landbeck, 1997; Phan, et al., 2010; Walkar et al, 2004, the historical and cultural attributes has been an emerging interest in the study of cognition and motivation from sociocultural perspectives.

The sociocultural perspective is one approach to understanding why humans behave the way they do. The sociocultural perspective seeks to understand human behaviour and personality development by examining the rules of the social groups and subgroups in which the individual is a member.



In its simplistic term, this avenue of inquiry entails the notion that knowledge acculturates in contexts, The Qualitative examination of students in non-western settings indicates that meanings pertaining to aspects such as „learning“, „knowledge“ and „skills“ relate closely to sociocultural attributes (Mugler and Landbeck, 1997, Tuinamuana, 2007).

Ethnographical research investigations have led researchers to a better comprehension of how individuals perceive and approach their learning. Epistemologically questions are constantly being asked as to how we as individuals, come to acquire knowledge.

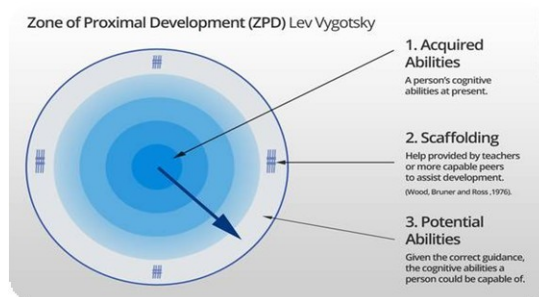
Example:

- How do I come to know about the world?
- How does my own cultural upbringing fit in with the learning of this unit material?
- How does my cultural identity relate to achievement and academic success?

These questions in our view reflect a shift in conceptualization in the construction of knowledge phan 2008a, 2010, phan et al., 2010

The Zone of Proximal Development

One key element of Vygotsky's sociocultural approach is his idea of a Zone of Proximal Development. Commonly abbreviated as ZPD, the Zone of Proximal Development is a way to gauge a child's ability to learn and grow. Vygotsky believed that the ZPD was a far better way to gauge a child's intelligence than through the standard academic testing, which can often fail to account for cultural differences with regards to learning. At the core of Vygotsky's Zone of Proximal Development, there is the area containing the cognitive abilities which we have acquired so far in life. At an earlier age, these are limited. As we travel further outwards from this core, we reach the outer reaches of the zone, which represents the potential of the human mind. This inner potential can be realized through social learning situations.



Unlike scientific testing where empirical evidence may be ascertained, this alternative positioning is more non-scientific and inquires more anthropological insight. In this sense, differing from research investigations that delve into individualized cognitive processes (e.g., achievement goal orientations: Fenollar, Román, & Cuestas, 2007; Murayama & Elliot, 2009; Senko & Miles, 2008), the focus here involves the study of extraneous social forces and historical-cultural attributes, and how these, in totality, shape a person's epistemological beliefs and cognitive development (Hofer, 2004; Nabobo-Baba, 2006; Phan, et al., 2010; Tuinamuana, 2007). This emphasis accentuates the importance of non-isolationism, wherein we co-exist continuously with other living and non-living matters.

A sense of identity, culturally in its makeup, may contribute to the shaping of a person's cognitive and social development (Phan, 2009b; Seijts, 1998). Questions such as "who am I as a person?" and "where am I heading to in life?" may serve as a premise to guide a person to consider his/her identity. One could say that the question of who we are as people is dependent, in part, on the social context at hand. In the societies where economic and social vibrancy is an expected norm, individuals may feel more self-efficacious with themselves and/or to affiliate to a set of expectations, values, and achievement-related outcomes; for example, an individual may feel confident to express his/her thinking and desires (e.g., "When I grow up, I want to be like my dad and attend university"). Individuals' family within the community Apart from the milieu at large, and similar to Bronfenbrenner's (1979, 1989) bioecological perspective, we contend that the family within a community also makes a contribution to the shaping of individuals' learning and development. By this account, considering our examination previously we posit that a community may impart some extraneous influences on the family. Families, drawing from the values, norms, and expectations of a community, in turn, stipulate a set of personal beliefs for immediate members to adhere and action to.

