
REVISITING PLURALISM AND MULTICULTURALISM IN THE WORKS OF WILLIAM JAMES AND W. E. B. DU BOIS FOR GUIDANCE IN EDUCATION TODAY

Julia Novakowski
The Ohio State University

According to the United States Census bureau, by 2043, America will be a “majority-minority” nation.¹ However, in the 2011–2012 school year, the teaching population was 82% white, a percentage that has barely changed in over two decades despite significant changes in the diversity of the student body.² Considering this gap, as the demographics of students transform and representation in teaching remains largely homogenous, a conversation on pluralism and multiculturalism is timelier than ever.³

The history and epistemology of multiculturalism can be traced back to the concept of pluralism, which originated during the Progressive Era. A cursory analysis of the history of multiculturalism presents a list of seminal figures.⁴ W. E. B. Du Bois stands apart from others in this history because of his singular project of representing the formation of Black post-bellum consciousness in prose, poetry, and ethnography. In addition, his body of work stands historically as a benchmark of Black activism in the early Twentieth Century. Du Bois

¹ U.S. Census Bureau, “U.S. Census Bureau Projections Show a Slower Growing, Older, More Diverse Nation a Half Century from Now,” (December 12, 2012), <https://www.census.gov/newsroom/releases/archives/population/cb12-243.html>.

² Office of Planning, Evaluation and Policy Development, and Policy and Program Studies Service, *The State of Racial Diversity in the Educator Workforce* (Washington, D.C.: U.S. Department of Education, 2016), 6. Sonia Nieto has also written extensively on this topic, for example in “Profoundly Multicultural Questions,” *Educational Leadership* 60, no. 4 (2003): 1–7.

³ Scholarship within sociocultural education research, multicultural education, culturally relevant/responsive/sustaining teaching, humanizing pedagogies, critical race theory, and white epistemologies has been expanding over the past few decades.

⁴ In addition to books by Joel Spring on the history of education, a few resources analyzed included: James A. Banks, “Multicultural Education: Historical Developments, Dimensions, and Practice,” in *Handbook of Research on Multicultural Education*, eds. James A. Banks and Cherry A. McGee Banks (San Francisco: Jossey-Bass, 2004), 3–28; Christine Sleeter and Carl Grant, “An Analysis of Multicultural Education in the United States,” *Harvard Educational Review* 57, no. 4 (1987): 421–45; Donna M. Gollnick and Philip C. Chinn, *Multicultural Education in a Pluralistic Society*, 8th Ed. (Columbus Ohio: Pearson, 2009), iv, 5 [I examined multiple editions of this book]; Christine Bennett, “Genres of Research in Multicultural Education,” *Review of Educational Research* 71, no. 2 (2001): 171–80; Terese M. Volk, *Music, Education, and Multiculturalism: Foundations and Principles* (Oxford: Oxford University Press, 1998).

studied under many scholars, and influenced many more, but perhaps one of the most influential was his mentor, professor, and friend, William James.⁵ James's prolific scholarship on pluralism serves as a productive foil to Du Bois's early-multiculturalism, highlighting the relative value of both philosophers' views while demonstrating the value of the latter over the former for democratic education.

In a conceptual analysis, I discuss pluralism and multiculturalism as theorized by James and Du Bois respectively, arguing that while multiculturalism is active in the game of positive social change, pluralism sits on the sideline.⁶ This distinction makes it possible to understand their respective significance in current thinking about education. In a democratic society, education has an inherently moral aim of advancing an inclusive and pluralistic society that honors, values, and promotes diverse voices and experiences. Making the distinction between pluralism and multiculturalism, I hope to recover crucial ideas between the two and position educational philosophy to better theorize about education today as American society becomes increasingly more diverse.⁷

This paper will draw on these two figures as 1) James sets up the central idea of pluralism, and then, 2) Du Bois adds another important element to that with early conceptions of multiculturalism. A partial analysis of some of the works of James and Du Bois will be presented in order to find common relations in their conceptions and recognize where their ideas diverged. I begin with an examination of pluralism found in some of the works of James, including *A Pluralistic Universe* and *Principles of Psychology*. After identifying the key elements of pluralism, limitations will be presented in order to transition into the voice and extension of thought from Du Bois.

In order to understand and focus in on the concepts of multiculturalism and pluralism while moving past the limited scope of James's conception of pluralism, the thought and life of Du Bois will then be discussed. This section will center on *The Souls of Black Folk* and *The Autobiography of W. E. B. Du Bois*. James's ideas provide fertile ground for an evolution from pluralism into multiculturalism today, but Du Bois's ideas offer an important extension, recognizing the gaps in those of James. In the final section of the paper, I consider the contributions that James's and Du Bois's notions of pluralism and multiculturalism afford education today.

