

Multiculturalism and Education: Understanding the Connection Between Global Ideas and the Indonesian Context

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Abstract: In multicultural communities, students' travels between home and school often reflect differences in students' cultural affiliations and the values, assumptions, challenges, or privileges that may accompany those affiliations, and these. This article aims to reveal and analyze in depth the concept of multiculturalism and education. The research method used is library research. The result shows that multiculturalism and education belong together as something that is inclusive, fair and respectful of differences. It responds to the existence of different cultures, faiths, ethnicities, languages and other identities that exist in society, specifically aiming to ensure equal opportunities for all people, regardless of their specificities. Multicultural education focuses on the importance of understanding each other, respecting each other's differences, and building skills to live in a diverse society. Nevertheless, multicultural education, despite its rich potential, has also brought philosophical roadmaps, such as problems of addressing plurality without marginalizing minorities and issues of social relations and power. Detractors of this approach argue that in the absence of a blueprint of the big picture of social structures, a multicultural education would become a hollow exercise. Initiatives concerning multicultural education have therefore to be considered primarily as an incremental process which requires both systemic adaptation and changes in policy and pedagogy. Application of multicultural education appears particularly appropriate given Indonesia's extensive cultural, religious and ethnic diversity. As Education is the key, it is vital that education in Indonesia addresses this diversity through providing a safe and suitable space for these groups. Being a country with diverse customs, traditions, cultures and religions, it has potential to implement multicultural education that is not only diverse but also unifying.

Keywords: Multiculturalism, Education, Diversity.

Introduction

Humankind has lived a multifaceted, confusing and challenging life. The concept of multiculturalism recognizes and respects cultural differences in society. It is based on the major theories of social Justice and social cohesion, whereby different people come together through a process of equality and harmony. Philosophers such as John Rawls with his "Justice as Fairness" theory, the idea of minority rights have laid the foundation for the development of the idea of multiculturalism. In the world of education, multiculturalism is an approach to understanding and tolerance across cultures.

"From greetings to goodbyes. From uncertainty toward familiarity, and from the familiar into the unknown. And if our days go well, from the solitary toward a sense of belonging: from you and me, to us." (Dilg, 2003: 180) In multicultural communities, students' travels between home and school often reflect differences in students' cultural affiliations and the values, assumptions, challenges, or privileges that may accompany those affiliations, and these (Dilg, 2003: 182). It is recognized as an important part of a harmonious society; however, multiculturalism often encounters significant obstacles in practice and education. Some key issues are non-inclusive curricula, systemic cultural stereotypes, and a lack of training for educators. In

extension, an overly homogeneous approach in the education system can ignore the needs and contributions of minorities, which makes it more difficult to build a fair and equitable education.

Multiculturalism and education are closely linked to issues of cultural diversity which is a central idea as well as issues of identity and difference (Race, 2011: 2). This is an extraordinary definition and in the above theory has enormous cultural and social significance. In any nation that believes that all people are equal citizens, differences in law should be recognized and accepted and discrimination and racism should be eliminated (Race, 2011: 3). Multiculturalism is aligned with the creative interaction of these three complementary insights, namely the cultural entanglement of human beings, the inevitability and desirability of cultural diversity and dialogue between cultures, and the internal plurality of each culture (Race, 2011: 3). Multiculturalism "From a multicultural perspective, there is no political doctrine or ideology that can adequately reflect the multiculturalism and full truth of human life (Race, 2011: 4).

Research on multiculturalism has been conducted by previous researchers such as (Benediktsson, 2022; Chen, 2012; Degaga & Mekuria, 2023; H. Kim & Kim, 2023; S.-K. Kim & Chang Rundgren, 2021; Kohvakka, 2022; Smets, 2024; Vita, 2023; Watkins & Noble, 2022; Yilmaz, 2016; Zilliacus dkk., 2017) these studies discuss the implementation of multiculturalism in the realm of education conducted in various countries such as Finland, North Korea, South Korea, and Norway. This article further analyzes the roots of multiculturalism and education by focusing on the history of its proponents, followed by a discussion of philosophical issues that focus on multicultural education, and analyzes the impact of multiculturalism in education. The article puts forward various perspectives that connect between primary sources such as international sources and local sources from Indonesia itself.