The individual in his/her surroundings Apart from the sociocultural milieu at large, individualized learning and success in achievement contexts ultimately rest with the individual in his/her surroundings. Environmental settings may entail a number of philosophical principles and these, consequently, contextualize individuals to believe and to act accordingly. A community within a larger social milieu may encompass its inhabitants with some common elements and cultural attributes, resulting in a collective system of beliefs and values that may be shared over the course of time. The family, as a recipient of extraneous influences (e.g., cultural ideology), may then impart on its members concrete personal beliefs about the purpose of learning and having academic qualifications. Some individuals, as we mentioned, may have extrinsic motives for engaging in learning (e.g., obtaining good grades to enter university), whereas others may feel more inclined towards achieving success for family pride and honor.

A social constructivist teacher should ensure that all students collaborate in order to construct new understandings. In other words, during collaboration students learn about learning both from themselves and their peers. Vygotsky's Zone of Proximal Development (ZPD) has an important role in peer collaboration. When entail level and achieve their learning targets. Social constructivists believe that formative assessments of students' learning are of great worth to the learners. So, they consider AFL as an interactive process in which teachers and peers help learners use their ZPD and progress to the next step in their learning. ZPD shows a person's potential ability for learning. This learning. In order to move students' learning forward in the ZPD, teachers use strategies such as scaffolding. Scaffolding refers to teachers' supports during the learning process. Teachers provide students with scaffolding like encouraging students or providing them with hints or reminders, to assure successful learning. Based on socio-cultural perspective, AFL is an interactive process in which teacher and learners discuss about learning intentions and how best to improve teaching and learning performance and accomplish success.

Types of Psychological Approaches

- Cognitive Approach
- Behavioural Approach
- Biological Approach
- Humanistic Psychodynamic Approach
- Sociocultural approach

Sociocultural Approach

Vygotsky: father of the sociocultural approach

A pioneer of the sociocultural approach was the Soviet psychologist Lev Semyonovich Vygotsky (1896-1934), who became interested in developmental psychology and helped to change the face of the field. He proposed that interactions made by children can shape and influence both the way in which they perceive the world and their cognitive processes.

The sociocultural approach and an exploration of how our culture influences the way in which we learn and think. Perception, behavior, and personality are just a few aspects that psychologists study. Some psychologists choose to study abnormal behavior whilst others attempt to understand why we think the way we do and there are even those who attempt to distinguish us as humans from other animals.

A common method of explaining what makes and defines us as individuals is the application of sociocultural approach. This approach emphasizes the influence of the society that we living on our learning process.

Sociocultural Perspective System

The socio-technical perspective is a “good start” to the problem of describing design; the perspective leaves unanswered the cognitive aspects of design. Underlying the socio-technical perspective rests a layer of assumptions about how designers engage in a shared cognitive system. Three levels of cognitive processes must be understood.

- The first level refers to the cognitive behaviour of individual designers. This is the level of analysis that has been well researched in the literature on “how designers think.” Factors such as competency with technical design methods and tools, domain knowledge, and availability of information resources figure into individual designer’s mental processes.
- The second level characterizes the observable events that occur when groups of designers meet to design.
- The third level is an analysis of the cognitive processes of individual designers in the context of the group design processes. Very little research, at least at the empirical level, is available on this level. The commonality between these levels of analysis on designers’ cognitive processes is the link between the technical tools of design and mental processes because the tools are devices that allow designers to acquire, manipulate, and realize their ideas.

Principles of Sociocultural Theory

Whilst there are more than four parts central to this theory and the approach psychologists use in studying an individual, it is easy to identify the core components that function within the theory. Development of a child is contingent upon learning. As explained, learning is a crucial part of passing down culture ideas from parents to children.

By doing so, the child also acquires cognitive skills that are specific to his or her culture.

As a result, it is simple to see the second core principle; that a person’s language is crucial to their mental development.

While animals may possess a form of rudimentary language, often consisting of more basic signals, it is humans’ linguistic abilities that distinguishes from other animals and has helped to create a society full of art and thought. Therefore, the developmental progress of a child cannot be considered without also taking into consideration the child’s upbringing and social context

At the core of Vygotsky’s Zone of Proximal Development, there is the area containing the cognitive abilities which we have acquired so far in life. At an earlier age, these are limited. As we travel further outwards from this core, we reach the outer reaches of the zone, which represents the potential of the human mind. This inner potential can be realized through social learning situations.