⁵ W. E. B. Du Bois, *The Autobiography of W.E.B. Du Bois: A Soliloquy on Viewing My Life from the Last Decade of Its First Century* (International Publishers Co., Inc. Seventh Printing, 1980/1968), 132.

⁶ That being said, there is value in revisiting pluralism in education today. It is not without worth.

⁷ I limit this conversation to the terms pluralism and multiculturalism, but understand that the terms diversity and inclusion are often used today to reach the same or similar ends in education.

PLURALISM, IDENTITY, AND INCLUSION

William James is known for his empathy and inclusion of others, his values toward open-mindedness, his ability to co-construct ideas with his students, and his legacy in both the field of psychology and philosophy. The problem that he sees in philosophy is found in the passivity and lack of inclusion in scholastic theism. James is credited with theorizing the philosophical concept of pluralism as counter to the “scholastic theism” that then dominated the field. He claims that within scholastic theism, there is a truth that is “already instituted and established without our help.”⁸ This means that all we can do is “acknowledge it passively”⁹ without partaking in the co-construction of truth. This proves problematic because it excludes the ideas, truths, and experiences of many as though they are unimportant in the field. One reason that multiculturalism is more efficacious for democracy is that it both recognizes the value of diverse experiences, as does James’s pluralism, and argues for a social and political mandate of inclusiveness of diverse group identities.

In the first lecture in *A Pluralistic Universe*, “Lecture 1: The Types of Philosophic Thinking,” James asserts the complexity of pluralism in relation to philosophy. He writes “No philosophy can ever be anything but a summary sketch, a picture of the world in abridgement, a . . . bird’s-eye view of the perspective of events.”¹⁰ In this conceptualization, pluralism emerges as a view of the world as incomplete and complex. He explains within this section that a pluralistic perspective can help divorce the past methods of doing philosophy as a means of finding one truth, and replace it with considering multiple truths, multiple lived experiences, and multiple perspectives.

Understanding the role of perspectives means also understanding the importance of experience in philosophy. James believes that our view of the world is supplied by our experiences and portions of experiences.¹¹ He continues that in philosophy, “it is really fatal to lose connection with the open air of human nature.”¹² James frames pluralism as an openness to possibilities and an embracing of diversity of thought.

James’s pluralism not only values experience, but the diversity of experiences from each person. Louis Menand explains this best: “Philosophically, pluralism is the view that the world consists of independent things. Each thing relates to other things, but the relations depend on where you start [meaning experience]. The universe is plural: it hangs together, but in more ways than one.”¹³ Before James wrote about pluralism, many years earlier in

⁸ William James, *A Pluralistic Universe*, ed. Bruce Kuklick (New York: Holt 1909/1987), 642.

⁹ *Ibid.*

¹⁰ *Ibid.*, 633.

¹¹ *Ibid.*

¹² *Ibid.*, 637.

¹³ Louis Menand, *The Metaphysical Club: A Story of Ideas in America* (New York: Farrar, Straus and Giroux, 2007), 377–78.

1890, he was already presenting his inclusive philosophy and ideas on experience in *Principles of Psychology*.

The importance of *Principles of Psychology* as related to pluralism is seen in James's conceptions of self and identity, experience, and stream of consciousness that can correspond to plural forms of identity. In "The Empirical Self or Me," James begins by preparing the reader to see the self as perhaps a two-fold concept. One aspect is that there is "fluctuating material . . . In its widest possible sense, however, a man's Self is [also] the sum total of all that he CAN call his, not only his body and his psychic powers, but his clothes and house, his wife and children, his ancestors and friends, his reputation and works, [and other material goods]."14

In explaining identity and self, James believes that self is complex and multifaceted and related to emotions, self-seeking, and self-preservation.¹⁵ In other words, you are not only who you think you are, but also how others see you. "A man has as many social selves as there are individuals who recognize him."¹⁶ James seems to advocate more for the complexity (or plurality) of self and identity through a "stream . . . [or] principle of unity in consciousness."¹⁷

James uses the term plurality when explaining our personal consciousness and ability to see ourselves in a reflective way in relation to the identity of others.¹⁸ This form of inner self "is a reflective process, is the result of our abandoning the outward-looking point of view, and of our having become able to think of subjectively as such, to *think ourselves as thinkers*."¹⁹ He seems to be saying that to be present, in understanding and feeling of one's self (or identity), is to have a connection to a moment of consciousness in a present state. All of life is made up of such moments.²⁰

