

CONSTRUCTING THE NEW NOTION OF MULTICULTURAL EDUCATION: CRITICAL INVESTIGATION ON BHIKHU PAREKH'S MULTICULTURAL PERSPECTIVE

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Abstrak:

This article critically analyzes the concept of multicultural education and explores and evaluates Bhiku Parekh's notion of multiculturalism. The objective of this study was to conduct a comprehensive analysis of Bhikhu Parekh's viewpoint on multiculturalism and its potential ramifications for education. The methodology utilized in this study involves an extensive examination of existing literature through library research and a comprehensive review of relevant scholarly works. The outcome of this review is Parekh's perspective on multicultural education, which emphasizes the broader cultural perspective and dialogical process in cultural encounters that lead to equality among different cultures. Moreover, as a critical evaluation of Parekh's standpoint, this article underscores the constraints associated with classifying monoculture as exclusively detrimental and multiculturalism as exclusively advantageous, underscoring the imperative of transcending binary frameworks. The research presented here has substantial implications for the advancement of multicultural education as it endeavors to foster a more sophisticated understanding of this field. By striking a delicate equilibrium that appreciates the richness of cultural diversity and recognizes the significance of cultural heritage, this study contributes to a more comprehensive understanding of the subject matter. By integrating Parekh's perspectives, educators can establish inclusive educational settings that cultivate empathy, respect, and profound comprehension of varied viewpoints. This research makes a valuable contribution to the advancement of educational methodologies that enhance inclusivity and equip students with the necessary skills to succeed in a globalized and diverse society.

Key Words: *Multiculturalism, Multicultural Education, Bhikhu Parekh*

Introduction

Multicultural education is vital for preparing teachers to effectively engage with diverse student populations and create inclusive learning environments. It encompasses an educational approach that recognizes and values the diverse cultural backgrounds, experiences, and perspectives of students¹. Multicultural education goes beyond the mere acknowledgment of cultural differences; it aims to foster understanding, respect, and equity among individuals from various ethnic, racial, and social backgrounds.

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Multicultural education is a recurring concept that is resurfaced whenever diversity issues encounter challenges related to disintegration within the Indonesian nation.² With the development of society and global trends, there is a tendency to prioritize uniformity and marginalize cultural diversity, necessitating attention to multicultural education (Susanto, 2017). The core of multiculturalism lies in cultural diversity; thus, building the concept of multicultural education should begin by fostering positive perceptions of the nation's cultural diversity.³

The literature highlights the importance of recognizing cultural diversity, deconstructing biases, and promoting social justice within the framework of multicultural education. Fostering positive perceptions, acknowledging non-Western worldviews, integrating social justice principles, and building transformative praxes are essential for creating inclusive educational environments that celebrate diversity and promote equity.

Understanding worldviews and religion is of utmost importance in the context of multicultural education. However, the current discourse on liberal multiculturalism often neglects recognition of non-Western worldviews and religions, thereby perpetuating discriminatory practices.⁴ Through a postcolonial and post-structural approach, the authors argue for deconstructing the "Otherness" of religious worldviews and promoting a plurality of epistemologies in multicultural education.⁵

¹ Roben Taylor, Alex Kumi-Yeboah, and Ravic P. Ringlaben, "Pre-Service Teachers' Perceptions towards Multicultural Education & Teaching of Culturally & Linguistically Diverse Learners," *Multicultural Education* 23, no. 3/4 (2016): 42.

² Heri Susanto, "Perception on Cultural Diversity and Multiculturalism Education," in *1st International Conference on Social Sciences Education-" Multicultural Transformation in Education, Social Sciences and Wetland Environment"(ICSSE 2017)* (Atlantis Press, 2017), 125–29.

³ Susanto.

⁴ Saila Poulter, Anna-Leena Riitaola, and Arniika Kuusisto, "Thinking Multicultural Education 'Otherwise' – from a Secularist Construction towards a Plurality of Epistemologies and Worldviews," *Globalisation, Societies and Education* 14, no. 1 (January 2, 2016): 68–86, <https://doi.org/10.1080/14767724.2014.989964>.

