



# Multicultural Education The Role of a Teacher

*Anh-Dao Tran, Ph.D.*

*[adt@hi.is](mailto:adt@hi.is)*

*17 Jan. 2017*





# Who am I?





# Monocultural experiences of teachers

- Are mostly white.
- Middle class females
- Often view themselves as noncultural, nonethnic, raceless and colorblind beings (Banks, 2007)

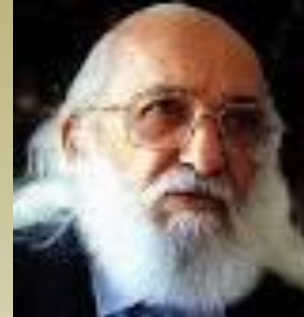


# Challenges to consider

- Conflict in cultural beliefs & practices between home and school
- Teacher understanding about home
  - Lack of access to resources
  - Student outside commitments
  - Family makes up

# Critical Pedagogues

Paulo Freire  
(1921- 1997)



Joe Kincheloe  
(1950 – 2008)



Henry Giroux  
(1943 -





# Critical Pedagogy - Freire

- A praxis (action-reflection-action)
- Dialogue
- A social and educational vision of Justice and Equality as the basis of Education
- Rejection of Economic Determinism
- Rejection of the Banking Approach to Education



# Basic concepts constitutes critical pedagogy - *Kincheloe*

- Grounded on a social & educational vision of justice and equality
- Concerned that schools don't hurt students – good schools don't blame students for their failures or strip students of the knowledges they bring to the classroom





# Critical pedagogy. Kincheloe

- Applied critical thinking by problem posing issues that are central to students' lives as a grounding for the curriculum
- Grounded on the notion that teachers become researchers of their students – study their students
- Centered on the notion that teachers should be researchers – teachers learn to produce and teach students to produce their own knowledge

*Kincheloe (2010:10)*



# Critical pedagogy - Giroux

Argues that school **practices** need to involve ideas that addresses the question of how to construct ideological and institutional conditions in which the lived experience of empowerment for the vast majority of student becomes the defining feature of schooling.



## Giroux cont.

[Critical] pedagogy . . . signals how questions of audience, voice, power, and evaluation actively work to construct particular relations between teachers and students, institutions and society, and classrooms and communities. . . . Pedagogy in the critical sense illuminates the relationship among knowledge, authority, and power.

*Giroux, 1994: 30*



# What is multicultural education?

1. a political movement and process that attempts to **secure social justice** for historically and presently underserved students.
2. an aim for **a comprehensive school reform** (i.e. policies, curriculum, school culture, teachers education...) through a critical analysis of systems of power and privilege.
3. an underlying goal is to **eliminate educational inequities**.
4. a good education for **all** students.



# Theoretical Approach: Nine Tenets of Multicultural Education and Critical Pedagogy

Theorists	Banks	Nieto	May	Freire	Gay
Content integration	X	X	X	X	X
Knowledge construction	X	X	X	X	X
Prejudice reduction	X	X	X	X	X
Empowering school & social culture	X	X	X	X	X
Equity pedagogy	X	X	X	X	X
Dialogue between teachers & students	x	X	x	X	X
High expectations	x	X	x	x	x
Bridging home & school	x	X	X	x	x
Benefitting all students	X	X	X	X	X

**Content integration:**

use examples, data, info from variety of cultures

**Knowledge construction:**

help students understand how knowledge is created & influenced by culture, race, ethnicity, social position of individuals and groups

**Multicultural education**  
(Banks, 2007)

**Equity pedagogy:**

Modifying teaching styles so a wide range of strategies, techniques are used for teaching

**Prejudice reduction:**

develop relationships, democratic & respecting attitudes toward others.

**Empowering school culture:**

the cultivation of a school culture that involves everybody who contributes to the academic success of a school's students, including students of different racial, ethnic, or cultural groups.



Geneva Gay (2000)

## Culturally Responsive Teaching

Teaches *to, through, for* ethnic, racial and cultural diversity

- To = the students population you are trying to serve
- Through = to use ethnic, racial, cultural diversity as references as resources to help what you want to teach
- For = preparing your students to be much more competent, comfortable in relating and interacting in a culturally pluralistic world



## Gay (2000)

- Uses cultural knowledge
- Uses prior experiences
- Uses frames of reference
- Uses performance style
- Is culturally validating and affirming.





## Gay cont.

- Recognizes the cultural heritages of different ethnic groups
- Builds bridges between home and school experiences
- Varies instructional strategies in connection to learning styles



## Gay cont.

- Helps students aware of cultural heritage and teach them to praise both their own and others
- Incorporates multicultural information, resources, material in all subjects and skills taught in schools



## Sonia Nieto (1999)

- Recognizes preconceived ideas about students
- Recognizes Importance of the relations between culture and learning
- Creates creative learning environment
- Promotes student learning as cultural mediator



# Nieto: teachers as sociocultural mediators

- teach children how to “do school” so they may become academically successful
- affirm the cultures and languages of the children as valuable and viable resource for learning
- have knowledge of the students cultural background
- build on students strengths



# Nieto: teachers as bridges

- provide access to a different shore without closing off the possibility of returning home
- built on solid ground but soars to the heavens
- connect two places that otherwise might never be able to meet.



# Culturally Responsive Teaching is:

- Validating
- Comprehensive
- Multidimensional
- Empowering
- Transformative
- Emancipatory



# Culturally Responsive Teaching

[https://www.youtube.com/watch?v=rZrqpQmr1\\_c](https://www.youtube.com/watch?v=rZrqpQmr1_c)



# Geneva Gay

- Culturally responsive teaching is about using your knowledge about heritages and experiences of various kinds of diverse populations to help you teach more effectively, whether or not you want to teach math, or science, or reading, or computer science, or PE. All those kinds of things should be filtered through these lenses about culturally responsive teaching. For the simple fact that because kids learn in different ways and many of the different ways they learn are influenced by their culturalization and heritage. In that case, you could say, culturally responsive teaching is a moral endeavor, because it is the right thing to do for the rest of the population (Gay, 2014).





# The Tale Students of VN Background in Icelandic Upper Secondary Schools

*Untapped Resources or Deficient  
'Foreigners'*

Students of Vietnamese  
Background in Icelandic Upper  
Secondary Schools



# References

Banks, J. A. (2007). Approaches to multicultural curriculum reform. In J.A. Banks and C. A. McGee Banks (Ed.), *Multicultural education: Issues and perspectives* (6th ed.,pp. 247–267). Hoboken, NJ: John Wiley & Sons, Inc.

Freire, P. (2009). *Pedagogy of the oppressed* (4th ed.). New York, NY: The Continuum International Publishing Group Inc.

Gay, G. (2000). *Culturally responsive teaching: Theory, research, and practice*. New York: Columbia University, Teachers College.

Giroux, H. A. (1994). *Disturbing pleasures: Learning Popular Culture*. New York: Routledge

Kincheloe J.L. (2008). *Explorations of educational purpose 1: Knowledge and Critical Pedagogy. An Introduction*. Netherlands:Springer

Nieto, S. (1999). *The light in their eyes - creating multicultural learning communities*. New York Teachers College Press.