

Business Anthropology and Education: Approaches, Methodologies, and Implications

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The contribution of anthropological contents and methods in different aspects of the study of education is significant. The business functions of education in terms of leadership and management of humans, materials and financial resources for optimal outcomes mandates anthropological insights and underpinnings in educational systems. The early works of Hewett, Boas and Montessori paved the way for the application of anthropological contents and methods to the study and practices of educative processes and systems for better understanding and improvement of learning. Anthropological concepts and principles are integral to the domains of foundations of education, curriculum development, culture studies, classroom interactions, multicultural education, business education, policy implementations, educational research and educational administration. In this study, efforts have been made to show the contributions of both anthropologists and educators in the rise of a new field of anthropology of education since the early decades of the twentieth century. The study, thus, examines the confluence of business anthropology and education resulting in the field of anthropology of education. It highlights the historical development of the convergence of anthropology and education, implications of anthropological concepts, contents and methods in educational studies, and the anthropological approaches in the areas of educational research. Ethnographic methods such as grounded theory, documentary content analysis, and action research have greatly contributed to the knowledge of complex educational issues and challenges. They are integral to the study of educational issues through the techniques of purposive sampling, interview, observation, constant comparison, triangulations, key incident, narration, interpretive stance, and other tools of data gathering, interpretation and analysis. The present study emphasises on the significance of anthropological methods in the study of life in classrooms in term of interactions, and the impacts of the classroom environment on learning as school settings and classroom life provide the requisite environment for anthropological inquiries. It also addresses the current practices in the applications of anthropology of education in the areas of teacher education, curriculum development, multicultural education and educational research.

Keywords: anthropology of education, business anthropology, business education, educational research and educational administration, multicultural education

INTRODUCTION

Education is categorized as a sector by all countries in the world. As an industry, education affects almost all of us - as students, parents, employees, employers and citizens, or as beneficiaries of scientific, medical and technological research. As education moves closer to being considered indispensable, it is

important to remain competitive with market forces, such as hospital care. Today, like many industries, education faces many challenges arising from internal and external pressures. These issues, such as the global economic crisis, environmental and greenhouse gas issues, emerging government regulations and public expectations for continuous improvement in service standards, all underscore the need for the industry to adapt and grow. In fact, education involves business functions in various areas, such as promoting educational programs among students and parents, hiring highly qualified teachers, and managing and controlling operating costs. It involves a consistent process of leadership and resource management to achieve desired results based on a set of standards at different levels. Therefore, the current study is based on the perspective that the application of anthropology in education will lead to the discipline of business anthropology (Weisbrod, Ballou, and Asch 2008).

Anthropology and education share common interests in the educational process that affect people, culture, change, sustainability, growth and development of children, and most importantly, the transition from childhood to adulthood. The general definition relating anthropology and education was introduced at the beginning of the 20th century, and today the combination has become a full-fledged field under the name of educational anthropology. George Spindler is one of the founding authorities of the field of educational anthropology. According to Spindler, educational anthropology is "...intentional intervention in the learning process ... concerned with what children learn at critical moments throughout their development" (Spindler 1987: 3). This takes the form of cultural broadcasting in schools and elsewhere.

Early in the first decade of the 20th century, Edgar Hewett in his writing advocated a broader anthropological perspective on educational issues such as regional curriculum development. Franz Boas' work on perfection in 1928 was related to school work. As one of the first contributors to the development of the use of anthropology in education, Boas showed through his work in the 1930s and 1940s that the growth and development of children is not determined solely by generational factors. On the contrary, he explained that the environment is important in building the personality of the child, so that educational activities must take into account the many factors that surround the child inside and outside the school. Therefore, teachers should pay attention to the cultural variables that affect and operate among children. In addition to the work of Hewett and Boas, as one of the pioneers of educational anthropology, Maria Montessori's contribution laid the foundation of educational anthropology (Spindler 2000).

The work and contributions of Maria Montessori in the first half of the 20th century illustrate the close relationship between education and anthropology. His work is one of the early foundations of the field of educational anthropology. Maria Montessori considers the child's interaction with the physical environment and the general human being as the basis of learning. This is a new look at the education process, children's education in the natural environment and life in school. Extensive ethnographic methods are used to observe, describe and interpret children's actions and behaviors in relation to the general environment. In doing so, Montessori took on the role of an educational anthropologist (Gearing 1973).

