in every setting need to keep believing that these can be achieved to some extent in order to have good teachers awaken all students to their own potentials and gifts as the result of their growing up experiences within schools.

A reading of this book is not limited to only African Americans and those involved with Catholic schools, but the information contained in this book would prove beneficial to all educators and anyone else who believe that all schools are in need of reform. A critical reflection on the chapters of this book would help achieve the aim of multicultural education "to cement and unify a deeply divided nation rather than to divide a united one."[4]

References

1. John Paul II, "Religious Education Should Look to the Catechism as Sure Guide," *L'osservatore Romano* (October 11, 1995): 13.

2. Michael J. Guerra, *Lighting New Fires: Catholic Schooling in America 25 Years After Vatican II* (Washington, DC: National Catholic Educational Association, 1991).

3. Frank X. Savage and Mary Jo Milks, *United States Catholic Elementary and Secondary Schools 1995–96: The Annual Statistical Report on Schools, Enrollment and Staffing* (Washington, DC: National Catholic Educational Association, 1996).

4. James A. Banks, ed., *Multicultural Education, Transformative Knowledge, and Action: Historical and Contemporary Perspectives* (New York: Teachers College Press, 1996), 41.

Multicultural Education, Transformative Knowledge, and Action: Historical and Contemporary Perspectives. Edited by James A. Banks. New York: Teachers College Press, 1996. Pp. xi, 372.

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Although a variety of researchers and practitioners have provided contributions and demonstrated a commitment to multicultural education,[1] James Banks continues as one of the most consistent and coherent advocates in the field for an integration of scholarship and social action. Building on his widely utilized textbooks,[2] Banks, with his publication of the encyclopedic *Handbook of Research on Multicultural Education*[3] and two critical articles in *Educational Researcher*,[4] has further increased the legitimacy of multicultural education as a distinct domain of study. With the publication under review here, *Multicultural Education, Transformative Knowledge, and Action: Historical and Contemporary Perspectives*, Banks proceeds with his project

> to document the ways in which the current multicultural education movement is both connected to and a continuation of earlier scholarly and activist movements designed to promote empowerment, knowledge transformation, liberation, and human freedom in U.S. society. (p. vii)

The eighteen essays—a collection from a variety of scholars of works both new and previously published in journals or edited books—read together move toward Banks's articulated goal by bringing forward important multicultural perspectives and voices that have historically been silenced in difficult-to-access archives or simply placed outside the realm of valid study.

As Banks explains in the preface, this book grew out of symposia he participated in creating for the American Educational Research Association (AERA) from 1993–95 as a means to develop a new generation of multicultural researchers and to "encourage other scholars and graduate students to join and extend our work" (p. ix). As one already indebted to Banks for his taxonomy providing a means to analyze qualitative data I had gathered on multicultural curriculum orientations and infusion,[5] I was impressed with what I observed at the 1995 AERA symposium regarding the historical data that were being uncovered and synthesized by Banks's graduate students and associates from the Center for Multicultural Education at the University of Washington. The scholarly energy from that symposium is evident in *Multicultural Education, Transformative Knowledge, and Action.*

Banks's two previously published articles from *Educational Researcher,* "The Canon Debate, Knowledge Construction, and Multicultural Education" and "The Historical Reconstruction of Knowledge About Race: Implications for Transformative Teaching," are included in the introductory part 1 of the book and set the conceptual and theoretical tone for many of the thirteen essays that follow in the four other sections. With over half of those essays making in-text references to either one or both of those articles by Banks, the entire collection would have been strengthened by an editorial hand that would have made clearer to the reader that those references actually existed within the given volume by fashioning overt connections to those chapters in a more synthesizing manner rather than such chapters standing alone and feeling repetitious in their acknowledgment of those two works by Banks. This minor annoyance aside, the generally fine collection of articles does have a cumulative sense about it and is tied nicely at the end by Banks's piece, "Transformative Knowledge, Curriculum Reform, and Action." In his concluding chapter, Banks grounds his theoretical discussions and the historical examples from previous chapters by a concrete K-12 curriculum example to demonstrate how teachers and curriculum developers can give students a sense of agency by distinguishing between the discrepancies too often found in standard K-12 textbooks and actual historical events and context.

