Understanding social justice commitment and pedagogical advantage of teachers with a migrant background in Switzerland: a qualitative study

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Abstract

Purpose – This study aims to understand the social justice commitment and the pedagogical advantage of teachers with a migrant background in Switzerland. Through semi-directive interviews with four of them, the research team analyses how these teachers use their background as a resource in their teaching practices. Linking their personal life experiences related to migration and schooling and their professional identity, results show that their history influences their teaching practices but moreover their commitment to social justice within school.

Design/methodology/approach – For this study, the authors conducted four semi-directive interviews with teachers with a migrant background. The research team transcribed all the interviews and analyzed them through Nvivo software. The analytical process followed the logic of content analysis as developed by Miles and Huberman (2003). The research team used several layers of categories and codes to produce a deeper understanding of the data. On this basis, the authors refined their categories and codes and created research memoranda including all the information to establish the profile of each teacher interviewed.

Findings – This study's data showed that "teachers with a migrant background" is a broad category of individuals, all entering the teaching profession with their own life experiences, their own relation to diversity and their own personal background. It also showed that teachers with a migrant background seem committed to social justice in different ways. This relates to Mantel's study (2021) that established three types of teachers with a migrant background. All of them developing a different pattern of commitment to social justice.

Originality/value – This study aimed at understanding teachers with a migrant background's social justice commitment and pedagogical advantage in Switzerland (Canton of Geneva). If this field has been developed in North America, it is not well studied in Switzerland. Yet, the number of teachers with a migrant background is important in some part of the country and might be increasing in the next years. Exploring their potential is therefore a matter of representation and legitimation.

Keywords Multicultural, Pedagogy, Ethnicity, Education, Identity, Equity

Paper type Research paper

Introduction and literature review

Teachers with a migrant background may act as social justice agents within school systems. Although in North America, research has shown minority teachers' added value with minority children, this field has not yet been explored for a decade in Switzerland. Only a

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few studies exist and explore how a migrant background may be a pedagogical asset (Bauer and Akkari, 2016; Changkakoti and Broyon, 2013). Regarding the strong cultural diversity in the Swiss context, we aim at developing an understanding of the role that teachers with a migrant background can play in reducing school inequities and in promoting social justice within Swiss education systems.

Indeed, numerous international studies have shown how minority teachers are likely to have "insider knowledge" regarding their pupils' lives "due to similar life experiences and cultural backgrounds" (Ingersoll *et al.*, 2019, p. 3). This can reinforce the confidence between the teacher and the student (Magaldi *et al.*, 2018; Villegas and Irvine, 2010). On this subject, the relationships between minority teachers and minority students are likely to be positive and that sharing a similar background can benefit many of these children (Magaldi *et al.*, 2018; Cherng and Halpin, 2016; Pitts, 2007; Cherng, 2017). Indeed, Cherng and Halpin (2016) "has shown that students' perceptions of teachers are associated with motivation and achievement and that having a more diverse teaching force can help close longstanding racial achievement gaps" (p. 417). Moreover, quantitative studies have demonstrated an existing correlation between the presence of ethnically diverse teachers and an improvement in minority students' grades (Villegas and Irvine, 2010). Regarding pedagogy, minority teachers are more likely to use a culturally relevant pedagogy [1] (Nevarez *et al.*, 2019; Villegas and Irvine, 2010) and to have higher expectations toward all students (Villegas and Irvine, 2010). These results can be explained by the fact that minority teachers may have an experience of racism, of discrimination, and therefore are committed to participate in a more socially just education system and society (Nevarez *et al.*, 2019, p. 27). Undeniably, being in contact with multicultural individuals in professional roles gives minority and majority students the opportunity to deconstruct the myth of racial inferiority that they might have internalized (Irvine, 1988). This also represents a possibility for minority students to have role-models within schools (Villegas and Irvine, 2010).

In a context as diverse as Switzerland, these arguments cannot be ignored any longer. In the Canton of Geneva, where we conducted our study, almost four residents out of 10 (38.85%) do not have Swiss nationality (OFS, 2020a) and 42.91% of pupils in compulsory schooling are foreigners (OFS, 2020b). Local studies have shown inequities between pupils of migrant origin and Swiss children (studies summarized in Radhouane and Akkari, 2019). Regarding the situation of teachers with a migrant background in Geneva, recent analysis showed that foreign teachers are in a minority [out of 96 teachers who received a diploma in Geneva in 2019, 11 were foreigners (OFS, 2020c)]. Nevertheless, 50% of preservice teachers in Geneva hold two nationalities (Swiss and another one) (Radhouane, 2019).

