Exploring the Theories of Multicultural Education

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Multicultural education is a reform movement grounded in the belief that all students should have equal opportunities to learn (Banks & Banks, 2015). Therefore, the diversity brought to our educational institutions should be considered as assets not deficits. One way to accomplish cultural parity is to incorporate equity pedagogy, which occurs when teaching strategies are modified in a manner "that will facilitate the academic achievement of students from diverse racial, cultural, gender, and social groups" (Banks 7 Banks, 2014, p. 17). Nieto (1999) extends the conversation on multicultural education by referencing critical pedagogy that includes the voices of students. In education, policy is hegemonic and often developed and implemented within the framework of the dominant culture (Freire, 1973; Nieto, 1999; Yosso, 2005). Furthermore, Yosso (2005) and Moll & Gonzalez (2004) add to the dialogues of multicultural education from anthropological, sociocultural, and sociopolitical positions. They frame their theories of community cultural wealth and funds of knowledge in terms that acknowledge the familial and its correlation to pedagogy. They consider diversity an asset and not something merely to be tolerated (Moll & Gonzalez, 2004; Yosso, 2005).

Moll and Gonzales (2004) cite Ferreiro (1994) who asserts that a "fundamental historical function of schools, especially in their nation-building mission, has been to negate differences, to deal with diversity by ignoring it or by forging uniformity" (p. 699). Therefore, the ethnographic research conducted by Moll and Gonzalez (2004) support their theory of funds of knowledge. This asset-based theory references the fundamental knowledge a student gains in his or her household.

Similarly, Yosso (2005) refers to this familial knowledge as community cultural wealth, a theory that directly challenges Bourdieu's theory of cultural capital (Bourdieu & Passerson, 1977). A major tenet of cultural capital is centered in a cultural deficit model, often used to depict students, particularly poor students and students of color, when they enter formal educational settings. Yosso (2005) asserts that deficit thinking is prevalent in the US educational system. She further argues that "deficit thinking takes the position that minority students and families are at fault for poor academic performance (Yosso, 2005, p. 75). An example of policy that exhibits deficit thinking is the propensity for various states to implement high stakes testing to measure student performance. Traditionally, students in poor and minority-serving schools have not performed well on standardized tests. Although one reason that has been cited is the cultural biases ingrained in high stakes assessments, the home environment of the students is also blamed for poor academic performance. Moll and Gonzalez (2004) argue that these households "are not socially or intellectually barren" (P. 706). Indeed, critical race theory research "begins with the perspective that communities of color are places with multiple strengths" (Yosso, 2005, p. 82).

Education is intended to be liberating and empowering. Instead the control exerted by the dominant culture stifles diverse voices. Freire (1973) contends that education is used to dominate students to indoctrinate them into conformity, and a technique used to do this is banking. Banking is deficit-centered teaching that presumes that students do not already possess knowledge. This concept is counter to critical pedagogy which includes the voices and lived experiences of students and their ability to benefit from the critical thinking encouraged by problem-posing education (Freire, 1973).

In summary, the multicultural principles of funds of knowledge, community cultural wealth, and problem-posing education are essential if the true intent of education is for all students to benefit. The voices of

the students and the cultural experiences they bring from their diverse communities should be included in the tapestry of the learning environment.

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Book Review

Caring Enough to Lead: How Reflective Practice Leads to Moral Leadership by L. D. Pellicer

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Pellicer (2008) presents a text of personal reflections on leadership As he reflects on his own personal journey as a leader, he emphasizes the importance of caring, moral leadership. He does so by weaving together various stories from his leadership experiences, from which he illuminates various leadership principles. All of the principles align with those outlined by Maxwell (2007) and Northouse (2019).

One of those principles is found in the first chapter in which he describes his relationship with a dying former colleague . Pellicer's friend, Bob, suffered from Alzheimer's . Although the disease consumed Bob quickly, Pellicer was diligent about visiting him even though there came a point when Bob did not recognize him. Pellicer reveals that he continued to visit Bob because he felt compelled to be there for his friend. Pellicer (2008) says, "I want to be the kind of person who has the capacity to give without expecting anything in return" (p. 8). This is a powerful statement that Pellicer (2008) uses as just one example of moral leadership.

In addition to providing examples of moral leadership, Pellicer (2008) also explores the definition of a leader and cites research and leadership theories He connects the principles espoused by various researchers and theorists with the importance of leaders who care, and he argues that "caring determines the extent to which others willingly follow a leader" (p. 17). For example, he discusses the influence of behavioral theorists such as McGregor and Blake and notes that their theories are grounded in the actions of the leaders (Pellicer, 2008). Furthermore, he describes the evolution of situational and contingency leadership theories, which emphasize leadership best suited for specific situations. According to Northouse (2019), the situational leadership approach must "change the degree to which they are directive or supportive to meet the changing needs of followers" (p. 95).

Additionally, Pellicer (2008) emphasizes the importance of leaders who care. He tells a fascinating story about watching a water buffalo and a farmer plow through a field during a sizzling hot day in the