Banks and his others authors in this collection understand that transforma-

tive knowledge "challenges mainstream academic knowledge and . . . expands the historical and literary canon" (p. 16) and that they are not independent observers but

> assume that knowledge is not neutral but is influenced by human interests, that all knowledge reflects the power and social relationships within society, and that an important purpose of knowledge construction is to help people improve society. (p. 16)

Cherry McGee Banks, in her tone-setting chapter in part 1, looks closer at the transformative knowledge challenge to problematic meta-narratives of human experience that fail to relate an entire historical picture. She advocates "perspective-taking" as a technique to counter overly-stated meta-narratives by "creating an authentic unity" in order "to help students understand the partial nature of knowledge and to recognize that the meanings drawn from the texts are not universal" (p. 51).

"The African American Roots of Multicultural Education," another chapter by James Banks in part 1, methodically lays out the case that "the development of African American scholarship [is] one of the most important historical roots of the current multicultural education movement" (p. 31). His overviews in that particular essay of early research by African Americans, the evolution of ethnic studies, and intergroup education movement provide a valuable introduction to subsequent chapters devoted to specific individuals and events tied to the development of multicultural education. Banks's summary of the historical role of African Americans in multicultural education leads nicely into Agnes Roche's chapter on Carter Woodson, Michael Hillis' analysis of Allison Davis, Gloria Ladson-Billings's presentation on black women activists and scholars, Edward Taylor's look at early African American women teachers, and Elizabeth Barnett's treatise on Mary McLeod Bethune. Taken as a whole, these five chapters bring forth a textured, multi-dimensional story of the African American struggle to gain social justice through both knowledge construction and practice.

Roche's primary research and broad review of Woodson's accomplishment within the context of his times has convinced at least this reviewer that Woodson's life and works are a valid historical starting point for teacher education courses and graduate programs purporting to address multicultural education. Allison Davis's scholarship from the thirties and fourties offers multicultural education a legacy that articulated the influence of socioeconomic class and institutionalized racism on student learning and the bias of intelligence testing. The three chapters devoted to African American women offer a rich perspective in part by relating the overlooked vantage point of the interaction of race and gender, according to Ladson-Billings, through a "womanist" lens, an aspect of feminism where black women are actively "committed to whole people, men and women" (p. 180). As Taylor notes, it "took exceptional courage" (p. 213) for black women who were

teachers in the South during and shortly after the Civil War as they faced contempt and life-threatening situations—a racism imposed by both southern white community members[6] and white northern teachers who arrived with a racially-biased missionary zeal. Given the oppression of the U.S. society toward non-whites, the life of Mary McLeod Bethune, as accounted by Barnett, is nothing short of miraculous: born of parents who were former slaves, Bethune created a school in 1904 with $1.50 that by 1941 was a liberal arts college with a property value of $800,000, was elected in 1924 to the presidency of the National Association for Colored Women (the highest office a black woman could hold at that time), became special advisor in 1935 on minority affairs to President Franklin D. Roosevelt, and was named in 1942 to the founding conference of the United Nations, being "one of only two women of color who attended the international conference in any official capacity" (p. 222).

Although contributing to the knowledge base of ethnic studies and multicultural education, the article on Mexican Americans by Nathan Murrillo about George Sánchez, originally published in 1977, could have been strengthened by a more contemporary and critical analysis of his life, especially one that would have stayed with the theme of Sánchez's struggle for appropriate and accessible schooling opportunities for Hispanic children rather than ending so abruptly by looking at the field of psychotherapy with the concluding sentence advocating "a recognized specialization probably should be developed for psychotherapists who choose to provide services to Latinos" (p. 139). For this to be only chapter attending to any Hispanic group, a more current, broad-based chapter would have been a helpful addition to this book.[7]

Carol Miller's chapter on Mourning Dove and Ella Deloria examines the difficulty in finding historically accurate Native American voices that have not been mediated by Euro-American anthropologists. Miller highlights the continuing problems in offering an authentic perspective in the school curriculum, but one short chapter such as this fails to emphasize the unique position American Indians have with the U.S. government with nation-to-nation treaty relations and as a colonized people and how that relationship influences any multicultural understanding of aboriginal people.[8] Serving to complement that essay, though, is Carlos Ovando and Karen Gourd's chapter on native language revitalization. They emphasize the important role of primary languages in the development of cultural identity, including that of Native Americans: "When school programs permit the exchange of person/cultural knowledge using the indigenous language, the perceived value of both the personal/cultural knowledge and the indigenous language is enhanced" (p. 302). Despite the strong relationship between language development and cognitive abilities, the authors caution that "all members of indigenous communities do not support language and culture revitalization efforts" (p. 316) for a variety of traditional and politically pragmatic reasons.

