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The Study of Multicultural Education and Teachers' Multicultural Teaching Competency in Singapore and South Korea

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Abstract

This study examines multicultural education policies in Singapore and South Korea, analyzing their approaches within their unique sociopolitical and sociocultural contexts. This study also discusses the implications of the approaches used in both nations' policies on multicultural teaching competence. Using government policy documents related to multicultural education in Singapore and South Korea, the collected data was analyzed using critical discourse analysis (CDA) and interpreted with the theory of five approaches to multicultural education by Sleeter and Grant (1999). The five approaches include 1) Teaching the Exceptional and Culturally Different, 2) Human Relations, 3) Single-Group Studies, 4) Multicultural Education, and 5) Education that is Multicultural and Social Reconstructionist. The findings illuminate the two nations' distinct national stances and trajectories in the realm of multicultural education while concurrently identifying a shared commitment to the Multicultural Education approach within the policy documents of both. In Singapore, a combination of Human Relations, Single-Group Studies, and Multicultural Education is deeply embedded throughout the nation's policy discourses. Conversely, South Korea's attempts at multicultural education present an evolving narrative, shifting from a conservative perspective rooted in Teaching the Exceptional and Culturally Different to a more liberal stance deeply grounded in the tenets of the Multicultural Education approach. This study emphasizes the importance of sociocultural and sociopolitical context in shaping a government's approach to multicultural education.

INTRODUCTION

The world is becoming more interconnected and diverse with the influence of globalization and migration. However, social inequality and injustice challenges are becoming more evident in various countries. These challenges are related to identity issues such as race, gender, religion, language, ethnicity, migration, and sexual orientation. In education, for example, children who are perceived to be different in any way are at higher risk of encountering

discrimination, bullying, and other forms of oppression and inequality (UNESCO, 2019). These issues underscore an urgent need for more significant efforts in promoting inclusion, equality, and justice in school settings. Multicultural education, which was first developed as a response to the civil rights movement in the United States in the 1950s and 1960s (Banks, 2009), has been adopted worldwide as a practical and powerful approach to address issues related to education equality, cultural diversity, national stability, social inclusion, and social justice on the grounds of the nation's sociocultural and sociopolitical contexts (Bennett, 2019; Gollnick & Chin, 2021; Irizarry, 2009).

As two developed countries in Asia, Singapore and South Korea have experienced significant demographic changes over the years due to globalization, immigration, and other factors. Both countries have been implementing multicultural education to address the challenges and opportunities presented by their diverse populations, promote cultural diversity, enhance social cohesion, and prepare competent students for an increasingly globalized world. While numerous research has been conducted to discuss multicultural education in Singapore (Dimmock et al., 2021; Goh, 2008; Ho, 2009) and South Korea (Grant & Ham, 2013; Kim, 2020; Park, 2014) as separate contexts, limited resources have provided insights into the approaches that the two countries employ to implement multicultural education within their specific sociocultural and sociopolitical context.

This paper aims to identify the approaches employed in multicultural education policies in Singapore and South Korea. Furthermore, it endeavors to discuss the implications of the approaches used in the multicultural education policies on multicultural teaching competence, which refers to the knowledge, skills, and attitudes necessary for teachers to effectively work with students from diverse backgrounds (Gay, 2000; Mushi, 2004).

LITERATURE REVIEW

Concepts of multicultural education in different contexts

Multicultural education first emerged in the United States as a response to the Civil Rights Movement in the 1950s and 1960s, combating racism, discrimination, inequalities, and oppression encountered by the African Americans (Akkari & Radhouane, 2022; Bennett, 2001). Later, the target groups expanded to include other social and cultural minorities such as women, people with disabilities, and the LGBTQ+ community (Banks, 2009; Bennett, 2001). The National Association of Multicultural Education (2021) defined multicultural education as a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity, and a process that permeates all aspects of school practices, policies, and organizations to ensure the highest level of academic achievement for all students. Khaedir and Wahab (2019) considered multicultural education as one way to achieve unity in a religiously and culturally diverse environment.

As the world grows increasingly diverse, multicultural education in different countries is defined distinctly and is implemented differently to address specific issues each country faces. In the

American context, multicultural education is an idea, an educational reform, and an ongoing process, to provide equal educational opportunities for all students to achieve successfully in school, regardless of their race, ethnicity, language, religion, culture, social class, gender, and sexual orientation (Banks & Banks, 2013). It falls upon four foundational principles, encompassing the ideal of cultural pluralism, social justice and elimination of racism and sexism, cultural affirmation in teaching and learning, and education equity and excellence for all students (Bennett, 2001). In Canada, multicultural education is implemented to tackle the issues related to immigration, cultural identity, racism, religious diversity, and linguistic diversity (Joshee et al., 2016). Within the European context, multicultural education is conceptualized as intercultural education emphasizing fostering social cohesion through strategies to integrate migrant students (Fass et al., 2014).

In Singapore and South Korea, the roles and concepts of multicultural education also vary. Singapore strongly emphasizes fostering a shared sense of national identity among all ethnic groups, promoting social cohesion, and racial and religious harmony, and preparing competent citizens for global competitiveness (Dimmock et al., 2021). Meanwhile, South Korea's perspective on multicultural education is intrinsically tied to promoting educational equality for students from multicultural families and promoting heightened multicultural awareness and acceptance among Korean students toward their multicultural peers (Kim, 2020). These divergent trajectories underscore the nuanced contextualization and policy objectives inherent in implementing multicultural education within these nations.

Sociopolitical and sociocultural context for multicultural education: Singapore and South Korea

Since gaining political independence in 1965, Singapore has steadfastly maintained its status as a multiracial, multi-religious, and multi-linguistic nation, encompassing a diverse populace comprising Chinese, Malays, Indians, and other ethnic groups. As of 2020, the total population reached 5.69 million, with the Chinese making up 74.3%, Malays 13.5%, Indians 9.0%, and the remaining 3.2% classified as Others (Department of Statistics, Singapore, 2020). Correspondingly, in terms of religious affiliation, 31.1% of the population aged 15 and above identify as Buddhists, 8.8% as Taoists, 18.9% as Christians, 15.6% as Muslims, 5% as Hindus, and the remaining 20% do not associate with any specific religion (Department of Statistics, Singapore, 2020). Regarding languages, Mandarin, Tamil, English, and Malay are constitutionally acknowledged as the official languages, with Malay also holding the role of the national language.

