

Do we really know who our students are? Understanding, implementing and embedding a culturally responsive pedagogy in our everyday practice

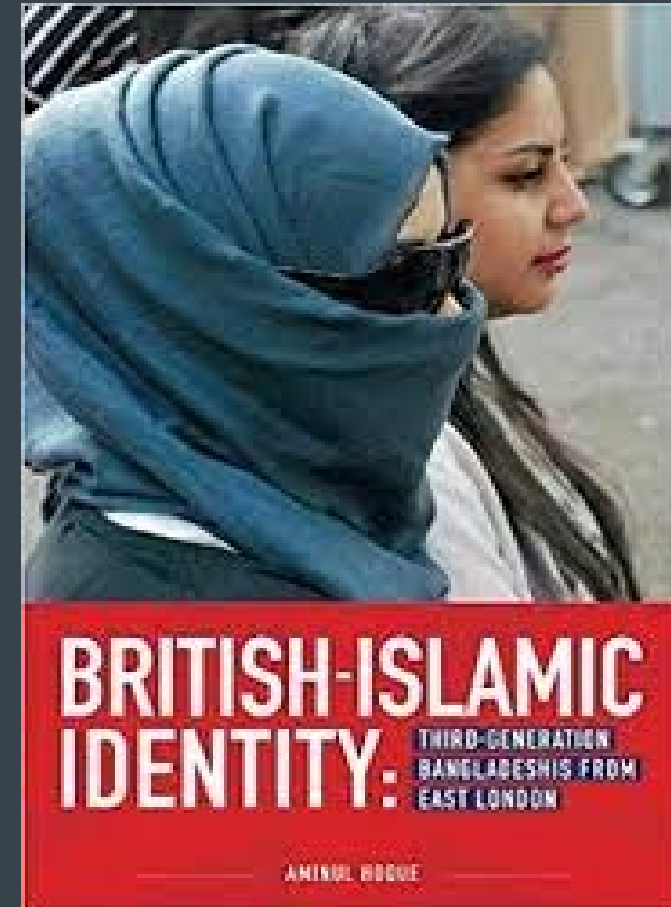
Dr Aminul Hoque



My chapter is informed by...

- My own ethnographic research with young Bangladeshis from London of secondary schooling age
- Current work with Goldsmiths' students & my anti-racist work with the National Education Union (NEU)
- Draws on empirical research (both UK based and global) that advocates a culturally responsive pedagogy
- Provides insight into some of the everyday 'lived experiences' of discrimination, exclusion and alienation that many BAME students from disadvantaged backgrounds live through
- Offers some practical ways that educators can ensure that such students remain engaged and enthused in their education
- Argues that 'faith' is an important 'fund of knowledge' & 'identity' for many Muslim pupils

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Key questions

1. Do we really know who our students are? **Do/ should** we care?
2. Are we aware of the wider social, community and cultural issues that many of our students are living through?
3. How do we get to know our students and ensure that their views, interests, lived experiences, aspirations inform and guide our pedagogical practices?

Culturally responsive pedagogy

In light of neoliberal reforms to education, there is a need to revert back to a more **inclusive** and **collaborative** form of education where the line between the school and the community is blurred and where the complex cultural, linguistic, ethnic, gender and religious identities of our pupils are explored within the curriculum. **As a teaching philosophy, a culturally responsive pedagogy is premised on the idea that valuing culture is central to learning.** Educators cannot trivialise or pay token attention to the cultural world and lived experiences of their pupils, and instead take time to understand their pupils and their sociocultural worlds, listen to them as well as valuing and maintaining their cultural identities and heritage within pedagogical practices. Such an approach empowers pupils intellectually, socially, emotionally and politically (Hoque, 2015b, 2018; Lucas and Villegas 2013; Nieto 2000).

Strategies

1. Incorporate and value students' funds of knowledge in classroom pedagogy
2. Decolonise the curriculum
3. Adopt a critical and reflexive approach to teaching

- **Research and draw a family tree**
- **Grow vegetables from around the world**
- **Play traditional non-European sports**

Write about a local (unknown) person from the local black and minority ethnic community.

#BlackLivesMatter

Ask pupils to become heritage researchers.

Provide a wide range of literature from across the globe.

Go for a “walk” in the local area – get to know your community.

Take a reflexive approach to teaching.

References

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