

MULTICULTURAL EDUCATION: ITS IMPLICATION FOR GENERAL EDUCATION AND GIFTED EDUCATION IN INDONESIA*

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Introduction

Basically a man is unique. It means that the condition of human being must be different wherever they are existed, including in Indonesia. We realize that Indonesian people consist of many tribes, religions, and traditions. Even though they are different, but they are same, connected with their languages, tribes, and people.

To optimize their capacities and potentials, every Indonesian person needs different things to do. They can be manifested by the materials, strategies, supporting instruments, etc. In connection with this condition, multicultural education plays a very important role, so that they can develop optimally.

In implementing multicultural education, we have some strategies to deal with many issues. All things are strongly related to the context of the subject an object of education. To know more detail about the implementation of multicultural education in Indonesia, it will be presented and discussed later.

Meaning of Multicultural Education

Since its earliest conceptualizations in the 1960s, Paul Gorski and Bob Covert (1996;2000) state that multicultural education has been transformed, refocused, reconceptualized, and in a constant state of evolution both in theory and in practice. It is rare that any two classroom teachers or education scholars will have the same definition for multicultural education. In any dialogue on education, individuals tend to form concepts to fit their particular focus.

Some discuss multicultural education as a shift in curriculum, perhaps as simple as adding new and diverse materials and perspectives to be more inclusive of traditionally underrepresented groups. Others talk about classroom climate issues or teaching styles that serve certain groups while presenting barriers for others. Still others focus on institutional and systemic issues such as tracking, standardized testing, or funding discrepancies. Some go farther still, insisting on education change as part of a larger societal transformation in which we more closely explore and criticize the oppressive foundations of society and how education serves to maintain the status quo -- foundations such as white supremacy, capitalism, global socioeconomic situations, and exploitation.

Bennet (McNergney and Herbert, 2001) states that multicultural education is an approach to teaching and learning that is based upon democratic values and

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beliefs, and that affirms cultural pluralism within diverse societies and interdependent world. Beside that Geneva Gay (McNergney and Herbert, 2001) suggests that multicultural education is also a “concept, idea, philosophy”. As such, multicultural education both describe the way life is and prescribes what should be done to ensure equal access to education and treatment of diverse groups of students in schools. Diversity typically is addressed in terms of social class, gender, and disability, as well as race and ethnicity.

Based on the above statements, we believe that multicultural education strongly ensures all students to have equal opportunities to access appropriately the education programs and services, without any significant barriers.

Despite a multitude of differing conceptualizations of multicultural education (some of which will be laid out more fully below), several shared ideals provide a basis for its understanding. While some focus on individual students or teachers, and others are much more "macro" in scope, these ideals are all, at their roots, about transformation:

- Every student must have an equal opportunity to achieve to her or his full potential.
- Every student must be prepared to competently participate in an increasingly intercultural society.
- Teachers must be prepared to effectively facilitate learning for every individual student, no matter how culturally similar or different from her- or himself.
- Schools must be active participants in ending oppression of all types, first by ending oppression within their own walls, then by producing socially and critically active and aware students.
- Education must become more fully student-centered and inclusive of the voices and experiences of the students.
- Educators, activists, and others must take a more active role in reexamining all educational practices and how they affect the learning of all students: testing methods, teaching approaches, evaluation and assessment, school psychology and counseling, educational materials and textbooks, etc.

Multicultural Education Goals

Multicultural education has several goals. It endeavors to ground students with multicultural knowledge, to adopt educational equity and cultural pluralism as philosophies, to empower students and promote student social action, and to teach from a multicultural perspective.

1. *Multicultural knowledge* increases students’ sense of self-worth and belief that they have a chance for a successful future. Multicultural knowledge lays the foundation for developing cultural pluralism, inter group harmony, and the ability to think, work, and live with a multicultural perspective.

