# ED142.Multicultural\_Education\_in\_a\_Global\_World\_default.mp4

[00:00:22] Over the past few weeks we've been examining the connections between culture and justice globalism. This [00:00:30] week we look more specifically at the field of multicultural education and its intersection with globalization so multicultural education has been around in the United States since the late 1970s and the early 1980s. How multicultural education is conceptualized of course rests upon how culture is conceptualized and as you know cultures a term that's been debated and it's evolved in the scholarly literature. One [00:01:00] of the ways that I understand culture comes from Professor Chris Gutierrez my colleague here at the UC Berkeley Graduate School of Education. So her work you'll reading you'll be reading for this week. You'll also see her video. She explains that there's been a tendency to use culture reductively or categorically she says in her work that culture is not one thing it's all that we take for granted as well as all that matters the most to us in order to [00:01:30] use culture to understand human behavior and development. We need to focus more precisely on what cultural knowledge meanings practices and beliefs people hold and actively use. Cultures are not groups of people. So for example it would be a category mistake to equate a culture with an ethnic or any other type of human group. So we can't generalize to Chinese culture or latino culture. This is a danger [00:02:00] that many well-meaning educators might forget. So again cultures are not people. People belong to live in and are members of social groups. They're not members of cultures. No culture is fixed no culture is static or absolute. Antonia out there in her introduction to the book culture and difference explains that culture and therefore cultural identities are relationally constitutive phenomenon.

[00:02:27] These are produced through our constant social negotiation [00:02:30] between one's own imagination and others and in the daily life and in the history of community. So with these ideas about cultural and mind we can now examine a few understandings of the field of multicultural education. So the comprehensive book by Thomas Wren which is called conceptions of culture. What multicultural educators need to know as a really detailed account of different conceptualizations of multicultural education as [00:03:00] well as a great discussion of the evolution of this field. He also examines what culture is in a globalized world. He explains that the general idea of social justice began to appear in writing about multicultural education in the 1980s and in the 1990s. And here's where we see the intersections with Justice globalism which we're focusing on in this unit of course. So for example Sonia Nieto proposed in 1992 that multicultural education ties [00:03:30] together themes of cultural pluralism and anti-racism under the theme of democratic principles for Social Justice. So she said Multicultural Education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and it accepts and affirms various forms of pluralism. It focuses on knowledge reflection and [00:04:00] action as the basis for social change. So Multicultural Education furthers the democratic principles of social justice and over time. Scholars in the field of multicultural education have expanded upon these earlier concepts of the field and in some instances they've even pushed back against some of the uptake of multicultural education which is in part because of a mis understanding of the idea of culture.

[00:04:27] So Professor Gutierrez in her article and her lecture [00:04:30] that you're reading this week and viewing this week she explains my misunderstandings of culture have been problematic in the field of multicultural education and she suggests how we can move forward. The goals of multicultural multicultural education but from a perspective of cultural historical activity theory. So another fairly new expansion of the field of multicultural education is what Rende describes as an agenda [00:05:00] of critical multicultural educators. He explains that the goal of critical multicultural education is to equip students with what Faisal Rizvi has called the critical skills that enable students to imagine alternative moral configurations and in the process to help create a more just social order. So really students need to develop the interpretive and communicative skills to imagine social alternatives and to [00:05:30] converse effectively with others who share their various fields of action. And students need to learn how to do this when they don't necessarily share the cultural symbols or views of other students. So what are the connections then between globalization and culture. And what does this mean for multicultural education. So Ren explains that he too sees that one tendency is for the commercial forces of globalization to [00:06:00] erase cultural differences in everyday patterns of consumption. So another possibility that he raises is the idea that globalization itself may be a kind of culture that we may consider the idea of a global culture. So one new way to think about multicultural education is that it would prepare students to know their home cultures or their inherited cultures.

[00:06:25] But to not be afraid to modify them by importing symbols and normative codes [00:06:30] from the cultures of their classmates or others with whom they interact. So as time goes on we have our own personal culture which is built upon a treasure trove of values and symbols and from practices that we get from our parents or grandparents or our communities. And of course we also get these from the media. So we each have our own hybrid self unique but open to new ways of understanding ourselves and our world. So Ren explains [00:07:00] that from this perspective we no longer need to be true to a single culture but to be open to the new demands and the new opportunities that are created by our ever more globalized world. So we were able to create robust new cultural identities that are not tied to reductive identifications. So this week we look at these ideas not only from the perspective of educators working in the United States but also to see whether the [00:07:30] notion of multicultural education can be exported to a place like Nigeria. We also look at where race fits into our understanding of multicultural education. Drawing upon the work of Professor Jabbari me here. So why are we doing this. The overall goal is so that you have a better understanding of how culture and how cultural pluralism can fit into the ideology of justice globalism as well as to think about where education fits into [00:08:00] these processes so I look forward to seeing your work and the questions that this week raises for you. Thank you.