Method

The research method used in this article is library research. Data collection is done by accessing

secondary sources which include books, journals, scientific reports, then scientific articles, and other documents relevant to the topic of multiculturalism and education. The purpose of this research is to explore the research topic, so by using library research this research can identify theories, concepts and various thoughts related to multiculturalism in depth. Because, this research will build a theoretical framework that is accompanied by strong evidence and references to support the argumentation.

Library research is used by starting with the determination of the research topic which focuses on exploring the realm of multiculturalism and education. Therefore, this research reveals and analyzes the history of proponents, examines the main ideas and notions of multicultural education. As well as, presenting an analysis of the multicultural implications in the context of multicultural education. To find these topics, this research uses the collection method initiated by Miles and Huberman which starts from data collection, data display, and data verification by drawing conclusions. While the data analysis method uses content analysis techniques.

History of The Proponents of Multiculturalism and Education

The Connection Between Multiculturalism and Education

Every society will always be close to multicultural conditions that can be found in terms of background, culture, culture, and other diversity. However, the interpretation of the meaning of multicultural is interpreted in various forms, Multicultural Education in Indonesian Context. Multiculture exists, although to various degrees, across human societies. Power plays out between these largely overlapping macro-cultural frameworks and the various subcultures, access to (and understanding of) this micro--cultural totality. Multiculturalism itself, which is engraved in society and how power is negotiated, becomes increasingly fragmented (Goodenough, 1976: 6).

From the time multicultural pedagogy emerged from the civil rights movement in response to the

civil rights movement of the 1960s in the United States and the women's rights movement in the early 1970s), multicultural education has been a subject of debate among academics. The multicultural education concept originated from the idea of multi-ethnic education which then evolved. The trajectory of multicultural education has moved from ethnic studies through multiethnic education to multicultural education and ultimately to global multicultural education. (Banks, 2013: 76). Religion is an important part of the European multicultural paradigm, known as cross-cultural education, which has been emphasized by the increasing number of Muslim populations in countries such as the Netherlands, France and the UK over the past thirty years. Incorporating religion in schools is part of a broader multicultural education model in the United States, but is not the main focus (Banks, 2013: 77).

Other issues of contention that were not addressed in the previous section are worth mentioning. They correctly lament that the multiculturalists want to replace "assimilation" with "pluralism" as the ideal of American culture, but both are inappropriate notions. Critics of the multiculturalist movement like to argue that it "politicizes" curriculum because of the inevitable choices that come with inclusion. However, a curriculum, especially one designed for younger students, cannot but be selective in any case - regardless of multicultural considerations - and this selectivity can be justified both pedagogically and politically. (Curricula may include such topics so that students have the opportunity to discuss, in open debate, issues that are more than just the most divisive and emotionally loaded issues in America (Fullinwider, 1991: 98) or they may avoid the inclusion of divisive topics when educators are concerned that passions in the community and classroom will overflow.

a. Robert K. Fullinwider

Multicultural education refers to a consciously designed sensitivity during the preparation of teachers and curriculum development to cultural, religious, language, ethnic, and racial diversity in the life of the country with the aim of creating an

educational environment that is sensitive to the needs of students from different backgrounds, and instills in students a sense of mutual understanding and respect.

b. Bikhu Parekh

The significance of the intercultural flow consists of the creative interaction of three complementary insights, namely, the entanglement of human cultures, the inevitability and desirability of cultural diversity and intercultural dialogue, and the internal plurality of each culture. From a multicultural point of view, any political doctrine or ideology can only approximate the truth of people's life (Race, 2011: 4).

c. James A. Banks

Multicultural education is at the very least three things: an idea or concept, an education reform movement, and a process. Multicultural Education plays on the concept that all students should have an equal opportunity to learn in school. Another important concept in multicultural education is that because of certain characteristics (i.e. certain demographic profiles), some students are more likely to learn in schools, as they are now structured, compared to students who belong to other kinds of groups or who have different cultural attributes (Banks, 1981: 110).