2. *Educational equity* has three fundamental conditions: (a) an equal opportunity to learn; (b) positive educational outcomes for both individuals and groups; and (c) equal physical and financial conditions for students to grow to their fullest potential cognitively, academically, and affectively.
3. Working with *cultural pluralism* in mind, educators modify fundamental educational conditions to promote equitable learning. When school personnel support cultural pluralism, they ask themselves the important question: How can I help my students develop understanding, respect, and appreciation for individuals who are culturally different from themselves?
4. *Empowerment* helps students become independent and interdependent learners. Empowerment connotes social action; it helps students take an active role in improving the quality of their (and other) communities.
5. *Social action* promotes inter-group and intra-group harmony. Thus, educators provide knowledge, skills, and a classroom environment that prepare students to live and work with members of their own cultural groups and members of other cultural groups. Instruction includes opportunities for students to work together, to learn from each other, and to rely on each other.
6. *Teaching with a multicultural perspective* means that teachers see that culture, race, gender, religion, SES, and ability are powerful variables in the learning process and that important ideas about teaching can be gained from studying cultural systems. When teaching from a multicultural perspective, educators challenge assumptions and stereotypes; they examine curricula from a broader point of view and in an assertive, proactive manner. Essentially, educators endeavor to promote cultural continuity between the home and school of minority students and attempt to eliminate culturally assaultive classrooms.

Also Paul Gorski and Bob Covert (1996; 2000) state that multicultural education has some objectives, such as:

1. To have every student achieve to his or her potential.
2. To learn how to learn and to think critically.
3. To encourage students to take an active role in their own education by bringing their stories and experiences into the learning scope.
4. To address diverse learning styles.
5. To appreciate the contributions of different groups who have contributed to our knowledge base.
6. To develop positive attitudes about groups of people who are different from ourselves.
7. To become good citizens of the school, the community, the country and the world community.
8. To learn how to evaluate knowledge from different perspectives.
9. To develop an ethnic, national and global identity.

10. To provide decision making skills and critical analysis skills so the students can make better choices in their everyday lives.

Gollnick, Donna M. - Chinn, Philip C. ,(1991) It is important for all students to develop a multicultural perspective in order to enhance:

- * A good self-concept and self-understanding.
- * Sensitivity to and understanding of others, including cultural groups in the United States and other nations.
- * The ability to perceive and understand multiple, sometimes conflicting, cultural and national interpretations of and perspectives on events, values, and behavior.
- * The ability to make decisions and take effective action based on a multicultural analysis and synthesis.
- * Open minds when addressing issues.
- * Understanding of the process of stereotyping, a low degree of stereotypical thinking, and pride in self and respect for all peoples (Cortes, 1978).

Areas within the educational setting in which multicultural education is implemented are textbooks and instructional materials, curriculum and instruction, teacher behavior, and school climate (Gollnick & Chinn, 1990).

Based on the above statement, then it can be formulated that multicultural education has some goals, such as:

- a. Encouraging students to achieve their potentials optimally.
- b. Facilitating the students to learn and to think creatively and critically.
- c. Giving the students to have same opportunities and environments, so that they can grow and develop to their fullest potential cognitively, academically, and affectively.
- d. Modifying the environmental conditions and educational materials, so that cultural pluralism can be addressed.
- e. Enabling the students to be a good citizen of the school, the community, country and world community.
- f. Developing the attitude of respect among students, so that they can be empathy and tolerate one to another.
- g. Making the students have positive thinking to other people with different characteristics, abilities, cultures, and traditions.

The importance of Multicultural Education

The definition of multicultural education conceptualized here emerges in part from its political roots in the United States, its models of application in a variety of societies, and from the emerging consensus about the critical components of multicultural education (Gay, 1994). Definitions range in scope from the narrow to the global, from curricular to contextual, from ethnic-specific to socially inclusive, and from socially neutral to politically prescriptive.

Gay (1994) suggested that a constructed definition of multicultural education is appropriate. The points of agreement constitute the acceptable general boundaries for this customized understanding of multicultural education. The user's perspective and operational context provide the freedom for this process. These contexts are predominantly curricular in their focus. Even its reform statement is confined to educational policy and practice. Gay's (1994) synthesis suggests a politicized social justice version of multicultural education. Gay indirectly alludes to the social and political dimensions of the educational reform caused by multicultural education.

Micro (1992) offers a definition that more directly addresses these contextual issues:

Multicultural education is a process of comprehensive and basic education for all students, It challenges and reject racism and other forms of discrimination in schools and society, and accepts and affirms pluralism. . .that student, their communities, and teachers represent. Multicultural education permeates the curriculum, the instructional strategies used in schools, interaction between teachers, children, and parents, and the very way that schools conceptualize the nature of teaching and learning. (p. xxiii)

Ramsey et al. (1989) traced the twentieth - century evolution of multicultural education and cited and annotated literature that defined multicultural education at various stages in its development through the late 1980s, especially as it was translated from a vision of a pluralist society to educational practice to K–12 schools and higher education. Their distinctions of multicultural education from multiethnic education and intercultural education are useful for educators who use these terms interchangeably and too freely.