⁵ Poulter, Riitaola, and Kuusisto.

In the face of increased conservatism and criticism, reframing multicultural education as praxis rooted in social justice principles.⁶ By integrating past and present social movements, theoretical frameworks, and lived experiences, multicultural education can be implemented as transformative praxis. The author presents a case study demonstrating the interconnections between different aspects of multicultural education, emphasizing the need for coalitions within and beyond schools.⁷

Discourse on social justice and multicultural education is inherently intertwined. Drawing on contemporary scholarship, it is argued that social justice is an inherent feature and goal of multicultural education.⁸ This article highlights the coherence among the meanings of social justice, teaching for social justice, and multicultural education, emphasizing the need for these discourses to mutually reinforce each other. By enriching research and practices in multicultural education, a deeper understanding and promotion of social justice can be achieved.⁹

From the aforementioned studies, an understanding of multiculturalism leads to a dispersed context and accentuation. Multicultural education firmly correlates with the notion of cultural diversity and the acknowledgment of the other. On the other hand, it also confirms that social justice and mutual empowerment are the primary objectives of multicultural education. The different comprehension of multicultural education and its practical implementation require critical consideration to formulate the systematic, tangible, and noticeable concept of multicultural education arching broader perspectives.

One of the challenges in implementing multicultural education in schools is the misinterpretation of its true essence among teachers. Multicultural education is often erroneously perceived as mere recognition and acknowledgment of the different cultures present within the classroom. However, this limited understanding overlooks the crucial underlying principles of equality and social justice at the core of multicultural education.

Instead of merely acknowledging diverse cultures, multicultural education serves as a powerful catalyst for promoting equality, inclusivity, and social justice within an educational setting. It aims to create an environment in which every student's cultural background is respected, valued, and integrated into their learning process. Multicultural education goes beyond surface-level cultural awareness and fosters a deep understanding and appreciation of diverse perspectives, experiences, and identities.

Parekh's perspective on rethinking multiculturalism is relevant to the conceptualization of multicultural education. He challenges the superficial approach to multiculturalism that solely acknowledges cultural diversity and emphasizes the need to address underlying structural inequalities and power

⁶ Peggy Shannon-Baker, "A Multicultural Education Praxis: Integrating Past and Present, Living Theories, and Practice.," *International Journal of Multicultural Education* 20, no. 1 (2018): 48–66.

⁷ Shannon-Baker.

⁸ Ji Young Cho, "An Investigation of Design Studio Performance in Relation to Creativity, Spatial Ability, and Visual Cognitive Style," *Thinking Skills and Creativity* 23 (March 2017): 67–78, <https://doi.org/10.1016/j.tsc.2016.11.006>.

⁹ Cho.

dynamics within diverse societies. Parekh calls for a comprehensive understanding of multiculturalism that encompasses equality, social justice, and inclusion of marginalized groups. His approach highlights the importance of intercultural dialogue, critical thinking, and challenging stereotypes in promoting a sense of belonging for all students.

By incorporating Parekh's ideas into how multicultural education is thought of, teachers and lawmakers can create learning environments that are open to everyone and address the complexities of cultural diversity. The way Parekh focuses on equality, social justice, and critical interaction with different cultures may give students from different backgrounds greater autonomy. By taking this view, educators can encourage empathy, mutual respect, and a better understanding of different points of view. They can also challenge systemic barriers and work toward a society that is more open and fairer. Parekh's new way of thinking about multiculturalism gives us a new way to look at how multicultural education can change society and help students become involved members of a diverse and fair society.

The goal of this article is to utilize Bhikhu Parekh's ideas about rethinking multiculturalism to explain how multicultural education should be thought of. By looking at things from Parekh's point of view, the piece tries to shape how multicultural education is understood and used. It shows how much he cares about equality, social justice, and inclusion, and how important it is for all kids to have intercultural dialogue, critical thinking skills, and a sense of belonging. Overall, the goal of the piece is to help create fair educational practices and take into account the complexity of cultural diversity.

