

Cultural Literacy: Open-minded in Book Chapter “Teacher Training, School Norms, and Teacher Effects” in Education of Indonesia book

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ABSTRACT

A liberal-arts education aims for open-mindedness, which falls under the more basic goals of transferring and expanding key areas of knowledge, laying the groundwork for democratic citizenship, and encouraging prolonged acquirement of intellectual. Open-mindedness is not something that is acquired through teaching, and it is not something that is normally engaged after much thought and decision-making (Adler, 2005). This study investigated in book chapter “Teacher Training, School Norms, and Teacher Effects” of Education of Indonesia book, used content analysis. The researcher revealed that values of open-minded, those are: Willingness 18, Ability to seek reasons and evidence 27, Matter of attitudes and technique 6, and Allow novel ideas and rival values 9. It results that combinations of willingness 30%, ability to seek reasons, and evidence 45%, matter of attitudes and technique 10%, and allow novel ideas and rival values 15%.

Keywords: Open-minded, Cultural literacy, Teaching, Education in Indonesia

INTRODUCTION

The phrase "cultural literacy," coined by E.D. Hirsch, refers to the ability to understand and participate fluently in each culture. Traditional literacy is analogous to cultural literacy (the ability to read and write). He used the phrase to emphasize the fact that people who are literate are also capable of reading and writing. People who are culturally literate should be knowledgeable about their cultural heritages, histories, literature, art, and politics, among other things. Students and teachers in the twenty-first century demand broader knowledge and capability than before. Therefore,

both students and teachers need to literate on 21st-century. This new literacy includes traditional literacy skills such as reading, writing, and arguing, and incorporates new literacy skills such as critical thinking, scientific reasoning, and multicultural understanding (NCTE, 2008; Wagner, 2008; Grubb, 2003, p. 3; Sagan, 1996, p. 325).

In addition to traditional literacy, students must understand how knowledge is created, particularly how the knowledge is created using scientific approaches. Science has evolved into the fundamental tool of the 21st-century knowledge; thus,

students should be exposed to all major scientific approaches such as qualitative and quantitative concepts. (Cushman, Kintgen, Kroll, & Rose, 2001) and quantitative literacy (Paulos, 2001; Steen, 2001; Steen, 2004). More than just reading and writing, 21st Century Literacy emphasize on knowing how to learn and how to know. It elaborates a collection of many higher order skills. Students and teachers need to critically evaluate the reliability of diverse sources of knowledge to construct knowledge with scientific methods. It also entails openly arguing with diverse groups of people to explain and prove the truth.

Whereas the gap of this research is the data from the chapter book Education in Indonesia. Meanwhile two previous research by Riani, Mayuni, and Sulistyningrum and Zega, Mayuni & Sulistyningrum are in curriculum and praxis in education revealed in Kompetensi Dasar, Materi Pokok, Langkah and Pembelajaran. In details, the clauses which contain cultural literacy are pointed out by the expressions of request, gratitude, compliment, congratulation, retelling a legend and how the students learn in group. Overall, cultural literacy competences are addressed in syllabus for senior high school (Zega, Mayuni, & Sulistyningrum, 2018). Riani, Mayuni, and Sulistyningrum revealed cultural literacy praxis in senior high school teaching and learning reveal that habit learning practices and attitudes have existed as parts of cultural literacy praxis. It concludes that English teaching and learning activities at SMPN 14 Padang have aided in cultural literacy practice. While this study will concentrate on the book chapter of Teacher Training,

School Norms, and Teacher Effects, it will look at one of the values of cultural literacy that is open-minded.

A liberal-arts education aims for open-mindedness, which falls under the more basic goals of transferring and expanding key areas of knowledge, laying the groundwork for democratic citizenship, and encouraging prolonged intellectual pursuits. To be open-minded about a belief or set of beliefs is to put such ideas in a position where they can be modified or revised by reason. (Adler, 2005). We want to encourage open-mindedness in our students. The view in developing cultural literacy on the Indonesian context has been explicitly written in "*Panduan Gerakan Literasi Nasional*," which stated that, "*Sebagai bangsa yang besar, Indonesia harus mampu mengembangkan budaya literasi sebagai prasyarat kecakapan hidup abad ke-21 melalui pendidikan yang terintegrasi, mulai dari keluarga, sekolah, sampai dengan masyarakat*". This clearly indicates that Indonesian citizens are expected to cultivate cultural literacy in the classroom, in the school environment, or outside of school.