The evolution of multicultural education has also been analyzed in global dimensions. Lynch (1989), in *Multicultural Education in a Global Society*, describes multicultural education in terms of phases of sophistication. The “additive phase” (p. 36) parallels the ethnic studies approach by adding culturally specific content. In this phase children from the majority Culture are often excluded from participating in the appended curricula. An equally serious problem with this phase is that the main curriculum still fails to emphasize common elements in the minority and majority curricula.

Lynch's (1989) analysis of multicultural education in the global arena identified four common characteristics:

1. Creative attention to issues of cultural diversity
2. Consensus through discourse
3. Emphasis on human justice through a commitment to equitable and anti discriminatory practices
4. Policy of inclusion in the civic infrastructure of a pluralist democratic society

These concepts were derived directly from the three major aims of multicultural education: “creative development of cultural diversity, the

maintenance of social cohesion, and the achievement of human justice” (Lynch, 1989, p. xiv).

Lynch (1989) relates multicultural education to human rights education and peace education in a global context. He further espouses the global multicultural education curricular applications that relate to social justice issues. Social justice maintains the balance between the other two aims: cultural diversity and social cohesion. Social justice is presented not only as a noble goal to be pursued by educators and policymakers but also as a moral compass as they struggle with the dilemma that faces democratic societies. How does a demographically plural and systemically complex society promote political unity and simultaneously celebrate the social diversity that challenges that unity?

In one of the most insightful accounts and analyses of multi cultural education’s evolution, Weiner (1993) traced multicultural education development in its political, historical, and intellectual contexts. The title, *Preparing Teachers for Urban Schools: Lessons from Thirty Years of School reform*, clearly represents the urban education focus of the book and implies the teacher’s central role in urban school reform. That role has floated from the service provider needing basic preparation or staff development in discreet competencies to the emerging professional seeking empowerment within the educational system to the partner in a systemic network of societal attention to reform. Weiner’s book illustrated that as the discussion about multicultural education evolves in search of solutions to social inequalities, academic disparities, and intercultural discontinuity, the scholarly discourse is shifting from a dispute over causative linkages (environment versus heredity, students versus parents versus teachers) to a more holistic consideration of contextual factors.

Concurrently, multicultural education is transforming from a set of curricular solutions to deficits and problems to a theoretical framework for (1) valuing demographic diversity as an enriching social context; (2) promoting a multicultural curriculum as a whole-school knowledge base; (3) promoting instructional strategies that structure heterogeneous, learner-centered, and critical processes; (4) promoting collaborative and unifying relationships among all the participants, not necessarily as service providers and clients, in the education enterprise; and (5) demanding personal commitments to these principles.

Typologies of Multicultural Education

Gary Burnett (1994) stated that multicultural education, however, cannot be all things to all people. It means that several attempts have been made to detail the various educational strategies that fall under the broad umbrella of multicultural education--to develop a "typology." A typology can provide a useful framework for thinking about multicultural education, giving educators--and others--a clearer understanding of what people mean by the term.

The multicultural education typology presented here is comprised of programs that can be broadly divided into three categories, according to their primary emphasis. Each is discussed below.

1. Content-oriented programs

As the controversies in New York City and California suggest, content-oriented efforts are the most common and immediately recognizable variety of multicultural education. Their primary goal is to include content about different cultural groups in the curriculum and educational materials in order to increase students' knowledge about these groups. In its simplest form, this type of program adds a multicultural patina to a standard curriculum, perhaps incorporating a few short readings or a few in-class celebrations of cultural heroes and holidays within the school year. Other versions of content-area programs take a more thorough approach, adding numerous multicultural materials and themes to the curriculum.

More sophisticated versions actively transform the curriculum. According to Banks (1994), these programs have three goals:

- * to develop multicultural content throughout the disciplines;
- * to incorporate a variety of different viewpoints and perspectives in the curriculum; and
- * to transform the canon, ultimately developing a new paradigm for the curriculum.