d. Margaret Gibson

In her work Margaret Gibson identifies five approaches to multicultural education. Firstly, the education for cultural differences or benevolent multiculturalism, which is educational opportunities for culturally different groups so that they can adapt to the public school program. Secondly, education about cultural differences, which is aimed at all pupils to foster cross-cultural understanding. Third, the formation of education for cultural pluralism, which emphasizes the preservation of the cultural integrity of ethnic groups. Fourth, bicultural education, focuses on how to create competence in both cultures, so that in general there is one dominant and successful culture. Fifth, Multicultural education, concerns the blending of competence in multiple cultures

needed to separate cultural dualism throughout human interaction (Gibson, 1976: 7-18).

e. Richard Pratte

Pratte describes six ideologies about cultural diversity. Assimilation emphasizes students to learn the attitudes and value of the Anglo-Saxon race. Amalgamation provokes students to examine interactions between cultures. Insular cultural pluralism is the study of ethnicity that deepens one culture. Transformed cultural pluralism expresses the study of diverse cultural pluralities with multi-ethnic studies. It encourages students to identify themselves with an open society, no matter what their races, religions, ethnicities, or demographics. Third and finally, dynamic pluralism is not a narrow group interest, but rather a foundation for a society built on common interests where groups work together to address broader social challenges (Pratte, 1979: 79, 151)

f. Carl A. Grant and Christine E. Sleeter

There are five orientations in multicultural education. First, exceptional and culturally different teaching, this type of preparation is primarily to adapt students to most social environments. Second, the human relations approach, which seeks to develop the capacity to live and work together. Third, single-group studies, which focus on the study of specific cultural groups. Fourth, multicultural education which aims to reconstruct educational programs so that they reflect the interests of various groups, and which affirm diversity itself. Finally, multicultural education and social reconstructionists extend the definition of multicultural education to a transformation towards a more just society for all members of society (Grant & Sleeter, 1989: 46-65).

Multiculturalism is a philosophical aspiration and social practice that recognizes cultural diversity as a defining product of human life. In relation to education, multiculturalism is a framework for building an learning environment that is inclusive, Responsive and equitable. Multicultural education is more than just a learning process; it is a politically transformational effort to mitigate social injustice and build respect for difference. Multicultural education, according to

Banks and Banks (1981), is a concept, reform movement, or process to ensure meaningful learning opportunities for all cultural groups. As such, multicultural education not only creates culturally competent indicators, but also serves as a means for greater social transformation.

Multicultural Education in Indonesia Context

Multi-cultural education means cultural diversity or education for "people of colors" (Bank, cited in (Rahim, 2012). Multicultural education is born from various courses and practices. The academic institutions are creations made by the multicultural education system to meet the demands, need and aspirations of different groups of students (Bank, 2010, P.7). Therefore, not only identifiable courses, but also plural educational programs should be on offer (Sleeter: 1996). Multicultural education has become an umbrella term for a variety of programs and practices. Areas affected by these programs include: education equality; gender; ethnic groups; language minorities; low-income people; and people with disability.

Cultural diversity in Indonesia can play an important role in the development of multicultural-based education. It is a value paradigm that needs to exist because in multicultural education there must be acceptance or tolerance of different cultures, because in reality culture, language and the social context of society cannot stand alone (Sleeter, 2018). The paradigms of multicultural education in Indonesia includes the paradigm of cultural preservation, the paradigm of social justice, the paradigm of equality, the paradigm of Bhinneka Tunggal Ika, and the social interaction paradigm. The greater the encouragement of these values in Indonesia with their applications in the lives of its people, the more guaranteed and comprehensive the society will have a productive and conducive life (Jayadi, Abduh, & Basri, 2022).