Research Method

This study looked at the idea of multicultural education and the problems that come with the choice between monocultural and multicultural methods by reviewing the literature. A thorough search was performed using several academic databases and library catalogs. Both peer-reviewed papers and other literature were reviewed. Some of the search terms were "multicultural education," "monocultural education," "Bhikhu Parekh," and "cultural diversity."

It examined the theoretical frameworks, empirical research, case studies, and critical analyses linked to multicultural education and the critique of the binary dichotomy to see how relevant and good they were. To identify the most important themes, reasons, and points of view in the literature, data extraction and thematic analysis were used. The results were put together to give a full picture of the study topic.

It's important to note that this study only looked at what was already written and didn't collect any empirical information. Limitations of the literature review method, such as the possibility of bias in the chosen literature and the lack of original data, were recognized and dealt with by taking a structured approach to choosing and analyzing sources.

The literature review method used in this study allows the idea of multicultural and the criticism of multicultural education to be looked at in detail. It made it easier to put together studies that had already been done and gave a

basis for understanding the complexities and subtleties of multicultural education. By looking at different points of view, including Bhikhu Parekh's, this study helps to come up with effective ways to teach that embrace cultural diversity and support inclusion.

Result and Discussion

Defining multiculturalism

Multiculturalism refers to either the condition of a diverse society or the perspective for guiding people to live in multicultural situations.¹⁰ Furthermore, it's important to emphasize that not all differences are considered multicultural. There is diversity in human life, which is naturally taken, and which is not embodied in the cultural realm. The diversity related to multiculturalism is derived from the ability to choose various cultural identities surrounded by the power contestation field in society.

According to Parekh, there are three kinds of diversity and the phenomena regarded as multiculturalism contains those three or more. The first diversity is called subculture diversity which refers to the different behavior and practical deed of certain people in different communities and areas.¹¹ The lifestyle of several groups such as actresses, wealthy people, people with their particular profession, diverse sexual orientations, etc. have a distinctive practical manner in their daily life which does not resemble the main cultural principle.

The second one is perspective diversity which means holding different principles to the culture where they live. This diversity is not similar to subculture diversity because this one is underpinned by different basic principles.¹² This diverse group is against the core values of the existing culture. For instance, feminist groups criticize the patriarchal paradigm which is the notion underlying the main culture.¹³

Third, most modern societies also include several self-conscious and well-organized communities entertaining and living by their different systems of beliefs and practices. They include the newly arrived immigrants, such long-established communities as Jews, Gypsies, and the Amish, various religious communities, and such territorially concentrated cultural groups as indigenous peoples, the Basques, the Catalans, the Scots, the Welsh, and the Quebecois. I shall call this communal diversity.¹⁴

Parekh explained that the terms 'multicultural society' and 'multiculturalism' are generally used to refer to a society that exhibits all three and other kinds of diversity, one that displays the last two kinds, or to that characterized by only the third kind of diversity.¹⁵

¹⁰ Bhikhu Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory* (Bloomsbury Publishing, 2017).

¹¹ Parekh.

¹² Parekh.

¹³ Parekh.

¹⁴ Parekh.

¹⁵ Parekh.

Multiculturalism as an effort for equality in a diverse world

In the context of multiculturalism, Bhikhu Parekh's perspective extends beyond the mere acknowledgment of diversity. He emphasizes the need to promote equality among cultural groups within a multicultural society. Parekh argues that in certain cases, it may be necessary to grant additional rights to specific groups or individuals to achieve collective goals such as political integration, social harmony, and the encouragement of cultural diversity.¹⁶

The concept of granting additional rights seeks to integrate marginalized groups into mainstream society and give practical meaning to the concept of equal citizenship.¹⁷ Recognizing the unique difficulties and disadvantages encountered by certain cultural groups, Parekh argues that granting additional rights can help to rectify inequalities and ensure equal opportunities for all members of society.

This perspective challenges the notion that multiculturalism is solely about celebrating cultural differences. Instead, Parekh emphasizes the importance of actively working toward social cohesion and equality. By granting additional rights, societies can strive to create a more inclusive and harmonious environment where individuals from diverse cultural backgrounds can participate fully and equally in all aspects of social, political, and cultural life.

