

## **20<sup>th</sup> Anniversary Issue of EMME-IJME**

### **EDITORS' NOTE**

#### **Multicultural Education: Using Our Past to Build Our Future**

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The *International Journal of Multicultural Education (IJME)* is dedicated to promoting educational equity, cross-cultural understanding, and global justice in all levels of education through the dissemination of theoretically sound research and praxis articles. Since its foundation in 2007, *IJME* has touched all aspects of education such as classroom matters (pedagogy and instructional materials), people matters (student, teacher, and leader development), and organizational and societal matters (ideology and policy). It has also covered a wide array of diversity issues including race, ethnicity, immigration, language, gender, sexuality, class, disability, and religion. Full content has been made available free of charge to readers and authors. This open-access journal followed its predecessor, *Electronic Magazine of Multicultural Education (EMME)*, which had published between 1999 and 2006. *EMME* and *IJME* together have remained open access for 20 years. To sustain these two open-access journals, many academics have freely lent their time and efforts as authors, reviewers, advisors, editors, and guest editors. The global community of registered and nameless readers has also supported both journals by citing the content and sharing it with others. It would be remiss if we did not mention the tremendous contribution Eastern University has made to the sustenance of these two open-access publications. Eastern University's commitment to the integration of justice in scholarship matches the mission of multicultural education and the mission of *EMME* and *IJME*.

This 20th anniversary issue celebrates the collective efforts of academics, practitioners, and administrators who believe in sharing knowledge for the common good of the world. Heewon Chang, the founder and editor-in-chief of both journals, is deeply grateful to all those whose helping hands have touched this journal many different ways over these two decades. This special issue also signifies the beginning of a new era for IJME; the journal will expand its global reach through a partnership with Yonsei University in the Republic of Korea (South Korea). Soon-Yong Pak, a professor of educational anthropology at Yonsei, will carry the torch of IJME into the next decades as the new Editor-in-Chief starting in 2019.

Most importantly, this special issue both affirms and challenges the field of multicultural education, a field that has expanded its global reach and influence in the past and will continue its contribution to the betterment of education and society in the future. Christine Sleeter has joined forces with Chang and Pak as guest editor to share her witness to this long-standing and thriving discipline of multicultural education. In the article, "Multicultural Education Past, Present, and Future: Struggles for Dialog and Power-Sharing," she celebrates the global expansion of multicultural education while cautiously warns against "neoliberal multicultural education" that uses multicultural education only as a tool to fit marginalized groups into the mainstream educational agenda. Instead she recommends multicultural education that engages them in power-sharing dialogs to co-construct educational agendas and equity for all.

Following Sleeter's thought-provoking essay, this special issue presents eight articles from globally diverse contexts. The articles are grouped in four topical categories that multicultural education has significantly shaped over the years: instructional materials, teacher education, citizenship education, and social policies. In the first topical category, Tod Cherner and Alex Fegely give a futuristic twist to the well-established instructional and curriculum arena of multicultural education. In the article, "Answering Damarin's Call: How iOS Apps Approach Diversity, Equity, and Multiculturalism," the authors critically evaluate instructional apps developed with multicultural education content and principles. The promise of technology is noted in transforming pedagogy and instructional materials for multicultural education. Despite the promise, however, the authors present the present reality that multicultural educational apps currently available in the market are still at an infant stage from the perspective of James Banks' four multicultural education approaches. They call for the consideration of transformative multicultural education that promotes social action for educational equity when developing future multicultural educational apps and technology-enhanced instructional materials.

Multicultural education intends to transform not only instructional materials, but also pedagogy, by improving how classroom teachers teach and how they are trained to teach. The second group of articles focuses on the pedagogy of multicultural education in the context of U.S. higher education. The first two articles, by Peggy Shannon-Baker and by Yvonne Pilar El Ashmawi, Eugenia Hernandez Sanchez, and Judith Flores Carmona, are written from the perspectives of teacher educators explaining how they teach multicultural education in their teacher education programs. Shannon-Baker's article, "A Multicultural Education Praxis: Integrating Past and Present, Living Theories, and Practice," shows how she connects current social movements to her multicultural education instruction. In the article, "*Testimonialista* Pedagogues: *Testimonio* Pedagogy

