

# A note on scaffolding

The global learning lenses offer young people some explicit scaffolding for their learning. Through them, they can see the structures they are working with. Young people need to be aware of these ways of working until they can carry them out unconsciously, until it would be unthinkable for them to look at a question without bearing the various lenses in mind.

The metaphor of scaffolding was originally introduced in a piece of work by Wood, Bruner and Ross to illustrate the processes of teaching and learning that take place during interactions between adult individuals and learners [Wood, Bruner, Ross, 1976] ... Education is seen as a social process that consists of exchanging, sharing and negotiating meanings. Scaffolds, or aid systems in teaching-learning processes, allow the learners to safely move towards the next step. The next step is always the appropriation of a particular cultural tool [reading, writing, mathematical skills, using the Internet, etc]. In this sense, the mind does not develop from the inside to the outside [Piaget's thesis], but rather, a culture's narratives [such as institutionalised systems for remembering, a body of law, the Internet, a set of stories] allow us to develop our psychological skills or, in other words, allow us to remember, think or exchange information.

We cannot remember everything and that is why we invented writing and built monuments, while we built telescopes due to our short visual range. Culture enables the construction of the human mind through education. From this point of view, it is not surprising to see Bruner's book "The Culture of Education" is translated into Spanish as "La Educación, puerta de la cultura" ["Education: threshold for culture"]. Taking part in teaching and learning situations is how people acquire their cultural tools [oral and written language, mathematical skills, graphical representations], that allow them to give sense and meaning to reality. According to Bruner [1997], "The goal

of education is to help us find our way within our culture, understand it with its complexities and contradictions ... We not only live on bread or mathematics or sciences or the new information technologies. Its main task is to create a world that gives meaning to our lives, to our actions, to our relations".

"The way we ... give significance to our lives and understand each other's, understand our actions and interpret each other's, is through narratives, stories that allow us to comprehend the unknown or those things that are far from routine, canonical or regulatory." [Bruner, 2008].

In the "cognitive revolution stage", the American psychologist was interested in rational intelligence, in paradigmatic thinking that allows us to explain the events of the physical world and their causes; in the "cultural revolution stage", ideas and narrative thinking appear as tools capable of capturing the vicissitudes of human intentionality. Bruner's classical differentiation [1981] is between rational and narrative thinking: "There are two methods of cognitive functioning, two methods of thinking, and each one of them brings characteristic ways of arranging experience, of constructing reality."

Source:

ESTEBAN M. Las ideas de Bruner: De la revolución cognitiva a la revolución cultural.

For more on Jerome Bruner see [en.wikipedia.org/wiki/Jerome\\_Bruner](https://en.wikipedia.org/wiki/Jerome_Bruner)

[Spanish version [es.wikipedia.org/wiki/Jerome\\_Bruner](https://es.wikipedia.org/wiki/Jerome_Bruner)]



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