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# Integrating Multicultural and Gifted Education: A Curricular Framework

*This article raises a number of critical questions related to multiculturalism and gifted education. In particular, the authors suggest that culturally relevant content is lacking in gifted education programs. They make the case that gifted students of color are being shortchanged by gifted education programs that lack infusion of diversity issues; these students would benefit substantially from gifted education programs that infuse multiculturalism throughout the curricula. Last, but not least, the article introduces and discusses the Ford and Harris (1999) model for infusing multiculturalism in gifted education programs.*

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**A**S STATED THROUGHOUT this special theme issue, gifted education faces critical challenges as the nation becomes increasingly diverse. With the increasing diversity, there comes the need to change many school practices, not only in terms of increasing the representation of students of color in gifted education but also in terms of more effectively meeting the academic needs of students who are gifted and diverse. In other words, once gifted students of color are recruited (i.e., identified and placed), public schools are challenged to address the following questions: (a) How do we serve gifted minority students? (b) What are their academic needs? And (c) What are their interests?

Over the years, many scholars of gifted education (Ford, Grantham, & Harris, 1996; Ford & Harris, 1999) have stressed the importance as well as the need for infusing multicultural education into the gifted education curricula. These scholars have also suggested that these fields combined offer great promise for meeting the pedagogical, cultural, and learning needs of students of color, especially in gifted education. In this article, we further the discourse by also stressing the impor-

tance of infusing multiculturalism and culturally relevant pedagogy in gifted education. As a conceptual framework or model, we present segments of Ford and Harris' (1999) multicultural gifted education curricula.

As gifted education scholars, researchers, and practitioners, we have listened to diverse students, parents, teachers, and school counselors around the country articulate their concerns and challenges related to gifted education. Many of these concerns are associated with the lack of diversity or multiculturalism in the curricula. As a result, we have made special efforts to focus our attention on these concerns and apparent deficits in gifted education.

The absence of multiculturalism in gifted education curricula has proven to be a hindrance or inhibitor of learning for many students of color in American public schools (Ford & Harris, 1999). To continue to use curricula and educational practices that are monoculture and ethnocentric lessens the possibility of reaching students of color academically in gifted education programs. In fact, it is quite likely that these students may become ambivalent or disengaged from school in general and gifted education in particular (Flowers, Milner, & Moore, 2003; Ford, 1996; Moore, Ford, & Milner, 2005; Ogbu, 2003). Although many teachers, school counselors, and administrators recognize the importance of culturally relevant pedagogy and curricula, many are not able to infuse multiculturalism in gifted education (Ford & Harris, 1999; Milner et al., 2003). Subsequently, students of color as well as White students are short-changed of educational experiences where they can learn about different racial and cultural groups. The overall richness of classroom experiences and interactions is highly predicated on the teacher, classroom content, and the degree of congruence of the two with the student. The more that gifted students of color are reflected in the curricula, the more likely they are to appreciate the course content and engage their gifted teachers and classmates. As part of a larger study, Ford (1995) interviewed 43 gifted, African American students in Grades 6 through 9 about their academic needs, interests, likes, and dislikes. Specifically, 41% of the students agreed or strongly

agreed that "I get tired of learning about White people in class"; 87% agreed or strongly agreed that "I get more interested in school when we learn about Black people"; and all the African American interviewees supported the statement "I want to learn more about Black people in school." In addition, a substantial number of the African American interviewees suggested that many public schools are doing the bare minimum, if anything, as it relates to multicultural education. For example, one African American male stated

You get tired of learning about the same White people and the same things. We need to broaden our horizons and learn about other people, even other countries. The White people are just trying to advance other White people and leave Blacks behind and ignorant. ... I feel like being in the class more when I learn about Blacks and my heritage. It gives me encouragement and lets me know that I have rights. Its helps to improve my grades. Learning about White people doesn't help me know about myself. ... I'd like to educate my children about my heritage when I get older. I want to feel good about who I am. Why shouldn't I want to learn more about Black people? (see Ford, 1995, p. 12)