By incorporating Parekh's perspective, multicultural societies can move beyond a superficial understanding of diversity and actively work towards achieving meaningful equality and social integration. This approach fosters a sense of belonging, empowerment, and respect for all cultural groups while preserving and encouraging the richness of cultural diversity within society.

In a multicultural society, one might sometimes need to go further and grant not only different but also additional rights to some groups or individuals. This may be necessary either to equalize them with the rest or to achieve such worthwhile collective goals as political integration, social harmony, and encouragement of cultural diversity.¹⁸ The purpose of such additional rights is to draw the groups involved into the mainstream of society and give substance to the principle of equal citizenship.

Critiques on the basic philosophical principles of Multiculturalism

The notion of multiculturalism is complex and elusive and has been debated by numerous thinkers throughout history. Hence, Parekh formulated the idea of multiculturalism based on the previous insight which has been deliberately considered. There are two schools of thought which provide the notion of multiculturalism, namely naturalism/monism and culturalism/pluralism. Naturalists consider that how to construct multiculturalism is a problem dealing with human's endeavor to live in harmony. The naturalists, also called monists, regard human traits as a universality that the transcendental ultimate morality that can be derived for guidance to assemble a multicultural society. The moral principle is a result of the philosophical contemplation underlying the construction of multicultural action. It assumes that humans have an essential characteristic that prevails for everyone regardless of their distinctive cultural background. In

¹⁶ Parekh.

¹⁷ Parekh.

¹⁸ Parekh.

sum, the naturalist extracts the problem of how to build notable multiculturalism theory as an effort to construct ethical norms for humans to live together.

The naturalists or monists claimed to arrive at one true or rational way of understanding man and the world and leading the good life. Some, such as the Greek and Christian philosophers, J. S. Mill and Hegel, took a substantive or 'thick' view of human nature, whereas Hobbes, Locke, and Bentham opted for a largely formal or 'thin' view.¹⁹ Both alike, however, assumed that human nature was unchanging, unaffected in its essentials by culture and society, and capable of indicating what way of life was the best. Their thought, therefore, left the little resourceful role for culture, seeing it as largely epiphenomenal, confined to the morally indifferent areas of traditions and culture, and making little difference to how moral and political life should be organized.²⁰

Multicultural societies also raise questions about the nature and task of political theory. A theory of multicultural society cannot offer coherent answers to them without developing a well-considered theory of the nature, structure, inner dynamics, and role of culture in human life.²¹ Hence, there is a second group of thinkers who consider that human is also an entity of amalgam between genetic nature and cultural surrounding. Certain contexts where human life accentuates certain traits which may be different from one who lives in other locations. It emphasizes that culture a social situation plays a significant role in how human behave. As a consequence, managing human life in diversity, multiculturalism tightly adheres to the political theory in which its thinkers figure out how humans as a citizen can live together in a governmental nation. It stresses the centrality of a dialogue between cultures and the ethical norms, principles, and institutional structures presupposed and generated by it.²²

Culturalism or pluralism, which emerged as a reaction against naturalism and was shared in different degrees by some of the Sophists, Vico, Montesquieu, Herder, the German Romantics, and others, made the opposite move.²³ It argued that human beings were culturally constituted, varied from culture to culture, and shared in common only the minimal species-derived properties from which nothing of moral and political significance could be deduced. Naturalism focuses on the idea that we all share a common humanity regardless of cultural origin. However, it ignores the fact that human nature is also shaped and influenced by culture. Our beliefs, values, and behaviors are not solely determined by our biological structure. Therefore, relying solely on human nature as a basis for understanding different cultures and what constitutes a good life for everyone is not enough.

On the other hand, culturalism makes the opposite mistake. It emphasizes the importance of cultural influences on human life, which is also true.²⁴ However, culturalism neglects the fact that certain aspects of being human are universally

¹⁹ Parekh.

²⁰ Parekh.

²¹ Parekh.