Vygotsky’s Zone of Proximal Development, part of the social-cultural approach in psychology. Wood, Bruner and Ross (1976) expanded on Vygotsky’s theory, adding the concept of

scaffolding. This term refers to the activities and environment that more knowledgeable people may provide to someone younger, in order to assist their cognitive abilities. Such people may include parents, caregivers, teachers and older siblings or peers. Scaffolding may include playing games, role playing, singing (to encourage language acquisition) and other social situations where cognitive abilities may be nurtured.

Sociocultural Factors

Sociocultural factors are the larger scale forces within cultures and societies that affect the thoughts, feelings and behaviours. Such factors include:

- Attitudes.
- Cultural differences, Cultural deprivation, Cultural identity and Culture changes.
- Discrimination.
- Ethnic identity, Ethnic values and Ethnic groups.
- Family and Kinship structure.
- Regional differences, Religious beliefs and Religious practices.
- Reputation, Rituals, Taboos.

Attitude is everything but it has divided in two parts first one is positive and second one is negative.

It is a hypothetical construct that represents an individual's like or dislike for an item.

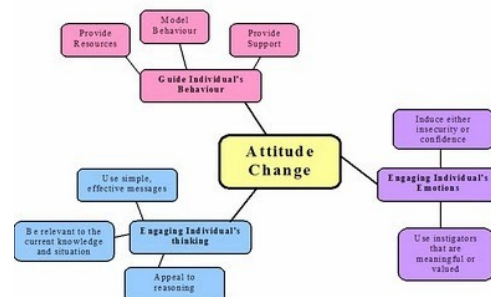
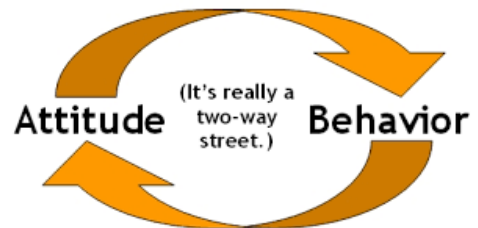
Attitudes are positive, negative or neutral views of an "attitude object". The behavioural intention is a verbal indication of the intention of an individual. The link between attitude and behaviour exists but depends on human behaviour, some of which is irrational. For example, a person who is in favour of blood transfusion may not donate blood.

Differences between people within any given nation or culture are much greater than differences between groups. There are differences in approach as to what is considered polite and appropriate behavior both on and off the job. In some cultures "yes" means, "I hear you" more than "I agree." Length of pleasantries and greetings before getting down to business; level of tolerance for being around someone speaking a foreign (not-understood) language; politeness measured in terms of gallantry or etiquette (e.g., standing up for a woman who approaches a table, yielding a seat on the bus to an older person, etc.); and manner of expected dress are all examples of possible cultural differences and traditions.

Cultural deprivation occurs when individuals are unable to participate in the cultural activities of their societies because of factors such as poverty and discrimination and have limited access to social capital.

Cultural identity is the (feeling of) identity of a group or culture, or of an individual as far as she/he is influenced by her/his belonging to a group or culture. Cultural identity is similar to and has overlaps with, but is not synonymous with, identity politics. Culture change is a public policy term that emphasises the influence of cultural capital on individual and community behaviour. With learning initiatives geared toward the right goals, you can significantly raise your organizational culture change's likelihood to succeed.

There are two huge reasons that you absolutely need the positions of power within your organization to not only approve of the change you seek to make, but also join in the effort.



- First, it gives you a sense of authority. There will always be those people who keep to the status quo unless they are specifically ordered to do something differently by someone in a position of leadership.
- Second, you need your higher-ups to lead by example. Per Boundless, "Top management needs to exhibit the kinds of values and behaviors that they want to see in the rest of the company."

Ethnic groups often share both a common culture and a substantial degree of common ancestry. This genealogical connection implies a genetic connection; particular variations in DNA sequences, or patterns of those variations, will be more common in some populations than in others. For example, each of the four ABO blood groups, which are genetically determined, are found in all (or almost all) of the world's populations, but in different proportions in different groups. Other variations in DNA sequence may be found at high levels in some groups but rarely in most others.

Family structure relates to various aspects of families, the way they are organised, the power relations within the group, the size of the family etc. A conjugal family consists of one or more parents/guardians and their children. The most common form of this family is regularly referred to as a nuclear family.

