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An interesting characteristic of society is the insecurity it feels when change erupts. Most people feel secure when they manage to fit in that Friday evening dinner, if they have a baseball bat while taking a stroll in sunny Spring weather, or when they know that certain educational materials preach the intellectual quality of literature which just happens to be dominated by white middle-class male authors.

It seems obvious that there are other cultures in the world besides Europeans, and equally fine authors who deserve to be studied as a part of the literary canon--because of this, education has taken a change to becoming more multicultural. As a result, society has become more uncertain about the educational value of multiculturalism because it has never experienced this sudden change from Virgil, Cicero, and Plato to Paul Lawrence Dunbar, Maya Angelou, and Martin Luther King. People may wonder what effect this exposure to non-European, non-traditional white male middle-class literature, this unprecedented surge of gratitude toward minority groups for their authors' "philosophies" will have. People begin to sigh with a tone of despair and insecurity because if something works and reaps wonders upon a privileged few, they are not likely to swap it with something they know little about--the "they" meaning the educators who must debate this issue. Educators know the real value of multiculturalism, but deny it because they face too great a change. The thought that multicultural education will breed disunion instead of unity is, today, grounded in insecurity.

Minority authors have produced many of our most memorable novels; that makes them immediately worthy of study. Secondly, most minority authors seek to educate others about the subjects they discuss. Maya Angelou may seem to have made a name for herself with her writing, but the name really belongs to the community of underprivileged people she strives to represent through her novels. Martin Luther King did not end with a single speech, but led the Civil Rights Movement to the point that it began to prompt change--just as multicultural education is doing now.

How is it possible that such a fine movement, belief, or purpose can cause disunion? When Joe Louis beat a white man in the 1930's, people argued that it strengthened racial tension because something as that was not supposed to happen. Even those who admire Joe Louis say that the boxer did provoke a reaction from the white community. However, these people fail to realize that the match sparked unity in the black community, a wholesome unity, and another kind of forgiving unity in the losing team--it was the first time that the entire nation of America reconsidered their notion that whites were superior to blacks. Isn't it interesting that both the government before the sixties and today's educators did not want to change a way of rule or administration because it benefited them? Racism may have proved beneficial to those in office, but to the minority community in the suburbs, ghettos, and country shacks, it did not. Monocultural enrichment is a boundary set between the educator's opinion of what should be read and the multicultural reality we live in--it may be beneficial to European traditionalist educators, but not to our minority children and everyone else.

Our children would understand how Negroes fought in World War II, how they were killed and received no burial or honor because of the color of their skin, or the trials that Anne Frank had to endure in her ramshackle attic in Nazi-occupied Germany. Our children would know their backgrounds and learn from past mistakes so that nothing like Hiroshima or the Holocaust happens again. They wouldn't be too insecure to hear the American version of what happened in

Hiroshima--let the Japanese tell them from their point of view of the horrors mankind can create when he doesn't know any better.

Culture may seem inextricably bound with times of crisis, but that is because times of crisis are the only moments when true fellowship can show. Multicultural education is necessary to open people's eyes to the circumstance society is facing now: America is no longer white, Asia is no longer yellow, our sister is no longer black, and our friend across the street is no longer Native American. We all stem from many roots, and it is impossible to give credit to one and disown the other. Multicultural education would give ourselves a chance to know each other better, and through this fellowship proceeds not disjunction, but unity.