Henry Yu's "Constructing the 'Oriental Problem' in American Thought, 1920–

1960" is an unrelenting critique and subsequent debunking of how sociology came to define the position of Asian Americans in U.S. culture. Regarding Chinese and Japanese Americans, Yu explains:

> The recently constructed nature of the term *Asian American* is sometimes forgotten these days, and exploring the historical connection between the two terms reveals much about how a specific kind of discrimination against "Orientals" during most of American history has been a foundational element for a shared sense of Asian-American consciousness.

Yu is quite brilliant in articulating and uncovering the ironies and contradictions in the perception of Asian Americans by both insiders and outsiders of that ethnic designation.

The role of whites in multicultural education is collectively focused on through Cherry McGee Banks's "The Intergroup Education Movement," Allida Black's analysis of the role and influence of Eleanor Roosevelt, and Gary Howard's "Whites in Multicultural Education: Rethinking our Role." Building on James Banks's introduction to intergroup education in part 1, Cherry McGee Banks fills in a missing link in multicultural education historical development pertaining to professional educators who sought during the thirties and into the fifties to center on "similarities among groups and developed curricula to help reduce ethnic, racial and religious conflicts" (p. 253). She includes an interesting conclusion on lessons that can be learned from the work and demise of the intergroup movement, noting that "functional conflict cannot and should not be avoided in multicultural education" (p. 273). The social complexities of this same era are highlighted by an intriguing and sympathetic analysis of the actions and political maneuvering by Eleanor Roosevelt on behalf of civil rights for all people. Howard's personal and professional insights on the role of progressive and thoughtful whites in today's pluralistic world is quite reflective and accessible, a topic that continues to cry for more candid dialog.[9]

A concise summary of the research on the relationship between racial attitudes and behavior is covered by Michael Hillis's "Research on Racial Attitudes: Historical Perspective," his second contribution to this book. Hillis documents the turning point in social psychological research in the early part of the twentieth century when "the mainstream scientific community started to question the innate superiority of whites and began to examine issues of equality" (p. 280). For the field of contemporary multicultural education, Hillis anticipates that "racial prejudice will be effectively reduced only through a transformative approach to school reform" (p. 289).

With this volume, Banks reemphasizes that multicultural education has a recognizable history and that we continue to be agents of history, contrary to neoconservatives who wish to proclaim the end of history.[10] The goal Banks has set for this book as well as his other projects will hopefully be an ever increasing priority for the social foundations and the teacher education curriculum: "to link

transformative multicultural education practice in today's classroom with the work of transformative scholars and activists of the past" (p. 340).

Notes

1. See, for example, Donna M. Gollnick & Philip C. Chinn, *Multicultural Education in a Pluralistic Society,* 4th ed. (New York, Merrill, 1994); Carl A. Grant, "The Multicultural Preparation of US Teachers: Some Hard Truths," in *Inequality and Teacher Education: An International Perspective,* ed. G. K. Verma (Washington, DC: The Falmer Press, 1993), 41–57; Carl A. Grant & W. G. Secada, "Preparing Teachers for Diversity," in *Handbook of Research on Teacher Education,* ed. W. R. Houston (New York: Macmillan, 1990), 403–22; Barry Kanpol & Peter McLaren eds., *Critical Multiculturalism: Uncommon Voices in a Common Struggle* (Westport, Connecticut: Bergin & Garvey, 1995); Joseph M. Larkin & Christine E. Sleeter eds., *Developing Multicultural Teacher Education Curricula* (Albany: State University of New York Press, 1995); Christine E. Sleeter & Peter McLaren eds., *Multicultural Education, Critical Pedagogy, and the Politics of Difference* (Albany: State University of New York Press, 1995). The power of these sources is their collective inclusiveness of a variety of scholarly voices beyond those of just the editors. Among others, Carl Grant and Donna Gollnick also need to be further acknowledged for their combined role in giving a professional forum for multicultural education issues in the nineties through the creation of the National Association of Multicultural Education.

2. James A. Banks, *Teaching Strategies for Ethnic Studies,* 5th ed. (Boston: Allyn and Bacon, 1991); James A. Banks & Cherry A. McGee Banks eds., *Multicultural Education: Issues and Perspectives,* 2d ed. (Boston: Allyn and Bacon, 1993).

3. James A. Banks & Cherry A. McGee Banks eds., *Handbook of Research on Multicultural Education* (New York: Simon & Schuster Macmillan, 1995).