In other words, an obstacle to teach open-mindedness is that the teaching be minimally intrusive on the curriculum and students' learning be usable without requiring extensive effort or study on each part. Open-mindedness is not something that can be taught, and it is not something that is usually practiced after a lot of thought and decision-making. Open-mindedness can be supported most effectively in undemanding and indirect ways, primarily as a

byproduct or side effect of a carefully designed teaching and curriculum. According to Harvey Siegel's research, it was one of the most important contributions to educational philosophy. His seminal work on open-mindedness is one of the most important of these contributions. The researcher investigates the various links between Hare's preferred educational ideal or open-mindedness and his own critical thinking. The researcher contends that both are critical and fundamental. As stated by (Higgins, 2009) in his research about open-mindedness in three dimensions, he has tried to show something of the range of this key intellectual virtue, by examining it along three distinct dimensions. He has sought to unfold open-minded temporally, dialectically, and spatially. In the process, we have discovered that in addition to the more familiar associations such as humility and the concern for truth, open-minded also concerns aesthetic perception, existential continuity, and the dynamics of intra- and interpersonal re-integration.

This research aims to find the open-mindedness in book chapter "Teacher Training, School Norms, and Teacher Effects" in book Education of Indonesia. Research Question: What are the open-mindedness values appeared in book chapter "Teacher Training, School Norms, and Teacher effect" in book Education in Indonesia?

LITERATURE REVIEW

A. Critical Literacy

Cultural literacy is a way of looking at social and cultural issues, particularly those related to change and mobility, through the lens of literary thinking. It

is a method of discovering and understanding things by examining their textuality, fictionality, rhetoricality, and historicity. It is a distinct activity within the larger interdisciplinary movement within the humanities and between the humanities and other disciplines (Segal & Koleva, 2014). A quick internet search defines media literacy as "a repertoire of competences that enable people to analyze [sic], evaluate, and create messages in a wide variety of media modes, genres, and forms," while emotional literacy is "the ability to understand your emotions, the ability to listen to others and 'empathies' with their emotions, and the ability to express emotions productively"—both extremely useful skills. We're talking about a way of seeing the social and cultural phenomena that shape and fill human lives—knowledge, individuals or groups social action, and cultural artifacts like texts—as essentially readable. It is defined by the fundamental concepts of textuality, fiction, rhetoric, and historicity, which are viewed as aspects of both phenomena and our methods of investigation.

B. Book Chapter

The statistics were collected from the book Education in Indonesia chapter 3 "Teacher Training School Norms and Teacher Effectiveness in Indonesia." This book is based mostly on papers presented at the Indonesia update conference, which was held in September 2012 at the Australia National University (ANU). This chapter examines the roles and responsibilities of Indonesian teachers, as well as how changes to their professional profiles may lead to more successful policy planning. Describe the teaching culture in Indonesia: the evolution: the evolution of the guru

teachers' interests in the classroom and off-campus, their perspectives on educators' obligations, and the role they have played and can play in reform efforts. To properly comprehend the behaviors of Indonesian teachers, it is beneficial to look at the evolution of the education system with an open mind. It would assist us in understanding how the teacher's system works in education.

C. Values of Open-Mindedness

The research focuses on four aspects of open-mindedness: 1. willingness, 2. ability to seek reasons and evidence, 3. attitude and technique, and 4. tolerance for novel ideas and competing values. Open-mindedness and Education, Hare's classic account of open-mindedness, begins with: open-mindedness involves "a willingness to revise and reconsider one's views." (Hare 1979, p. x Siegel). (Hare 1979, pp. 8-9 Higgins). One can believe with an open mind fail to master or lack are the temperament to believe, judge, and act on the reason-assessment component of critical thinking. That one can think, reason, and believe openly yet incorrectly. As a result, open-mindedness is not in ideal condition for critical thinking; being open-minded does not ensure that what one is thinking or believing meets important epistemic quality requirements. It is an attitude toward one's beliefs as believed rather than just the specific proposition believed, just as fallibilism is a comparable second-order skepticism about one's believing's perfection, not the any specific belief (Adler, 2005, p. 3). The data will analyze using (Hare 1979), (Adler, 2005), (Higgins, 2009) and (Israel Scheffler 1986) as the aspects of cultural literacy which is cultural

literacy can be stated as willingness, ability to seek reason and evidence, matter of attitudes and technique, and allow novel ideas and rival values.