Taboos can be found in words, gestures, topics, social and cultural behaviour, body language and personal space. The Oxford English Dictionary defines them as 'Prohibition...generally of the use or practice of anything' and in linguistics as 'A total or partial prohibition of the use of certain words, expressions, topics, etc., esp. in social intercourse'

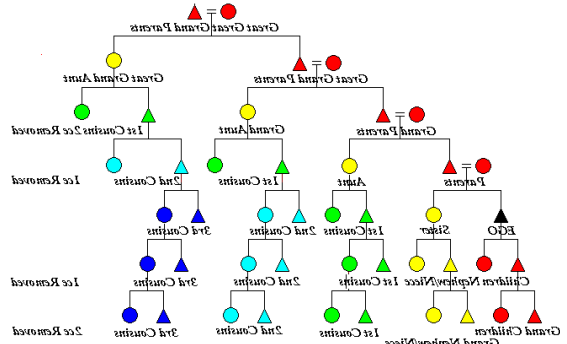
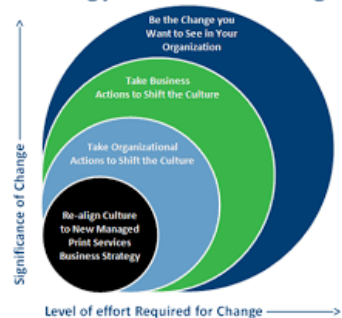
Conclusions

Sociocultural perspectives on learning and development grew from the work of Vygotsky in the early 20th century. ... Recent sociocultural oriented research on learning has drawn on two perspectives: a discourse perspective and a practice perspective. A goal for sociocultural theorists is the sustained development of methodological approaches to educational and psychological research that focus on process and provide ways of documenting change and transformation. Our aim has been to weave together some of Vygotsky's key ideas with pressing, contemporary concerns, particularly the need to shape educational institutions to deliver instruction which meets the needs of all students. We believe a sociocultural point of view provides a deeper understanding of both the possibilities for and the problematic nature of educational reform. Because educational institutions are a part of and reflect the larger social system in which they are situated, a proposal for substantial reform would have to consider economic, political, historical, social, and cultural factors. I observed that bilingual teachers were more beneficial than monolingual teachers because bilingual instructors were able to reach a happy medium of past and present culture. It is apparent that culture is considered an important part of learning with regards to the Sociocultural Theory.

References

1. Bloom, B.S., Engelhart, M.D., Frost, E.J., Hill, W.H. & Krathwohl, D.R. (1956). Taxonomy of educational objectives: Handbook I, Cognitive domain. New York: David McKay.

Strategy for Cultural Change



2. A/Prof. Huy P. Phan A sociocultural perspective of learning: Developing a new theoretical tenet joint AARE APERA International Conference, Sydney 2012 Page 1 - 14.
3. Hyewon Park, Learning Identity: A Sociocultural Perspective, Proceedings Adult Education Research Conference, 2015 (Manhattan, KS).
4. Merrilyn Goos, Sociocultural Perspectives on the Learning and Development of Mathematics teachers and Teacher-Educator-Researchers, ICME 11 Proceedings, The University of Queensland, 291-306.
5. Michele S. Lee, Implementing the Sociocultural theory while teaching ESL, SPAC: Student Perspectives about Civic Engagement, Volume 1, Issue 1, September 2015, 27-35.
6. Mugler, F., & Landbeck, R. (1997). Learning in the South Pacific and phenomenography. Higher Education Research and Development, 16, 227-239.
7. Scriven, M. (1967). The methodology of evaluation. In R. W. Tyler, R. M. Gagne, & M. Scriven, (Eds.), Perspectives of curriculum evaluation (pp. 39-83). Chicago, IL: Rand McNally.
8. Sedigheh Abbasnasab Sardareh and Mohd Rashid MohdSaad, A Sociocultural Perspective on Assessment for learning: The Case of a Malaysian Primary School ESL Context, Procedia-Social and Behavioral Science 66 (2012) 343-353.
9. Stobart, G. (2008) Testing Times: The Uses and Abuses of Assessment. Abingdon, UK: Routledge.
10. Tayebbeh Fania and Farid Ghaemib, Implications of Vygotsky's Zone of Proximal Development (ZPD) in Teacher Education: ZPTD and Self-scaffolding, Procedia - Social and Behavioral Sciences 29 (2011) 1549 - 1554.
11. Walker, R., Pressick-Kilborn, K., Arnold, L. S., & Sainsbury, E. J. (2004). Investigating motivation in context: Developing sociocultural perspectives. European Psychologist, 9(4), 245-256.