Another major contributor to the convergence of anthropology and education is Ruth Benedict. Benedict's writings detail the role of transition and changing education in society. The transitional role of education prepares young people for the expectations and responsibilities of a democratic society. Education in Transitional Roles enables young people to transition into adulthood. As a transformative function, education can contribute to the change and development of culture. Melville Herskovits is another writer who has contributed greatly to the convergence of anthropology and education. His work shows that there is no such thing as gender inferiority or superiority because intelligence tests do not measure innate behavior. His work contributed to showing the apparent prevalence of ethnocentrism in educational settings, including instructional materials and the assumption that some cultures are superior to others (Nash 1974).

Margaret Mead is a name that has emerged as one of the most influential leaders in the history of the convergence of anthropology and education. Her speech emphasized the need for teachers to provide children with cultural patterns consistent with the ideals of the United States, which help them achieve the stability of a cultural heritage that is more important in times of change. Her writings reveal culture as the media of life and school (Gearing 1973).

George Spindler pioneered the field of educational anthropology by focusing on the concurrence between anthropology and education. His works show a school learning system that is interconnected and

interdependent, where the life experience of teachers, students, and other school personnel outside the school and the influence of culture impact on the role of the teacher as a facilitator. Theodore Brameld, a philosopher of education, contributed to the convergence of anthropology and education. His contribution includes areas such as the use of anthropology in teacher education curriculum. He is of the opinion that the use of anthropology in teacher education will help teachers understand their culture, the state of change, and the value system that affects individual behavior and actions (Nash 1974). The establishment of the Council on Anthropology and Education in 1970, part of the American Anthropological Association, and numerous publications on anthropology and educational issues stimulated the development of the field of educational anthropology (Spindler 1974).

As education began to embrace and nurture a diversity of scholars, it broadened its general interest with anthropology. Students, parents, faculty, staff, administrators, and other stakeholders in the education system have developed an interest in applying anthropological concepts and principles to education (D'Amato 2010). The use of anthropology in education is becoming more and more important because the interest in education is growing in the understanding of classroom life in terms of student diversity related to race, ethnicity, gender, special needs, and other forms. Hence, there is a need to plan and implement teaching based on the situation and needs of students. This development has long been part of the educational tradition, but has come to the forefront of educational practice during the past four decades. Since the interest in multiculturalism in education has increased in recent decades, the use of anthropological theories in education to understand problems and issues in education has become more important to improve pedagogical practices in the classroom.

ANTHROPOLOGY ASPECTS IN EDUCATION

Multicultural Education

Education is a function of the culture of society in which it is practiced. The content of the curriculum that is offered to students is taken from the culture of the larger society. Considerable effort is made to make the curriculum content relevant to the student's experience. Curriculum planners and policy makers are committed to building bridges between home and school cultures wherever possible. The best use of anthropological tools and principles is necessary to achieve the goal of maintaining the connection between the ethos of the classroom and the larger culture in society. The application of educational anthropology for the study of groups and cultures inside and outside of school helps to understand and develop strategies to solve problems related to behavior, violence, absenteeism, and academic performance.

An important area for applying anthropological themes in education lies in the ideals and principles of multicultural education. A review of the education literature reveals a significant change in the importance given to the role of multicultural education in a pluralistic society over the past four decades. According to Banks (1995), multicultural education meets the need to increase awareness and tolerance of different cultures, ethnicities, races etc. In doing so, it allows students from all backgrounds to develop positive attitudes across cultures. Gay (1994) also explained that multicultural education is part of the desire to make cultural pluralism and ethnic diversity an integral part of the education process. Therefore, increasing children's sensitivity to the diversity of life is one of the goals of multicultural education. Cultural education is seen as promoting ideas about human rights, social justice, and alternative lifestyles (Nieto 1992).

The need for multicultural education is argued from several perspectives. Demographic factors are one. In an intergroup society, individual group members create and strengthen intergroup ties by creating distance from others. This leads to mistrust, stereotypes, suspicion and fear of other group members over time which can exacerbate strained relationships and conflict. Therefore, multicultural education is very important for school students to learn and develop positive worldviews and understanding of others (Sleeter 1995). Multicultural education reduces attitudes, hostility, discrimination, and negative images of different groups as it provides information and knowledge about others (Gay 1994).