Furthermore, the African American students' comments revealed their displeasure with and disinterest in traditional education and gifted education offered in their schools. The previous statement implied that the student believed that his education fell short in terms of cultural relevance, significance, and meaning. In addition, the students' comments revealed that they desired an education that was multicultural and that they sought self-affirmation, self-understanding, and self-empowerment from the curricula. Ford (1995) concluded that: (a) the gifted Black students sampled were not being educated to live in a racially and culturally diverse society (and neither were their White classmates); (b) the curricula did not enhance their racial and cultural identities; and (c) for some gifted African American students, school courses lacked relevance and meaning, thus, they were disinterested and unengaged. These negative attitudes toward this color-blind or culture-blind curricula may explain, in part, why African American students are represented disproportionately

among underachievers, low achievers, and drop-outs (Ford, 1996; Harmon, 2002). The lack of educational relevance can decrease students' motivation and interest in school. This disinterest in school cannot be negated, ignored, and minimized by teachers, school counselors, and administrators. What follows is a framework for integrating multicultural education and gifted education. We integrate the best from what both fields have to offer.

### A Multicultural Gifted Education Framework

The framework described herein was created by Ford and Harris (1999). They relied extensively on the models of Banks (1993) and Bloom (1956). Ford and Harris (1999) intersected or connected what have, heretofore, been parallel curricula models in education. Bloom's (1956) Taxonomy comprised six levels of thinking. This classification is often dichotomized as "low level" (e.g., knowledge, comprehension, and application) to "high level" (e.g., analysis, synthesis, and evaluation; see Table 1). The lowest levels are exemplified by rote learning and limited transference of learning. Students are taught facts, asked to recall information, and then asked

to apply what they have learned in a limited fashion (e.g., make a timeline). These levels tend to be teacher directed, leaving little room for students' initiative and imagination; much of this level is convergent thinking. At the higher levels, students are required to explore, examine, critique, and combine what they have learned. This more child-centered approach encourages students to hypothesize or predict and be creative in their efforts and with their products, more indicative of divergent thinking<sup>1</sup> Teachers who hold high expectations of students of color, who believe that students of color are gifted, and who want to challenge students of color, endeavor to teach at the highest levels. Thus, many teachers in gifted education and in high-achieving classrooms utilize Bloom's Taxonomy or some other model that focuses on higher level thinking skills and problem solving (Colangelo & Davis, 1997; Davis & Rimm, 1997).

Few publications and curricula in gifted education have a multicultural focus. Thus, we present the Banks' (1993) conceptual framework of multicultural education in some depth. Banks and Banks (1993) defined multicultural education as

An educational reform movement designed to change the total educational environment so that stu-

**Table 1**  
**Bloom's Taxonomy: Description and Possible Products**

	<i>Description</i>	<i>Sample of Possible Products</i>
Evaluation	Students critique, judge, research topics, issues, events, etc.	Survey, study, report, give opinion with support
Synthesis	Students combine ideas, events, etc., to make something new or unique, to make a new whole.	Poem, song, cartoon, book, simulation
Analysis	Students examine, analyze, compare and contrast, predict, consider pros and cons.	Venn diagram, literature review, opinion
Application	Students use the information learned, students apply learning.	Draw, timeline, chart, graph
Comprehension	Students demonstrate their understanding of what has been taught; they explain; retell in their own words.	Define, recall, retell, paraphrase
Knowledge	Students learn facts and basic information; rote learning.	List, restate, repeat

dents from diverse racial and ethnic groups, both gender groups, exceptional students, and students from each social-class group will experience equal educational opportunities in schools, colleges and universities (p. 359).

Banks (1993, 1997) identified four levels of ways to infuse multicultural content into the curriculum (see Table 2). Like Bloom's model, Banks' framework is also hierarchical. In Level 1, the *Contributions Approach*, educators focus on discrete elements (e.g., holidays, heroes, etc.) of students of color. This focus is the most frequently adopted and extensively used approach to multicultural education in the schools (Banks, 1993). An important characteristic of this approach is that the traditional, ethnocentric curriculum remains unchanged in its basic structure, goals, and salient characteristics. Students are introduced to minority heroes, such as Martin Luther King, Jr., Caesar Chavez, Pocahontas, and Sitting Bull. These individuals, however, are usually discussed in relation to White heroes, such as George Washington and Thomas Jefferson. Furthermore, individuals who challenged the predominant culture's ideologies, values, and conceptions, and advocated for radical social, political, and economic reforms, are often ignored in this approach. As a result, Martin Luther King, Jr. is more likely to be mentioned than Malcolm X, or Booker T. Washington is more likely to be discussed than W. E. B. DuBois. Subsequently, students acquire a distorted or incomplete view of history and reality.

