

ALIGNING SCHOOL WITH SOCIETY: A ROGOFFIAN ANALYSIS OF BEHAVIOURAL CHALLENGES IN BANGLADESHI SCHOOLS

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ABSTRACT

Aim. The purpose of the study is to address the applicability of guided participation in Non-Western contexts along with the Bangladeshi perspectives. The study also tries to explore the behavioural challenges of the learners that arise from non-contextual teaching-learning activities in Bangladesh.

Method. Guided Participation was the core theoretical framework to address the issues for this study. Interpretative analysis was applied to collect information for the study from various sources such as historical documents, library sources like books, journals, scholarly articles, documentations, government websites, newspapers, and other secondary sources.

Results. The data reflects the findings that human learning development is a dynamic and collaborative process where individuals learn within the tapestry of their social and cultural worlds using social tools. In terms of Bangladesh, here the education system is rigid, teacher-centred, full of rote memorisation which emphasises individual performance, competition with peers, tests and exam results. This gap between the guided learning at home and the formal schooling system creates confusion and frustration among students and leads to behavioural challenges such as disengagement, lack of motivation, or disruptive behaviour and inattention to learning.

Conclusions. These findings may offer some guidance and information for future educators and authorities so that they can formulate an education policy that is convenient for learners.

Keywords: guided participation, contextual learning, human development, non-western education, scaffolding, behavioural problems

INTRODUCTION

Human cognitive development is not an isolated process occurring within the individual mind but is profoundly shaped by social and cultural contexts (Griffiths & Stotz, 2000). This understanding, central to Lev Vygotsky's Sociocultural Theory, posits that learning is a social process mediated by tools such as language, symbols, and rituals, and is facilitated through interactions within a learner's Zone of Proximal Development (ZPD) (Vygotsky, 1978). Building upon this foundation, Barbara Rogoff introduced the concept of "guided participation" in her seminal work, *The Cultural Nature of Human Development*. She expanded Vygotsky's ideas to describe a more pervasive and culturally nuanced process of learning, where children develop skills and cultural values through active, often informal, involvement in community activities alongside more experienced guides.

In Bangladesh, the principles of guided participation are inherently woven into the fabric of rural and communal life (Ahmad & Islam, 2024). From a young age, children learn through collaborative engagement in household chores, agricultural work, and religious practices within extended family structures. However, a significant disconnect arises when these children enter the formal education system, which is often characterised by teacher-centred instruction, rote memorisation, and a rigid curriculum (Chakraborty et. al, 2025). This clash between the collaborative, context-rich learning of the home and the individualistic, abstract nature of school can lead to student disengagement and behavioural challenges.

Therefore, this study employs an interpretive analysis to investigate the application of guided participation as a framework for addressing behavioural challenges in Bangladeshi schools. It will explore how Rogoff's principles — such as building strong teacher-student relationships, fostering peer learning, incorporating local practices, and providing tailored scaffolding — can be leveraged to bridge the gap between students' home and school experiences.

THE CONCEPT OF GUIDED PARTICIPATION

A new approach for human development called "Guided Participation" was proposed in her (Rogoff, 2003) book *The Cultural Nature of Human Development*. She blended Lev Vygotsky's theory of "Sociocultural Theory" with her own one where Vygotsky introduced the idea of ZPD, a constructivist idea of children's cognitive development. Here, first Vygotsky's Sociocultural Theory will be highlighted and then Barbara Rogoff's (2003) "Guided Participation" will be discussed thereon.

Vygotsky's Sociocultural Theory

Socio-culturalists hold the opinion that interaction and social artifacts of the society play an important role in shaping of the human mind (Säljö, 1991). Vygotsky's Sociocultural Theory also emphasises that human cognitive development is a social process. This development occurs through social interactions, and it is developed and mediated by some tools used by the particular society (Hatano & Wertsch, 2001; Wertsch, 1998). Examples of the tools are language, symbols, rituals, numbers and so on. For cognitive development, Vygotsky also put emphasis on children's immediate social tools, cultural activities and children's interactions with close adults. He posited the idea that children learn through their interactions with more experienced adults and peers of society who assist them as ZPD while doing certain things.