From a pedagogical point of view, multicultural education encourages better learning at different levels of students. Culturally specific classroom practices support some students over the others leading to isolation which may further have a negative impact in the classroom and elsewhere. This happens as a result

of the discontinuity between the marginalized home culture and the valued culture at school. School culture should reflect different cultural backgrounds of students with different learning backgrounds. This should be the basis for the analysis of educational programs to promote diversity in education, the role that multicultural education plays (Spring 2000). There are also research reports that show the association of ethnicity with learning methods. That is, not all people learn in the same way, and learning styles may be related to some degree by ethnicity (Hale-Benson 1982; Shadow 1989). These examples are related to the formation of meanings and values given to understanding competition, cooperation and schooling, which may differ from one ethnic group to another and between groups. In terms of diversity, multicultural education promotes educational practices that are responsive and adaptive to ethnic and other differences.

Multicultural education also allows us to conform to the ideals of democracy in education. The principle of respect for basic rights, freedom, equality and access to opportunities. Meeting diverse needs in education means respecting ethnicity, language, gender, religion, and culture. This implies respecting the rights and dignity of all. Because multicultural education can contribute to this, it provides the foundation for a civil and democratic society. Multicultural education is effective in content and transformative in intention in terms of changing the way of society. The transformation process, as explained by Baptiste (1979), includes the institutionalization of the philosophy of cultural pluralism in the education system. Cultural pluralism is one of the main principles of multicultural education. It envisions a society that affirms the democratic right of every ethnic group to preserve its heritage. Such a society is based on the core values of equality and social justice, respect for human dignity and universal human rights, and the freedom to preserve one's language and culture (Bennett 2001).

Curriculum theories related to the nature of learning and ways of knowing reflect different ways and different types of learning. In terms of multicultural education, school curricula should reflect and facilitate diverse cultural learning styles, perspectives, experiences, contributions and heritage. In this regard, Banks (1995) developed a typology of knowledge that facilitates a multicultural school curriculum. The knowledge he promotes is the school knowledge and affirmative academic knowledge. School knowledge refers to what is in textbooks and other teaching materials that are commonly used by classroom teachers. At the same time, transformative academic studies involve concepts, paradigms, and explanations that challenge basic assumptions about knowledge. In this view, education is a social construction that offers alternative interpretations of the history, life, and culture of ethnic, racial, and social groups, and expands disciplinary law to include cultural pluralism.

Specifically, Banks (1995) proposed a multicultural curriculum approach that includes four levels. These are:

- *Additive Approach*: characters, festivals, food and special elements mentioned occasionally.
- *Incremental Approach*: content, concepts, lessons and units are included in the curriculum without changing the structure.
- *Changing approach*: curriculum structure changes to allow students to see concepts, issues, events and topics from the perspective of different ethnic and cultural groups.
- *Action approach*: students make decisions about important personal, social and civic issues and take action to solve them.

Taking a slightly different perspective, Sleeter and Grant (2003) identified five approaches to multicultural education that address diversity, ethnicity, race, gender, social class, and disability. These are:

- Special and culturally diverse instruction help students of color, from low-income families, and those with disabilities succeed in school and in the community.
- Human relations help students learn to appreciate each other's similarities and differences and improve intercultural relations.
- One-to-one group studies including study groups that are not often discussed in the curriculum.
- Multicultural education that is a combination of the first three approaches and proposes to change the school experience in such a way that human diversity is a central concern.

- Civilized and social reconstructive education address social inequality in society. It prepares students to be active in solving social problems constructively and take responsibility for their own future.

Developments related to the increasing importance given to multicultural education in educational policies and practices have been supported and enhanced by the use and application of anthropological and methodological concepts in education.