This relates to unique perspectives and diversity in pluralism. He continues,

self is felt . . . Stream of consciousness is never . . . found all alone . . . But when it is found, it is felt; just as the body is felt, the feeling of which is also an abstraction, because never is the body felt all alone, but always together with other things.²¹

These ideas of consciousness, identity, and complexity of self can be interpreted to mean that we can only understand self when we feel that we exist and are self-aware of existence as a part and a whole of self. This concept of consciousness

¹⁴ William James, *The Essential Writings of William James*. ed. Bruce Wilshire (Albany: State University of New York Press, 1890/1984), 83.

¹⁵ *Ibid.*, 83.

¹⁶ *Ibid.*, 85.

¹⁷ *Ibid.*, 88.

¹⁸ *Ibid.*, 87.

¹⁹ *Ibid.*

²⁰ *Ibid.*, 89.

²¹ *Ibid.*

and identity is one part of the *pluriverse* or universe. Within pluralism, the whole (of the philosophy and of life itself) exists within multiple parts that others represent. One must consider oneself as a part of the multiple views and perspectives within all other parts of ones' experiences alone, and experiences in consideration to others.

Du Bois was inspired by James's conceptions of self as written about in *Principles of Psychology*. Mitchell Aboulaflia, who has located the link between the thought of James and Du Bois, recently wrote:

It is because individuals have "Jamesian" souls, selves, that it is possible to motivate them to recognize cultural differences . . . James's ideal self, a broad-minded impartial spectator, can help overcome prejudice and inspire African Americans to self-actualize, and it can help Anglos better understand the potentialities of another race. James's orientation also helps account for the manner in which reason or impartiality and feeling are interwoven in Du Bois's text.²²

While James is focused more on pluralism as a larger philosophical conception related to the field of philosophy, Du Bois used the ideas of pluralism to connect the theories to the realities of the Black experience in America and suggest a model for change through multiculturalism. In doing so, he exposed limitations in the pluralism related to its efficacy in promoting a truly inclusive society. It is for this reason his scholarship and research is considered a precursor to multiculturalism that is a distinct approach to diversity and different compared with pluralism. That being said, James's thought and actions did work to help combat racism, sexism, and anti-Semitism, and his life and thought are valuable to consider in education today.

PLURALISM, MULTICULTURALISM, MULTICULTURAL EDUCATION, IDEALS, AND LIMITATIONS

Du Bois's writings demonstrate the foundations of multiculturalism built on racial justice and in opposition to racism.²³ While Du Bois did not create multiculturalism,²⁴ his legacy is evidenced in his name being present in most

²² Mitchell Aboulaflia, "W. E. B. Du Bois: Double-Consciousness, Jamesian Sympathy, and the Critical Turn," in *The Oxford Handbook of American Philosophy*, ed. Cheryl Misak (Oxford: Oxford University Press, 2008), 173.

²³ W. E. B. Du Bois, *The Souls of Black Folk*, eds. Stanley Applebaum and Candace Ward (Mineola, NY: Dover Publications, Inc., 1903/1994), iii. Du Bois championed "economic democracy" and worked tirelessly for immediate ending of racial discrimination and segregation.

²⁴ Lawrence Blum, "Recognition, Value, Equality: A Critique of Charles Taylor's and Nancy Fraser's Accounts of Multiculturalism," *Constellations* 5, no 1 (Oxford: Blackwell Publishers, 1998), 51. Blum writes, "Multiculturalism is a contested term" and the term includes racial distinctions, racial justice, and an *opposition* to racism.

multicultural education textbooks today.²⁵ There is a clear distinction between multiculturalism and multicultural education. Charles Taylor in *The Politics of Recognition* connects multiculturalism to recognition of and the value of cultural distinction in connection to a goal for equality within cultural distinctness.²⁶ This recognition can be seen in the individual cultural identity, cultural group, and cultures.²⁷ Robert Fullinwider defines multicultural education as an education that is responsive to cultural difference with the aims of 1) promoting individual student achievement, and 2) promoting mutual respect and tolerance among students.²⁸

Du Bois's pluralism foregrounds the importance of cooperation between the races. He also advocates opposition to racism through patience towards change, but ultimately through an active push against the racism that limits access to education.²⁹ He writes, "the foundations of knowledge in this race [Black Americans], as in others, must be sunk deep in the college and university . . . if we [are to] build a solid, permanent structure," adding, "is there not . . . infinitely more danger to be apprehended from half-trained minds and shallow thinking than from over-education and over-refinement?"³⁰ Du Bois's writings demonstrate the foundations of multiculturalism built on racial justice and an opposition to racism. He therefore recognizes that education is part of the solution towards change that could lead to not merely the acknowledgement of difference, but a more equal society.