The Canton of Geneva is a suitable laboratory to explore the social justice commitment and pedagogical advantage of teachers with a migrant background. Indeed, their potential resource is not explored and yet needed by pupils with a migrant background in search of more socially just school opportunities.

In this research, we aim at understanding teachers with a migrant background's social justice commitment and pedagogical advantage. We carried out four semi-directive interviews and analyzed them through the logic of content analysis to respond to the two following research questions:

RQ1. Is there a pedagogical advantage provided by teachers with a migrant background in Switzerland (Canton of Geneva)?

Through this first research question, we aim at understanding the contributions of a migratory experience on the pedagogical practices. Pedagogical advantage is, therefore, an

expression to summarize all the benefits one can carry and bring to his/her classroom thanks to a personal experience of cultural diversity.

RQ2. How committed are these teachers to social justice within school?

Thanks to this second research question, we aim at understanding how a migrant background can imply a specific commitment to social justice within school. The theoretical framework developed here after allows us to identify key marks regarding its implementation in education.

Theoretical framework: social justice

Social justice implies particularly the full and equal participation of all individuals within a given society, the equal distribution of resources, the ability of everyone to find their own way in life and the development of a sense of social responsibility (Bell, 2007). Fraser's theory of social justice involved three main components: redistribution that addresses economic injustices, recognition that addresses cultural injustices and representation that is related to the political dimension of social justice (Fraser, 2004; Nancy Fraser in Dahl *et al.*, 2004; Lapointe, 2020). To reduce social injustice, two ways are identified by Fraser, affirmative remedies and transformative remedies. Both aim at reducing injustices, nevertheless only transformative remedies seek to "restructur[e] the[ir] underlying generative framework", whereas affirmative remedies do not "disturb" it (Fraser, 1997, p. 23, cited by Gewirtz, 1998, p. 479). In other words, the transformative remedies seek to change the context in which injustices are produced and affirmative remedies offer help to fight injustices without questioning their roots.

The objectives attributed to social justice in education concern the development of competences to analyze "systems of power and privilege that give rise to social inequality" (Hackman, 2005, p. 4), but also to the development of the ability to be an agent of social change (Bell, 2007; Hackman, 2005). In this regard, Hackman (2005) describes five elements of social justice in education:

(1) Content mastery: Even though this element operates according to different principles (the use of "factual information, the historical context and an analysis of macro and micro content" (pp. 104–105)), it aims essentially at not "reproducing the dominant and hegemonic ideologies" and in this way goes beyond the content "usually presented in the mainstream medias and in educational materials" (pp. 104–105).

(2) Critical thinking and the analysis of prejudice: Here, the author insists on the way in which pupils should be trained in critical thinking, for example, being able to consider different sources of information or abandoning their typical analytical frameworks.

(3) Action and social change: This third element is designed to give hope to pupils faced with prejudice, enabling them to believe in different outcomes.

(4) Personal reflection: In this fourth element, the author highlights the need to include oneself when thinking about injustice (or about justice), to be aware of one's privileges and to identify one's own ways of tackling prejudice.

(5) Awareness of multicultural group dynamics: In this last element involving social justice in education, the author stresses the need to consider the diversity of pupils when preparing the work to be carried out with them.

Methodology

For this study, we conducted four semi-directive interviews with primary school teachers with a migrant background. All interviews lasted between 42 min and 1 h:

- T1: Constanza, a binational teacher from Switzerland and a South-European country. She entered the university; thanks to a specific opportunity for people who had followed secondary vocational studies. This allowed her to access to the teacher training.
- T2: Dominique, a novice teacher (recruited in 2019) who holds two nationalities, one Swiss and the other from Eastern Europe. She was trained as a teacher in Geneva.
- T3: Amelia, an experienced teacher from South America. She was trained in her home country.
- T4: Julie, a teacher from South America. She has a South American teaching diploma and worked several years in her home country. In Geneva, she now works as a replacement teacher because she has not fulfilled the necessary conditions to obtain a permanent teaching position.