In light of this rich diversity in ethnicity, religion, and language, as well as drawing upon the lessons learned from the racial riots, the Singaporean government has dedicated itself to cultivating a multicultural society founded on the principle of "unity in diversity" (Tan, 2011). This commitment entails equal rights and representation to all ethnic groups, fostering a collective national identity, promoting social cohesion, and ensuring harmony among different religious beliefs—a set of fundamental principles guiding the nation's development and governance (Bokhorst-Heng, 2007; Chua, 2003; Goh, 2008). This commitment is also reflected in its national policies in different areas, such as the establishment of the Group Representation Constituency in 1988 to guarantee that each ethnic group holds a balanced and equal

representation in parliament, the Ethnic Integration Policy introduced in 1989 in the housing sector to enhance the racial integration and cohesion, and the Bilingualism Policy implemented in education since 1966, playing a pivotal role in both unifying the diverse population and allowing individuals to preserve their own ethnic identity and cultural heritage (Leong, 2016). Apart from the Bilingualism Policy, National Shared Values, National Education (NE), and Character and Citizenship Education (CCE) are all fundamental policies maneuvering Singapore's multicultural education, promoting racial and religious harmony, preserving cultural diversity, and cultivating a shared sense of national identity. The annual celebration of Racial Harmony Day exemplifies the National Education's endeavors to augment students' comprehension and appreciation of racial harmony, multiculturalism, and social unity (MOE, 2022).

Although Singapore's approach to multicultural education has been praised for successfully and effectively managing diversity while maintaining racial and religious harmony and social cohesion, specific issues remain controversial. Bokhorst-Heng (2007) and Tan and Ng (2011) contend that Singapore's approach to multicultural education is based on a "surface culture" approach that only pays superficial attention to the three identified ethnic groups' foods, costumes, heroes, and festivals while ignoring the root causes of cultural differences and inequalities and even reinforcing deeper stereotypes among the diverse groups. Instances such as the "Curry Incident" in 2011, a Malay wedding being disparaged by a Singaporean lady in 2012, and the "Brownface" incident happened in 2019 serve as indicative examples, underscoring the imperative for Singapore to work persistently and progressively toward a genuinely multicultural society (SG101, 2022). Moreover, the local Singaporeans and the new immigrants are also at odds. Prime Minister Lee Hsien Loong has raised this concern in a speech on the Racial Harmony Day in 2012 by saying that:

> "Besides race and religion, we also must make sure we build harmony between different groups in Singapore. And pay attention to new fault lines, for example between old citizens and new citizens. We may be racially the same, we may be both Chinese, may be both Indians, may be both Malay stock, but I think we've got, between the old citizens and the new arrivals, different norms, different habits, different customs. And it can cause social frictions..." (Prime Minister Office Singapore, 2012)

Other scholars also highlight that issues between the natives and the new highly skilled immigrants are emerging. The differential measures have exacerbated social inequality and discrimination, created an integration dilemma, and polarized Singapore's multicultural society (Nagy, 2014; Zhan et al., 2022). The "differential measures" and the "Singaporean First" principle pose a divergence between the native and the new immigrants (Zhan et al., 2022). Frost (2021) argues that Singapore's immigration policy is based on ethnic considerations to maintain "racial balance" (mainly to ensure the dominance of the Chinese ethnic group). According to Frost, this further legitimizes inequality in Singapore, undermines the efforts of the government to promote social integration and harmony, and results in the emergence of the unsettled Singaporean Chinese majority.

Despite Singapore's remarkable success in managing its diverse population and promoting social cohesion through the implementation of various policies (Goodwin & Low, 2017), the

emerging challenges and ongoing struggles encountered by both students and the education system serve as incisive reminders that gaps persist between policy intentions and their practical application. These discrepancies necessitate a more comprehensive review of current policies, delving into their intricacies to ensure that a broader spectrum of inclusivity is embedded within Singapore's multicultural initiatives.

In contrast to Singapore, South Korea was characterized as a linguistically, ethnically, and culturally homogeneous nation for centuries. However, the situation shifted in the 1980s due to rapid economic development, which attracted many migrant workers and international marriages, thus inevitably turning the country into a multicultural society (Kim & Kim, 2012; Park, 2014). According to Statistics Korea (2020), the total population of this country amounted to 51.83 million, while the number of foreign nationals reached 1.70 million, making up 3.3% of its total population. Among this number, 31.9% were Korean-Chinese, 12.3% were Chinese nationals, 11.8% were Vietnamese, 9.8% were Thai, 3.5% were Americans, and 30.7% were from other nationalities. The number of migrant workers in 2020 was up to 673,000, and international marriage totaled 16,177 cases in the same year, occupying 7.6% of its total marriages (Statistics Korea, 2020). In addition to migrant workers and international marriages, North Korean defectors are integral to the country's diversity. Simultaneously, the number of students from multicultural families attending elementary, middle, and high schools had reached 147,378 by 2020, marking a threefold increase compared to ten years ago (The Korean Times, 2021).

This drastically increasing diversity presents a substantial challenge to the conventional notion of "Koreanness", which was formerly centered around elements such as "Korean blood lineage, Korean language, and Korean cultural knowledge" (Kim, 2020). Consequently, an urgent call for the nation to embrace a rich tapestry of ethnicities, languages, and cultures is needed. The government has implemented a multicultural education policy in response to the growing diversity since 2006. The multicultural education policy in South Korea mainly targets on multicultural students who are categorized into three types: children of international marriage families, children of migrant workers, and the children of North Korean defectors (Cho, 2010; Lee et al., 2020). The primary goal is to reduce cultural differences by teaching multicultural students the Korean language and culture and educatingmost Korean students to understand the cultures of others (Park, 2018).

Although the policy has been in effect for over 15 years, students from multicultural families continue to encounter various forms of inequality in school settings. The Korean Times (2021) reported that three out of ten students with mixed heritage have experienced bullying, discrimination, or segregation in schools due to differences in their language and appearance. Lee et al. (2020) noted that students from multicultural backgrounds often need more access to social and cultural capital due to their cultural and linguistic differences, and restricted social connections. Insufficient economic resources within multicultural families also contribute to students' lower academic achievement and increased rates of school dropout among these students (Lee et al., 2020). Kymlicka (2010) contended that if the government fails to address the underlying sources of students' social, economic, and political exclusion, it will unintentionally further contribute to social isolation.