James Paris et al. (2018) mentioned that according to Vygotsky a person has two kinds of abilities; one set of abilities which are potential and the other one which can be accomplished if given proper guidance from others. It actually refers to the ZPD which is the gap between that a learner can do by himself/herself and what he/she can do achieve with the help of a more experienced person (Vygotsky, 1978).

Rogoff's Guided Participation

Rogoff's (2003) guided participation theory is based on the Sociocultural theory of Lev Vygotsky. Vygotsky observed that learning, culture and development cannot be separated from each other because they are interconnected with each other. He also opined that culture shapes cognitive development and at the same time cognitive development helps to develop culture simultaneously. A child's cognitive development develops through participation in problem solving with more experienced individuals of society where culture and cognition are strongly tied to each other and then help to create each other (Cole, 1990; Rogoff, 1990; Rogoff et.al., 1984; Wertsch, 1985). Again, according to Vygotsky, children's cognitive and other development takes place in such a situation where the child's problem solving is guided and helped by an adult or a skilled person (Silalahi, 2019).

In the book *The Cultural Nature of Human Development* Rogoff (2003) delineated her theory of guided participation. Here "guided" means both intended and unintended interactions where children become engaged in social interactions "without intentional instruction or even necessarily being together at the same time" (Rogoff, 1990.). There are various types of participation which depend on social settings and the uses of social tools and other cultural institutions. Here is an overview of the discussion:

Guided Participation is not a Particular Way of Learning

Rogoff (2003) asserts that there is no particular way of learning because it may occur in any way depending on the situation and context. There are a lot of ways that children learn from society and from the environment. When a child begins to participate in social activities, the learning begins instantly. For cognitive development, a child is influenced by the values and practices of the particular society (Rogoff, 2003). Rogoff (2003) also mentioned that there is no particular method of support for learning. This support may occur in different ways. According to Rogoff, (2003) one form of guided participation may be an explanation of something because when something is explained, a child develops his or her cognitive knowledge of the explained thing. Again, it may be in other ways such as an event, a difficult situation, a problem solving, a social practice or a rule where a child develops cognitive knowledge. Another way of learning may occur while teasing or shaming. However, teasing and shaming are not the same in the context of social practice because a thing or behaviour may be shameful in a society, but it may be praised in other society. Rogoff (2003) continues that when adults and other members address children's missteps according to the social evaluation; it may be with humour and goodwill or in other way, then learning occurs for the children (Rogoff, 2003.). Thus, it indicates that a manner or behaviour is evaluated by the social norms that a child lives in and the other members of society criticise the behaviour of a child on the values of the particular social norms and thus a child is prohibited or inspired .

Guided Participation is not Limited to Learning Societally Desired Skills and Practices, it Goes Beyond.

According to Rogoff, there are two basic processes of guided participation, (Rogoff, 2003.) the first one is mutual bridging of meaning to express themselves and the second one is mutual structuring of their involvement in different activities. Two processes are described in detail below:

- *mutual bridging of meanings*: For communication with other interactors, the participants explore a common mode of communication; it may be a language or physical expression or common understanding. They try to find a common perspective so that they can identify a mutual bridge or a common way through which they exchange their ideas and coordination. Thus, they become shared participators for each other and enhance their learning. To set up a mutual bridging of meaning, mutual understanding is very important. This understanding occurs when people interact with each other. Only one participant cannot ensure understanding, rather everyone who participates in the activities has to play a role. However, when disputes are at a great level, modifications become necessary. One may be submissive to another's desire or perspective or activities, then a common goal is targeted, and successful interactions take place there. James Wertsch (1984) opined

that the modifications are way of development because the people who participate here try to communicate and coordinate with other participants and thus, they develop their understanding. The same thing happens in terms of parents and children's interactions. Bridging between children and parents' understandings occurs consistently in different communities (Rogoff et al. 1993). Parents and children are the representatives of separate generations and consequently their thinking, and way of life become different too. In spite of that, they have to reach a common understanding to communicate with each other. Here in this case, parents are adults and facilitators, and children are the learners with some scaffolding. There are bridges of language, bridges of bodily gestures, and bridges of other cultural tools which originate from the parents and from other social practices.