in Critical Multicultural Education,” El Ashmawi, Hernandez Sanchez, and Flores Carmona show how they use the *testimonio* pedagogy, rooted in Chicana feminist thought, to engage future teachers in their own socio-cultural storytelling and the critical examination of their social positionalities. In both articles, the instructors engaged culturally relevant pedagogy to help raise critical self-awareness and social consciousness in their students. Whereas both of these articles show how effectively multicultural education could be taught in teacher education programs, Glosanda Lawyer offers a much-needed student’s perspective, from which she critiques multicultural education instruction devoid of the social justice foundation. Her article, “The Dangers of Separating Social Justice from Multicultural Education: Applications in Higher Education,” provides a counter-example illustrating how ineffectively multicultural education is often taught in teacher education programs. The authors of all three articles emphasize that effective multicultural education must challenge students (current and future teachers) to reflect critically on their privileged social positionalities in relation to those of their marginalized students and to commit to educational equity and justice for all students through heightened social consciousness and engagement.

The third group of articles transcends the walls of classrooms, schools, and learning organizations. In two articles, multicultural education is advocated as the foundation of citizenship education to transform people’s ideologies, values, and principles of division between “us” and “them.” Jeong-Hee Kim and Kyunghee So argue for multicultural education as a philosophical foundation for citizenship education in South Korea. By identifying the inclusivity principle as a commonality between multicultural education and Gadamer’s philosophical hermeneutics, the authors propose “ontological multicultural education” in their article, “Understanding the “Other”: Rethinking Multiculturalism in South Korea through Gadamer’s Philosophical Hermeneutics.” Within the context of South Korea in which Korean natives’ animosity and exclusivity against internationals living in Korea is all too evident, the authors express optimism for the potential of multicultural education to create the spirit of inclusivity through multicultural citizenship education. Ayami Nakaya also examines the effect of multicultural citizenship education in the context of Indonesia. In her article, “Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan, Indonesia,” she critically evaluates how the implementation of multicultural education has worked as a social policy intended to increase inter-ethnic group understanding and healing after the devastating ethnic conflict between 1996 and 2001. Although multicultural education implemented by the government’s initiation might have achieved some degree of mutual understanding, she concludes that this government initiative has not privileged all ethnic groups equally and instead has left cross-ethnic understanding at a superficial level.

The final group consisting of two articles demonstrates the potential of multicultural education in transforming social policies. In the first article, “Comparative Analysis of Language and Education Policies for Indigenous Minorities in Australia and Malaysia,” Sumathi Renganathan and Inge Kral compare and contrast Malaysian and Australian approaches to the ethnolinguistic and educational rights for their indigenous minorities. Although both countries have officially promoted multicultural ideas, the authors argue that neither country has sufficiently acknowledged “the dignity of differences” in its policy implementation. As a result, indigenous minorities continue to experience educational

inequality and discrimination despite the presence of multicultural education policies at the national level. The second and final article, "The Gift of Education: How Indigenous Knowledges Can Transform the Future of Public Education," is presented by Michelle M. Jacob, Leilani Sabzalian, Joana Jansen, Tary J. Tobin, Claudia G. Vincent, and Kelly M. LaChance. The authors provide a content analysis of oral and written testimonies by Indigenous people at Oregon State Legislature Hearings. These statements were made before the vote on Senate Bill 13 that will support Indigenous Knowledges in the public school curriculum in the State of Oregon in the United States. Using Oregon as a case example, the authors argue that the consistent theme emerged that the integration of Indigenous Knowledges in the public school curriculum in Oregon will benefit not only Indigenous students but also all other students as they will inherit the nation together as "neighbors."

When the authors of these nine articles critically examine the past praxis of multicultural education in their contexts, they acknowledge that all have fallen short in creating the ideal outcomes of multicultural education. At the present time, not all students and all sociocultural groups are equally honored and respected, and educational equity is not guaranteed for all students. Even in the midst of their expressed disappointment, however, it becomes clear that all authors demonstrate their awareness of where we need to look to improve education for students from all kinds of diversity, to increase cross-cultural understanding and to achieve justice for minority groups in global contexts. As the article by Jacob et al. suggests, the intended progress is slow in coming, but the scholars and practitioners of multicultural education must remain hopeful so that the ideals of multicultural education are not lost in our critiques and disappointments.