Furthermore, scholars argue that multicultural education in South Korea is dominated by solid ethnocentrism and nationalism, significantly promoting assimilation and structural inequalities among multicultural students (Chang, 2012; Heo, 2012; Hong, 2010; Jo & Jung, 2017; Kim, 2014). However, the current multicultural education policies fail to address these issues multicultural students encounter (Lee et al., 2020). Park (2018) argued that multicultural education in South Korea lacks a critical perspective toward challenging the oppressive forces that alienate multicultural students from mainstream Korean society, and a strong resistance from mainstream Korean traditions remains another significant challenge in Korea's multicultural education.

Theory: Five approaches to multicultural education

Many scholars have developed various approaches to integrating multicultural education into the school curriculum (Banks, 1989; Gibson, 1976; Gorski, 2008; Nieto, 1994). This study employs Sleeter and Grant's (1999) five approaches to multicultural education as a theoretical framework to analyze multicultural education policies in Singapore and South Korea. These five approaches include: 1) Teaching the Exceptional and Culturally Different, 2) Human Relations, 3) Single-Group Studies, 4) Multicultural Education, and 5) Education that is Multicultural and Social Reconstructionist. These approaches symbolize distinct phases of multicultural education, starting with providing support for students of diverse backgrounds, followed by fostering understanding of different cultures, exploring specific cultural groups, integrating cultural perspectives into education, and ultimately, advocating for social justice and transformative change. Jenks et al. (2001) grouped these approaches into "conservative, liberal, and critical" multicultural education.

The first approach, Teaching the Exceptional and Culturally Different, aligns with conservative multicultural education, aiming to assimilate students into society's existing culture and schools by teaching them the mainstream language, values, and other cultural norms (Jenks et al., 2001; Grant & Ham, 2013; Sleeter & Grant, 1999). Jenks et al. (2001) place the second approach, Human Relations, within a liberal framework because it promotes harmony and tolerance for diversity based on an existing culture, fostering positive attitudes, and reducing prejudice and stereotypes among students (Sleeter & Grant, 1999). These two approaches are the most commonly adopted but often critiqued, as the former tends to melt away students' cultural differences to fit them into mainstream society. At the same time, the latter focuses on superficial aspects of diversity, such as food, costumes, and festival celebrations, neglecting the root causes of social inequalities, discrimination, and marginalization (Grant & Ham, 2013; Jenks et al., 2001).

The other three approaches, Single-Groups Studies, Multicultural Education, and Education that is Multicultural and Social Reconstructionist, fall into the realm of critical multicultural education (Jenks et al., 2001). The Single-Groups Studies approach aims to promote cultural pluralism, social structural equality, and recognition of the identified group by encouraging students' critical consciousness while learning about the group's culture, history, contributions, and challenges, and actively working towards social changes that can benefit the group (Sleeter & Grant, 1987, 1999). The Multicultural Education approach consists of many aspects of the

previous three approaches, focusing on promoting social structural equality and cultural pluralism built upon democratic principles and shared responsibility, promoting equal opportunity in the school, cultivating students to be independent problem solvers with critical thinking and analyzing skills by engaging them in real-life issues, and advocating equality and social justice for all underprivileged groups (Sleeter & Grant, 1999). The last approach, Education that is Multicultural and Social Reconstructionist, stands out as the most critical, directly addressing oppression and social structural inequality rooted in factors such as race, class, gender, and disability. This approach actively engages students in democratic decision-making process and cultivates them as direct social change makers with essential skills in critical thinking, social action, and empowerment (Jenks et al., 2001; Sleeter & Grant, 1999).

The five approaches encapsulate a progressive evolution in addressing the diverse education landscape. The multidimensional nature of multicultural education portrays a journey from assimilation to empowerment, emphasizing the potential of critical approaches to address deep-seated inequalities and cultivate a generation capable of reshaping societal narratives and structures. By employing the five distinct approaches, this study elucidates a comprehensive spectrum of strategies adopted in the multicultural education policies of Singapore and South Korea, offering a comprehensive lens through which to assess the two nations' commitment to inclusivity, diversity, and equality within their education systems and reflecting the attitudes the two countries employ towards the increasing diversity and challenges on the grounds of their specific sociocultural and sociopolitical contexts.

METHODS

This study used a qualitative approach, focusing on document analysis, a systematic process for reviewing or evaluating written and electronic documents (Yin, 2009). This method allows for an in-depth examination of government documents related to the multicultural education policies of Singapore and South Korea, offering us insights into the contents, goals, and strategies outlined by the two nations in implementing multicultural education.

Singapore and South Korea were chosen for their unique multicultural contexts, historical backgrounds, and contemporary demographics, offering valuable insights into multicultural education implementation in diverse settings. Their international recognition for economic success and educational systems (National Centre on Education and Economy, 2021) makes them relevant cases, providing lessons for other countries facing similar educational diversity management challenges.

To ensure its authority, the primary data source of this study mainly drew on policy documents on multicultural education issued by the governments of Singapore and South Korea, which were retrieved from the two governments' online databases. The selected policy documents are presented in Table 1. The documents were chosen because they are the most recent available and currently implemented. In the case of South Korea, this study selected the ones released in 2006 and the ones revised and modified in 2011, 2015, and 2020 due to the significant changes in the policies' goals, visions, and strategies.

Table 1

Multicultural education policies of Singapore and South Korea

Singapore			South Korea		
Year	**Agency**	**Title**	**Year**	**Agency**	**Title**
2017	South West CDC	First Family-Centric Bilingual Reading Programme to Strengthen Family Ties and Promote Appreciation of Mother Tongue Language in Children	2006	MEHRD	Education Support Measures for Children from Multicultural Families
2018	MOE	National Education Review 2016-2017	2011	MEST	Multicultural Family Student Education Support Plan
2012	MOE	Character and Citizenship Education Syllabus (Primary)	2015	MOE	Multicultural Student Education Support Plan
2020	MOE	Character and Citizenship Education Syllabus (Secondary)	2020	MOE	Multicultural Education Support Plan

Note: South West CDC- South West Community Development Council; MOE-Ministry of Education; MEHRD-Ministry of Education and Human Resources Development; MEST- Ministry of Education, Science and Technology (MEHR and MEST were the preceding agencies in charge of education affairs in South Korea, the name was renamed as MOE in 2013)

