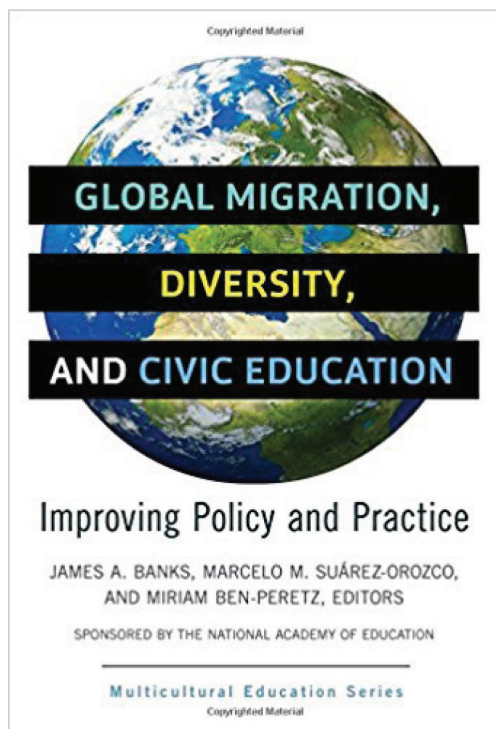


***Global Migration, Diversity, and Civic Education: Improving policy and practice*, edited by James A. Banks, Marcelo M. Suárez-Orozco and Miriam Ben-Peretz**

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If, as Suárez-Orozco and Michikyan highlight in the Introduction to this book, ‘Globalization defines our era’ and ‘Immigration opens new windows into the world’ (1), then what has happened to lead to the statement, ‘new forms of citizenship education are called for in an era of long-distance familyhood, transnational identities, multilingualism and multiple belongings’ (5)? What has gone wrong for the majority of migrants and immigrants in a world that continues to change rapidly? What is preventing genuine processes of education change to celebrate and develop fluid cultural diversity? This collection addresses these questions and originates from a workshop held in 2014 entitled ‘The Initiative on Immigration, Cultural Sustainability and Social Cohesion’. The chapters meet the aim of the book, which is to examine theories, concepts, empirical findings and promising practices related to education for citizenship in this age of globalization and mass migration. As Banks highlights in the Preface to the collection: ‘The United States has three times more immigrants than the second-largest

country of immigration in the world, and nearly all the demographic growth moving forward will result from children born to immigrant parents’ (ix). This highlights the complexity of the issues raised by all authors in the collection, not only under a Trump presidency in the USA, but globally.

What was informative about the collection was the different perspectives on citizenship education. Ben-Peretz and Aderet-German examine the narratives of Ethiopian immigrants in Israel. They highlight the dual world of the immigrant, having knowledge of home culture alongside knowledge of the dominant society (135). Successful narratives show how gaps in education achievement are reduced or surpassed. An integration strategy composed of two sub-identities – Ethiopians and new Israeli citizens – becomes essential for survival (143). Both authors underline the need for curriculum content as well as changing teaching methods to allow all minority cultures an opportunity to benefit from the education system at all levels. This is a vital advance when we consider all forms of citizenship education, be they in Israel, the USA or in other countries. Citizenship – as many authors in the book testify – is used to highlight the nation, and citizenship education has been devised to promote a national story, for example the national curriculum in England and Wales.

As Race (2015: 117–27) underlines, Joppke (2017) is as instructive as Kymlicka (2016) in examining both integrationist and multicultural citizenship when applying both concepts to education. In their chapter, Suárez-Orozco and Marks evaluate an *immigrant paradox* whereby

the resilience of newcomer immigrants allows ‘for less-aculturated immigrant students [to] fare better in their academic attitudes, achievements, and trajectories than their more highly acculturated or US-born peers’ (119). We have to move beyond this utilitarian, integrationist paradox, which for most minority community members does not progress very far, let alone to a more multicultural focus that develops teaching and learning within education. This possibility is hindered, as Banks highlights in his chapter, by the portrayal of migration as a civic matter that has been developed as ‘problematic’, contributing to concerns about security, poverty and job competition (7). When you add to this one of the key slogans of the Brexit campaign between June 2016 and March 2017 of ‘policing one’s borders’ and President Trump’s plan to build a wall between the USA and Mexico to keep illegal immigrants out, you begin to see how politically and educationally difficult it becomes to promote and advocate multicultural citizenship that focuses on global cultural diversity (Tarozzi and Torres, 2016). In her chapter, Nieto highlights the Mexican American Studies Program at Tucson High School in New Mexico. This was introduced in the 1990s, but because it was deemed to be ‘politically controversial’, all the Mexican American courses were eliminated from the school district and the ethnic studies programme was dismantled by 2012 (209–10).

Nieto sums up the dilemmas facing education when examining migration, diversity and civic education. She highlights the need for *education itself* to change, starting from what curricular content is taught and, just as significantly, how it is taught in the classroom (Nieto, 2017). In their chapter, White and Myers ask: Do we need a new civic education in secondary schooling in the USA (196)? At the end of his chapter, Agbaria raises the issue and potential in an Israeli context of how teachers are initially trained and could be continually professionally developed to ultimately provide teachers with the knowledge and confidence to teach culturally diverse groups (170–3). This is the beginning of the solution to the issues concerning coping with and educating the cultural diversity of global migrants. However, as Nieto asks in her chapter, underlining one of the main focuses of the book concerning teacher education: ‘Is globalisation about becoming world citizens or is it about economic preparation for the workplace?’ (219) In my view, education and how we use it in classrooms and lecture theatres is about how we continue to develop a multicultural method that has depth and reach in our professional practice (Race, 2015: 96). Banks *et al.* is an important text for both undergraduate and postgraduate students in the sense that it not only highlights the complexities of migration policy, diversity and civic education, but it also increases understandings of how teaching and learning multicultural education can be a means of developing and improving education practice for cultural diversity.

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