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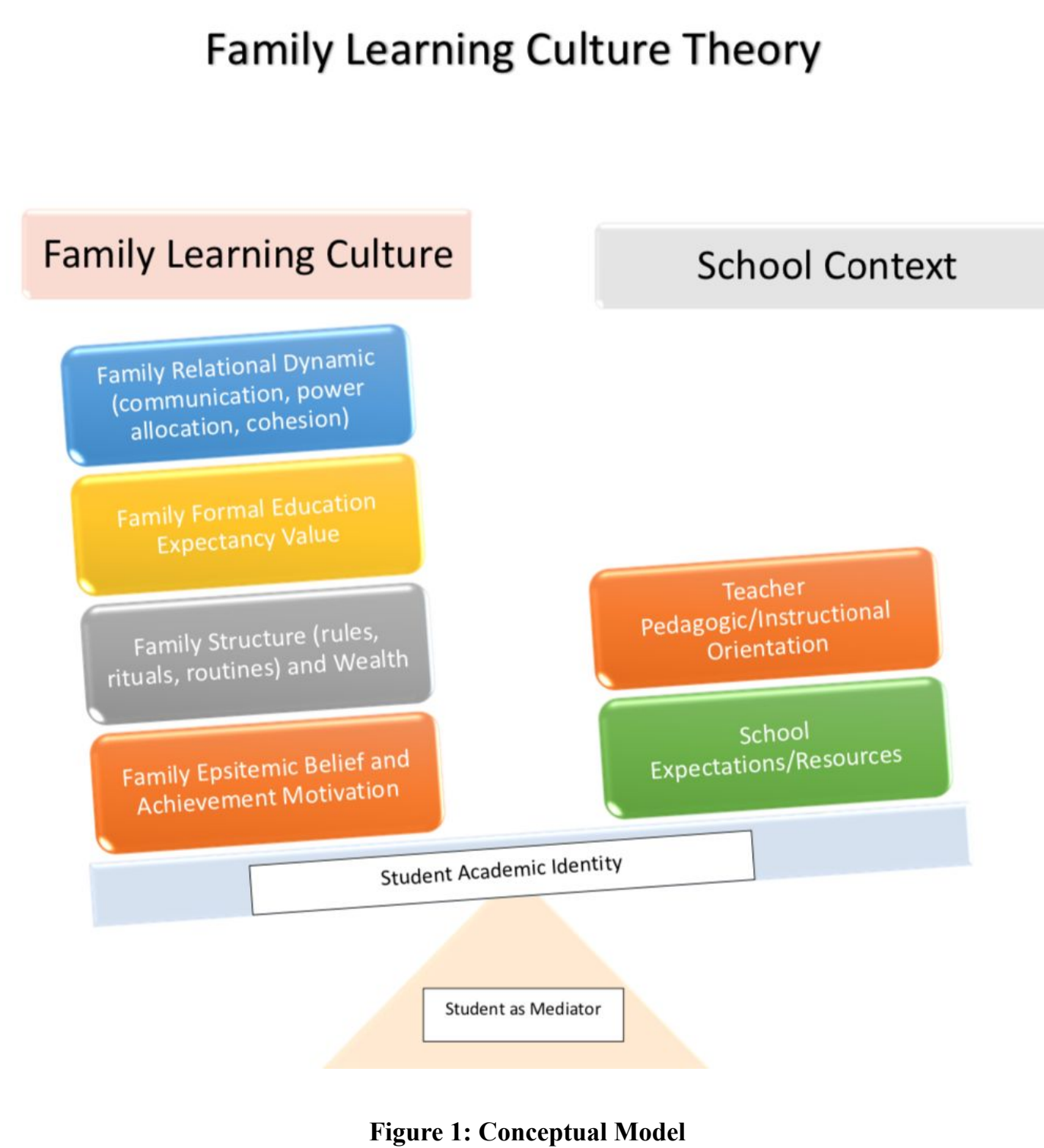
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Family Learning Culture Assessment: Development of metrics of the collective epistemic orientations and achievement motivations in diverse families

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Introduction. The historical practice of norming white middle-class people and values to the exclusion of those from diverse populations is well-noted in recent educational psychology literature (DeCuir-Gunby & Johnson, 2014; Usher, 2019, p. 136). Specifically, the idea of the Black, middle-class family (Howard & Reynolds, 2008) is virtually non-existent in educational psychology research. Norming, white family goals, values, rules, roles, rituals and routines (Vygotsky, 1978) fails to account for "familial capital" (Yosso, 2005) within Black families as both its own cultural system and learning context, independent of schools. The purpose of this study is to examine ways to redefine family to uncover nuanced familial cultural capital components by decentering schools and whiteness in the analysis of the diverse family as a learning context independent of schools.