In Indonesia, the importance of education imbued with pluralism, diversity and locality was expressed by public intellectuals such as Abdurrahman Wahid (Gus Dur), Nurcholish Madjid (Cak Nur) to Ki Hadjar Dewantara, Tan Malaka to Sri Sultan Hamengku Buwono IX. Gus Dur further emphasized that the role of religion

can enrich cultural identity and create tolerance through an inclusive curriculum. To this end, Cak Nur propagated and found a synthesis between religion and Modernity that became an orientation for open learning. If Ki Hadjar Dewantara emphasizes education that humanizes character based on cultural diversity, then Tan Malaka sees education as liberation from the shackles of oppression and resistance to systemic injustice. These inclusions will become concrete in the national curriculum because, according to Sri Sultan Hamengku Buwono IX, the presence of local customs in the national curriculum will find a “harmony” of traditions with modernity. As such their reflections centered on how to describe and harmonize Indonesian multicultural education in addressing global challenges such as intolerance, but also in celebrating Indonesia's diversity at the very local level. A method that promotes cross-cultural appreciation, reduces prejudice, and maintains unity towards development in Indonesian diversity in a globalized world.

The Idea of Multiculturalism and Education

An educational space plays a key role in realizing multiculturalism that emphasizes diversity and creates harmony by living together in differences (Setiyonugroho et al., 2022). “Multiculturalism” evokes many assumptions and meanings. Representing, at worst, a flashy fad that took hold of liberals in the late 1980s, propelled a small career of incorporating a few people of color into the mainstream and then declined into irrelevance in the 1990s. Since 1989 (Cahan, Susan E & Kocur, 2011: 2). The elements of a pedagogy of belonging: Recognizing and serving the worldly forces and decisions that can keep us apart from each other in the multicultural classroom. Creating intentional plans. Harnessing the energy in a diverse population of children. Knowing how the flow of a course will unfold. And, creating a conducive environment ((Dilg, 2003: 181).

A longstanding weakness in the theory and practise of multicultural education is an overly heavy emphasis on curriculum change and an overly light, and sometimes outright dismissal, of

the impact of institutional racism in shaping student lives. Consequently, multiculturalists are accused of having overly grandiose projections of how a multicultural curriculum will affect the social and economic fortunes of minorities. It is worth noting that a parallel can be drawn between multicultural education, which has also been criticised for maintaining a naïve and naive view of wider social and cultural power relations. The antiracist educators in the UK have emerged as some of the most vocal critics in this regard (Benediktsson, 2022).

Multicultural education, according to Banks, should not only mitigate cultural prejudice, but also provide equitable access to education for all, regardless of ethnicity, culture, language, social or other status (Setiyonugroho et al., 2022). In addition, multicultural education also strives for an empowering school environment by emphasizing holistic methods of teaching and evaluation, which facilitate the exchange of information and critical thinking.

Multiculturalism in pedagogy is based on an understanding of both diversity and social justice. The Richfield is managed by a number of non-profit organizations, which have clear goals that include the elimination of religious prejudice, equality of access to the education system, and inclusive religious schools for all groups (Banks, 2009; Nieto, 2010). In view of this, education plays an important role in providing for a diverse population without compromising the uniqueness of social groups (Setiyonugroho et al., 2022). According to its definitions, multicultural education is a holistic endeavour that strives for another type of learning environments, where knowledge is only one part of the process, while fostering critical perspectives on troubled social structure (Benediktsson, 2022: 231)

Multicultural education has a strong philosophical foundation based on the reality of variety and the need for social justice. Ideally, multicultural education advocates for the elimination of cultural bias, equal access to education, and the development of a school atmosphere that welcomes all groups (Banks, 2009; Nieto, 2010). This viewpoint defines respect for diversity as a fundamental value and emphasizes

education as an effective approach of uniting various civilizations while preserving each group's unique traits (Setiyonugroho et al., 2022). Thus, multicultural education is a comprehensive effort to create learning environments that not only teach but also raise critical awareness of unfair societal institutions (Benediktsson, 2022).