- *mutual structuring of participation*: The participants for interactions make a structure to conduct the mutual bridging. This structuring occurs in every interaction and activity when children are involved in doing anything. This is also true for children in their day-to-day life. Children and caregivers and other companions around the world together are also involved in creating structure for the children and in this process, children also participate actively (Rogoff et al., 1993; Rogoff, 2003). This occurring generally comes from parents or adult people. They decide in which activities children should be involved in or not. The parents or the caregivers make the decision in which activities children have access to observe and engage in. If the adults think that some conversations and discussions are not suitable for the children, they dissuade them from joining or attending. Children's choices are also important for structuring the activities because sometimes children may not be interested in doing something. When children monitor something actively with their own eyes and they themselves understand the importance of something in which activities they should be involved or not (Rogoff, 2003.). Some events and occasions are arranged for adult people but when children attend the events they may gain some necessary information for their cognitive development. They may gain some information from their observation of the incident (Bandura, 1986; Lewis & Feiring, 1981).

Thus, there are some prominent features of the concept of guided:

- *shared understanding*: There needs to be a shared understanding for guided participation. If there is no shared understanding children cannot develop their cognitive development, or if something is non-contextual, children feel that it is very difficult for them to develop their participating role. Again, if there is a variation of the goals, they cannot execute the task either. Consequently, children and other participants work together towards a common goal and build a shared understanding of the task and its purpose.
- *structuring*: Structuring is another component of guided participation. In this case, skilled individuals structure the activity, providing support and scaffolding to the learner to participate in the task effectively.
- *transfer of responsibility*: Children grow up and gain experience from their surroundings and from the senior participants of society. As a child grows up, he performs more difficult tasks and leaves the easy ones. He loses interest in the easy task and becomes

more and more competent towards an advanced one. This goes in a cyclic way from child to adult and then he transfers the easy activities to the younger one and he himself accepts more challenges. This is the way that responsibilities are handed over.

- *interdependence*: Human beings are social animals. They cannot live alone, rather they love to live in a community helping each other in their daily activities. They perform their tasks interdependently, not in an isolated way. They focus on the interdependence of individuals within a social system, rather than on the isolated individual. Both the guide and the learner actively participate in the learning process. The skilled one models behaviour, provides explanations when necessary, provides feedback, on the other hand the child practices and internalises the new skills or knowledge gained from experience. Thus, children cannot learn in isolation or in a vacuum.
- *cultural tools and practices*: Cultural tools are the main ingredients that help children to develop themselves cognitively. These cultural tools may be different in different cultural contexts. So, learning varies from culture to culture and context to context. Learners use cultural tools more of them which are valued in a particular community. Thus, Rogoff (2003) places a strong emphasis on the cultural specificity of learning.
- *guided participation vs. ZPD*: Rogoff's (Rogoff, 2003) "guided participation" provides a framework for understanding how the ZPD works in everyday life. The adults or the guide provides temporary support to help the learner to accomplish a task. This support is adjusted based on the learner's progress and is gradually withdrawn when the learner gains proficiency.