Another characteristic of this low-level approach is that cultural traditions, foods, music, and dance may be discussed, but little if any attention is given to their meaning, impact, and significance to students of color. What is the significance of Kwanzaa to African Americans? Why do Hispanic populations celebrate Cinco de Mayo? Why might Native Americans oppose Thanksgiving? Why do different racial groups in the United States have their own national anthem? Why do various cultural groups celebrate different holidays and celebrations than traditional ones? Why do they eat different foods? These issues would not be addressed at this stage. Also, ethnic content is limited primarily to special days, weeks, and

months related to different students of color. Students learn little to nothing about the event, group, or individuals being celebrated. The Contributions Approach is cosmetic. More specifically, it provides teachers with a quick, nonthreatening way to integrate the curricula, and teachers themselves can adopt this approach without knowing much about racially and culturally diverse groups. This approach also reinforces stereotypes about students of color, while using safe, nonthreatening heroes and heroines found acceptable to the White culture.

In the Additive Approach, Level 2, the content, concepts, themes, and perspectives of students of color are added to the curricula without changing the overall structure. For instance, teachers may add a book, unit, or course to the curricula that focuses on students of color or diverse topics. Although the content changes slightly, there is little restructuring of the curricula relative to purposes and characteristics. Students of color learn little of their own history, and White students learn little of the history and significant contributions of other groups as they relate to their contributions to American society. For instance, students of color reading *White Socks Only*, *I Hate English!*, *The House on Mango Street*, *Roll of Thunder, Hear My Cry*, *I Know Why the Caged Bird Sings*, *The Color Purple*, or *The Cay* lack the concepts, content background, and emotional maturity to understand, appreciate, respect, and cope effectively with the concepts and issues discussed in these books. Specifically, students of color reading about Malcolm X are not required to understand the Black Nationalist Movement. They do not analyze racial identity and may not compare the philosophies of Martin Luther King, Jr. and Malcolm X. Likewise, students of color fail to discuss events of the 1960s with the current social and cultural conditions. The Additive Approach fails to help students of color view society from diverse perspectives and to understand the ways that the histories of the nation's diverse racial, cultural, ethnic, and religious groups are interconnected (Banks & Banks, 1993, p. 202). In essence, this superficial approach requires little commitment, time, effort, training, and rethinking the instructions and curricula.

**Table 2**  
**Four Approaches to Integrating Multicultural Content Into the Curriculum**

<i>Approach</i>	<i>Description</i>	<i>Examples</i>	<i>Strengths</i>	<i>Weaknesses</i>
Contributions	Heroes, cultural components, holidays, and other discrete elements related to diverse groups are added to the curriculum on special days, occasions, and celebrations.	Artifacts from diverse groups and individuals are studied without attention of their meaning and significance (e.g., totem poles).	Provides a quick and easy way to put ethnic content into the curriculum. Gives ethnic heroes visibility in the curriculum, alongside mainstream heroes. Most frequently adopted in schools.	Little attention is devoted to the cultures in which the artifacts are embedded. Results in a superficial understanding of ethnic cultures. Focuses on the lifestyles and artifacts of ethnic groups; reinforces stereotypes and misperceptions. Mainstream criteria used to select heroes and cultural elements for inclusion in the curriculum.
Additive	Content, concepts, themes, and perspectives are added to the curriculum without changing its structure.	Adding nonthreatening books, people, and materials to the lesson. Not giving the students the background knowledge to understand the books or materials. Adding a unit on a diverse group without focusing on the group in other units. Leaving the core curriculum intact, but adding an ethnic studies course as an elective.	Makes it possible to add ethnic content into the curriculum without changing its structure. Can be implemented within the existing curriculum.	Reinforces the idea that ethnic history and culture are not integral parts of the U.S. mainstream culture. Students view ethnic groups from a Eurocentric perspective; fails to help students understand how the dominant culture and ethnic cultures are interconnected and interrelated. Requires little commitment and professional development.

