EDUCATION and CULTURAL PROCESS

Toward an Anthropology of Education

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27 Case Studies in Education and Culture

This is a series of descriptive studies of education both in school and out of school in a variety of cultures. Each book examines education in the context of the culture it serves and of which it is an integral part.

This study is based on analysis of films of classroom activity in schools for Eskimo children taught by white people. The structural reasons for educational failure are clear and are applicable to other situations where politically dominant and minority populations confront each other in the classroom.

The authors demonstrate how a traditional culture affects the learning readiness and the very thinking of children who are being taught concepts for which there are no exact antecedents in their culture.

This is a study of traditional and modern educational processes at work within a tribal society. These processes are not treated as abstractions. The experience of children with family and kin and with modern schools and migration is discussed in specifics. Wherever traditional systems of culture and the educational processes upholding them are confronted with modernization, the same dilemmas and potential consequences are faced.

The community described in this study is one in which families are still stable, people live with a high sense of communal obligation, men and women work with their hands, one hears the clip of horses' hoofs rather than the whine of tires, and the school and community are joined. Given the divergencies between the old order Amish community and its schools and the schools and communities of the outside world, it is inevitable that there should be serious conflict. The struggle to keep control of their schools is one of the dramatic and often heart-rending aspects of contemporary Amish life. The study has many implications for other minorities in conflict with majority society and monolithic educational systems.

This is both an ethnographic account and a case study in education. The author analyzes the techniques of cultural learning and transmission in the community called Malitubog, a small barrio located in the central region of Panay Island, The Philippines.

This is a description of the educational process in a residential school for Indian children in the Yukon Territory of northwest Canada where students, because they assimilate the subculture of the school, defeat the intended aims of education. The study makes clear the ways in which children learn to cope with an adult-made social and semantic environment, how they learn a pragmatic game-manship to get along in that environment, and how they win the game but lose the battle.

Philip E. Leis, 1972, Enculturation and Socialization in an Ijaw Village.
The way Ijaw educate their children to behave and believe in the life-style of Ijaw society and culture is studied here. The Ijaw live in the central part of the Niger Delta where culture change had been relatively slow because of geographical isolation. The author was in a position to study a traditional system of education and changes in recent times. The study engages with a problem of considerable significance to those interested in child development—the early-learning hypothesis.

Nancy Modiano, 1973, Indian Education in the Chiapas Highlands.
This study focuses on childhood and the new and formal as well as the relatively informal educational processes in village cultures in the Chiapas Highlands of Mexico. In the final section of the book the author tests the reading capability of children in different schools where Spanish, the national language, is taught in various relationships to the native tongue. This study has implications wherever a standard language is taught to children whose native language is different.

Alan Peshkin, 1972, Kanuri Schoolchildren: Education and Social Mobilization in Nigeria.
This case study explores the apparent confrontation between traditional and modern socializing agencies as seen through the lives of four school children. These children, from Muslim families living in northeastern Nigeria, are the first generation in their families to be educated in Western-type schools. A process of social mobilization occurs. Old social, economic, and psychological commitments are eroded or broken and people become available for new patterns of socialization and behavior.

Margaret Read, 1968, Children of Their Fathers: Growing Up among the Ngoni of Malawi.
In this study of an African tribal community, the author presents an analysis of an orderly way of life with high standards of conduct and systematic valued ways of transmitting both knowledge and wisdom to each new generation. She shows us how this way of life is transmitted and how these methods have been retained in basic principle despite great change in the technological and economic dimensions of life.

The conditions of slum schooling in the United States, as exemplified by the ethnography of a single slum school, are analyzed here. The author demonstrates what going to a slum school and being a black child mean, and discusses the reasons for low achievement by minority children in general.
This is a study of a Japanese junior high school and the interaction between the school and the local community, the school and the administrative organizations related to it, and the school and various teacher organizations.

This is a case study of child-rearing practices and family life in a rural black community in southern Louisiana. The emphasis is on the language patterns of mothers and children within the daily routine of community life. Seven families and their activities as relevant to language learning are described. The socialization practices of these families are compared to those of middle-class families.

This case study examines a rural elementary school in a small German village undergoing rapid cultural change as a result of industrialization. Careful attention is paid to classroom behaviors, teacher management of classes, and faculty relationships. Rebhausen is also in the Schwäbisch-speaking area, as is Schönhausen, described by G. Spindler in Chapter 12 of this volume.

Notable in this work is the author's attention to reporting the methods of study used; the provision of a summary of information on the general setting of Dusun enculturation; the analysis of changes occurring in Dusun culture and enculturation; and the abstraction of ten patterns of enculturation that he offers as a suggested distillation of the basic processes.

This study documents the educational process in a one-room school in a tiny Indian village in British Columbia. The author taught at the school for one year and the study was done from the vantage point of a teacher. The conflicts between the purposes of the teacher and the motivations of the students are made clear. The case study is excellent background for Wolcott's paper, "The Teacher as Enemy," in this volume.

This is an ethnography of a comfortable middle-class suburban elementary school, focusing on the day-by-day, hour-by-hour activities of Ed Bell, the principal, as he moves about the school and community. It analyzes the network of relationships occurring between the principal and his staff, parents, officials of the school system, and the children. It is clear that the principal's prime role is that of mediator rather than innovator or commander.

Francis M. Deng, 1972, *The Dinka of the Sudan.*
Written by the son of a major Dinka Paramount Chief, the book describes the Dinka, a Nilotic people in the Southern Sudan numbering about 2 million. Their lives are presented in terms of the search for values: ideals and everyday preferences, material and spiritual. Their culture is an integrated system with an inner logic. The life cycle is discussed, complete with attention to birth, infancy, childhood, youth, adulthood, aging, and death and related to the cultural system as a whole.

The communal Hutterites have been inhabitants of North America since 1874, living in relatively isolated agricultural areas on large collective farms in South Dakota, Montana, and the prairies of Canada. Their educational system is described as one of the major forces for maintenance of the community.

The first part of the case study sees life in an Anatolian village through the eyes of a small boy who is beginning a long induction into a man's role. The second part shifts from an inside view to a more conventional analysis of Anatolian village life.

A case study of a German village near the industrial city of Stuttgart, this book analyzes the processes of urbanization of a rural wine-growing village as it adjusts to the impact of industrialization and the influx of a new population of workers. A long chapter is devoted to a discussion of schools in Burgbach and Schönhausen, showing how schooling relates to maintenance and change of identities.

This is a study of the adaptive strategies with which the Menomini Indians of Wisconsin have coped with the prolonged confrontation between their culture and that of the whiteman. The thought world of the Menomini is stressed, with much of the text in the Menomini's own words. Educational processes in the traditional group that maintains the Medicine Lodge and the Dream Dance are discussed.

The rituals and contests with life and death, health and disease, fortune and misfortune, of the Dusun are examined. Socialization, subsistence, and kinship are explored. This case study makes a useful companion to Dr. Williams' study of Dusun enculturation, annotated above.