²² Parekh.

²³ Parekh.

²⁴ Parekh.

shared across cultures. It fails to acknowledge the fundamental human qualities and values that transcend cultural boundaries.

The multiculturalism approach of Parekh considers the shortcomings of both the monist and liberal schools of thought.²⁵ Rather than completely rejecting these perspectives, he acknowledges the need to develop a multiculturalism concept that incorporates elements from both. Invoking the monist tradition, he acknowledges the significance of ethical principles and a shared understanding of what constitutes a good existence. On the other hand, he acknowledges the importance of political and cultural contexts, as liberal philosophers have emphasized. Parekh believes that multiculturalism should foster a deliberative and dialogical environment in diverse societies.²⁶ This necessitates promoting open and respectful dialogues in which individuals from various cultures can engage in meaningful exchanges of ideas and values. By taking into account both ethical principles and the cultural and political context, Parekh's multiculturalism seeks to create a space in which diverse viewpoints can coexist and contribute to a harmonious and inclusive society.²⁷

Multiculturalism education from the perspective of Bhikhu Parekh

Multicultural education is a critique of the Eurocentric and in that sense monocultural content and ethos of much of the prevailing system of education.²⁸ A monocultural educational system has several limitations. First, it doesn't get students interested in different nations because they don't learn about them, or they adversely learn about them. This lack of exposure also makes it harder for people to build their imaginations, since imaginations grow when we learn about different societies and cultures, which leads to new ways of thinking. Monocultural education makes people think that their own culture is the only acceptable one.²⁹ This makes them less aware of other options and limits their creativity. Also, it makes it hard for students to learn how to think critically because they tend to judge other cultures based on their standards and think they are strange or not worth anything. This also stops them from looking at their society with a critical eye. In the end, monocultural education gives students a sense of dominance and

²⁵ D. Olsen, "Ritual Journeys in North America: Opening Religious and Ritual Landscapes and Spaces," *International Journal of Religious Tourism and Pilgrimage* 4 (2016): 4, <https://doi.org/10.21427/D7D43F>; Paul C. Gorski and Gillian Parekh, "Supporting Critical Multicultural Teacher Educators: Transformative Teaching, Social Justice Education, and Perceptions of Institutional Support," *Intercultural Education* 31, no. 3 (2020): 265–85.

²⁶ Nasar Meer, Tariq Modood, and Ricard Zapata-Barrero, "A Plural Century: Situating Interculturalism and Multiculturalism," *Multiculturalism and Interculturalism: Debating the Dividing Lines*, 2016, 1–26.

²⁷ R. Raihani, "Education for Multicultural Citizens in Indonesia: Policies and Practices," *Compare: A Journal of Comparative and International Education* 48, no. 6 (2018): 992–1009; Mark Olssen, "From the Crick Report to the Parekh Report: Multiculturalism, Cultural Difference and Democracy: The Re-Visioning of Citizenship Education," in *A Normative Foucauldian* (Brill, 2021), 177–93.

²⁸ Parekh, *Rethinking Multiculturalism*.

²⁹ Helen Adam, "When Authenticity Goes Missing: How Monocultural Children's Literature Is Silencing the Voices and Contributing to Invisibility of Children from Minority Backgrounds," *Education Sciences* 11, no. 1 (2021): 32.

narcissism because they only learn about their own culture and don't learn about others.³⁰

A multicultural curriculum must fulfill two essential criteria.³¹ First, it is imperative to avoid excessive specificity, as it is unfeasible to encompass the entirety of the world's content. Attempting to engage in such an endeavor would yield a prompt and ineffectual evaluation. Alternatively, the curriculum ought to provide students with a comprehensive review of the fundamental components of the subject matter, while also fostering a sense of self-directed learning to further their knowledge. Second, the curriculum must encompass a comprehensive range of religions, cultures, texts, and beliefs, while also fostering constructive and substantive dialogues among them. There exist multiple perspectives through which one can analyze and comprehend situations and entities. Engaging in discourse is the sole means by which a comprehensive understanding can be attained. The fundamental aim of education should be to equip students with the necessary skills to engage in such dialogues, thereby fostering the growth of empathy and cultivating a heightened understanding of diverse perspectives and information. In an optimal societal context, the collective experiences and historical narratives of marginalized communities would be integrated into the broader historical discourse. This would prevent individuals from experiencing social isolation and enable them to contribute to the collective memory and comprehension of society at large.