2. Student-oriented programs

Because multicultural education is an effort to reflect the growing diversity of America's classrooms, many programs move beyond curricular revisions to specifically address the academic needs of carefully defined groups of students, often minority students. Primarily, as Banks (1994) notes, while curricular programs attempt to increase the body of knowledge about different ethnic, cultural, and gender groups, student-oriented programs are intended to increase the academic achievement of these groups, even when they do not involve extensive changes in the content of the curriculum.

As Sleeter and Grant (1993) describe them, many of these programs are designed not to transform the curriculum or the social context of education, but to help culturally or linguistically different students make the transition into the educational mainstream. To do this, these programs often draw upon the varied linguistic and cultural backgrounds of their student bodies.

As a result, student-oriented programs can, themselves, take many forms, some of which are not typically thought of as types of multicultural education. Banks (1994) outlines four broad program categories:

- * programs that use research into culturally-based learning styles in an attempt to determine which teaching styles to use with a particular group of students;
- * bilingual or bicultural programs; language programs built upon the language and culture of African-American students; and
- * special math and science programs for minority or female students.

As a result of this variety--and because they attempt to help students make the transition into the mainstream--many student-oriented programs can be viewed as compensatory in nature; in fact, they can often be nearly indistinguishable from other compensatory programs which may not be multicultural in their emphasis.

3. Socially-oriented programs

These programs seek to reform both schooling and the cultural and political contexts of schooling, aiming neither simply to enhance academic achievement nor to increase the body of multicultural knowledge, but to have the much broader impact of increasing cultural and racial tolerance and reducing bias.

According to Banks (1994), this category of program encompasses not only programs designed to restructure and desegregate schools, but also programs designed to increase all kinds of contact among the races: programs to encourage minority teachers, anti-bias programs, and cooperative learning programs. As Sleeter and Grant (1993) describe it, this type of multicultural education emphasizes "human relations" in all its forms, and incorporates some characteristics of the other two program types; that is, it can entail curricular revisions in order to emphasize positive social contributions of ethnic and cultural groups, while using research on learning styles to enhance student achievement and reduce racial tensions within the classroom.

But Sleeter and Grant (1993) also extend this type of multicultural education to include a much broader spectrum of programs with socially-oriented and social activist goals. The programs they refer to, which are much less common--and which can be much more controversial--emphasize pluralism and cultural equity in the American society as a whole, not simply within the schools. In order to reach their goals, such programs can employ a number of approaches. Many emphasize the application of critical thinking skills to a critique of racism, sexism, and other repressive aspects of American society; some emphasize multilingualism; others attempt to examine issues from a large number of viewpoints different from that of the predominant culture; still others can utilize cooperative learning approaches and decision-making skills in order to prepare students to become socially-active citizens.

Approaches of Multicultural Education

Christine Sleeter and Carl Grant (McNergney and Herbert, 2001), note five general educational approaches to multicultural education, such as:

1. "teaching the culturally different" involves attempts to assimilate people into the cultural mainstream using transitional bridges in the regular school programs.
2. "human relation approaches" try to help students of differing backgrounds understand and accept each other.
3. "single-group studies" encourage cultural pluralism by concentrating on the appreciation of the contributions of individuals and groups.

4. “multicultural approaches” promote pluralism by reforming whole educational programs _ altering curricula, integrating staffs, and affirming family languages; and
5. “education that is multicultural and social reconstructionist” promote active challenge of social inequality.

- Teaching the culturally different

This approach attempt to assimilate students of different races, low-income students, and special education students into the “cultural mainstream” as it currently exists (Sleeter, 1993). These efforts may take the form of organizational or instructional changes intended to match students’ learning styles and existing skills (Grant & Gomez, 1996).

- Human relation approaches

Human relation approaches to multicultural education try to help students of different backgrounds understand and accept each other. Encouraging cooperation and building self-esteem are activities integral to a human relation approach to multicultural education. These approaches take many forms and often are as informal as teachers assigning a “friend” to a new student in class or assigning work or play groups to facilitate understanding and acceptance. Human relation approaches also include formal procedures for accomplishing goals such as conflict mediation - formal efforts to help students resolve their differences peaceably.

- Single-group studies

Single-group studies promote cultural pluralism by concentrating on individual and group contributions, emphasizing the importance of emulating the lives of outstanding people in various cultures. The intent is for young people to study the history of oppression, to feel proud of their heritage, and to recognize that human accomplishment transcends racial and cultural barriers.

