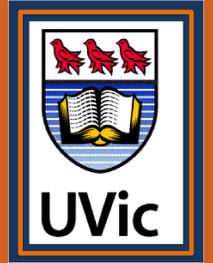




Introducing “Remote Enculturation” : Learning your Heritage Culture from Afar

Gail M. Ferguson¹, Catherine L. Costigan², Christy V. Clarke¹, & Julianna S. Ge¹
University of Illinois at Urbana-Champaign¹ and University of Victoria²



Introduction

- International migration is at an all-time high (United Nations, 2013) and families are increasingly transnational. This has implications for enculturation or ‘first culture learning’ (also called cultural socialization) of youth who live outside the country of their cultural heritage, including second generation immigrants, international adoptees, and ‘third culture kids’.
- Traditionally, enculturation occurs in childhood and is facilitated by racial/ethnic socialization efforts of parents and direct interactions in the local community (Berry, 2014). However, this may not fully capture the range of ways in which today’s youth learn about their heritage culture.
- Can youth become enculturated to their heritage culture from afar via modern globalization mechanisms (e.g., foreign media, skype, brief visits)? **We propose a modern form of enculturation – “remote enculturation” – defined by learning aspects of one’s heritage culture via indirect and/or intermittent exposure.** Remote enculturation may be facilitated by parents or it may be sought out independently by youth themselves (See Table 1 and Figure 1).

Table 1
Comparison of Traditional Enculturation and Remote Enculturation

Dimension	Traditional Enculturation	Remote Enculturation
Directness of contact between the enculturating individual and the enculturating agent	Direct, face-to-face	Usually indirect, not face-to-face
Continuity of contact between the enculturating individual and the enculturating agent	Frequent, continuous	Can be intermittent or continuous
Proximity of enculturating individual to enculturating agent	Near, proximal	Far, remote
Overt/Covert	More covert	More overt
Immigration status of enculturating individual	Primarily non-migrants, secondarily children of migrants	Primarily second-generation immigrant youth, international adoptees, and third culture kids
Age	Early childhood to adolescence	Early childhood to adulthood
Sensitive period in lifespan	Childhood	Childhood to young adulthood
Triggering events	Childbirth	Migration, onset of ethnic identity search, transition to college, transition to parenthood
Location	Local cultural community	Online, college, in heritage country, etc.
Mechanisms	Observations and interactions with local community, coaching by adults and older generation	Online & mobile phone communication, international /ethnic media, artifacts and books, intermittent visits to heritage country

Summer camps for Korean adoptees in U.S. to learn heritage culture and develop ethnic pride (Randolph & Holtzman, 2010)



Picture Sourced from: <https://www.campfriends.org/korea/>

2nd generation Korean immigrant adolescents in U.S. consume South Korean mass media (Oh, 2011; Lee, 2004)



Picture Sourced from: <http://igad.illinois.edu/1164653.002.102/hallyu-20-the-new-korean-wave-in-the-creative-industry/?p=main-view/fulltext>

Latino families watch telenovelas from the heritage country to connect to home culture (Barrera & Bielby, 2001)



Picture Sourced from: <http://movielounge.com/2013/12/24/telenovelas-2014-losque-propan-revela-telenovelas-glob-actores-y-mas/>

Skype, Facetime, video chats to connect with loved ones in heritage country



Picture Sourced from: <http://www.dailymail.co.uk/news/article-1067680/Skype-apologues-millions-secret-text-recordings-kowow-Chinese-government.html>

Mexican American youth learn heritage culture from listening to Mexican music played at home (e.g., Singer Paulina Rubio)



Picture Sourced from: <http://musica.uv.wisc.edu/retrosid/paulina-rubio/fotos/sideshow/2012-03-19/1as-portadas-de-paulina-rubio-estudio>

Brief trips to heritage country (e.g., summer trips to Ireland by Boston Mayor Marty Walsh)



Picture Sourced from: <http://www.bostonglobe.com/metro/2014/08/19/boston-mayor-martin-walsh-returns-ireland-10th-visit-44p/Walsh/story.html>

Figure 1. Examples of Remote Enculturation

Third Culture Kids use Facebook to connect with old friends from heritage country(-ies)



Picture Sourced from: <http://igad.illinois.edu/parent2parent.blogspot.com/p/third-culture-kids.html>

Iranian emigrants travel to World Cup games to cheer Iranian team, children learn heritage culture



Picture Sourced from: <http://sports.nbc.com/files/world-cup-2014/news/228895.html#a-world-cup-personal-iran-fans-just-want-to-dig-in>

Home decorations sourced from heritage country



Picture Sourced from: <http://www.spaceandstyle.com/3-main-themes-that-you-must-apply-in-japanese-home-decor.html#a-2>

Hmong refugees around the world bond over ethnic music



Picture Sourced from: <http://matadornetwork.com/change/photo-essay-songs-of-memory/>

Connections to Existing Literature

Remote enculturation:

- Falls within the ‘cultural socialization’ category of ethnic/racial socialization (Hughes et al., 2006) though uses new mechanisms (e.g., Knight et al., 1993)
- Is associated with ethnic identity development (Umaña-Taylor et al., 2006)
- Is parallel to remote acculturation and has implications for youth acculturation (Ferguson, 2013)

A Research Agenda

- Assess the range and frequency of remote enculturation strategies used
- Explore associations between traditional and remote enculturation
- Investigate the impact of remote enculturation on ethnic identity development and acculturation in the country of residence
- Use existing research on traditional enculturation, racial/ethnic socialization, and acculturation (remote and traditional) as a guide

Conclusion

- Remote enculturation brings traditional enculturation theory into better accord with the realities of 21st century transnational families
- Offers an exciting opportunity for researchers in cultural socialization, enculturation, and acculturation to include remote enculturation in their studies

References

- Berry, J. W. (2014). Acculturation. In J. E. Grusec, & P. D. Hastings, *Handbook of socialization: Theory and research*, pp. 521-538. New York, NY: Guilford Press.
- Ferguson, G. M. (2013). The big difference a small island can make: How Jamaican adolescents are advancing acculturation science. *Child Development Perspectives*, 7, 248-254. doi: 10.1111/cdep.12051
- Hughes, D., Rodriguez, J., Smith, E.P., Johnson, D.J., Stevenson, H.C., & Spicer, P. (2006). Parents' ethnic-racial socialization practices: A review of research and directions for future study. *Developmental Psychology*, 42, 747-770
- Knight, G.P., Bernal, M.E., Cota, M.K., Garza, C.A., & Ocampo, K.A. (1993). Family socialization and Mexican American identity and behavior. In M.E. Bernal & G.P.Knight (Eds.), *Ethnic identity: Formation and transmission among Hispanics and other minorities* (pp. 105-129). Albany: State University of New York Press.
- Umaña-Taylor, A.J., Bhanot, R., & Shin, N. (2006). Ethnic identity formation during adolescence: The critical role of families. *Journal of Family Issues*, 27, 390-414.
- United Nations (2013). International migration report 2013. Retrieved on October 13, 2014 from the website of the United Nations: http://www.un.org/en/development/desa/population/publications/pdf/migration/migrationreport2013/Full_Document_final.pdf#zoom=100

Acknowledgements

We would like to thank the interviewees whose life stories provided vivid examples of remote enculturation. We also gratefully acknowledge funding from the University of Illinois at Urbana-Champaign provided to the first and third author. Finally, we would like to thank the members of the Culture and Family Life Lab for providing feedback on an earlier version of our poster.