Du Bois writes that the Black man will only truly be emancipated by "training and culture."³¹ This implies that education is necessary for multiculturalism and the humanity of all. He continues to discuss that a college for African Americans must maintain high standards and must also "seek the social regeneration of the Negro, and it must help in the solution of the problems of race contact and co-operation . . . [and that it] seeks a freedom for expansion and self-development; . . . untrammled alike by old and new."³² This language of "co-operation" is the idea of pluralism, and the language of "solution" moves pluralism into the action of multiculturalism.

²⁵ I use the word "most" because I have not examined every text book and cannot speak with certainty. I examined multiple multicultural education textbooks for pre-service teachers and multiple editions of textbooks and found Du Bois present and featured in every one (the textbooks are cited in footnote 4 above).

²⁶ Charles Taylor, *Multiculturalism and "The Politics of Recognition"* (New Jersey: Princeton University Press, 1992).

²⁷ Blum, "Recognition, Value, Equality," 53.

²⁸ Robert K. Fullinwider, "Multiculturalism: Themes and Variations," *Perspective* 5, no. 2 (1993): 4–23.

²⁹ *The Souls of Black Folk*, 66. Du Bois invented the famous concept of "double consciousness," which represents the plight of Blacks in a white-dominated society.

³⁰ *Ibid.*

³¹ *Ibid.*

³² *Ibid.*

It can be argued that Du Bois’s work challenges simple pluralism as an inherent good. People can live side-by-side, but it is unclear if that togetherness is united or separate in ways that communicate equality. Is it lanes on a highway existing side-by-side in parallel lines, never intersecting, or is it something more? James writes,

the more we force ourselves to see things in a natural way . . .
 the more we see that beings are one with their relations . . .
 which unite without assimilating, and which allow
 individuality and plurality . . . to exist conjointly with the
 tendency toward harmony.³³

From this quotation, we see the beauty of a world not yet formed, an idealistic America still not yet achieved (even today). He uses the word “force” to demonstrate how important it is to understand oneself within the relations of others. He uses the words “unite without assimilating” as if to recognize the problems when culture is lost through assimilation, or maybe identity is lost through assimilation. He recognizes the value of the individual and plurality with multiple individuals, or the individual within a community. He recognizes that they can “exist” conjointly moving towards “harmony.” None of these words are problematic or show a limited understanding of the “good” in the philosophy of pluralism. The limitation is that it may be too idealistic and not disruptive enough to work. It assumes a starting point, so far behind us in the rear view mirror of history that it ignores the road blocks of racism that prevent populations from accessing this plurality, individuality, and “harmony” today.

That individuality within community is a strength and limitation of James’s philosophy of pluralism, identity, and experience. This can be attributed to James’s positionality as compared with Du Bois’s. James is a White, cisgender, heterosexual male of well-off means, which mediates his perspectives, lived experiences, and ability to understand others. How this may limit his perspective comes out in choice of language and choice of content. When he writes about self and identity, he uses the term “ancestors” instead of race, or color of one’s skin. The ideas are still relevant, but the choice of words should be noted. He does, however, later in life write against war and American Imperialism, but, this view is not turned inward towards the problems that existed in White American imperialism during Jim Crow and reconstruction. This is not to say that because he did not write explicitly and solely against racism, he was racist; it is very clear from his actions and life that he was not racist and was extremely inclusive. This is simply to say that he did not face the impact of racism daily due to his positionality as a White man. James did, though, write about the value in recognizing one’s own blindness, and everyone’s, in attempting to truly understand the lives of others from their own eyes. In “On a Certain Blindness in Human Beings,” from *Talks to Teachers*, he demonstrates

³³ Emile Boutroux, *William James*, trans. Archibald Henderson and Barbara Henderson (New York: Longmans Green and Co., 1912), 91–92.

the importance of recognizing one's blindnesses and limitations in truly understanding others' lived experiences.³⁴

INCLUSION THROUGH EQUITY,
RECOVERING DU BOIS TO INFORM AND EXTEND JAMES

Viewed as a precursor and guiding philosophy for multiculturalism, Du Bois's work offers a way forward for promoting a more inclusive society through seeking an equitable society. In doing so, he adds an equity component to James's notion of valuing difference. In pushing for a better form of education, Du Bois worried that there were not enough opportunities presented to African Americans in education. Du Bois fought for rights for African Americans and refused to settle or make compromises. He believed that teachers need not differentiate the intellect of the African boy and the white boy, because their intellect is equal in power and opportunity.