However, important philosophical questions remain about how multicultural education will be implemented in the first place. The objections range from an overemphasis on curricular change to a failure to acknowledge the impact of social structures and systematic racism on students' lived experiences. If I may borrow Barry Troyna's criticism, multicultural curriculum frameworks are excessively enthusiastic about the potential benefits of a multicultural curriculum, ignoring larger social and economic dynamics (May, 2005). It reflects an often unrealistic concept of "one solution fits all," yet in the case of diversity, none of this is nuanced: the sociopolitical landscape is important. Literature on multicultural education, such as this one, shows the need to broaden our understanding of this discipline, not just because it moves away from specialized preparation of instructional materials.

Multicultural education has a strong philosophical foundation based on the reality of diversity and the need for more social justice. It advocates for the removal of perceived cultural biases, equal access to education, and the development of a school atmosphere that is accepting of all groups (Banks, 2009; Nieto, 2010). It defines respect for diversity as a fundamental value and emphasizes education as an effective approach to uniting different civilizations while retaining the distinctive features of each group (Setiyonugroho et al., 2022). Multicultural education is thus a complex effort to create a learning environment that not only teaches but also raises a critical awareness of society's unjust institutions (Benediktsson, 2022).

Yet, significant philosophical questions remain about how multicultural education will be implemented. These reservations range from an overemphasis on curriculum change to a failure to recognize the impact of social structure and systematic racism on students' lived experiences. If

I may borrow Barry Troy's critique, the multicultural curriculum framework is overly enthusiastic about the potential benefits of a multicultural curriculum, and ignores the larger social and economic dynamics (May, 2005). This mirrors the often somewhat unrealistic concept of a "one-size-fits-all solution", but in cases of diversity, this is meaningless: the socio-political landscape is important. The literatures on multicultural education, such as this one, demonstrate the need to broaden our understanding of the disciplines, not least because it is moving away from the preparation of specialized instruction resources.

The Implications of Multiculturalism to Education

This practical goal of multicultural education, in a nutshell, is to make the school environment and curriculum welcoming to students who have backgrounds and cultures that are very different from the majority culture. Once this is accomplished, all the students would be able to demonstrate their capabilities to the best of their abilities, to the fullest extent that the school allows. Arguably, it is probably necessary for teachers and administrators to possess a reasonably good understanding of the religions, languages, customs and cultural conventions of students' families in order to be responsive to the various culture-related barriers to learning that may exist in multicultural schools. Being sensitive requires a prior understanding that it needs to be done and a willingness to do so. In fact, one of the objectives of such a multicultural movement is the promotion of such awareness and willingness nationally (Fullinwider, 1991: 80).

This has led to the advent of multicultural education, which was rooted in a social activism of the 1960s and 1970s and drew its energy and inspiration from the struggles against oppression by the racial movement, feminism, and the gay and lesbians movement. On college campuses, it is manifesting as demands for more ethnic and women's studies courses, as well as greater sensitivity to cultural and gender prejudices. In primary and secondary education, this activism is

primarily directed at curriculum reform efforts, which in its broadest application, demands whole-school reform efforts, using strategies including student-centered pedagogy, public involvement in policymaking and governance, and resource equity to increase equity across different cultural, ethno-economic and cultural groups (Cahan, Susan E & Kocur, 2011: 76).

Critical multicultural theorists assert that effective school reform necessitates the cooperative efforts of educators, policymakers, and curriculum developers, who must engage in critical analysis of power structures and reflect on social injustices both within and beyond educational institutions (Benediktsson, 2022). This analysis examines an emergent scenario of multiple interacting relationships, wherein the housing complex and the local junior high school serve as contexts for these relationships among various groups of 'newcomers.' The research underscores the increasing significance of civil society inside these interactive networks (Shimizu, 2011: 173). While the author focuses on the influence of race on education, concerns of race, gender, and class function concurrently at personal, cultural, institutional, and structural levels. All of these must be acknowledged as they mutually support one another. The significance lies in the marginalization experienced by all throughout the period of the Education Reform Act (1988). Currently, the increasing worry regarding the underachievement of boys is garnering considerable priority, attention, and resources (Tomlinson, 2001: 320).