Basic Education

One of the specialties in the study of education is the foundation of education. This field of study explores other fields that can lend theories and concepts to the study of education. Spindler (2000) explained that anthropology is the study of humans in terms of culture, language, race, and evolution as one of the foundations of education. Socialization, cross-cultural studies, cultural transmission, child development and adaptation, and mental processes are topics of interest in anthropology and education. Spindler argues that change and stability are governed by what is taught in school and at home, and that this process creates a common denominator between anthropology and education. Spindler is one of the main researchers in the foundation of teacher education programs. Some of such research draws heavily on the content and principles of anthropology, especially the study of culture, values, and the role and function of schools and teachers in society. The topic of social class, student-teacher relationships and communication, group stereotypes, prejudices and perceptions of society in schools, and social networks in schools are areas of interest in educational anthropology.

Another important area of education where anthropological methods and content are used is curriculum development. The principles of curriculum planning require attention to cultural content, human behavior and performance, and cultural values. In particular, the curriculum in social studies at the elementary and higher levels draws content from anthropological topics. Such research in teacher education programs generally includes the content and methodology of educational anthropology, which underpins the study of culture (Rosiek 2006). The importance of cultural awareness, communication and interaction between teachers, parents and students, the role of leadership in change, cultural values and the role of schools in society are areas of practical need in the training of educational administrators. This anthropological concept is part of the education of educational managers (Wolcott 1982).

Research in education uses various anthropological tools and strategies. Class studies, social structure and educational opportunities, adolescent problems, cultural differences and the relationship between intelligence, socialization and education, and school organization are among the areas that require anthropological methods and concepts to better understand the educational process (Erickson 1977); Wilcox 1982). Interest in early childhood education, elementary school curriculum, school-community relations, learning, cultural transition, human nature, educational functions, child growth, values, teaching, cultural norms, peer culture, subculture are important areas of convergence between anthropology, form and knowledge (Spindler 1982).

One of the emerging areas of application of anthropology in educational practice is in business education which is best described as anthropological humanistic and qualitative content and methods applied to the study of business in consumer behavior. Ethnographic methods are used to study human behavior from a social and cultural perspective. Such research requires further study of the cultural values of different groups and their consumption behavior, ethical issues, theories, field methods and data management tools. The use of anthropological concepts and methods helps to improve the quality of the teaching and learning process and results in business education (Tyan 2007; Tyan & Walle 2009).

Schools are public institutions, a system designed to manage learning processes that effectively creates social dynamics and interaction. School and classroom culture shapes group and individual performance. Such settings call for anthropological studies of the social and physical environment of education. D'Amato (2006) explains that the class is a microcosm. Students are involved in various activities according to certain rules and expectations. Teachers with an anthropological background understand the dynamics of student interaction and collaboration in the classroom. In such cases, differences, similarities and interdependence

are recognized and appreciated. The use of anthropological methods in classroom teaching can improve students' learning and performance.

Ethnography in Education

An anthropological approach to education involves extensive observation and description of behavior to understand what is happening. This often happens naturally and is different from experimentation by deliberately manipulating variables. Ethnographic methods aim to answer questions about cultural processes and changes over time (Wolcott 2008). The ethnographic method is good at understanding the culture, organization, and attitude of a group towards its environment. Researchers take a deep look into their world and get to know their inner state over a long period of time (Karspecken & Walford 2001).

Ethnographic research refers to research about learning what makes us happy in the context of our subject matter. Why does this process require the creation of such questions if there are no others? It helps to see the relationship between the setting and the environment. It can be improved by using a theoretical framework to guide the observation. One of the first steps in ethnographic research is determining the focus of the study. Research should begin without specific categories, questionnaires, or precise hypotheses. It requires the researcher to use various methods, such as maintaining contact with participants, using various data collection tools, and staying in the field for a long period of time. Hypothesis formulation must be supported by knowledge to develop categories of observations and to refine the research (Wilcox 1982).

Education in the classroom and school is one of the natural settings needed to conduct ethnographic research (Wilcox 1982). Ethnographic methods involve educators in program evaluation, evidence of educational impact and accountability, student achievement and learning challenges, and directions for change and reform in various aspects of the education system. Such research is critically needed to conduct national surveys of diagnostic areas needed to identify common patterns and needs that can inform policy decisions. Assessment, whether a formative or summative approach, can be used to generate evidence to make decisions about important issues related to curriculum and other educational policies (Wolcott 1982; Jeffrey 2004).