Our research team transcribed all the interviews and analyzed them through Nvivo software. The analytical process followed the logic of content analysis as developed by Miles and Huberman (1994/2003). Indeed, our analysis followed an iterative process involving back-and-forth between raw data and analysis (Mukamurera *et al.*, 2006). Moving throughout this process, research memoranda (Miles and Huberman,1994/2003) were produced to allow the comparison of the results associated with each interview.

The research team used several layers of categories and codes to produce a deeper understanding of the data. The first layer was built on theoretical and a priori categories (those giving form to the research interviews). On this basis, we refined our categories and codes and created research memoranda including all the information to establish the profile of each teacher interviewed. The second layer of analysis was built on new and more accurate categories and codes (e.g. profiles, perception of the school system, perception of the category "teachers with a migrant background," teaching practices, etc.). These more refined analyses and new research memoranda allowed us to create a cross-analysis of all the interviews and produce our results. The categories we use are summarized and are narrated through the different sections of this article.

Findings

Profiles

Gaining knowledge about teachers with a migrant background in Switzerland (Canton of Geneva) required a first step: establishing their profile. Here, we narrate certain aspects of participants' personal history to understand how they position themselves within the school system, how their personal life experiences may affect their relationship to school and therefore to their students.

Constanza, an identity denied. Constanza's parents left their country of birth to reach Switzerland, but, thanks to her family, she maintained strong links with her original culture and is bilingual. During her childhood, she was the victim of a process of forced assimilation. Indeed, at school a teacher changed her first name to conform to French spelling (she became constance). During our interview, we understood that this event had a significant impact on her – her cultural identity had been denied and modified within the school system. Concerning her entry into the profession, Constanza was not immediately granted the full status of a class teacher. At first, she filled several positions in regular and

special needs education classes as a replacement teacher and worked as an extra-curricular animator. It was in 2003/2004 that she decided to undergo training to obtain a teaching diploma. As she did not possess the post-compulsory secondary education diploma granting access to university, she had to participate in an alternative admission process, which was successful. She obtained her diploma and now works in special education.

Constanza's experience of the school system demonstrates how some individuals – and some education systems – may enforce a process of assimilation (Berry, 2017). The attitude of her teacher illustrates the school's monocultural historic. This denial of cultural identity is of particular importance. Indeed, many minority teachers experienced racism or discrimination when they were pupils (Kohli, 2009), and their experiences may shape their relationship to the school system and their commitment to social justice (Magaldi *et al.*, 2018).

Dominique, direct progression. Dominique is the youngest teacher in this study. Although born abroad, but she considers herself to be perfectly Swiss. She is bilingual. In her opinion, her family is well integrated (she mentions the openness of her family and the maintenance of the links with people from her country of origin). She never faced difficulties associated with her cultural background but, even so, mentions that the opinions expressed by some of the media (regarding cultural diversity) are sometimes hard to tolerate. Concerning her entry into the profession, Dominique was trained in Switzerland. She completed her training in 2019 and started her first job the same year. Today, she works in a school that is only slightly heterogeneous.

Dominique's profile is interesting in that she follows the regular path to teacher education. As previously explained, almost 50% of preservice teachers in Geneva (Radhouane, 2019) hold another nationality. Her profile shows that not all teachers with a migrant background faced discrimination nor difficulties during their school careers. Considering this aspect is important to avoid essentialization.

Amelia and Julie: trained abroad. Twenty years ago, Amelia left her country of birth to reach Switzerland. She was 26 years old and was already a teacher. When she arrived, there was no mechanism to recognize her diploma. However, a shortage of teachers led to her recruitment. Before that, she entered training again in the faculty of educational sciences. Later, when she was hired, she was still obliged to follow another training course for people who had been recruited during the period of shortage. When she entered the teaching profession in Switzerland, she said that she feared how she would be perceived by the parents. Looking back, she can now say that everything went well.

Julie is the only teacher in our study who does not have the status of a regular class teacher. She completed the recognized teacher training course in her country of origin and taught there for several years. However, after migrating to Switzerland, she had to learn French and to set in motion the process for recognizing her diploma. This procedure required her to follow extra training courses at the university, which she completed together with a master's in the educational sciences, which she decided to pursue with the objective of strengthening her command of French. Her applications are turned down because she does not meet the criteria expected by the employer – in addition to the teaching diploma, namely, a competency in German and English (these two languages are taught during primary education). This experience has made Julie very critical of recruitment procedures, which she considers to be discriminatory.