One can believe with an open mind but fail to master (or lack the temperament to believe, judge, and act on) the critical thinking component of reason-assessment. That is, one can think, reason, and believe openly while also being incorrect. As a result, open-mindedness is not a sufficient condition for critical thinking; being open-minded does not guarantee that what one thinks or believes meets important epistemic quality requirements. It is an attitude toward one's beliefs as believed rather than just the specific proposition believed, just as fallibilism is a comparable second-order skepticism about the perfection of one's beliefs rather than any specific belief (Adler, 2005, p. 3). The data will analyze using (Hare 1979), (Adler, 2005), (Higgins, 2009) and (Israel Scheffler 1986)) as cultural literacy aspects, which can be stated as willingness, ability to seek reason and evidence, matter of attitudes and technique, and allow novel ideas and competing values.

1. Willingness

Cheerful readiness to do something. To be open-minded, a person must be both willing and able to update his own viewpoint, and "an open-minded individual is one who is willing and able to revise his convictions."

2. Ability to seek reasons and evidence

Critical thinking requires a critical spirit. If open-minded is not present, then lacks of critical spirit which is one of the most important and required components of critical thinking is likely to occur. As a

result, critical thinking requires open-mindedness.

3. Matter of attitudes and technique

As an open-mindedness it is important to fenceless in new things around not only in education or knowledge field but also from attitudes and techniques because open-minded people usually gather around with many people in their life.

4. Allow novel ideas and rival values

Be curious about new information that does not fit, and information from others fields.

METHODOLOGY

The data in this study was analyzed using content analysis. The analysis covers the form of words, phrases, clauses, and sentences indicating cultural literacy in book chapter instruction in Indonesia. However, content analysis must address prior problems such as why available texts exist, what they mean and to whom, how they mediate between antecedent and subsequent conditions, and, ultimately, whether they allow analysts to select valid responses to queries about their contexts. In content analysis, there are six list components. They unitize, sample, record/code, reduce, infer, and narrate. The first four components comprise what can be summed up as data making, which is the process of creating computable data from raw or unedited texts. (Krippendorff, 2004).

FINDING AND DISCUSSION

The researcher found some values of open-minded, those are: Willingness 18, Ability to seek reasons, and evidence 27, Matter of attitudes and technique 6, and Allow novel ideas and rival values 9.

Table 1 Open-Minded Values

| No. | Open-Minded Values | Σ | % |
|-----|--|----|----|
| 1. | Willingness. | 18 | 30 |
| 2. | Ability to seek reasons, and evidence. | 27 | 45 |
| 3. | Matter of attitudes and technique | 6 | 10 |
| 4. | Allow novel ideas and rival values | 9 | 15 |

From the table, it could be seen that there were values of open-minded in the data. It results that combinations of willingness 30% ability to seek reasons, and evidence 45% matter of attitudes and techniques 10%, and allow novel ideas and rival values 15%.

From the results, the researcher finds that open-minded in this book chapter that the most value in this research is ability to seek reason and evidence. It shows the critical-spirit component of critical thinking and open-minded. The problem of teaching for open-mindedness, like many other educational concerns, is challenging and practically relevant to pedagogical policies when time constraints are assumed. According to Jonathan E. Adler, "a constraint on any endeavor to teach open-mindedness is that the teaching should be least intrusive on the curriculum and that students' learning be usable without requiring considerable effort or study on their behalf." The fundamental reason for this is that open-mindedness does not appear to be related to the quality of open-minded thinking and the belief that arises from it. Rather, it appears that an open-minded person can be open-minded while still thinking and believing (Siegel, 2009). One of the sentences in book stated "In addition, by embracing decentralization, the

ministry could expect to garner respect from international organizations”.

The word “embracing decentralization” shows to fenceless in new things around not only in education or knowledge field but also from attitudes and techniques. Jonathan E. Adler stated “My main point is that open-mindedness can be optimally promoted in undemanding and indirect ways—largely as a by-product or side effect of other carefully designed teaching and curriculum—and my main illustration is cross-cultural studies.” It is connected to what Chris Higgins found in his research “So, what does it mean to describe open-mindedness as a virtue in this robust sense? The word “embracing decentralization” shows to fenceless in new things around not only in education or knowledge field but also from attitudes and techniques.

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CONCLUSION

After analyzing the data, the researcher concludes that from the analysis, the researcher found that there were 60 values of open-minded. It results that combinations of willingness 30%, ability to seek reasons and evidence 45%, matter of attitudes and technique 10%, and allow novel ideas and rival values 15%. Ability to seek reason and evidence took most turns in value of open-minded in book chapter analysis.

Although it is only a required goal, open-mindedness is fundamental epistemic goal of education. It is self-evident that critical thinking should be part of the educational system, because any claim to the importance of any other ideal would rely on critical thinking. When teaching results in narrow-mindedness, it is best viewed as unethical brainwashing.

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