Ethnographic method is used to know the relations between teachers and students, between students, between students and the curriculum, and the surrounding classroom environment. Anthropological research can determine the implicit and explicit messages presented in the classroom curriculum, perceptions, stereotypes, values, equity issues, students' reactions to teacher's actions and behaviors, students' acceptance of teaching and materials, and the social dynamics of the classroom. and cultural patterns (Gearing & Epsom 1982). The use of ethnographic methods helps identify and understand the interactions and tensions between teachers, students, principals, and parents in the implementation of curriculum and decision-making strategies. Evaluating the success or failure of policy implementation can also be done using ethnographic research methods (Jeffrey 2004).

Ethnographic research requires various methods and data collection activities. The researcher can be a non-participant observer or a participant observer. A non-participant observer tries to learn what is happening in a social setting without actively participating in group work. A participant observer participates in various activities of the study. This gives researchers a detailed insight into group life and allows them to write with greater credibility. Research findings are based on the researcher's continuous and consistent interaction with the informant over a long period of time, based on the meaning of the participants in the situation (Tyan, Lillis & Van Marrewijk 2010).

The source of data for ethnographic research is a real situation. Data are presented in descriptive language. In schools, ethnographic methods involve extensive recording of the details of daily life characteristics using structured observation tools, audio cassettes, cameras, films, videotapes, interviews and school documentation such as questionnaires, student diaries, and summaries, copies of student materials such as notes, assignments, textbooks, and other teaching materials. Ethnographers are often considered observers in the classroom, but can also be participant observers of teaching and other faculty activities, such as in meetings, playgrounds, and canteens (Ogbu 1974; Peshkin 1978; Hammond & Spindler 2006).

Ethnographic data are analyzed inductively, incorporating an outcome-based approach dependent on case studies. Thus, it creates a generalization from learning to observe this particular situation. One of the methods of data analysis is known as the Key Incident approach. The case study approach includes qualitative data analysis around an issue or phenomenon. These events are related to other events, phenomena, or theoretical constructs. Data from field notes, documents, demographic data, interviews, and other data sources can be linked and analyzed. Another approach to data analysis includes various methods, from simple modeling of phenomena to the use of other statistical methods (Erikson 1977).

Ethnographic research focuses on specific analysis. Findings and results of ethnographic fieldwork are limited to the specific social context of the study and do not allow for broad generalization. Findings from the ethnographic research are presented and interpreted from the perspective of the participants. In other words, the results of such a study share a relationship between the researcher and the research subject. The anthropological approach aims to answer questions about the specific context based on the perspective of the group of participants in the research. Such research relies on extensive fieldwork over a considerable period of time in which extensive interpretation is used (Walle 2001; Baba 2006). The process involves continuous analysis and interpretation. Ethnographic research is validated in terms of design, data collection strategy, and participants who produce the data. In addition, the theoretical position that underpins the study of data and the interpretation and analysis of data must be good in terms of reliability.

Purposive sampling is one way to prevent informants from participating in a study. In identifying participants, efforts should be made to obtain sufficient representation to obtain relevant data that will allow the researcher to fully understand the research topic. When using purposive sampling, the question that arises is "who is rich in information?" Informants are identified and used to find answers to these questions to get a better understanding of the phenomenon being studied. Purposive sampling can also include snowball sampling, which is used to select participants who suggest that informants recommend other useful informants during data collection (Seidman 1998; Patton 1990; Johnson & Christensen 2000; Creswell 2002).

Grounded Theory

Grounded theory is an inductive research approach that can be used to understand educational problems with the primary goal of building a theory or framework that will help explain phenomena in ethnographic research. Systematic qualitative procedures are used to generate theories to explain a process, action, or interaction about a central topic. Collecting data includes coding, determining categories or themes, combining categories, and generating theories that can help explain the process (Goetz & LeCompte 1984; Strauss & Corbin 1994; Johnson & Christensen 2000; Creswell 2002).

Ethnographic research, in the framework of grounded theory, uses thematic categorization techniques based on discourse analysis and critical interpretive attitude. Frequently repeated patterns in interview texts or field notes are identified and coded. Similar codes are then combined to create a theme. The theme is an explanation and answer to the research question. Interrelated themes related frameworks are formed to generate further abstractions and theories. The method of constant comparison and triangulation is used to confirm the findings based on the interpretation and analysis of the data collected from the participants (Seidman 1998; Creswell 2002).