The study employed content analysis, utilizing predefined codes derived from Sleeter and Grant's (1999) five multicultural education approaches. These codes encompassed key themes such as unity, equality, pluralism, tolerance, promoting diverse student success in mainstream society, fostering positive relationships among diverse groups, ensuring equitable access, and restructuring education and society. Additionally, critical discourse analysis (CDA) was employed to examine selected policy documents, revealing underlying ideologies, power structures, identities, and the role of language in conveying policy messages (Fairclough, 2013). The study reviewed these documents, identifying terms, phrases, and clauses corresponding to the predefined codes. The study also considered the broader sociopolitical and sociocultural context in which these policies were developed, providing a deeper understanding of the inherent ideologies and power dynamics present in the policy discourses. Furthermore, the study analyzed the language structure and metaphors used within the text to assess how diverse groups were represented and addressed in the policies. During the analysis, recurrent patterns and themes emerged, guiding the interpretation of the data. The study then constructed arguments regarding the ideologies and approaches embedded in the policy discourses of both countries. These interpretations were supported by specific evidence from the policy documents, ensuring the study's validity and reliability. To ensure the validity of the text analysis, the study prioritized consistency, maintaining a uniform coding framework without making ad hoc alterations. Additionally, the study focused on inter-coder reliability by involving multiple analysts who adhered to established coding guidelines and held meetings to reach consensus and minimize individual biases.

RESULTS

Singapore: A critical stance on a combined multicultural education approach

Built upon Sleeter and Grant's (1999) five approaches to multicultural education, the analysis of Singapore's bilingualism policy, National Education, and Character and Citizenship Education found that the Human Relations approach, the Single-Group Studies approach, and the Multicultural Education approach are simultaneously embedded in the policy discourses. The following extracts presented how these approaches were reflected in these policies.

Extract 1 First Family-Centric Bilingual Reading Programme to Strengthen Family Ties and Promote Appreciation of Mother Tongue Language in Children (South West CDC, 2017)

Excerpts	**Text**
Excerpt 1	Being proficient in one's own Mother Tongue language (MTL) allows us to grow up with an intimate appreciation and understanding of our own cultural background and identity. (pp. 1-2)
Excerpt 2	Bilingualism is also a cornerstone of the Singaporean identity. (p. 2)
Excerpt 3	Cultivate an appreciation of their own culture as well as other cultures, thus strengthening the socio-cultural fabric of multiracial, multicultural Singapore. (p. 2)
Excerpt 4	Students will gain rich learning exposure as they work with the community directly, allowing them to create strong connections to their academic knowledge while developing a strong sense of civic responsibility. (p. 2)
Excerpt 5	This Service-Learning experience will ignite in our students, the spirit of contributing and making a difference in the community. (pp. 2-3)
Excerpt 6	The reading corner serves as a space for children to mingle, learn and play together. These serve as prime opportunities for children of different cultural backgrounds to deepen their understanding of other cultures and enjoy each other's cultural experiences. (p. 3)

Through this extract, it is apparent that Singapore's stance on language policy is built upon a synthesis of the Human Relations and Single-Group Studies approaches, with an emphasis on preserving students' cultural identity and cultural heritage, constructing a shared national identity, as well as promoting appreciation and understanding towards different cultural groups. Excerpt 1 explicitly underscores the intent to enhance students' cultural identities and heritage by fostering proficiency in their mother tongue languages. Excerpt 2, Excerpt 4, and Excerpt 5 illuminate an overarching ideology of nurturing a collective national identity by developing students' bilingual identities and instilling shared responsibility, encouraging positive contributions

to their community and the nation. This approach is posited to have the potential to foster structural equality through the cultivation of students' "civic responsibility." Notably, Excerpt 3 and 6 signify a concerted effort to promote cultural diversity and appreciation by creating platforms for interaction among students from diverse cultural backgrounds

Extract 2 presents the citizenship dispositions desired in the National Education Review 2016-2017 (MOE, 2018), in which the characteristics of the Multicultural Education approach are identified.

Extract 2 National Education Review 2016-2017 (MOE, 2018)

Excerpts	**Text**
Excerpt 1	*A sense of belonging:* To develop a deeper understanding of who we are, and a shared understanding of the values that are important to us as a nation. Trust and believe that there is a place for everyone. Share a willingness to hear diverse voices and to foster an attitude of openness to accept others different from us. (p. 12)
Excerpt 2	*A sense of reality:* To be aware of and understand Singapore's constrains, vulnerabilities and contemporary realities. Have an authentic understanding of our past and present. Construct a realistic perspective of the future. (p. 12)
Excerpt 3	*A sense of hope:* Show continued confidence and optimism in Singapore's future. Develop resilience to face challenge ahead. Be empowered to seek opportunities in challenges. (p. 12)
Excerpt 4	*The will to act:* To be active citizens who have a collective resolve and a sense of shared mission to build a Singapore for all. (p. 13)
Excerpt 5	As part of the school's Global Perspectives Program (GPP), students engage in various learning activities such as role-play, debates, and simulation exercises where they carefully consider responses in discussions of various issues. (p. 17)
Excerpt 6	Students are encouraged to explore multiple perspectives – personal, local, national and global- confidently communicate their ideas, articulate a well-considered position on an issue, and actively initiate suggestions for possible social action and change. (p. 17)
Excerpt 7	Students role-played different perspectives on global immigration and discussed

its pros and cons. More than simply having fun, students learned critical thinking skills as they researched the topic and drew parallels to what was happening locally. (p. 17)

Excerpt 8 They also developed greater empathy for others as they gained understanding through different perspectives. This collective experience led to an exercise where students wrote notes of gratitude to thank migrant workers for their contributions to Singapore. (p. 17)

One of the goals of the Multicultural Education approach is to promote cultural pluralism and structural equality based on shared responsibility. This goal can be identified from some phrases and words in the extract. For example, expressions such as "willingness to hear diverse voices" and "openness to accept others different from us" in Excerpt 1 signify the government's dedication to promoting harmony and tolerance for diversity. Statements such as "a sense of belonging" and "a place for everyone" in Excerpt 1 and "to build a Singapore for all" in Excerpt 4 articulate a robust ideological orientation that values inclusivity and social equity, conveying the message that the government aims to create an inclusive society where opportunities and benefits are accessible equally to everyone. The phrases "who we are," "us as a nation" (Excerpt 1), "a collective resolve" (Excerpt 4), and "a sense of shared mission" (Excerpt 4) reinforce the notion of unity and a shared identity that transcends individual differences, encapsulating the government's aspiration to foster a shared sense of accountability and responsibility among its citizens in their capacity as Singaporeans. Through the Multicultural Education approach, students are encouraged to engage in and connect to the contents related to "real-life" issues to become independent problem-solvers (Sleeter & Grant, 1999). Sentences displayed in Excerpt 2, "understand Singapore's constraints, vulnerabilities, and contemporary realities," "have an authentic understanding of our past and present," and "construct a realistic perspective of the future" all underline this approach, signalling the government's ideology towards realism and pragmatism. This ideology will help develop students' critical perspectives and awareness towards various social issues, both historical and prospective, spanning from the local communities and the broader national and global contexts.