Julie and Amelia professional acceptance are both affected by difficulties posed by the professional recruitment process after migration. Twenty years ago, the recognition of diplomas was such that Amelia does not seem to have been recruited based on hers; furthermore, she had to undergo further training. For Julie, the process of recognizing her diploma seems to have taken

place following the regular process, except that additional recruitment measures prevent her from having a permanent position as teacher. These new measures are not discriminatory; they apply to all candidates although, they represent a potential risk of exclusion. Indeed, mastery of German and English likely means that one has either undergone schooling in Switzerland, in which case one is highly likely to have benefited from free education in these two languages or to have been able to pay for a private language school.

What Julie and Amelia described echo findings from a Canadian (Québec) study in which the struggle for teachers trained abroad is well described: barriers, feelings of social downgrading and unrecognized work experience (Niyubawhe *et al.*, 2014).

Pedagogical practices

Regarding cultural diversity within school disciplines, the teachers we met focused mainly on languages. Dominique and Julie described activities involving an introduction to languages: reading stories or singing songs in heritage languages. In contrast, Amelia declared that she prefers to concentrate on the acquisition of French. It should be stated that she taught the first levels of compulsory schooling and she based herself on the fact that French would allow the children to access all knowledge within the school; she made this her priority.

> [. . .] I say: I'm going to give them what's here, they have to learn French and all my time is going to be for that! I'm going to play! I'm going to work! We're going to sing! We'll make them listen! We're going to mime! We're going to do theater! Anything you want, but in French!

Amelia's work may be perceived as an "affirmative remedy" (Fraser, 1997, p. 23, cited by Gewirtz, 1998), in other words a compensatory practice anchored in a deficit view of children, but the way she argues about this work makes it a tool for social justice or a "transformative remedy" (Fraser, 1997, p. 23, cited by Gewirtz, 1998). Indeed, while giving pupils the key to succeed in school, she allows a fair distribution of learning opportunities and allows children to participate in their school life; those two aspects are key components of social justice (Fraser, 2004; Nancy Fraser in Dahl *et al.*, 2004).

For her part, Constanza includes matters concerning cultural diversity in such subjects as geography or history.

> [. . .] we will work on continents as places that different people come from, such as their origins, etc. [. . .] I like to include this type of thing in . . . [regular content?] (Constanza).

While blending disciplinary contents and pupils' personal life experiences, Constanza met two criteria for social justice education (Hackman, 2005). First, she goes beyond the content "usually presented in the mainstream medias and in educational materials" (pp. 104–105), and, thanks to this, she raises awareness about multicultural group dynamics (Hackman, 2005). Her teaching can be then described as culturally relevant. Indeed, she develops her pupils' cultural competence while aiming at their academic success (Ladson-Billings, 1995).

In a second phase, we analyzed so-called transversal practices, which means those not connected with a particular discipline. We did not identify specific practices during our interviews; nevertheless, some approaches to learning were identified. Indeed, the teachers said that they adapted their teaching, that they sought solutions or requested help to satisfy in the best way the needs of their pupils with migrant origins. However, a lack of detailed information means that we cannot specifically identify how their practices are anchored in a transformative or an affirmative perspective (Fraser, 1997, p. 23, cited by Gewirtz, 1998).

Finally, in the third phase, we identified practices developed within the framework of relations with parents. What Constanza had to say illustrates how her commitment can inspire her to go beyond her role as a teacher. She described the way she helped a family, in

considerable financial difficulty, to identify, sort through, organize documents and accompanied them to a meeting with social workers. She was also involved in a scheme for an equitable participation by families in her institution, particularly by calling into question the attitude of her hierarchical superior. Her commitment to a fair-minded school appears to give her the strength to surpass the established professional framework. The two elements that she described during the interview show a commitment to a more socially just school. Indeed, she uses and shares her knowledge of the social aid system with a family in need. Moreover, she is committed to fair participation and representation (Fraser, 2004; Nancy Fraser in Dahl *et al.*, 2004) of families within school. Distributing power among all actors are one of the levers to make school a more socially just space.

As for Amelia, she feels free to use the other languages she knows during interviews with parents. She also explains that she seeks to establish an atmosphere of confidence.

These various techniques show that the teachers consider the parents as a useful resource in a potential collaboration to support the pupils.

