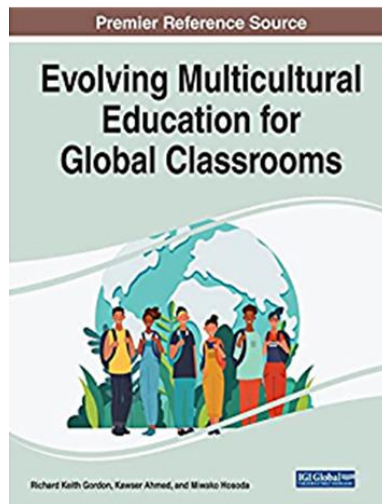



## BOOK REVIEW: EVOLVING MULTICULTURAL EDUCATION FOR GLOBAL CLASSROOMS



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*Evolving Multicultural Education for Global Classrooms*, edited by Gordon, Ahmed, and Hosoda, brings together different perspectives on the interrelation between education and multiculturalism.

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## Structure

Following the editors' Introduction, and the Detailed Table of Contents, which carefully summarizes the main ideas explored in each chapter, the volume is divided into twelve chapters. The book ends with the editors' conclusions, in which an attempt is made to present a unified reading of the contributions.

This monograph offers a variety of case studies from different parts of the world, from more experimental to more theoretical-based approaches, all of them centred on education and multiculturalism. The authors explore, either implicitly or explicitly, the challenges associated with teaching and learning in a multicultural environment. At a first glance at the table of contents, there does not seem to be a clear unity in terms of topics and scopes. The editors, and authors, come from diverse backgrounds as well. This wide diversity is balanced by the introduction and the discussion, in which the editors convincingly entwine the multiplicity of ideas, theories, and approaches covered in the volume. In the conclusion, the editors state that the chapters "represent authors from four continents and their understanding of diversity" (249), highlighting and asserting the international nature of the volume, contributing to a global, and multi-national discussion on the topics addressed by the different contributors.

## Content

Chapter 1, entitled "Educating Rohingya Children and Youth in Emergencies: A Reflection from the Field," by Kawser Ahmed, deals with education and humanitarian crisis. The chapter explores, in particular, the educational setbacks that Rohingyan children, displaced from Myanmar into refugee camps in Bangladesh, face when it comes to receiving regulated education. In the backdrop of Education (M+), a multi-layered approach for education based on sustainable education for peace, the author urges for a need to develop and implement an educational model that would ease hostilities between the Rohingyan and their host communities, contributing, simultaneously, to foster social cohesion.

In chapter 2, "Lessons to the ‚Kyosei‘ Inclusive Society: Challenges and Directions for Multicultural Education in Japan," Miwako Hosoda focuses on the Japanese term "共生 Kyosei," used to describe the ability to understand, respect, and live with people from various cultures and how this concept can be applied into educational settings. In light of an increasing flow of immigration in Japan, as

well as the need to incorporate indigenous peoples living detached from society, the author advocates for the necessity of mutual understanding among cultures and languages, placing education at the centre of this transformation. The study discussed three educational practices addressed to Japanese schoolteachers and practitioners to incorporate the “共生 Kyosei” practices into their educational designs.

The third chapter, authored by Kong, Zhang, Sachdev, Dzotsenidze, and Yu, is titled “Racial Socialization and Multicultural Education of Asian Families in the United States.” This contribution revolves around the recent renewed wave of racism against Asians and Asian Americans, who were blamed for the COVID-19 pandemic. The families interviewed for this study seem to agree on the need to enhance parental racial socialization that would embrace discussions about race and ethnicity. In this sense, schools are regarded as essential elements to assist multicultural education at home. Chapter four, “Multiculturalism in Teacher Education” offers a theoretical approximation on the concept of multiculturalism and teacher training approaches. In it, Belgin Arslan-Cansever emphasizes the paramount role played by teachers in evolving the pupils’ cultural attitudes and social behaviours. The author urges teachers and teacher-trainers to gain further knowledge on the implications of strengthening multicultural attitudes in their practices.