Guided Participation in Non-Western Contexts:

Through guided participation Rogoff (Rogoff, 2003) tried to delineate how Western education is different from Non-Western education. The Non-Western education system is mainly informal, culture based and contextualised. Informal education can take place in any context (Bekerman et al., 2006). In the Western way, the educators frequently structure adult-child engagement in child-focused activities (Ferholt & Rainio, 2016). On the other hand, in communities in which children have access to many aspects of adult life, children learn from their opportunities to observe, and adults often expect them to learn through watching (Rogoff, 1981). Here, in such cases, children play a main role in managing their own activities such as attention, motivation, and being involved in learning activities through their observation, and participation in ongoing activities. This may have the support of adults, who provide suggestions and responsive—rather than directive—assistance (Rogoff et al., 1993; Rogoff et al., 2003). Here in this essay, we discuss how guided participation is applied in different cultural contexts in Non-Western areas.

Praise is thought to be a great way of motivating learners to further learn in the modern education system. But Meyer Fortes, in his classic account of learning among

the Tallensi of Ghana, opposed the view and advocated the real-life situations. He observed that in academic institutions, knowledge is an unknown utility, but the activities to gain it happen in real situations and motivation to achieve the goals also comes from the real results (Rogoff, 2003.). Here in this essay we discuss how guided participation is applied in different cultural contexts in Non-Western areas.

Observation is another important way of achieving education. In the modern western system of education, learners are set in a particular way dependent on how they will get education. But in other cultures, the thing is different for example, the Inuit society, children are independent to observe anything. They observe everything closely, reason on it and find solutions with their self-motivation (Briggs, 1991).

In New Guinea, infant children have the opportunity to observe all the activities with their own eyes because they spend most of the time with their parents or caregivers. Here, children have access to observe all the activities of the community and then they can grow a self-reliance from the observation for example, they can handle knives at early age, and they can also handle fire safely at their own pace (Sorenson, 1979). Children in society can mix with every member of society. Their parents also encourage them to do so. They are encouraged to attend ongoing events and provide a model of how a task is to be done, telling children “Do it like that” as they demonstrate the components of a task but they do not provide any explanation for it (Schieffelin, 1990). Young daughters spend a great deal of time observing their mothers and are asked to do specific jobs to facilitate a task, such as bringing fire tongs or turning bananas over on the fire (Rogoff, 2003.). Boys in the same way, at a very early age can go to the jungle to collect wood using knives. So, this is the way that guided participation is ensured for real life education. New Guinean children also learn from battle games (Rogoff, 2003.). In those games little children play the same things that their elders fight in the battlefield. Children throw grass-stem spears at each other. This throwing practice increases their dodging skill and battle strategy in their future life.

In the Xavante tribe of the Brazilian rain forest, young children have free access to move in the community and observe incidents whenever they wish. They join with other children that come and go in the village, observe events easily with their own eyes. As soon as they see someone going anywhere, they ask them “Where are you going?” They get the precise answer and come to learn what is happening there (Maybury-Lewis, 1992.).

Children work also as messengers in many communities because they collect information from all over the local community, for example in a Mayan community in Mexico, children serve as extra eyes and ears for their parents. Parents stay at home and get information from their children about what is happening in the surrounding area.

The same thing happens in the native Mayan culture because parents and caregivers expect children to begin to learn through observation from birth from the surroundings of society. They always inspire the children to observe what is happening around them. when they are demonstrating any activity. Again, when they work, they also

attend to their children and urge the children to pay attention to their own activities. The children's observation is encouraged in the way that parents and care givers will not provide any explanation to the incident rather children have to devote themselves to the incident through their own observation (Rogoff, 2003.).

In Japan children develop their cognitive knowledge through observation of ongoing activities in everyday life. They pick up social values, skills, and mannerisms through close involvement with a socialising agent. Children participate in social events as inevitable participants. This is like an "osmosis" model (Rogoff, 2003.). They mingle in society in a very normal way. This osmosis model also prevails in the training of traditional arts and crafts in Japanese society. The master does not teach the learners. Instead, the live-in disciples, called *uchideshis*, have the chance to "steal" the artistry while helping the master with his work and other household activities (Azuma, 1994.). This "*uchideshi*" system was also common in academic institutions in Japan until the late 1800s, when the learning and teaching pattern was closely aligned with European American schools.