Excerpt 5-8 described the Global Perspectives Program (GPP), which provided explicate evidence that aligns with the Multicultural Education approach. It is seen from Excerpt 5 and 6 that students can attain practical experience through various activities relevant to real-life issues, reflecting an ideology that the government encourages students to think beyond their local context, developing their global awareness and active global citizenship. Phrases such as "carefully considered responses" in Excerpt 5, "explore multiple perspectives" and "articulate well-considered position" in Excerpt 6, as well as "learning critical thinking skills" in Excerpt 7 underscore the ideology of developing students' analytical and problem-solving skills through these activities. The encouragement for students to "actively initiate suggestions for possible social action and change" in Excerpt 6 suggests that students are seen as the key agents who can make positive contributions and changes to the nation. They can also help promote social equality by changing unjust social processes when engaging in social actions. In Excerpt 8, the mention of developing "greater empathy for others" and "the exercise where students wrote notes of gratitude to thank migrant workers for their contributions" demonstrate the government's

commitment to cultivating an inclusive and welcoming society by instilling a sense of empathy and gratitude in students, showing respect, and emphasizing the importance of recognizing and appreciating other groups' contributions to the country.

Turning to Character and Citizenship Education (CCE), substantial examples also reflect the principles of the Multicultural Education approach. Extracts three and 4 outline these examples extracted from the CCE syllabuses for primary and secondary.

Extract 3 Character and Citizenship Education Syllabus Primary (MOE, 2012)

Excerpts	**Text**
Excerpt 1	Value Singapore's socio-cultural diversity and promote social cohesion and harmony. (p. 5)
Excerpt 2	Care for others and contribute actively to the progress of our community and nation. (p. 5)
Excerpt 3	Reflect on and respond to community, national and global issues as an informed and responsible citizen. (p. 5)
Excerpt 4	Use students' life experiences to form possible contexts for the delivery of CCE so that students can better retain the knowledge, skills, and values taught to them. (p. 8)
Excerpt 5	Understand that social cohesion and harmony means getting along with friends of other races, cultures, and nationalities, interacting, and getting along with friends from other socio-cultural groups. (p. 23)
Excerpt 6	Know ways to respect people of other races and cultures. (p. 23)
Excerpt 7	Understand the roles and responsibilities of a member of the community. (P. 23)
Excerpt 8	Show sensitivity to how friends from other socio-cultural groups think, feel and behave, and put oneself in their shoes. (p. 24)
Excerpt 9	Being non-judgmental, appreciative of Singapore's diversity, and valuing others who are different. (p. 24)

This extract conveys a robust ideological commitment of the government to promoting cultural diversity and fostering an inclusive and harmonious society where people from diverse cultural groups coexist. Their cultural differences are respected and valued. This ideology conforms with the goals of the Multicultural Education approach and is explicitly embedded in Excerpts 1, 5, 6, 8, and 9. Excerpt 4 emphasizes incorporating students' life experiences into teaching

to facilitate practical knowledge and skill acquisition. Meanwhile, Excerpt 2, 3 and 7 highlighted the importance of building a shared national identity, cultivating students as responsible citizens who can contribute to their community and the country and change the world. Similarly, these ideologies were also indicated in Extract 4.

Extract 4 Character and Citizenship Education Syllabus (MOE, 2020)

Excerpts	**Text**
Excerpt 1	Equip students with knowledge and skills to better understand real-world contexts understand Singapore's racial and religious diversity (p. 14).
Excerpt 2	Discussion on contemporary issues to enable our students to grasp current realities in our national, regional, and global contexts, reflect on their national identity, develop civic consciousness, and have the will to make a difference in society. (pp. 14-15)
Excerpt 3	Creating space for students to be heard and encouraged to play an active role in what and how they learn; creating opportunities for students to develop leadership competencies and the motivation to make a positive difference. (p. 18)
Excerpt 4	Offer opportunities for students to develop respect and appreciation for our social diversity. (p. 26)
Excerpt 5	Appreciating our multicultural heritage; appreciating diversity in our neighborhoods and practicing inclusivity within our communities; appreciating religious harmony; interacting with people from diverse backgrounds". (p. 30)
Excerpt 6	Addressing societal stereotypes and prejudice (e.g., attitudes towards mental illness, race, socio-economic status, etc.); understanding social inequality and how to address it". (p. 30)

Similarly, the ideology of promoting cultural diversity and social harmony is reflected in Excerpt 1, 4, and 5. At the same time, Excerpt 1, 2, and 3 indicate the government's endeavour to cultivate students' critical thinking and global awareness, nurturing their leadership skills, and empowering them as active citizens and agents for positive social changes by involving them in real-world situations to gain competencies needed in addressing contemporary societal challenges. This will cultivate students as capable citizens who can solve their problems and the public's (Banks, 2014). Significantly, Excerpt 6 exemplifies the government's prominence in promoting inclusivity, equity, and social justice for different groups.

In sum, the analysis of the provided extracts reveals a consistent and strong commitment by the Singaporean government to adopt a Multicultural Education approach in shaping the nation's identity and promoting unity, diversity, inclusivity, and equality. Through the lenses

of language policy, national education, and character and citizenship education, it is evident that the government's ideologies and policies are deeply rooted in the principles of multiculturalism. These policies and initiatives reflect that Singapore's approach to education serves as a model for fostering unity and tolerance in a society comprising different people. The government is dedicated to developing a cohesive and harmonious society where students are empowered to contribute positively to their nation and the world.

