BOOK REVIEWS

Moodley, Kogila A. (Ed.). (1992). *Beyond multicultural education: International perspectives.* Calgary: Detselig, 318 pp., $18.95 (softcover).

Writing from New York, multicultural education is never far from one's mind or from the surface of public debate. Race, language, and intercultural communication are constantly simmering, occasionally boiling, and at times overflowing onto the urban landscape.

Item — The immediate past Chancellor of the City's public schools was dismissed essentially because he was an advocate of the Children of the Rainbow curriculum with its controversial books about gay lifestyles as well as its prominent play for children of different ethnicities.

Item — Dr. Leonard Jeffries was dismissed from his position as chair of the Black Studies department of the City College of New York (CUNY) for characterizing Europeans as Ice People and Africans as Sun People and his charge that Jews financed the slave trade and that Jews and Italians colluded to besmirch the image of African Americans in the movie industry. (He was later reinstated and compensated by court decree).

Item — The reelection campaign by David Dinkins, was a morass of racial charges, led by President Bill Clinton alleging that a vote against Dinkins was a subconsciously racially motivated vote. This, along with Dinkins' actions and inactions on a series of race-related issues mortally wounded the leader of the "gorgeous mosaic" as Dinkins dubbed his campaign. The first black mayor of New York was a one-term mayor.

Going to school in New York is a multicultural education in itself. A child or teacher cannot take a step without having his or her racial motivation examined. New York City then, is a useful perch from which

to examine Kogila A. Moodley's excellent compendium of papers on world education called *Beyond Multicultural Education*. This is the progeny of the 1989 conference of the International Association of Intercultural Education, entitled "Practices in Intergroup Relations" held at the University of British Columbia.

Beyond Multicultural Education is a selection of 17 readings that focus on multiethnic education situations primarily in South Africa, Germany, England, and North America. It is both a disadvantage and a way to sharpen our focus that this conference took place before the reconstruction of Russia, before the advancement of minority rule in South Africa and the joint presentation of the Nobel Prize for Peace to Nelson Mandela and F.W. de Klerk, before the partitioning of Yugoslavia, and before the granting of autonomy (however limited) to Palestinians in Gaza and Jericho. *Beyond Multicultural Education* is in a way, an explanation of how we got where we are.

In her own chapter, "Ethnicity, Power, Politics and Minority Education," Editor Moodley, currently director of the Multicultural Liaison at the University of British Columbia but a product of South Africa, proclaims that "priorities for effective minority education are always embedded in the socio-political context" (p. 79). She explains that

> Some minorities in the United States have demanded ethnic studies, black studies, Chicano studies, and Native Indian education as ways of redressing discrimination and psychological deprivation. Other politically excluded groups, such as South African blacks, denigrate multiculturalism as a tool. In their view, ethnic curricula exploit cultural differences for subjugation and fragment the disenfranchised. Instead South African progressives prefer a common curriculum which is essentially the same as that offered their rulers, but with a more accurate depiction of the history of contact and resistance. In West Germany, on the other hand, cultural ghettoization of migrant workers in some provinces, is motivated by the hope that they will eventually return to their country of origin. In Canada, multicultural education has been hailed as a way of integrating different groups within common institutions, by fostering a common respect for each other's heritage

cultures. The underlying assumption of most educators is that if minority youth learn about their own cultures they will develop ethnic pride, improve their self-images, and ultimately improve their school performance. (p. 79)

All of these models are explicated in *Beyond Multicultural Education*. From Canada, there are models from the likes of Ferdnand Ouellet, of the Collectif der'recherches Interculturelles, the Université of Sherbrooke, Québec, and Heribert Adam of Simon Fraser University. From the United States, there is a discussion of the divergent "State of Multicultural Education in the United States," by Geneva Gay of the University of Washington. From former West Germany, Gerd R. Hoff, of the Free University of Berlin, discusses the staggering changes in Germany in recent years and concludes (again, this is 1989) that "the time has come for Germans to rid ourselves of the notion that we are a monocultural society. This is something which we haven't achieved yet — anywhere in Europe" (p. 67). And in England, Jagdish Gundara and Crispin Jones bemoan the 1988 Education Act that would allow white parents to avoid sending their kids to schools with high percentages of black students. Gundara and Jones liken the turmoil over this bill "similar [to the] argument that took place some decades ago in the United States, separate schools for black and white children are, in the vast majority of cases, as inherently unequal here as they were there" (p. 26). At this writing the Educational Act was much on the authors' minds, championing, as they said, an "assimilationist ideology." They had high hopes for forces from within the European Community which tout "pluralistic initiatives" and "intercultural education."