Content Analysis of Documentation

Ethnographic research in education may be based on understanding and examining educational documents such as policies, curriculum, textbooks, images, and other forms of communication. Content analysis of documentation is one of the methods used to study educational documents to better understand the meaning and message conveyed by these documents. Documentation content analysis policy can be used to analyze educational materials, including textbooks. Content analysis involves examining educational documents, such as books, to provide information about their content (Gustafson 1998). The inference method from the text (Weber 1990) includes the procedure of choosing a unit of analysis, category construction, content sampling, and coding patterns. Content analysis is used to reveal the cultural patterns of groups, institutions, or society and to show the focus of individuals, groups, institutions, or society

(Stemple & Westley 1981). The research unit includes words, phrases, sentences, and illustrations in documents. By using the ethnographic method of content analysis of documentation, educators and policy makers can learn the content and message of educational materials by influencing behavior, attitudes, images, and group stereotypes in communication materials.

Action Research

Action research is a research method that uses anthropological tools to better understand classroom life for improving the effectiveness of teaching and learning among students. The classroom teacher is the primary researcher in the application of action research. This empowers teachers to determine the problem and strategy used for research. Anthropological observation methods, field notes, interviews and document analysis can be a part of action research. It is a form of applied research that contributes to the generation of principles and theories while also focusing on action. It is also a form of professional development involving an ethical commitment to improving society, improving ourselves, and ultimately improving our lives together. Action research is basically a research cycle, a plan that is developed and implemented and reflected on (Holli, Arhar & Kasten 2005: 31).

One of the situations that calls for the use of action research is when the teacher examines the needs of students and whether those needs are met. Action research can enable teachers to identify student challenges, learning difficulties, the effectiveness of teaching methods and techniques, and the effect of using new teaching materials and technologies in achieving the expected goals and objectives. According to Holley, Arhar, and Kasten (2005), teachers are characterized by a commitment to professional development based on ongoing reflective practices that include collaboration with colleagues and ongoing observation to improve efforts and educational outcomes.

CONCLUSION

This paper explores the application of anthropology in education. It details the historical background of the convergence of anthropology and education, the application of anthropological concepts, the content and methods of educational studies, and anthropological approaches to educational research. An attempt is made to highlight the contribution of anthropologists and teachers to the development of the new field of educational anthropology since the beginning of the 20th century. Concepts and anthropological principles of education are applied in fields such as curriculum development, cultural studies, classroom interaction, multicultural education, business, policy implementation, educational research, and educational administration.

The focus of the paper is also on current practices in using anthropology in teacher education, curriculum development, multicultural education, educational research, and the general application of anthropological methods to the study of classroom life, the duration of interaction and the impact of the classroom environment on learning. Ethnographic methods have contributed greatly to understanding complex educational issues and challenges. Grounded theory, content analysis of documentation, and action research are used to study educational issues through purposive sampling, interviews, observations, systematic comparisons, triangulation, case studies, narratives and other tool used to collect, interpret and analyze data.

Creating and implementing policies, curriculum design and practice, leadership and management of education, teacher education, teacher-student relationship, parent-teacher relationship, and learning theory and principles must be informed and supported by anthropological principles, content, and methods to improve the process of mentoring and student learning. It is important that educational institutions treat students and parents on a priority basis and respond to their needs rather than consider them as intermediaries. All schools should strive to ensure that students receive good education.

This paper attempts to outline the general historical development and current practices in the emergence of educational anthropology, thus opening the doors to the study of education as a business enterprise and function. Future studies are important to explore the challenges of achieving quality education in the face of financial constraints, increased global competition, and the growing demand to meet the needs of diverse

groups. On the one hand, while there is an increasing need for a quality education system, on the other hand, the cost of education is a challenge to ensure access for all and reduce the achievement gap between students of different backgrounds. Providing equal educational opportunities to the highest possible standards, producing skilled labor needed in the technology-intensive market, and securing the financial resources needed to achieve the desired goals are some of the pertinent issues in business anthropology. Therefore, future research is needed to learn the types of leaderships, relationships, classroom practices, resources, teacher education policies, and school culture that are critical to producing an educated workforce to meet the ever-changing demands.

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