South Korea's: A liberal atance on an evolving multicultural education approach

With the acceleration of globalization, simply fitting students into mainstream society cannot sufficiently address the challenges both the education system and multicultural students face. Instead, it reinforces and reproduces more inequalities. An analysis of South Korea's multicultural education policies through the lens of Sleeter and Grant's (1999) five approaches to multicultural education reveals a discernible trajectory of progress over the years. The paradigm employed by the Korean government to tackle the myriad challenges faced by multicultural students has undergone a noteworthy transformation, transitioning from an initial conservative assimilationist perspective to a more liberal stance rooted in the principles of the Multicultural Education approach. The following extracts from the policies published in 2006, 2011, 2015, and 2020 provide explicit evidence for these changes.

Extract 5 2006 Education Support Measures for Children from Multicultural Families (MEHRD, 2006)

Excerpts	**Text**
Excerpt 1	We aim to understand the educational status of children of international marriages, children of migrant workers, and North Korean defectors, who are emerging as a new educationally underprivileged group in our society, and report comprehensive support measures from a multicultural perspective. (p. 1)
Excerpt 2	The initiative comes as an effort to incorporate the growing number of mixed-blood children into the mainstream of Korean society. (p. 1)
Excerpt 3	The common problems children of multicultural families have are "learning deficits" and adjustment to school due to prejudice and discrimination. (p. 3)
Excerpt 4	Towards Cultural Democratic Integration; Transforming Korea into a Cultural Melting Pot. (p. 14)
Excerpt 5	To prevent learning deficits in children from multicultural families, Korean language (KSL) instruction, subject instruction, and cultural experience education are provided through after-school programs. (p. 16)
Excerpt 6	In order to learn the perspective of multiculturalism, we emphasize understanding and respect for other cultures, overcoming prejudice, and tolerance in related subjects such as Society, Morality, and Korean language. (p. 18)

Extract 5 reveals a convergence between the 2006 Educational Support Measures for children of multicultural families and the Teaching the Exceptional and Culturally Different approach outlined by Sleeter and Grant (1999). This approach seeks to assimilate a particular group of students into society's existing social structure by teaching them the mainstream language, values, and other cultural norms. In Excerpt 1, this particular group of students refers to the children of international marriages, the children of migrant workers, and the North Korean defectors. This group of children is depicted as "educationally underprivileged" (Excerpt 1) and "learning deficits" (Excerpts 3 & 5), implying that they are somehow deficient and need to be brought up to the standard of the dominant culture. The expression "incorporate the growing number of mix-blood students into the mainstream Korean society" (Excerpt 2) and the metaphor of "Cultural Melting Pot" in Excerpt 4 unambiguously indicate the objective of amalgamating the diverse cultures of multicultural students into the homogenous Korean culture, rather than fostering cultural diversity. To achieve this goal, activities such as "Korean language instruction and cultural experience education are provided through after-school programs" (Excerpt 5). However, multicultural students are separated from their Korean peers, further enlarging the gaps between the multicultural and the dominant. Excerpt 6 emphasizes the understanding and respect for other cultures, which is a positive aspect of multicultural education. However, "overcoming prejudice" and "tolerance" emphasize the mainstream cultural perspective and an expectation that multicultural students should conform to the dominant culture's norms.

Extract 6 2011 Education Support Plan for Students from Multicultural Families (MEST, 2011)

Excerpts	**Text**
Excerpt 1	Strengthen customized educational support considering the characteristics of students from multicultural families. Resolve language and cultural gaps and support their growth as healthy members of society. Prevent educational alienation of students from multicultural families and resolve educational gaps in terms of educational welfare. (p. 1)
Excerpt 2	Realizing a multicultural society where people live together through learning and understanding. (p. 4)
Excerpt 3	Support for students from multicultural families to adapt to school and improve their academic ability by providing academic guidance and counselling tailored to the characteristics of students from multicultural families. (p. 5)
Excerpt 4	Promote the growth of children from multicultural families into global talents by operating programs to improve their understanding of their parents' country of origin and their leadership. (p. 8)
Excerpt 5	Conduct training on multicultural education theory and practice for student advisors from multicultural families and professional teachers to improve teachers' understanding of multiculturalism. (p. 11)

Excerpt 6	Expanding activities through which general parents and parents of multicultural families can understand each other and improve educational capabilities through 'children's education' etc. (p. 11)
Excerpt 7	Activate multicultural understanding education in school and after-school classes to improve multicultural understanding and sensitivity among general students. (p. 21)

It is evident from Extract 6 that the Korean government has put great effort into improving education for students from multicultural families. This extract identifies discernible characteristics aligned with the Human Relations approach, suggesting a relatively liberal ideological stance is adopted in the 2011 Education Support Plan. Specific references, such as "considering "the characteristics of students from multicultural families" (Excerpt 1) and "improving their understanding of their parent's country of origin" (Excerpt 4), demonstrate that cultural differences of this group of students have received greater recognition. Notably, this policy underscores the paramount importance of fostering "multicultural understanding and sensitivity" among "teachers, general students, and their parents" (Excerpt 5, 6 and 7) to build a "multicultural society where people live together" (Excerpt 2), signifying a deliberate focus on promoting coexistence, tolerance, and acceptance as essential components of the educational experience for multicultural students. Furthermore, a noteworthy shift emerges in the portrayal of multicultural students who were previously viewed as "academically underprivileged" and a "learning deficit" but being recognized as "global talents" (Excerpt 4) in the 2011 policy, indicating a positive attitude towards students of multicultural families is advocated and should view their cultural diversities as valuable assets for the country's development.

Even with the positive strides in acknowledging the cultural characteristics of multicultural students, this policy still exhibits certain traits of the Teaching the Exceptional and Culturally Different approach. The terms "general students" and "general parents" controversially reflect that students from multicultural families remain separated from the mainstream and are distinctly treated. The emphasis on "resolving cultural and language gaps," developing students as "healthy members of society" (Excerpt 1), and "improving their academic abilities" (Excerpt 3) conveys an underlying ideological orientation that regards multicultural students as deficient and needs to be adjusted to conform to the mainstream. Seemingly, the ultimate goal of promoting general Korean students' multicultural understanding and tolerance is to assimilate multicultural students into mainstream Korean society.

According to Sleeter and Grant (1999), the school goals of the Multicultural Education approach encompass promoting equal education opportunity, cultural pluralism and alternative lifestyles, respect for those who differ, and support for power equity among groups. An analysis of Extract 7 reveals that the 2015 policy has substantially aligned with many of the core principles of this approach.