Again, in society where children engage themselves in social and family activities, they do not desire any verbal or other feedback or positive comments. They do not do anything meaninglessly or for praise from the elders. In the society success or failure in the task determines the satisfaction and negative or positive commentary is not needed (Whiting & Edwards, 1988). The positive comments need not come from the parents, rather they feel motivated when they see that they have done the work successfully and ready for the next challenge. Sometimes, adults show approval of that task by assigning more difficult task but in this time they supervise it less (Whiting & Edwards, 1988).

In India there has been a long tradition of family-based learning and guided participation which is evident from the study of Dhol-Ki-Patti community. There is no particular goal to rear the children in Dhol-Ki-Patti community unlike the Western community where parents try to fix a goal for their children regarding their future career. In modern times, educated guardians desired that their children should become doctors, engineers, higher officials or a very wealthy merchants and so on. This is quite absent in Indian and other South-Asian rural communities. Parents don't want to set goals, rather they think that their children will participate in the day-to-day activities and grow up their own way. They will learn about their responsibilities after gradual participation with the adults and they will decide their own future goals or careers. The parents believe in faith, and they assert that their children's future is down to fate, and they have nothing to do with the fate but rather should be involved in daily ongoing activities (Rogoff et.al. 1993.). Caregivers do not impose anything on the children against their interest rather they give free will to do anything that they are interested in. If the children show reluctance to do anything they leave it to their individual interest (Rogoff et.al.1993.).

Body language and non-verbal expressions are also frequently used in the Dhol-Ki-Patti community. The parents of the community use some nonverbal expressions and means for communication such as gaze, touch, posture, timing cues, eye contact

and nodding to guide the toddlers. They believe that such types of nonverbal expressions other than verbal guides simplify the child's involvement and executing the desired task (Rogoff et.al. 1993.).

Attention alteration is also prominent in the local community of India. Children do not focus for a long time on a particular task or event, rather they change it frequently and get engaged in ongoing events. Sometimes they pay attention to several events simultaneously. The trait indicates that the children work as a group and community, and they do not become busy by themselves on a particular thing. They perform in a communal way. Toddlers' parents manage different things at a time, such as talking to one child and helping another (Rogoff et.al. 1993).

In Pakistan, Rogoff's (2003) idea of "guided participation" is also present in both informal and formal learning activities. In the family settings, children learn their family skills, such as cooking, cleaning and helping other in domestic tasks from the observation and assistance with their parents. In rural areas, children often participate in agricultural work and doing this their family members help them (Qamar, 2015). Religious education also plays a significant role in Pakistan (Khan, 2014). In religious institutions students learn their religious teachings through memorisation and recitation but they are guided by their teachers (Khan, 2014). So, integrating guided participation can make all kinds of education more dynamic and engaging.

Nepal, another south Asian country where there are mountainous areas and diverse ethnic groups. In rural communities of Nepal children learn through participation in household chores, farming, and traditional crafts (Wagle, 2012). They live in extended families. For example, in Sherpa communities, a local communities children spend a lot of time with their parents in mountain areas and learn mountaineering skills and tourism-related experiences because their parents are mostly involved such kind of activities.

In Sri Lanka guided participation is also prevalent in their daily life, for example, the adults earn their livelihood by fishing, pottery, or weaving and children learn the activities while they work with their family members (Gunawardana, 2018). This type of learning is embedded in the cultural, social and economic context of the country. In religious perspectives, young learners learn religious texts and practices in Buddhist temples through the guidance of the monks. The monks provide them scaffolding when necessary and the young learners become actively engaged in learning.

APPLYING GUIDED PARTICIPATION IN BANGLADESHI CONTEXTS

Guided participation is strongly prevalent Bangladeshi living style because majority of the people of this country live in rural areas (Thuy, 2025). The cultural norms of the rural areas are deeply rooted in collective living, community-oriented practices, and intergenerational learning (Huq et al., 2021) that are features of Rogoff's guided

participation (Rogoff, 2003). Here in these areas, especially in the village areas, most of the children grow up in environments where learning is mostly collaborative, and this learning is embedded in everyday life. The children along with the adults normally participate in household activities, assist in agricultural activities with their parents (Cain, 1977), engage in religious practices in mosques and other places, and spend significant time with extended family members particularly with grandparents.