Commitment to social justice

Through our analysis, we try to understand how these teachers may be committed to social justice within school. As explored in several studies, some minority teachers find the roots of their commitment to social justice in the struggles they experienced when they were minority children (Su, 1997; Kohli, 2009; Naumann, 2011; Magaldi *et al.*, 2018). Therefore, the first axis we investigate is the roots of teachers' commitment to social justice. Finally, we explore how some of the interviewed teachers embody a role model (Hopson, 2014) attitude.

For Dominique and Julie, their origins from culturally diverse backgrounds provide them with a certain openness to difference. Julie explained that she was able to approach issues in a different way, whereas Dominique described the stimulation, she obtained from juggling two cultures. From this same perspective, Constanza made it clear that she had a particular sensitivity toward cultural difference. She used the expressions "[. . .] I was in the same situation as these youngsters" and "I grew up a bit in it [in the same world as the young people with migratory backgrounds]." Her personal experience became a resource for understanding these pupils or their parents.

For Amelia, personal experience also assumes an important place:

> Both of them go together, from what I had lived already myself in [a country], everything that I saw, what I experienced here as a [foreigner [2]] living in Geneva and blending into a culture. Therefore, all the needs that I had, all these lacks that I felt at the beginning, later they gave me ideas about ways of looking after my pupils.

The experiences of these teachers appear to become a resource during teaching, a source of inspiration when introducing adaptations or when adopting culturally relevant attitudes. Experience occupies such a place in the words of Constanza and Amelia that it goes beyond being a resource and becomes a driving force for commitment. Almost like a devotee of justice, Constanza described the way in which she explained to one of her colleagues that she should respect her pupils' first names.

> [. . .] I always have great respect for the first name of the child exactly as it is. And to alter these first names [. . .] I know, unfortunately, that there are teachers in Geneva who still do it. I find that a really great pity.

> When working as a trainee, I have seen teachers who were very [. . .] and who, I don't know why, they had completely transformed the child's first name and myself, who was particularly

> sensitive to that, I told her "hang on, you can't do that, you just don't." [. . .]. I wanted to explain to her how difficult it is for us when one changes the name.

Amelia, as well, drew attention to the link between personal history and commitment: "In fact, since I come myself from elsewhere, I said to myself these people must pull through, I have to go for it." Commitment to a more socially just school seems to be rooted in personal life experiences. These teachers through their personal history, foster recognition and participation, the two main components of social justice (Fraser, 2004; Nancy Fraser in Dahl *et al.*, 2004).

In terms of role models, Amelia said something very significant. She explained that she had to convince one child's mother to make an effort and to believe in the schooling of her children thanks to her origins:

> There was a [nationality] mother who had two twins in my class and they were children who were in difficulty. Then she got tired one day, she said to me: "Why do you want me to do all this? My kids are going to be janitors or housekeepers anyway. I felt bad, but no, look at me, I'm [nationality]. Yes, it costs a little more [. . .] [it requires more work from us]. I said "yes, we can do it". And [today] the children continue to study.

She also described how another child's mother, finding herself confronted with a teacher who had been a migrant, took it as a sign of hope:

> I am thinking of a mother who I know at present. She was speaking to me about her little girl – they are [nationality] – they had much difficulty in reaching here, etc. She said to me that, if I have succeeded, her child could succeed too. I told her: of course! [. . .] But as for herself, she spoke of the fact that, if I have succeeded, her daughter could do it as well.

The teachers we met developed several advantages and characteristics of teachers with a migrant background: culturally diverse teachers can become role models (Amelia and Dominique); their personal history is important (Amelia); teachers of color allowed pupils to identify role models in the school (Julie); and that the openness of these teachers is possibly greater (Constanza). Nevertheless, they warn against the fact that these theoretical advantages are not automatic (Constanza), that Swiss teachers who are open to otherness could quite easily fulfil this same role in their teaching (Dominique) and it is perfectly possible that a teacher from a migratory background could be even more "intransigent" toward the pupils and parents who look like him/her (Constanza).