The results of the research conducted by Ponco (2022) at SMA Negeri 46 Jakarta have yielded insight into the effects of intercultural education on schools. From what I gather, the instructor has done well implementing it. This can be seen from the teacher's understanding of multicultural education as well as from how teachers are able to apply multicultural education in instilling the history learning (Setiyonugroho et al., 2022: 286). They have this knowledge through multicultural education framed with an in-depth narrative of historical materials of which motivates them to study the subject matter more. Multicultural education integrated to the teaching of history can

provide valuable values as those such as democracy, nationalism, humanism and pluralism. These are some of the principles that can be derived from the incorporation of multicultural education in history learning. Five elements that the instructor must enter into the learning process are the objectives of education, historical materials, learning methods, learning media, and learning evaluation. That teacher has these elements may be demonstrated. So that to develop meaningful learning has a value of life that can be part of the learning process. Multicultural education in historical learning synthesizing social reality, and in order to solve this problem students should be able to familiarize themselves with the existence of cross-cultural aspects around them (Setiyonugroho et al., 2022: 286). Moreover, there exist challenges that need to be brought into consideration on a regular basis.

Multicultural education is based on the principle that educating about diverse cultures has intrinsic value. This groundbreaking concepts effectively reflects the cultural diversity that defines Indonesia. Advances in science and Technology have made possible the dissemination of information to the population of Indonesia. This suggests that involvement with such materials can promote cross-cultural learning and understanding. Schools in Indonesia should integrate ancestral principles into multicultural education to address the potential moral decline caused by increased access to information. This paper highlights the significance of multi-cultural Education in societies with high ethnic, cultural and racial heterogeneity to foster appreciation and respects for these differences. Recognizing and respecting cultural diversity in the context of education will foster mutual respect and understanding. Cultivating feelings of patriotism towards the country and its diverse citizens is essential to fostering positive relationships among different groups. The importance of equality across different groups includes the fair treatment of students by teachers in every classroom and the achievement of the same level of academic achievement among students from different backgrounds school (Izzati et al., 2023: 1107).

This finding allows educational institutions to implement a multi-cultural approach in learning activities. Learning through a multicultural approach puts emphasis on instilling a lifestyle that is respectful, sincere, and tolerant of the cultural diversity that exists in a pluralistic society (Amanda & Rochmat, 2020). Educators must continuously develop to respond to changing times and the demands of high-quality human resources. Educators must evolve into global figures who are capable of aligning, adapting and adopting changes in classroom learning activities in response to current circumstances. A teacher with a global perspective often nurtures students who also have a global mind-set. There seems to be an analogous relationship with respect to multiculturalism; educators dedicated to multiculturalism often encourage students to adopt the same commitments. Global citizenship and multicultural education are closely interconnected school (Izzati et al., 2023: 1107).

Conclusion

Multiculturalism and education belong together as something that is inclusive, fair and respectful of differences. It responds to the existence of different cultures, faiths, ethnicities, languages and other identities that exist in society, specifically aiming to ensure equal opportunities for all people, regardless of their specificities. Multicultural education focuses on the importance of understanding each other, respecting each other's differences, and building skills to live in a diverse society. Indeed, multicultural education, as conceptualized by such intellectuals as Robert K. Fullinwider, Bhikhu Parekh, and James Banks, represents a mindset with a curriculum that is not only tailored to diverse students, but also conceived in order to facilitate social justice and break through structural barriers in education while meeting diverse students where they belong.

Nevertheless, multicultural education, despite its rich potential, has also brought philosophical roadmaps, such as problems of addressing plurality without marginalizing minorities and issues of social relations and power. Detractors of

this approach argue that in the absence of a blueprint of the big picture of social structures, a multicultural education would become a hollow exercise. Initiatives concerning multicultural education have therefore to be considered primarily as an incremental process which requires both systemic adaptation and changes in policy and pedagogy. Application of multicultural education appears particularly appropriate given Indonesia's extensive cultural, religious and ethnic diversity. As Education is the key, it is vital that education in Indonesia addresses this diversity through providing a safe and suitable space for these groups. Being a country with diverse customs, traditions, cultures and religions, it has potential to implement multicultural education that is not only diverse but also unifying.

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