Prevailing Contexts and Education System of Bangladesh

In Bangladesh after their birth, children spend most of the time with parents or caregivers living in an extended family (Edlund & Rahman, 2005). Consequently, they learn through observation, imitation, and active participation in daily activities with their family members. Their activities are as below:

- *household activities*: Children spend most of the time with their parents (Jasmine & Nduna, 2022) and it happens more in the village area because parents, especially mothers, stay at home as they do not go outside for official work or other purposes. They stay at home and do their household chores like cooking, cleaning houses, feeding domestic animals like cows, goats, hens and rearing children at the same time. They also sometimes help their husbands in farming in the farmland. Thus, children become involved automatically with the activities with their mothers and learn cooking, cleaning, and caregiving by observing their parents and other older siblings.
- *agricultural work*: Village people depend on the agricultural work for their livelihood. Fathers work in the fields all day long farming their lands. They cultivate crops, vegetables and other food grains. They are busy with their agricultural activities. Sometimes children participate in the works (Cain, 1977), and they become apprenticed because parents need their help with some works which are easy and convenient for the children, for example, planting seeds, harvesting, feeding the domestic animals or collecting foods for the domestic animals.
- *religious activities*: The people of Bangladesh practice their religious rituals frequently in both village and urban areas. Muslims participate in various religious events, such as saying prayers five times a day, going to mosques weekly, Eid celebrations, Quran recitation, and festivals. The Hindus go to the temple, worship their gods and carry out other rituals. So, religious activities are intertwined in the lives of the country people and this practice is imparted to the next generation (Devine & White, 2012). From the very childhood children are taught moral values based on religious beliefs and thus children grow up in religious fervour. Children observe other adults practicing religion and they learn to practice it.
- *learning from generation to generation*: In rural areas there are a lot of extended families where grandparents live with other family members. Grandparents play a significant role in passing down traditional knowledge, stories, rituals and skills. Grandparents teach their own children and then in older age they teach their grandchildren (Sultana, 2024). Children

learn the stories of the past, history of the previous generations and thus children become gradually skilled regarding social history, social norms, social practice and social identity.

APPLYING GUIDED PARTICIPATION IN BANGLADESHI SCHOOLS

The informal learning experiences with family members at home are collaborative, they have proper contexts, relevant to the child's own identity and rearing up but in schools, on the other hand, in school children face a formal learning system. Unfortunately, the formal education system of Bangladesh is rigid, teacher-centred, full of rote memorisation which emphasises individual performance, competition with peers and tests and exam results. This gap between the guided learning at home with the adults and the formal schooling system with the teachers creates problems for the students and they lose attention to the formal schooling systems, and this tendency worsens when learners learn a foreign language like English. Children also spend a long time in school away from their family members, which can be emotionally challenging for the younger children. Guided participation can be a great tool to mitigate the situation, especially to face the behavioural challenges of the students, and the following recommendations can be adopted herein so that students can be attentive, happy, comfortable, shaking off their disruptive behaviour.

Teacher-Student Relationships

Teachers are the main stakeholders to implement the educational goals in the classroom settings. However, Rogoff's (2003) Guided Participation theory emphasises the importance of mutual understanding between teacher and students for more engagement and scaffolding in the academic arena. Unfortunately, in Bangladeshi schools' teacher-student relationships are often hierarchical and behaviour challenges may arise from the lack of meaningful interaction and understanding among them (Haque, 2015). Thus, teachers can build stronger relationships with students providing personalised support and creating a more interactive classroom environment with presenting the content in an effective way (Haque, 2025b) where students will not be afraid of the teachers and there will be no power struggle.