Teach thinkers to think . . . and they whose lot is gravest must have the carefulest training to think alright . . . Shall we teach them trades, or train them in liberal arts? Neither and both: teach the workers to work and the thinkers to think; make carpenters of carpenters, and philosophers of philosophers and fops of fools.³⁵

Du Bois's words are intentional and inclusive. He denotes choices in education not with "or" but instead with "and," recognizing the opportunities that exist within a pluralistic society. Though James's conception was limited and indeed was not centered on education, Du Bois invokes these ideas in the validity of Black identity and the right to an equal status.

Du Bois writes about the history and strife that the African American has confronted:

This longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He would not Africanize America, for America has too much to teach the world and Africa. He would not bleach his Negro soul in a flood of white Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and American . . . without having the doors of Opportunity closed roughly in his face.³⁶

³⁴ William James, *Talks to Teachers on Psychology: And to Students on Some of Life's Ideals* (New York: Henry Holt and Company, 1907).

³⁵ Boutroux, *William James*, 54.

³⁶ Du Bois, *Souls of Black Folk*, 2–3.

This quotation relates to his pushback not only against assimilation, but also regarding desegregation and respect for African Americans.³⁷ Du Bois explains the tension that exists in embracing the dual self and “double-aims,” whilst also recognizing the balance of power.³⁸ The solution for Du Bois comes in the form of education that seeks “higher aims of life” (beyond the lower bar set by Booker T. Washington in a push for vocational training).³⁹

Du Bois also explains that men, specifically African American men, have been trained to not be sure of their right to demand an education as if it were their birth right. “If . . . we refuse to use and develop these men, we risk poverty and loss.”⁴⁰ This idea of needing to hear multiple voices and perspectives echoes the sentiment of pluralism expounded upon by James, but Du Bois uses much stronger language in the damage that can result from voices being lost or silenced, writing that “we” as a society risk the “poverty” and “loss” of the intellectualism of the African American community with this silence and inaction.

Moving from a passive vision of pluralism to an active vision of multiculturalism is where W.E.B. Du Bois brings the philosophy of James from the clouds down to the ground and applies it within his own experiences and scholarship. That being said, James’s view of pluralism was also about avoiding the passive models of knowledge already set in stone in exchange for a more active view, where multiple voices could be included. James’s views lean towards meliorism, which is valuable to teaching today, and Du Bois’s towards activism, which is also necessary in teaching today. Du Bois’s vision provides a pathway towards that activism through anti-racist pedagogies that are found in multiculturalism today.

Pluralism, from the writings of James, interprets the future with endless possibilities for everyone. However, even though the United States at its inception hoped to exemplify a pluralistic democratic society, during the Progressive Era and even today, the *ideal* vision of opportunity and possibilities is still out of reach for many. The term pluralism today is not divorced from the complicated history of living “side-by-side” with others, with no rules of *how* to co-exist through respect, recognition, and cooperation.⁴¹

³⁷ Pluralism (and cultural pluralism) considers the co-existence of groups of people together, but for Du Bois, the potential passivity of co-existence (as described by James with pluralism and Horace Kallen with cultural pluralism) is replaced with action.

³⁸ An additional quotation that highlights action is when Du Bois writes about the history of emancipation; he writes, “Thus Negro suffrage ended a civil war by beginning a race feud” (Ibid., 23).

³⁹ Ibid., 30.

⁴⁰ Ibid., 56.

⁴¹ Lewis S. Feuer in “From Pluralism to Multiculturalism” writes about the transition from pluralism to multiculturalism as a negative agenda to remove “American values” from education and replace them with more radical multicultural views. This unfortunate perspective highlights the importance of continued scholarship to replace such mis-education on multiculturalism. In *Society* 29, no. 1 (1991): 19–22.

Du Bois dedicated his life to civil rights in attempting to build a society with a strong African American population that would not just co-exist (a limitation to pluralism) but be included in the nation (more aligned with the theory of multiculturalism and activism). He writes, “the foundations of knowledge in this race, as in others, must be sunk deep in the college and university if we would build a solid, permanent structure.”⁴² In his autobiography he writes, “I was repeatedly a guest in the home of William James; he was my friend and guide to clear thinking.”⁴³ Du Bois built on the ideas of James, but his interests in scholarship of the African American experience as a philosopher, historian, and sociologist shaped his views of society, which diverged from James’s work and exposed cleavages of the limitations, and created Du Bois’s own original voice, perspective, and contribution.