*(continued)*

Table 2 (Continued)

<i>Approach</i>	<i>Description</i>	<i>Examples</i>	<i>Strengths</i>	<i>Weaknesses</i>
Transformation	<p>The basic goals, structure, and nature of the curriculum are changed to enable students to view concepts, events, issues, problems, and themes from the perspectives of diverse groups.</p> <p>Students become more empathetic by viewing events from multiple perspectives.</p>	<p>Units describe the meaning of events, issues, etc., to all groups involved. All voices and perspectives are heard.</p> <p>Alternative explanations are explored, particularly that of minority groups.</p> <p>Teachers target student understanding, respect, and empathy.</p> <p>Students explore values (theirs and others) and the impact of values on the decisions people make.</p>	<p>Enables students to understand the complex ways in which diverse groups participated in the formation of the U.S. society and culture.</p> <p>Helps reduce racial and ethnic encapsulation.</p> <p>Enables diverse groups to see their cultures, ethos, and perspectives in the school curriculum.</p> <p>Gives students a balanced view of the nature and development of U.S. culture and society.</p> <p>Helps to empower minority groups.</p>	<p>Requires substantial curriculum revision, in-service training, and the identification and development of materials written from the perspectives of diverse groups.</p> <p>Staff development for the institutionalization of this approach must be ongoing and substantive.</p>
Social Action	<p>Students identify important social problems and issues, gather pertinent data, clarify their values on the issues, make decisions, and take reflective actions to help resolve the issues or problem.</p>	<p>Students study prejudice and discrimination in their school and take action to improve race relations.</p> <p>Students study the treatment of diverse groups and take action to redress inequities.</p>	<p>Enables students to improve their thinking, value analysis, decision-making skills, and social-action skills.</p> <p>Enables students to improve their data-gathering, social-actions, and problem-solving skills.</p> <p>Helps students to develop a sense of political efficacy.</p> <p>Helps students to improve their skills in working with diverse groups.</p>	<p>Requires a considerable amount of curriculum planning and materials.</p> <p>Longer in duration than more traditional teaching units.</p> <p>May focus on problems and issues considered controversial.</p> <p>Students may be unable to take meaningful actions that contribute to the resolution of some social issues and problems.</p>

Source: Banks (1993, 1997)

In Level 3, the Transformational Approach, two types of changes occur. In one instance, the structure of the curriculum changes to enable students to view concepts, issues, events, and themes from the perspectives of students of color. Different from the previous levels, students often see changes in the basic assumptions, goals, nature, and structure of the curriculum. The second fundamental change is that students are provided with the knowledge and skills to better understand the perspectives of students of color (e.g., empathy). Essentially, students of color are informed and empowered. Banks and Banks (1993, 1995) recommended that the curriculum not focus on the ways that students of color have contributed to mainstream society and culture. Instead, teachers need to focus on how the common U.S. culture and society emerged from a complex synthesis and interaction of the diverse cultural elements that make up the nation. Unlike the lower levels just described, this approach requires extensive or significant: (a) curriculum revision, (b) changes in teacher preparation, (c) changes in student thinking, and (d) time, effort, and commitment.

To illustrate, we will use the Trail of Tears. To increase the depth of students' understanding regarding this event, it is important that they have school and nonschool experiences that promote empathy (not sympathy). For instance, students of color may participate in a simulation on the Trail of Tears and hold in-depth discussions about the rationale for and injustices of this event from multiple perspectives. Lessons are presented in which Native Americans are portrayed as helpless and passive, or as the reverse (savage and revengeful). For an assignment, students might be asked to write a journal entry describing the horrendous experiences faced by dislocated and homeless Native Americans. Students acquire, therefore, the cognitive tools and insights to walk in the shoes of captive and otherwise marginalized people.

In Level 4, the Social Action Approach, teachers help students to make decisions about important social issues and take action to help solve them. Students are not socialized to accept the status quo, or mainstream ideologies, practices, and institutions. Instead, students feel empowered and are proactive; they are provided with the knowledge,

values, and skills necessary to initiate or participate in social change. Self-examination becomes central in this approach through value analysis, decision making, problem solving, and social action skills (note that these skills are at the higher levels of Bloom's taxonomy). For example, in examining issues related to prejudice and discrimination, students develop strategies and plans to improve race relations. While increasing their knowledge about cultural diversity, students of color acquire an ethic of social justice; their sense of personal independence, social interdependence, personal responsibility, and social responsibility increase, as do interest, engagement, motivation and learning (Gay, 1993, 1997). Unfortunately, this approach is least likely to be adopted by educators, primarily because teachers lack formal training, experience, understanding, and personal knowledge of other racial and cultural groups (e.g., histories, values, beliefs, customs, etc.).