In her pacesetting introduction, Dr. Moodley points to the naïveté of "conventional wisdom" which avers that education is the "pervasive cure for prejudice and intolerance." She says despite "noble attempts by dedicated teachers," that "ethnocentrism and racism reflect individual predispositions and social forces beyond the reach of conventional pedagogy" (p. 7). She warns that "if ethnic antagonisms reflect structural inequality or competition for power, it would be naive to assume that such attitudes could be wiped out in the classroom" (p. 7). She is preaching something that might interest the likes of Dinesh D'souza in the search to bring balance to universities. She concludes her introduction by saying that

The ultimate aim of education in a plural society such as Canada should not be a consciousness of multiracialism or harmonious co-existence between groups of a different phenotype but nonracialism: that is genuine color-blindness where the markers of difference have become irrelevant for life chances and social status as the color of the hair or shape of the ears. (p. 11)

The book is divided into four sections. The first, "Critical International Perspectives," looks at the power struggle as conservative and liberal forces squabble over issues of "entrenchment or elimination" or race and ethnicity as a focal point of state policy concerns. The second section, "The Case for Multicultural Education," builds a rationale for multicultural education. The third section, "Educational Transformation for Empowerment," outlines the need, in the editor's view to "go beyond multicultural education from a local context to establish global linkages, to address issues of human rights and tenets of common core values, and enhance cross-cultural understanding" (p. 11). The final sections offers models for effective multicultural education.

The varied perspectives on multiculturalism and multiracialism in education provide few new revelations, but they do offer a cogent and broad-based look at a conundrum that perplexes us all. It is refreshing that this book, by and large, is not sentimentally optimistic. James A. Banks, Director of the Centre for Multicultural Education at the University of Washington at Seattle, describes his work on reformulating the "dominant canons, paradigms, and perspectives that are institutionalized within the school and the university curriculum" (p. 154). He laments "concepts such as 'The New World', 'The Westward Movement', 'hostile Indians', and 'lazy welfare mothers'" saying they

not only justify the status quo and current social and economic realities, they also fail to help students understand why there is a need to substantially change current social, political, and economic realities or help them to develop a commitment to social change and political action. These Anglo-centric and Euro-centric notions also fail to help student of color and female students to develop a sense of empowerment and efficacy over their lives and their destinies. (p. 157)

Banks then goes on to describe lessons and units that he and others have developed to critically analyze such things as Christopher Columbus's perspective on Native Americans and media perceptions of the civil rights movement in the United States.

Getting back to the multicultural perch in New York City, it is easy to oversentimentalize intermingling of many different groups in one classroom. This is not the end of the story. People don't learn tolerance just because they sit next to a person of another culture in class, even if they are studying intercultural communication. This became abundantly clear to me this semester when, in a content-based ESL writing class focusing on intercultural communication, a Dominican student started making gratuitous disparaging comments about orthodox Jews during a discussion of religion. Horrified, I diverted the discussion rather than confront the issue in class. That night I logged on to my Email account and there were outraged messages from the two Russian Jews in my class — "The hate! I was used to the hate. But I don't think I would hear it in my ESL class." Playing guilty catch-up, I Emailed wise words to both the offender and the offendeds, but that did not erase the offense nor did it stop my despair over my little multicultural microcosm gone awry. I provide lots of reading for my students to serve as practice for their college activities and to serve as models of good writing in whole-language context. While I don't preach tolerance, I expect it. But students arrive at school with prejudices intact and sometimes flying as the regalia for doing battle — "the best defense is a quick offense" it seems. They come from immigrant homes (60% of our students are of second language background) where the pains of discrimination are part of the cultural lore. They may sit silently, but they are running everything through the filter of what they know. What they know is that Uncle Hossain was detained for this reason and Uncle Zhong was shot for that reason and Tío Rubén has been doing battle with authorities that have kept him impoverished for years. They know that they are going to school with the sons and daughters and nephews and nieces of the oppressors and that they have been counseled to be vigilant lest it happen again.

James Banks points out in his chapter on "A Curriculum for Empowerment, Action and Change" that

> to empower students to participate effectively in their civic community, we must change the ways in which they acquire, view and evaluate knowledge ... students must ... be given opportunities to construct knowledge themselves so that they can develop a sophisticated appreciation of the nature and limitations of knowledge and understand the extent to which knowledge is a social construction that reflects the social, political cultural context in which it is formulated. (p. 168)

These are commendable goals and perhaps this is the only hope, but overcoming the legacies of generations of hate in a classroom seems remote. Perhaps Kogila Moodley's goal of "nonracialism" is, indeed, a solution. On the other hand, perhaps "beyond multicultural education" isn't far enough.

David A. Tillyer
City University of New York

Hare, W. (1993). *What makes a good teacher.* London, Ontario: Althouse Press, 203 pp., $20.95 (softcover).

Over the past decade the focus of teacher education has shifted from training proficient technicians toward educating reflective practitioners. Although our knowledge about how one learns to teach is limited, many teacher education programs are striving to make good teachers by doing more than just providing information and skills. The moral aspect of teaching has taken on greater importance. This shift in focus can be attributed to a number of reasons including the rapidly expanding