Extract 7 2015 Multicultural Student Education Support Plan (MOE, 2015)

Excerpts	Text
Excerpt 1	Through customized multicultural education, realizing equal educational opportunities and cultivating multicultural talents. (p. 1)
Excerpt 2	Implementing "preemptive and customized education" considering the characteristics of multicultural students starting from infants and toddlers. Expanding multicultural understanding education to accommodate cultural diversity. (p. 1)
Excerpt 3	Integrated education with general children, but additional guidance that takes into account the characteristics of children from multicultural families, such as their developmental stage and multicultural factors. Implementing social education programs for interaction with peers (p. 2)
Excerpt 4	Realize practical equality of educational opportunities by ensuring an equal starting point for multicultural children by providing early intervention. (p. 2)
Excerpt 5	Expanding preparatory schools where immigrants, foreign students, etc. can receive intensive Korean language and culture education. After completing the preparatory school course, return to original schools or transfer to multicultural schools. (p. 3)
Excerpt 6	Expanding the operation of the Global Bridge Project to actively develop the potential of multicultural students and nurture them into excellent talents. (p. 7)
Excerpt 7	Organize integrated classes for general and multicultural students and provide bilingual education using creative experience activities and after-school hours. (p. 8)
Excerpt 8	Expanding multicultural focus schools to increase multicultural understanding and multicultural acceptance among general students. Conduct multicultural understanding education for all students and promote customized guidance that takes into account the language and academic achievement level of multicultural students. (p. 9)
Excerpt 9	Enhancing multicultural sensitivity, multicultural understanding, and anti-prejudice education are provided through the school curriculum so that multicultural students and general students can respect differences and live together. (p. 9)

Excerpt10	Eliminating blind spots in multicultural education in schools by supporting teachers, parents, and students to access content regardless of geographic or economic conditions. (p. 15)

Notably, Excerpt 1 and 4 provide explicit evidence that aligns to advance educational equality. Furthermore, Part 10 emphasizes "eliminating blind spots in multicultural education," showcasing the government's concerted efforts to address educational inequalities. The emergence of the term "equality" marks the most discernible progress, as it is mentioned for the first time since the implementation of the policy in 2006. Significantly, this policy underscores the integration of both multicultural and general students in educational activities (Excerpt 3 and 7), the incorporation of "characteristics of multicultural students" into tailored education programs (Excerpt 2 and 3), and the promotion of "multicultural understanding," "multicultural acceptance," "multicultural sensitivity," and "anti-prejudice" education for general students (Excerpt 8 and 9). These elements collectively illustrate the government's commitment to fostering cultural diversity coexistence and creating an inclusive and respectful learning environment for multicultural students. Additionally, Excerpt 6 highlights the development of "multicultural students' potential" and their cultivation as "excellent talents" through the Global Bridge Project, presenting a positive image of multicultural students as valuable assets to the country's global competitiveness.

While acknowledging the undeniable progress of the 2015 policy, it is imperative to recognize certain potential challenges and implicit ideologies embedded within it. The phrase "preemptive and customized education" (Excerpt 2) implies an underlying assumption that multicultural students are still perceived as problematic and needing special interventions. Such an assumption may inadvertently reinforce stereotypes and contribute to deficit-oriented perspectives. Moreover, the mention of "preparatory schools," where "intensive Korean language and cultural education" is provided (Excerpt 5), signifies that these schools are designed to prepare multicultural students for integration into either "original schools" or "multicultural schools." The binary choice of "original schools" or "multicultural schools" may potentially stigmatize multicultural students and perpetuate a division between students from diverse cultural backgrounds.

Extract 8 2020 Multicultural Education Support Plan (MOE, 2020)

Excerpts	**Text**
Excerpt 1	There is a need to guarantee equal educational opportunities regardless of personal background. It is important to create a multicultural-friendly educational environment where all students can accept and understand cultural differences and live harmoniously at school. (p. 1)
Excerpt 2	Expanding education where students from diverse backgrounds live together, such as intercultural education to prevent discrimination and prejudice for all students. (p. 1)

Excerpt 3	Respect the diverse backgrounds of multicultural students and establish a substantial support system to help them grow into future talents by utilizing their talents and aptitudes. (p. 1)
Excerpt 4	Establish a mature educational environment where various cultures coexist. Guaranteeing educational opportunities for equal starting line. Establish a system for multicultural students to enter public education. Resolve the gap in school education readiness (p. 6)
Excerpt 5	Promote understanding of the basic status of 'multicultural children' in order to provide systematic support for multicultural children. (p. 9)
Excerpt 6	Strengthen support for Korean language education and basic academic skills upon entry into the country for early adaptation of multicultural students. Ensure that Korean language classes are selected and operated by reflecting the demand for education, such as the current status of immigrated students who need Korean language education (p. 11)
Excerpt 7	Develop and distribute bilingual textbooks in e-book format to encourage bilingual learning among multicultural students. Key concept words are presented together in Korean and five other languages (English, Chinese, Vietnamese, Japanese, Russian). (p. 13)
Excerpt 8	Create a school environment where diversity coexists. Enhancing students' and teachers' multicultural competency and expanding opportunities for parents and local communities to participate in multicultural educational activities to increase acceptance in school settings. (p. 16)

Examining Extract 8 reveals that the 2020 policy promotes cultural diversity, equal educational opportunities, and respect for multicultural students. This emphasis is evident in the policy's primary objectives, which aim to "establish a mature educational environment characterized by the coexistence of diverse cultures, ensure equitable educational opportunities at the starting line, establish a framework for the integration of multicultural students into public education, and address disparities in school education readiness" (Excerpt 4). These core principles are further corroborated throughout the rest of the excerpts. The incorporation of five languages into textbooks (Excerpt 7) and efforts to enhance multicultural competency among students, teachers, parents, and local communities (Excerpt 8) exemplifies the government's strong commitment to promoting cultural diversity, inclusivity and respect for multicultural students. Nevertheless, the sentence in Excerpt 4, "Establish a system for multicultural students to enter public education," still reflects a dual dimension of multicultural education, which separates the multicultural and the general students.

In conclusion, South Korea's journey in implementing multicultural education has evolved significantly from an assimilationist ideology to a more inclusive and multicultural perspective,

with each policy iteration striving to address better the education needs of multicultural students. However, it is imperative not to overlook that potential challenges and inequalities have not been adequately addressed. Ongoing efforts are required to ensure that policies are effectively implemented and that cultural diversity is genuinely embraced in educational settings.

