Reflection on the dangers of ‘cultural racism’ in intercultural education.

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CULTURE

INTRODUCING THE DANGERS OF CULTURAL RHETORIC

NATION-STATE
Culture serves both to differentiate among humans and to homogenize them.

SCHOOLS
The national conduit for shaping and sustaining a given hegemonic culture.

DISCOURSES

CULTURAL
Serves the hegemonic powers by instituting some kind of order (replication) to ‘rectify’ it.

LIBERAL
Seeks to allow every culture to have its ‘natural’ development and thereby ensure the continuation of inequality.

CULTURE IN EDUCATION

EDUCATION
INTEGRATING LITERARY CRITICISM + ANTHROPOLOGY + CULTURAL PSYCHOLOGY
These evolved in the educational struggle for cultural continuity recognition and/or tolerance believing that culture is a thing carried by a self.
Abandoning these positivistic viewpoints might help re-conceptualize our present condition.

OBJECTIVE
TO IDENTIFY THE POSSIBLE ALTERNATIVES TO THIS TYPE OF CULTURAL AWARENESS THAT ANTHROPOLOGY PROVIDES CULTURAL RESEARCH WITH.

REFRAMING THE MULTICULTURAL/MULTICULTURAL IN EDUCATION

CRITICAL EXPERTS OF DESIGN
THROUGH THE DEVELOPMENT OF EDUCATIONAL STRATEGIES TO IMPROVE INTERCULTURAL/MULTICULTURAL CONFLICTS

CRITICAL PEDAGOGY
A CALL IS MADE TO DIVERSIFY DIVERSITY

Closing remarks
Culture in education

Introducing the dangers of cultural rhetoric

Equality must be guaranteed

Failing to account for these developments in education entails a risk of enhancing the same reality they anticipated to overcome.

Comparable groups of people (social and individual activity patterns) belonging to a single ethnic and biological group.

Culture serves both to differentiate among humans and to homogenize them.

Those involved in the educational struggle for cultural continuity recognition and/or tolerance believe that culture is a thing carried by a self.
Abandoning these positivistic viewpoints might help re-conceptualize our present condition.

For a more inclusive approach to differences, which emphasizes that the existing ones (ethnic/cultural, physical, cognitive, etc.) all have in common that they frame certain differences (and not others) for us to pay attention to.

(Economic, esthetic, political, historical, and interpretative discourses) ‘Cultural diversity discourses’ validate the exclusion of marginalized groups.

CULTURAL DIVERSITY EXISTS

NEITHER GOOD NOR BAD

1. INTERCULTURAL OR MULTICULTURAL EDUCATION
2. CULTURAL DIVERSITY
3. HUMANS’ CULTURE
4. DANGEROUS

1. Varies according to circumstances and contexts

2. Cultural diversity discourses validate the exclusion of marginalized groups.

3. Knowledgeable students (economic, aesthetic, political, historical, and interpretative discourses)

4. Critical pedagogy

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