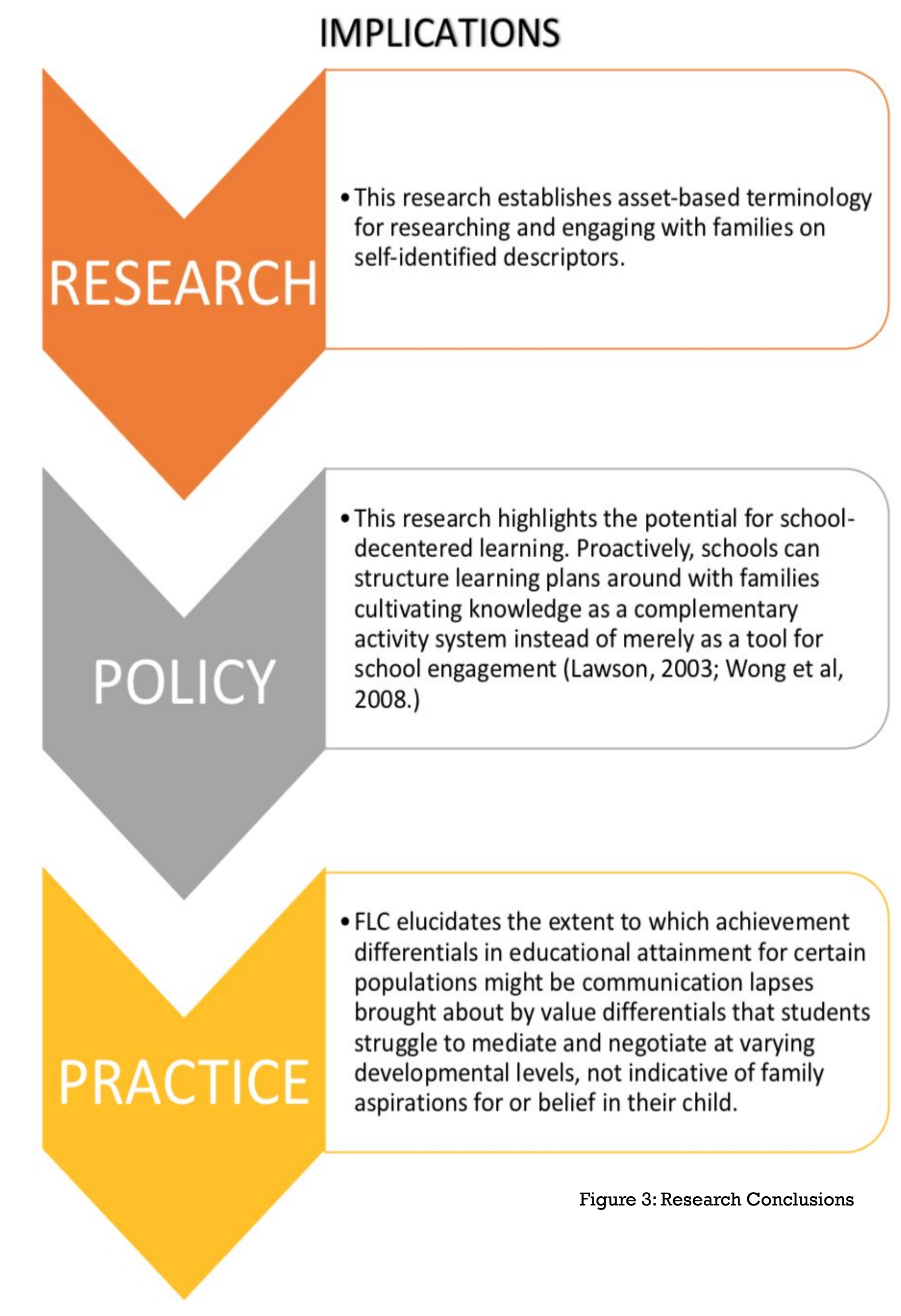
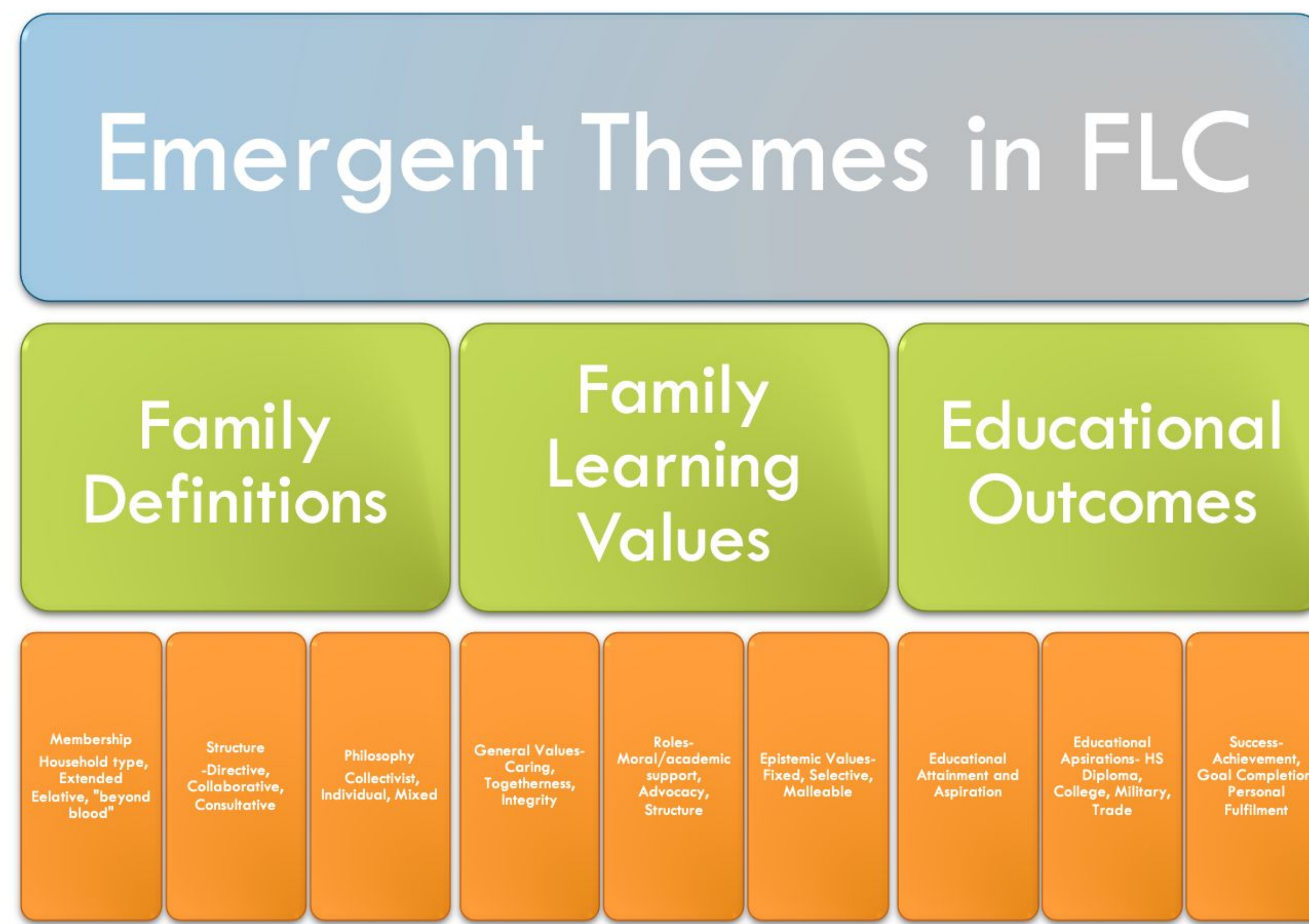
RQ1: What are the components of family learning cultures as defined by families?