Peer Learning and Mentorship

Peer learning is a good approach for ensuring a good learning outcome (Boud, 1999) and guided participation can be a good framework for ensuring peer learning. Schools can promote group projects when there is a large classroom (Akanda & Haque, 2025; Das et al., 2025), peer tutoring, and cooperative learning activities that reflect the col-

laborative nature of home learning, for example, students can work together to solve problems, create presentations, or conduct community-based projects. Schools can also introduce peer mentorship programmes where older students will guide younger learners in academic and other social skills to achieve. Seniors will help the juniors in case of preparing study materials, managing chaos or problem behaviours etc.

Incorporating Local Practices

In the curriculum of Bangladesh local traditions, language, community talks, practices of the common people can be added. Students will be very happy and interested in those materials which seem to be very familiar to them (Johnson, 2002). Besides, local ingredients such as folk stories, folk songs, traditional songs or community-based curriculum projects can make learning more engaging and convenient to the students. Again, some traditional stories, proverbs, rituals and local themes and folk traditions can be added which can connect classroom learning to students' lived experiences. The role of language and ways of communication is important in shaping human behaviour. So, teachers should be careful while using language as way of communication with the learners because there may be some dialects, and meaning may be different in different contexts.

Parental and Community Involvement

Parents and community members should be involved in the educational process. Every child is unique, and their needs are different, and parents know about their kids' needs. Parents can provide more information as to how to deal with each child. Again, policymakers can be helpful to support guided participation because they can allocate resources for different purposes such as teacher training for professional development, curriculum development, professional development projects of the teachers, and some community engagement initiatives. Then, researchers can play a key role in investigating the cultural and contextual factors that help to shape children's development. Through their findings, they can inform the authority how they can design and formulate necessary policies for the educational development of Bangladesh.

Scaffolding Social and Emotional Skills

Scaffolding is not only necessary for educational and academic purposes but also it is needed to meet the behaviour challenges of the learners. Behavioural challenges may arise from unmet social or emotional needs. Children are naturally emotional as they may easily react to anything overexcitedly. In school no one else is there to support them except the teacher. Teachers are adult and adult and mature behaviour

is expected from them. So, teachers can use guided participation to scaffold students' development of these skills, providing support and modelling appropriate behaviour in front of them in a culturally sensitive way.

Addressing Power Dynamics

Most often in primary and secondary levels, teachers follow the traditional approach of teaching where teachers play the main role while teaching learning activities and where teachers conduct the classes in an authoritative way. That is, there is a teacher centred classroom where students sometimes participate passively in the classroom activities. So, we should address whether there is conflict of power existing between teachers and students. We can find out whether there are power imbalances that contribute to behavioural challenges among the teachers and students. We should try to create a more equitable and inclusive classroom environment where students feel valued and respected and there will be students centred on a democratic classroom environment.

Ensuring Apprenticeship

Students should be apprenticed in the classroom environment, i.e. a teacher will be the role model. A teacher will be more active regarding conducting classes so that students can follow him. Teachers can use English language conversation if it is an English language classroom. So, from the observation of the teachers, a student can get education in a normal way automatically.

Scaffolding for Academic Purposes

Scaffolding is important for the young learners because with the help of other skilled individuals they can develop their learning stage. Through scaffolding one can become competent in practices that are personally and socially meaningful practices of everyday life (Pridham et.al. 1998). Teachers should provide proper support to the students when they feel any problem, without any hesitation. They should provide emotional support, encouragement, and motivation, which are essential for the learner's confidence and willingness to take on challenges. Though teachers face a lot of challenges in their classroom settings in Bangladesh (Haque, 2025a), they should play the key role to implement the issues of guided participation through scaffolding.

Thus, following through the activities, schools can create learning environments that align with students' home experiences and reduce behavioural challenges. Stakeholders, including teachers, parents, policymakers, and researchers, have a critical role to play in promoting guided participation and ensuring that education is inclusive, equitable, and meaningful for all children in Bangladesh.

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