- Multicultural approaches

Multicultural approaches try to reform education by revising curricula, integrating school staffs, and acknowledging the importance of families and family languages. Advocates of a multicultural approach “recognize, accept, and affirm human differences and similarities related to gender, race, disability, class, and (increasingly) sexual preferences. In doing so, they encourage students to consider different viewpoints, drawing on content developed through singlegroup studies. Instructors also involve students actively in thinking about and analyzing real-life situations, attempting to make curriculum relevant to students’ experiences and backgrounds.

- Education that is multicultural and social reconstructionist

This general approaches to educate for diversity actively challenges social inequality and seeks to restructures educational institutions ultimately to change society. According to Sleeter and Grant (1998), teachers who want to

achieve these goals use students' life experiences as opportunities to discuss inequities in society. They encourage students to think critically about information in textbooks, newspapers, and other social issues might be evident. Students are encouraged to consider alternative points of view and to think about ways they might work constructively to achieve social justice for all people.

Implication of Multicultural Education for General Education

After realizing that Indonesian people are so diverse, they consist of different tribes, languages, religions, traditions, capabilities, social-economic status, etc. To deal with them appropriately and consider all aspects related to the multicultural education, there some implication for education practices in Indonesia, such as:

1. To make effective and efficient learning processes, it is needed to adjust the curricula and learning materials for all subject matters, so that educational activities will be more meaningful.
2. To make more appropriate educational services to all students in Indonesia with different capabilities, it is needed Individualized Educational Programs (IEPs), so that they can develop optimally.
3. To eliminate the discriminative treatment in all steps of educational process, it is needed inclusive education, so that all students feel satisfied and comfortable during learning process because every student has the same opportunity to access educational services.
4. To realize about the students with different culture, learning process should be created by using national culture, like using Indonesian language during regular educational programs. This situation can bridge the cultural difference among student, so that the gap can be minimized.
5. To be able to help students with different potentials and social-economic- and mental backgrounds, it is needed the best strategy to build good relationship among students, so that they can understand and accept each other, especially related to their strength and weaknesses.
6. To encourage cultural pluralism in education practices, we should focus on the appreciation of the contributions of student - personally or collectively - to their communities.
7. To maintain and promote pluralism in the classroom or in the schools, it is needed "multicultural approaches" by reconstructing all educational programs through modifying curricula, involving all personnel, and using the mother tongue.

8. To motivate all students be having life skills related to the social inequality, it is strongly needed every student should have abilities about social reconstruction, so that their life be more meaningful.

Implication of Multicultural Education for the Gifted

After realizing all aspects of multicultural education, one strategy for creating multicultural gifted education is to blend the works of Banks and Banks (1993) and Bloom (1956). This framework, described below, serves as a guide for helping educators promote higher level thinking based on Bloom's cognitive taxonomy (knowledge, comprehension, application, analysis, synthesis, and evaluation) and to promote multicultural thinking based on the four levels presented by Banks and Banks (1993).

The **lowest levels** of both models (e.g., knowledge-contributions) involve fact-based questions, statements, and activities that do not promote higher level thinking or substantive multicultural experiences. Conversely, at the **highest levels** of models (e.g., evaluation-social action), students think critically about and take action on multicultural topics, concepts, material, and events. Here is an example of a lower level question contrasted with more complex multicultural questions: "Name three songs that were popular during slavery" (knowledge-contributions). In contrast, "Predict how our nation would have prospered without slave labor. What other forms of labor could have been used?" (analysis-transformation level). The following outline illustrates the blending of multicultural and gifted education at all levels of Bloom's taxonomy, followed by an example of each type of student assignment. This outline can help educators to develop questions and learning experiences that are challenging, rigorous, and multicultural.

1. Contributions Approach

- Knowledge: Students are taught and know facts about cultural artifacts, events, groups, and other cultural elements. Example: Name three songs that were popular among slaves.
- Comprehension: Students show an understanding of information about cultural artifacts, groups, and other cultural elements. Example: Make an outline of events leading to the Civil War.
- Application: Students are asked to and can apply information learned on cultural artifacts, events, and other cultural elements. Example: Create a model of the underground railroad.
- Analysis: Students are taught to and can analyze (e.g., compare and contrast) information about cultural artifacts, groups, and other cultural elements. Example: Examine how stereotypes about minority groups might have contributed to slavery.
- Synthesis: Students are required to and can create a new product from the information on cultural artifacts, groups, and other cultural elements. Example: Write a story about the contribution of Hispanic Americans to the music industry.