4. James A. Banks, "The Canon Debate, Knowledge Construction, and Multicultural Education," *Educational Researcher* 22:5 (1993): 4–14; James A. Banks, "The Historical Reconstruction of Knowledge about Race: Implications for Transformative Teaching," *Educational Researcher* 24:2 (1995): 15–25.

5. Michael Vavrus, "A Critical Analysis of Multicultural Education Infusion during Student Teaching," *Action in Teacher Education* 16:3 (1994): 47–58; Michael Vavrus & Mustafa Ozcan, "Multicultural Content Infusion by Student Teachers: Perceptions and Beliefs of Cooperating Teachers," in *Being Responsive to Cultural Differences: How Teachers Learn,* ed. M. E. Dilworth (Thousand Oaks, CA: Corwin Press, in press); and Michael Vavrus & Mustafa Ozcan, "Preservice Teacher Acquisition of a Critical Multicultural and Global Perspective: A Reform Path with Ideological Tensions," paper presented at the annual meeting of the American Association of Colleges for Teacher Education, Chicago (February, 1996) (ERIC Document Reproduction Service No. 393 826).

6. Taylor's chapter on the discrimination of black women teaching in the South in the mid-1800s prompted me to recall how poor and merchant class whites in the south during the latter half of the nineteenth century failed to understand that economically their interests were not actually threatened by the growth of black labor but rather by the perpetuation of the continuing consolidation of wealth among a small number of white property owners. As C. Van Woodward observed about that era, "It was an entirely safe assumption that for a long time to come race consciousness would divide, more than class consciousness would unite, Southern labor" (p. 68). C. Van Woodward, "Blacks and Poor Whites in the South," in *The Underside of American History (Volume II: Since 1865),* 2d. ed., ed. Thomas R. Frazier (New York, Harcourt Brace Jovanovich, Inc., 1974), 53–77.

7. See, for example, the following rich resources contained in James A. Banks & Cherry A. McGee Banks eds., *Handbook of Research on Multicultural Education* (New York: Simon & Schuster Macmillan, 1995); Ramón A. Gutiérrez, "Historical and Social Science

Research on Mexican Americans," 203–22; and Clara E. Rodríguez, "Puerto Ricans in Historical and Social Science Research," 223–44.

8. Two accessible sources, for example, that offer an historical continuum in analyzing Native American issues as they impact on schooling and provide readers with extensive reference lists, including numerous primary documents, are Donna Deyle & Karen Swisher, "Research in American and Alaska Native Education: From Assimilation to Self-Determination," in *Review of Research in Education 22,* ed. Michael W. Apple (Washington, DC: American Educational Research Association, 1997), 113–94; and David Wallace Adams, *Education for Extinction: American Indians and the Boarding School Experience, 1875–1928* (Lawrence, KS: University Press of Kansas, 1995), the latter of which I recently reviewed for *Educational Studies* 27:2 (Summer, 1996): 168–73.

9. For an effort in that direction, see the following exchange in *Educational Researcher* 22:8 (November 1993): James Joseph Scheurich, "Toward a White Discourse on White Racism," 5–10; W. B. Allen, "Response to a 'White Discourse on White Racism'," 11–13; Christine E. Sleeter, "Advancing a White Discourse: A Response to Scheurich," 13–15. For a deep interrogation of these nuances, see Peter McLaren's chapter, "White Terror and Oppositional Agency: Towards a Critical Multiculturalism," in his book *Critical Pedagogy and Predatory Culture: Oppositional Politics in a Postmodern Era* (New York: Routledge, 1995), 117–44.

10. See, for example, Harvey J. Kaye, "The Concept of the 'End of History' Constitutes a Challenge to the Liberal Consensus in Scholarship and in Public Life," *The Chronicle of Higher Education* (October 24, 1989), A48.

Education and Society

Weaving a Tapestry of Resistance: The Places, Power, and Poetry of a Sustainable Society. Sharon E. Sutton. Westport, Connecticut: Bergin & Garvey, 1996. Pp. xxv, 236. $59.95, $19.99 (Paper).

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My review in the March 1997 issue of *Choice* (vol. 34, no. 7) of Sutton's book concentrates on the essential qualities of her work. The following is a paraphrase from *Choice:* Sutton enriches critical education theory by analyzing the physical aspects of schools and their surroundings. Within the organization called the Urban Network, she helps children develop their understanding of context by viewing it as a map/text of society: reflecting beauty and injustice, as well as the possibilities for actors to recreate their environment. Her book complements Bowles, Gintis, Giroux, Kozol, McLaren et al.; moreover, she grounds her analysis in material concreteness that facilitates understanding connections between