CONCLUSION AND IMPLICATIONS FOR TEACHERS TODAY

This paper was a conceptual analysis structured around the concept of pluralism and multiculturalism. In it, I drew on Du Bois and James in order to consider the comparative efficacy of each for a better more inclusive education. The argument was that James sets up the central idea of pluralism, however Du Bois adds another crucial element of racial equality realized in education that is a precursor to multiculturalism. Works of James and Du Bois were presented in order to recover central ideas and analyze where they overlap and diverge.

Both James and Du Bois were radical and revolutionary thinkers of their time. James fought against the current during the Progressive Era by allowing African American students, Jewish American students, and women, into his classroom and home. Du Bois’s scholarship on the history of African Americans (in higher education) humanized a dehumanized population and provided an entry point into a larger conversation on race, education, and sociology. He resisted the complacency of settling for the mediocre (and lacking) education of African Americans. So, what can be learned from these two thinkers? What advice, guidance, or thoughts can a modern educator glean from these Progressive thinkers?

Pluralism recognizes different lived experiences and the values of honoring and including each voice. Teachers today can continue to be inclusive in their classrooms and truly recognize the value added from student experiences. Gloria Ladson-Billings has written about culturally relevant pedagogy in order to help de-center the white epistemologies seen through curriculum and instruction programs in teacher education and k–12 curriculum.⁴⁴ Tara J. Yosso has written about the idea of cultural capital and cultural wealth in multicultural

⁴² Du Bois, *Souls of Black Folk*, 66.

⁴³ Du Bois, *Autobiography of W.E.B. Du Bois*, 143.

⁴⁴ Gloria Ladson-Billings, “Toward a Theory of Culturally Relevant Pedagogy,” *American Educational Research Journal* 32, no. 3 (1995): 465–91.

education through the framework of critical race theory.⁴⁵ Inspired by the Black Lives Matter movement, there is now a Black Minds Matter movement that recognizes the double-consciousness of the educated African American student and their value.⁴⁶

Multicultural education, as Sonia Nieto writes, is about being “anti-racist.”⁴⁷ Teaching multiculturalism using the lens of Du Bois is about change and disruption. Teachers need to consider not just how to teach students to live side-by-side and be inclusive, but to also disrupt the systems of oppression that do not allow for the growth and progress of historically disenfranchised populations of people. This promotion of disruption and change must again be rooted in the college, where teachers are taught.

In 1890, James wrote in a letter to a friend, “what most horrifies me in life is our brutal ignorance of one another.”⁴⁸ In taking on the task of studying the relation between pluralism and multiculturalism, gaps continue, and the next step is to teach teachers how to escape from the *ignorance of one another* through inclusive and disruptive pedagogies. The words of Du Bois best exemplify the progress that must continue in multiculturalism and multicultural education with a focus on training teachers. He writes,

African Americans’ minds and bodies in society today . . . have in the past been strangely wasted, dispersed, or forgotten. Throughout history, the powers of single black men flash here and there like falling stars, and die sometimes before the world has rightly gauged their brightness.⁴⁹

In continuing an examination of multicultural history, the hope is that an inclusive pedagogy that considers both the thought of William James and W.E.B. Du Bois can help assure that no star or brightness of thought is lost or forgotten today and that action is taken to move from a more passive pluralism to an active multicultural model that values, honors, and celebrates each voice, yet also interprets the future with endless possibilities.

⁴⁵ Tara Yosso, “Whose Culture Has Capital? A Critical Race Theory Discussion of Community Cultural Wealth,” *Race Ethnicity and Education* 8, no. 1 (2005): 69–91.

⁴⁶ “Black Minds Matter: An Online Course” details a free public course taught by Professor J. Luke Wood from San Diego State University. See Coalition of Schools Educating Boys of Color, <https://www.coseboc.org/news-article/black-minds-matter-online-course>.

⁴⁷ Nieto, “Profoundly Multicultural Questions.”

⁴⁸ Linda Simon, “Thoughts on James from a Student in 1890s,” *William James Remembered*, ed. Linda Simon (Lincoln: University of Nebraska Press, 1890/1996), 174.

⁴⁹ Du Bois, *Souls of Black Folk*, 3.