“Enhancing Student Agency as a Driver of Inclusion in Online Curriculum, Pedagogy, and Learning Content”, chapter five, authored by Lydia Sophia Mbat, advocates for the inclusion of student agency in the design of online learning programmes in higher education. Mbat contends that by effectively incorporating the voice of the students, the curriculum will become more flexible and inclusive, reducing, thus, inequality and epistemic injustices in virtual courses. In line with Mbat’s assumptions upon students’ right to decide on their learning processes, Antoinette Sherrise Linton’s contribution in chapter six, puts weight on learners’ beliefs, ideas, and epistemic agency. “Science Teacher Education, Epistemic Agency, and Multicultural Education” embraces the notion of preparing science teachers to educate within a fast-growing multicultural society.

Leonardo Veliz, in “Translanguaging as a Pedagogy for Equity, Inclusion, and Social Justice in a Multilingual Classroom” investigates the benefits of a translanguaging pedagogy in an ELICOS lesson. ELICOS stands for English Language Intensive Courses for Overseas Students, a method to teach English as a foreign/second language employed in Australia. After conducting interviews with teachers and students, this investigation reveals that a pedagogy integrating

translanguaging would create “more inclusive and equitable opportunities for students to draw on their hybrid and fluid multilingual experiences and resources to participate more actively in communicative interactions” (137).

The chapter that follows, number eight, “Heritage-Language Education for Japanese Children Living Abroad and the Impacts on Their Ethnic Identity: What Are Their Learning Objectives for the Japanese Language?” concentrates on ethnic identity for the Japanese children living outside Japan. Akiko Onda examines the Japanese language learning experiences of children who reside abroad, their language abilities, values, and national identity formation. Chapter nine, “Creating Global Citizens through Multicultural Education”, co-written by Tracy Williams and Mary Alice Soriero, tries to bridge the gap between theory and practice by providing concrete curricular approaches for teachers and students to deal with the global citizenry in the classroom. The chapter draws on notions of inclusion, equity, and social justice, as key issues to foster empathy and promote equity.

Hamza R'boul and M. Camino Bueno-Alastuey co-author chapter ten, entitled “Reimagining Multicultural Education: Needed Transformations at the Epistemological Level.” The writers intend to tackle the fact that multicultural education seems to have been predominantly set forth by American scholars. In line with this, by questioning the hegemony exercised by Western epistemological frameworks, the authors urge for a need to integrate other ways of acquiring knowledge to further develop a type of multicultural education seeking to undermine social inequalities. In chapter 11, “Reimagining Multicultural Education through the Lens of Coloniality, Androcentrism, and Patriarchy”, Jee Vui Fung invites readers to envision multicultural education in the field of religious/pastoral-theological education at the East Asian Pastoral Institute. Discussion focuses on learners’ creativity, deep emotions, and empowerment. Finally, chapter 12, titled “How Hate Harms Children,” looks at the harmful effects of prejudice, bullying, and discrimination can have on children. Cynthia McDermott and Fred Chapel explore issues of ‘othering’, denouncing violence and hate exercised on children by adults. Terminological contentions and empirical observations intertwined in this ethnographic research.

Even if the volume is constructed on the “thoughts, programs and analysis of pragmatic educators” (248), as the editors claim in the conclusion, I missed more direct and practical examples from the field on how to tackle the main challenges that instructors face in the classroom today—namely, racism, inequality, and violence. Albeit indirectly, some authors deal with the question

of gender inequalities—chapter 11, for instance, explores patriarchy in a postcolonial setting. However, I miss a chapter exclusively devoted to gender issues, to flesh out the argument about how to teach respecting gendered identities in the multicultural classroom.

Contributions in chapters one, two, and nine add to the diversity and richness of this volume by introducing frameworks along the lines of the UN's Sustainable Development Goals. As Williams and Soriero rightly note, "the importance of quality education is articulated in Sustainable Development Goal #4 which states „Education is a human right and a force for sustainable development and peace” (181).

### Future

All in all, as the editors claim in their introduction and conclusion, the volume succeeds in addressing topics of multicultural education from different angles. These major topics include teacher education, social justice, educational equity and inclusion, online education, and cultural sensitivities. As such, this edited collection is especially recommended for teachers, educational theorists, and sociologists of education, administrators, teacher educators, practitioners, and researchers, academicians, and students who might be attracted to read a fresh global perspective on multicultural education in different settings with present-day theoretical frameworks.

### Disclosure statement

No potential conflict of interest was reported by the author.

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