Discussion and conclusion

Our study aimed at understanding teachers with a migrant background's social justice commitment and pedagogical advantage in Switzerland (Canton of Geneva). In the first step, we investigate their personal profile. This allows us to highlight two key elements. First, "teachers with a migrant background" is a broad category of individuals, all entering the teaching profession with their own life experiences, their own relation to diversity and their own personal background. This is an important element to consider avoiding the reification of their identity to a one and only profile. Their recognition (Fraser, 2004) within the school system must not be done at the cost of denying the diversity of their identity (Legendre, 2004). Second, it seems that entering the teaching profession is not an issue for someone raised in Switzerland: either shifting from vocational studies to a university degree such as Constanza or through the regular path such as Dominique; no major obstacles seem to prevent minority candidates from becoming teachers. Students such as Constanza, however, must make various efforts to bridge the gap between their professional studies and their new academic career. In addition, our results show a strong difference between candidates

trained in Switzerland and those who were trained abroad. The process of entering the teaching profession seems harder because the Swiss system requires proficiency in English and German in addition to French. This result might be explained by the local anchorage of schools inherited from a monocultural history (Akkari and Radhouane, 2019).

In the second step, we analyze teachers' teaching practices. We identified a few that are coherent with the culturally relevant pedagogy. For example, adding content that is close to student background in the regular teaching curriculum to reinforce cultural competence (Ladson-Billings, 1995) or to raise awareness around multicultural group dynamics (Hackman, 2005). Nevertheless, some identified practices such as language awareness activities (Pietro and Matthey, 2001) are not different from those conducted by the Swiss teachers (without migrant background). Moreover, these kinds of activities are powerful to introduce cultural diversity but carry a risk of reification, which is an obstacle to recognition (Lapointe, 2020).

Finally, our data showed that teachers with a migrant background seem committed to social justice in different ways. This relates to Mantel's study (2021) that established three types of teachers with a migrant background. All developed a different pattern of commitment to social justice.

In this study, teachers' personal life experiences as members of a minority group help some of them to understand their pupils and their parents from minority groups. For some of the interviewed teachers, this understanding goes beyond a simple acknowledgement; it is an impulse to act as a social justice agent. This leads two of them to embody a role model attitude (Hopson, 2014).

The ability of teachers to be inspired from their personal experiences can be paralleled by the contribution of training. Indeed, subjective experiences could be the focus of analytical work and that put them into perspective so that they can become educational resources (Belkaïd, 1999; Redding, 2019; Radhouane, 2020). Mantel (2021) states that teacher education has a strong role in fostering the use of personal life experiences, nevertheless the author concludes her work by stating that "it would be most useful to foster school cultures that allow all teachers to feel secure in their belonging and recognition and to live their potential, those with and also those without migration experience" (p. 11).

Our results are important for the Swiss context. Indeed, "teachers with a migrant background" is not a deeply explored topic. Several studies, and ours, emphasize the strong potential existing in this category of teachers and this must be studied in perspective with the idea that the teaching body in Switzerland and particularly the Canton of Geneva is already strongly diversified. It seems that the next step is to make the use of personal resources legitimate in the school contexts. This cannot be done without a support from teacher education. Indeed, being able to use a personal experience as a resource to adapt teaching or to interact with parents requires professional skills and knowledge.

Moreover, regarding social justice issues within schools, teachers with a migrant background can be a strong asset. Their presence contributes to the recognition (Fraser, 2004) of minorities (Villegas and Irvine, 2010; Carrington and Skelton, 2003) in a historically monocultural school (Akkari and Radhouane, 2019), and their commitment to social justice promotes the representation (Nancy Fraser in Dahl *et al.*, 2004) of minority populations in education systems. Switzerland, and in our study, the Canton of Geneva, must seize this opportunity to make schools more diverse, more reflective of society and ultimately more socially just.

In conclusion, two main limitations to this study must be clarified. The first one is related to the small number of interviewed teachers. Indeed, interviewing more teachers would have

helped us in analyzing the complexity of migrant teachers' identity at the crossroad between professional belonging and diversified life experiences and in understanding the relations between the personal experience of the school system and their commitment to social justice. Moreover, this small number of participants does not allow any comparison with teachers who do not have a migratory background.

The second limitation is related to our methodology. Semi-directive interviews do not allow the researcher to observe the participants' teaching practices. Our work could then be completed by observations to enter the reality of the teachers with a migrant background.

Notes

1. Culturally relevant pedagogy/teaching was developed by Ladson-Billings (1995). This theory aimed at transforming school practices to include diversity in every part of a student journey (curriculum, interactions, relationships, objectives, etc.). This pedagogy is linked to social justice because it aimed at reducing injustices within schools and prepare students to be actors of social change (Gay, 2010).
2. She told us her nationality, but we do not mention it here to preserve her anonymity.

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