- Evaluation: Students are taught to and can evaluate facts and information based on cultural artifacts, groups, and other cultural elements. Example: Critique the work of a famous American Indian artist.

2. Additive Approach

- Knowledge: Students are taught and know concepts and themes about cultural groups. Example: List three factors that contribute to prejudiced beliefs.
- Comprehension: Students are taught and can understand cultural concepts and themes. Example: After reading a biography about a famous person of color, summarize the racial barriers that the person faced.
- Application: Students are required to and can apply information learned about cultural concepts and themes. Example: Find a book or song that discusses the problems of racial prejudice in society.
- Analysis: Students are taught to and can analyze important cultural concepts and themes. Example: Compare and contrast the writings of W.E.B. DuBois and Booker T. Washington on issues of racial discrimination.
- Synthesis: Students are asked to and can synthesize important information on cultural concepts and themes. Example: Write a play about the Spanish Inquisition.
- Evaluation: Students are taught to and can critique cultural concepts and themes. Example: Write a paper explaining why you think it is important (or not important) to learn about prejudice.

3. Transformation Approach

- Knowledge: Students are given information on important cultural elements, groups, and other cultural elements, and can understand this information from different perspectives. Example: Describe how slaves might have felt being held in captivity.
- Comprehension: Students are taught to understand and can demonstrate an understanding of important cultural concepts and themes from different perspectives. Example: Explain why American Indians use folk tales and storytelling as a means of coping with oppression.
- Application: Students are asked to and can apply their understanding of important concepts and themes from different perspectives. Example: Read the essay "What America Means to Me." Write a paper showing how members of a minority group might respond to this essay.
- Analysis: Students are taught to and can examine important cultural concepts and themes from more than one perspective. Example: Predict how our nation would have prospered without slave labor. What other forms of labor could have been used?

- **Synthesis:** Students are required to and can create a product based on their new perspective or the perspective of another group. Example: Develop a survey regarding students' experiences with prejudice in their school or their community.
- **Evaluation:** Students are taught to and can evaluate or judge important cultural concepts and themes from different viewpoints (e.g., minority group). Example: Assume the identity of a plantation owner or a slave. From that perspective, write a story outlining the differences between your life and the ideal of liberty and justice for all.

4. Social Action Approach

- **Knowledge:** Based on information on cultural artifacts, etc., students make recommendations for social action. Example: What would you have done during the 17th century to end slavery?
- **Comprehension:** Based on their understanding of important concepts and themes, students make recommendations for social action. Example: List some ways that the media contribute to our perceptions of minority groups. What can be done to improve how the media portray minorities?
- **Application:** Students are asked to can apply their understanding of important social and cultural issues; they make recommendations for and take action on these issues. Example: Review three to five sources on affirmative action; then write and submit an editorial to a newspaper describing your views on this topic.
- **Analysis:** Students are required to and can analyze social and cultural issues from different perspectives; they take action on these issues. Example: Spend a day (or more) observing and analyzing how minority groups are treated at the mall. Share the results with storeowners.
- **Synthesis:** Students create a plan of action to address one or more social and cultural issues; they seek important social change. Example: Form a school club whose goal is to create a sense of community and respect in the school building.
- **Evaluation:** Students critique important social and cultural issues, and seek to make national and/or international change. Example: Examine school policies to see if democratic ideals are present. Write a new school policy and share the findings and recommendations with administration.

Students need to be prepared to live effectively in a diverse society and to be effective thinkers and problem solvers. Multicultural gifted education as outlined above promotes both goals.

Conclusion

After discussing more detail about all aspects of multicultural education, we can conclude that multicultural education is very important for Education in Indonesia in general and especially for Gifted Education. In the recent time, we strongly realize that to help all students with different tribes, traditions,

religions, social-economic status, and mental abilities, it is needed multicultural education, so that they can grow and develop optimally. We should consider that difference is not a big barrier, but it is a challenge which can trigger all students to strive for the excellence. If everyone can achieve this goal, he or she can be meaningful for him or herself and others.

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