RQ2: How do families characterize their epistemic values within their learning cultures that shape student epistemic orientation and achievement motivations?

RQ3: Does family educational attainment or educational aspiration reflect family epistemic values?

RQ4: Does family as a learning context complement or compete with school as a learning context?

Methodology. To examine learning contexts and cultures, the researcher, as participant-observed, piloted a semi-structured, audio-recorded, interview format in which Black middle-class family representative's, of high school students, with mixed educational background, (college and trade school educated) revealed new dimensions for defining and discussing family in research and in practice. Emic and etic codes developed from transcripts theoretical/conceptual frameworks and extant literature, documenting repeated concepts both inductively and deductively. This procedure resulted in 2.75 hours of audio recordings; ave. length 40 mins. Transcription produced 47 pages of text.



Findings.

Family Definition. All family representatives define their family **beyond** the household (two reported receiving assistance for learning from members outside the home).

"For me family are those who with whom we I have a common Bond a common value that's not restricted to blood....How my family has been has been raised that if there is someone who you know, whether you're in need or you're one of us you're you're you're a part of us"

Epistemic/Learning Values. Families generally approach knowledge **selectively** (neither completely fixed nor completely fluid); They also seeschool as helpful but not essential and encourage their children to do the same.

"You gotta know your why I understand. Why you re there why you are pursuing your education? I mean, it's, it's challenging even in that when you have teenagers and even a young adult who has said most of the stuff that they have us learn is completely irrelevant and I won't ever use it in life."

Educational Outcomes/Achievement Motivation: Family representatives discuss **trade school, military and college** as post-high school options stressing the desire to see the child **fulfilled** from their life choices.

"Yes. Actually my neighbor went to Chesterfield Tech to get his HVAC, so I'm like you gotta play around with it. My oldest is doing JAVA programming. The trades when you think about it are not like plumbing anymore."

Conclusion. Family is a multi-membered cultural dynamic that extends beyond households and bloodlines. Its membership drives its communication practices and expectations towards school, knowledge and academic success. Adult participation in education for the high school students sampled here was determined by the children's election. In middle class families, like those sampled here, the collective functions to support and strengthen the individual child's personal fulfillment and goal attainment. This goal could be college, trade or even military service as long as the humanity and faith values that come from non-academic experiences and teachings in the family are prioritized. This humanity defines success. The research findings supported the conclusion that family is a learning culture and context. Additionally, school is a tool that is an extension of family goals and sometimes a perfunctory step, especially college, which is not the goal of education even for college-educated households. Finally, diverse students are charged with mediating and navigating these competing spaces.

- The *Family Learning Culture Theory* conceptual framework utilizes theoretical triangulation and incorporates Vygotskian-inspired Cultural Historical Activity Theory (CHAT), Community Cultural Wealth Theory (Yosso, 2005), Family Communications Practice Theory (FCPT) and critical race theory (CRT; Ladson-Billings & Tate, 2006). The principles of FLCT are:
1. Family defines itself through its cultural practices and interpersonal dynamics, not just its membership (Yosso, 2005);
 2. Family achievement motivation ("FAM", e.g achievement philosophy) exists in each family dynamic;
 3. Family is a source of knowledge and a source of knowing (the genesis of personal epistemology) and therefore a significant learning context (Vygotsky, 1978, Muis & Franco, 2006);
 4. Communication practices in the family (implicit and explicit) establish epistemological orientations (Ritchie, 1990; Schrodt et. al, 2008);
 5. Students mediate/negotiate competing learning contexts differentially over time based on familial affiliation (Arunkumar, 1999; Urdan et. al, 2007) and
 6. School-decentered research on student learning is imperative for understanding social, cultural and historical experiences that impact minority and marginalized learners (Ladson-Billings, 1995; Lawson, 2003).

Assessment Development. From the emergent themes and conclusions drawn in the qualitative pilot, along with the results of a systematic literature review, construct areas and domains emerged for a quantitative assessment. The Family Learning Culture Assessment, is a 30-item survey metric for families, students and educators, designed to capture family definitions, family/teacher/student learning values, family/teacher/student expectancy value of education and student mediation of these two different environments (e.g., home-school dissonance, Arunkumar, 1999). It combines modified, validated metrics including the Epistemic Beliefs Inventory (EBI, Schommer); the Family Communications Practices Instrument (FCPI; Ritchie & Fitzpatrick, 1990), expectancy value questionnaires and cultural/racial socialization questions. The purpose of the assessment is a triangulated research approach to family learning culture that provides a springboard for authentic discussion between members of the learning triarch parents, teachers and students. Following completion of the assessment, descriptive and inferential statistical analysis will help determine congruence in epistemic beliefs and achievement motivations within the triarch. The full mixed-method study will occur in the fall of 2021.