Ford and Harris (1999) created Table 3 to guide the development of questions, experiences, and products. It serves as a conceptual framework for infusing multicultural content into the curriculum. The table contains definitions or descriptions for each particular level of the matrix. For example, at the knowledge–contributions level, students are taught and know facts about cultural artifacts, events, groups, and other cultural elements. At the application–transformation level, students are asked to and can apply their understanding of important concepts and themes from different perspectives. At the synthesis–social action level, students create a plan of action to address a social or cultural issue; they seek important social change.

### **From Theory to Practice: Putting the Conceptual Framework to Use**

Multicultural content is often limited to language arts, history, or social studies. However, educators must realize that multicultural education can be effectively integrated into all subject areas—mathematics, science, language arts, physical education, social studies and history, art, consumer science, dance, theatre, foreign language,

**Table 3**  
**Ford–Harris Matrix of Multicultural Gifted Education: Definition of Categories**

	<i>Knowledge</i>	<i>Comprehension</i>	<i>Application</i>	<i>Analysis</i>	<i>Synthesis</i>	<i>Evaluation</i>
Contributions	Students are taught and know facts about cultural artifacts, events, groups, and other cultural elements.	Students show an understanding of information about cultural artifacts, groups, etc.	Students are asked to and can apply information learned on cultural artifacts, events, etc.	Students are taught to and can analyze (e.g., compare and contrast) information about cultural artifacts, groups, etc.	Students are required to and can create a new product from the information on cultural artifacts, groups, etc.	Students are taught to and can evaluate facts and information based on cultural artifacts, groups, etc.
Additive	Students are taught and know concepts and themes about cultural groups.	Students are taught and can understand cultural concepts and themes.	Students are required to and can apply information learned about cultural concepts and themes.	Students are taught to and can analyze important cultural concepts and themes.	Students are asked to and can synthesize important information on cultural concepts and themes.	Students are taught to and can critique cultural concepts and themes.

*(continued)*



Transformation	Students are given information on important cultural elements, groups, etc., and can understand this information from different perspectives.	Students are taught to understand and can demonstrate an understanding of important cultural concepts and themes from different perspectives.	Students are asked to and can apply their understanding of important concepts and themes from different perspectives.	Students are taught to and can examine important cultural concepts and themes from more than one perspective.	Students are required to and can create a product based on their new perspective or the perspective of another group.	Students are taught to and can evaluate or judge important cultural concepts and themes from different viewpoints (e.g., minority group).
Social Action	Based on information on cultural artifacts, etc., students make recommendations for social action.	Based on their understanding of important concepts and themes, students make recommendations for social action.	Students are asked to and can apply their understanding of important social and cultural issues; they make recommendations for and take action on these issues.	Students are required to and can analyze social and cultural issues from different perspectives; they take action on these issues.	Students create a plan of action to address a social and cultural issue(s); they seek important social change.	Students critique important social and cultural issues, and seek to make national and/or international change.

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Source: Ford and Harris (1999).

**Table 4**  
**Applying the Bloom–Banks Matrix to Multicultural Music**

	<i>Knowledge</i>	<i>Comprehension</i>	<i>Application</i>	<i>Analysis</i>	<i>Synthesis</i>	<i>Evaluation</i>
Contributions	Students name five songs that were popular among slaves. <sup>1</sup>	Students retell the significant events that occurred in a multicultural song.	Students find musical instruments that are unique to a diverse cultural group; or find multicultural versions of instruments used in the United States	Students compare the rhythm (melody, scores, instruments, etc.) of national anthems from two different groups.	Students translate a song from one language to another language.	Students research the origin and history of a multicultural song, including its author.
Additive	Students look up the definitions of key words in a multicultural song.	Students explain the main idea or message of a multicultural song they have heard. <sup>1</sup>	Students categorize spirituals as work, celebration/ceremonial, or play songs. <sup>1</sup>	Students identify and compare themes found among two or more slave spirituals. <sup>1</sup>	Students create a poem based on a multicultural song or diverse musician	Students survey classmates about their favorite song from a diverse individual or group, and tally the results by type of music.