DISCUSSION

This study examines the approaches employed in the multicultural education policies of Singapore and South Korea. Through a comprehensive analysis of policy documents, the study found that a combination of Human Relations, Single-Group Studies, and the Multicultural Education approaches is embedded throughout Singapore's policy discourses. In contrast, South Korea's initial stance predominantly gravitated towards the "Teaching the Exceptionally and Culturally Different" approach, which has since evolved into a contemporary emphasis on the Multicultural Education approach within their policy discourse.

In Singapore, this multifaceted approach resonates with what Ho (2009) demonstrated that Singapore's policy orientation is dominated by a multiculturalist ideology which not only attaches great importance to the development of a shared national identity, but is also dedicated to affirming students' various cultural, racial, and religious identity while at the same time endeavouring to promote students' global perspectives and competitiveness. Nonetheless, it appears that this approach falls short of effectively addressing the concerns raised by Zhan et al. (2022) regarding the "differential measures" and the underlying "Singaporean First" principles, which contribute to the integration dilemma and increasing social inequality among the locals and the new immigrants, as well as the high- and low-skilled immigrants (Nagy, 2014; Zhan et al., 2022).

In the context of South Korea, this study reveals that the initial approach adopted in its multicultural education policy aligns with the findings of previous studies conducted by Cho (2010), Grant and Ham (2013), Kim (2014), and Lee (2016). These studies concur that during its early phases, South Korea's multicultural education policy adhered to a conservative or assimilationist stance rooted in the "Teaching the Exceptional and Culturally Different" approach. This approach aimed to facilitate the integration of multicultural students into the predominantly homogeneous Korean society, characterized by its long-standing historical homogeneity (Ahn, 2012). Subsequently, the analysis indicates a notable transition within South Korea's contemporary policy discourses, reflecting a more liberal orientation grounded in the principles of the Multicultural Education approach, emphasizing promoting educational equity for multicultural students while endeavouring to establish a society in which individuals from diverse backgrounds harmoniously coexist. Nonetheless, it is crucial to acknowledge the enduring presence of a binary concept of South Korea's multicultural education, which will delineate between multicultural and general students and will potentially generate more inequalities in the growing diverse society.

As Nagy (2014) proposed, multiculturalism can be interpreted based on what culture and

society are considered. Likewise, the approaches employed in the multicultural education policies in Singapore and South Korea also rest upon their respective sociocultural and sociopolitical context. Singapore has been a racially, linguistically, and religiously heterogeneous nation since its foundation. Employing a combined approach which emphasizes on fostering a shared national identity, preserving individual cultural identities, and ensuring structural equality, can contribute to the establishment of racial and religious harmony, thereby playing a pivotal role in upholding the political stability of the nation and increasing the both the nations and its citizens' global competitiveness. In contrast, South Korea's ethnically homogeneous background and a strong sense of nationalism (Chang, 2012; Jo & Jung, 2017) shaped an assimilationist response to the burgeoning diversity resulting from a substantial influx of migrants and international marriage, as well as North Korean defectors since the 1990s (Nagy, 2014). This approach, however, can no longer address the increasing diversity in the 21st century. Consequently, it necessitates a shift in the political stance of the Korean government, moving toward a more liberal perspective that recognizes multicultural families as invaluable contributors to the nation's fabric. The Global Bridge Project (MOE, 2015) is an excellent example of this ideology. However, it is imperative to acknowledge the hidden agendas and ongoing challenges experienced by the multicultural students in its multicultural education discourses.

Policy implications: Fostering multicultural competence

This comprehensive study explores the intricate domain of multicultural education policies, specifically focusing on dissecting the divergent strategies adopted by Singapore and South Korea. Despite their unique approaches to managing the complexities of diversity, both countries are committed to fostering multicultural education within their educational frameworks. The central insight derived from this research underscores the compelling need for a simultaneous emphasis on nurturing multicultural competence among pre-service and in-service teachers. The practical implementation of multicultural education policies hinges on cultivating multicultural competence among teachers. Policymakers, whether they are teacher professional standards entities or teacher education institutions, are responsible for ensuring the efficacy of multicultural education policies while recognizing the pivotal significance of aligning teacher education programs with the distinctive methodologies endorsed within their respective countries. Singapore, for instance, emphasizes integrating the "Human Relations, Single-Group Studies, and Multicultural Education" approach. At the same time, South Korea has transitioned from an initial focus on "Teaching the Exceptional and Culturally Different" to a more comprehensive "Multicultural Education" approach. Therefore, teacher education institutions must ensure that their programs harmonize with these evolving policy paradigms, considering local and institutional contexts, thereby equipping educators with the essential competencies to implement these advancing directives adeptly.

Furthermore, the findings related to the multicultural education approaches adopted by Singapore and South Korea underscore the necessity for adaptable and responsive strategies within multicultural education. These strategies must have the capacity to evolve in response to shifting patterns of diversity within both society and educational institutions. This suggests that when policymakers and teacher training institutions devise approaches for equipping

teachers with multicultural competence, these approaches should embody flexibility and openness to evolution, drawing from a diverse range of strategies to effectively address the changing needs of diverse classrooms and communities while considering local and institutional contexts. Policymakers and teacher training institutions must collaborate to effectively implement multicultural education policies by cultivating multicultural competence among educators and fostering inclusive and equitable educational environments. These policy implications underscore the need for a dynamic, responsive approach to multicultural education in an ever-evolving global landscape.

LIMITATIONS AND RECOMMENDATIONS FOR FUTURE STUDIES

This study presents certain limitations that warrant consideration. The study primarily relies on government documents as its primary data source. While these documents offer valuable insights into the formalized policies and approaches of governmental bodies, they may need provide a comprehensive view of the practical implementation of these policies in real-world settings. To gain a more holistic understanding of the impact and effectiveness of multicultural education policies, future research endeavours should consider incorporating data from non-governmental organizations (NGOs) that play significant roles in shaping educational practices and supporting diverse communities. This expansion of data sources would enhance the depth and breadth of insights available for analysis in future studies, providing a more comprehensive view of this field. Another area for improvement is that this paper merely focuses on the policy discourse surrounding multicultural education and may overlook critical nuances, challenges, and successes that emerge during practical implementation of these policies. Future studies should work to bridge this gap by examining the real-world application of multicultural education policies to provide a more comprehensive perspective on their effects on diverse student populations.

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