*(continued)*

Transformation	Students sing a song that Harriet Tubman or another slave might have sung after escaping to freedom. <sup>1</sup>	Students share at least one reason different groups felt the need to have their own national anthem.	Students draw a picture to illustrate the primary message of a multicultural song.	Students imagine being enslaved and write a song about this feeling.	Students brainstorm reasons that songs are important to people.	Students share their opinion on the need for diverse groups to have their own national anthem. They seek support for their position.
Social Action	Students sing a multicultural song to younger students. <sup>1</sup>	Students read a biography of a famous diverse musician to another class and explain the significant accomplishments of the musician.	Students contact local radio stations and request them to play a particular multicultural song.	Students write an editorial explaining how slave songs are similar to contemporary gospel songs. <sup>1</sup>	Students create a song to honor a diverse hero and share it with classmates.	Students convert a multicultural song into a play and perform it for the school <sup>1</sup>

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<sup>1</sup>Two excellent books (accompanied by a CD of slave songs and spirituals) are *Slaves No More* and *No Man Can Hinder Me*.

and more. Table 4 applies the matrix using the topic of multicultural music. At the knowledge–contributions level, students are asked to name three songs that were popular among slaves. At the analysis–transformation level, students are asked to imagine being enslaved and write a song about this feeling. At the analysis–additive level, students explain the main idea or message of a multicultural song they have heard. At the synthesis–social action level, students convert a multicultural song into a play and perform it for the school. Other multicultural gifted education lessons appear in Ford and Harris (1999).

For teachers to provide an effective multicultural gifted curriculum for culturally diverse students, it is necessary for them to become culturally competent. Becoming culturally competent requires teachers to demonstrate knowledge of the history of students of color, societal racism, language, affirmation of minority students, multicultural education, and the role of community and family (Harmon, 2002). Culturally competent teachers possess self-awareness and self-understanding, cultural awareness and understanding, social responsiveness and responsibility, and are able to provide appropriate teaching techniques and strategies. They recognize the differences between their students and themselves and strive to become nonjudgmental (Ford, 1996; Ford & Harris, 1999).

Culturally competent teachers develop meaningful relationships with their students of color. They demonstrate social responsiveness and responsibility by increasing racial harmony within their classrooms, decreasing the negative beliefs and attitudes of White students toward minority students, and demanding respect for individual differences (Ford, 1996). Gifted education teachers who are culturally competent recognize institutional barriers that prevent students of color from obtaining an equal education. They have an understanding of how traditional practices of education often conflict with the values of gifted students of color. Gifted teachers engage students by providing a multicultural curriculum utilizing culturally congruent teaching methods so that they are able to help them in their understanding of concepts and content (Harmon, 2002).

## **Summary and Implications**

The conceptual framework presented in this article does not solve or resolve the numerous challenges inherent in attempting new undertakings. However, it does provide a developing framework for gifted education teachers and other educators (e.g., counselors, administrators, etc.) to integrate central concepts and principles from both gifted education and multicultural education. The nation is diverse and so must be the educational experiences of students of color so that they are equipped to thrive as leaders in the next century. Several assumptions and principles guided this article. First, students of any age and from any cultural group can benefit from multicultural education. Likewise, all students can solve problems and think at higher levels in more sophisticated ways (Treffinger, Young, Nassab, & Wittig, 2004). All students, even gifted students of color, need to be challenged, to have their ideas stretched, and thoughts tested.

A second assumption is that integrating multiculturalism into gifted education presents additional opportunities for students of color to become critical thinkers and responsible citizens, a goal of many schools. Specifically, when the curriculum targets the transformation and social levels as described by Banks (1993, 1997), students of color are better prepared to meet their goals. A third assumption is that multicultural education empowers all students, especially students of color, by giving them mirrors to see themselves reflected in gifted education. This self-reflection increases their connection to the curriculum and their identification with what is being taught. It also gives White students windows to look into the world and see people from other cultures, namely from the perspective of their contributions and accomplishments (Ford & Harris, 1999). A fourth assumption is that effective multicultural education, like gifted education, takes commitment, time, and formal preparation. Thus, educators must be proactive and seek substantive and ongoing preparation in multicultural education. A fifth assumption is that the works of Bloom (1956) and Banks (1993, 1997) offer opportunities for schools to target excellence and equity, thereby strengthening our school system's educa-

tional programs. Finally, multicultural gifted education is prescriptive—it meets the needs and interests of students of color, while also offering important benefits to other student groups. If the voices of students of color, in this case gifted students, are valued, then teachers, counselors, and administrators will listen to them, respect them, and address their needs. Multicultural education is preparation for life.

### Notes

1. We are reminded of the motto: “Teach children what to think and you limit them to your ideas. Teach children how to think, and their ideas are unlimited.” (Thinking Works Press motto)

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