In sum, a monocultural education system has clear flaws that make students less curious, less creative, less able to think critically, and more likely to feel like they are better than others.³² On the other hand, a well-made multicultural curriculum should find a mix between covering a lot of ground and going into more detail. It should introduce students to important parts of culture while also encouraging them to learn more. It should also help people from different countries and points of view talk to each other in a way that leads to a better understanding of events and institutions. By giving students the tools to have these kinds of talks, education can help them see things from different points of view, develop empathy, and gain a more nuanced understanding of the different ways things can be interpreted. Including the experiences and histories of minority groups in the larger curriculum gives them their due place in the collective memory and helps people understand society as a whole in a more complete way.³³

³⁰ Gary R. Howard, *We Can't Teach What We Don't Know: White Teachers, Multiracial Schools* (Teachers College Press, 2016).

³¹ Parekh, *Rethinking Multiculturalism*.

³² Jelle Mampaey and Patrizia Zanoni, "Reproducing Monocultural Education: Ethnic Majority Staff's Discursive Constructions of Monocultural School Practices," *British Journal of Sociology of Education* 37, no. 7 (2016): 928–46; Anders Breidlid and Louis Royce Botha, "Indigenous Knowledges in Education: Anticolonial Struggles in a Monocultural Arena with Reference to Cases from the Global South," *Indigenous Education: Language, Culture and Identity*, 2015, 319–39; Adam, "When Authenticity Goes Missing."

³³ Taylor, Kumi-Yeboah, and Ringlaben, "Pre-Service Teachers' Perceptions towards Multicultural Education & Teaching of Culturally & Linguistically Diverse Learners"; Poulter, Riitaoja, and Kuusisto, "Thinking Multicultural Education 'Otherwise' – from a Secularist Construction towards a Plurality of Epistemologies and Worldviews"; Ramona Fruja Amthor and Kevin Roxas,

Limitations and future challenges

One problem with the idea above is that it believes that monocultural education and multicultural education are two opposites. Even though the account points out the problems with a monocultural curriculum and the benefits of a multicultural one, it may oversimplify the complexity of educational systems and how they are used. In fact, there are many ways to teach, with different levels of cultural diversity and openness. Even though Parekh is aware of postmodern theories and how they criticize binary thought, his idea about multicultural education still comes from a dichotomous point of view. This limitation shows that it can be hard to talk about educational approaches without using binary frameworks, even if you understand deconstruction and the complexity of national identities. It shows how hard it is to get past thinking in black-and-white terms and work toward more nuanced and inclusive views in the field of multicultural education.

The criticism of the binary dichotomy between monocultural and multicultural education brings up an important future challenge that needs a more complex understanding. Even though monocultural education can lead to zealotry or primitivism, it is important to recognize that in situations where foreign culture is taking over, a temporary focus on monocultural education may be needed to protect heritage. But it's important to think carefully about this choice and not ignore its flaws and possible risks.

It is erroneous to categorize monoculture as inherently bad and multiculturalism as inherently good. The truth of cultural education is much more complicated than this simple choice. The task for the future is to realize that both monocultural and multicultural views have their pros and cons. Instead of putting them against each other, we should try to find a middle ground that respects both the value of cultural diversity and the need to keep cultural history alive.

This problem needs to be looked at in a way that goes beyond the two options. It means making educational frameworks that combine parts of both monocultural and multicultural methods. This helps people understand other cultures, be open-minded, and see the world as a whole. By recognizing how cultures and identities are linked, we can create a learning setting that is open to everyone and celebrates diversity while keeping cultural roots.

Conclusion

In the end, the criticism of the binary dichotomy between monocultural education and multicultural education shows how wrong it is to see these two ways of teaching as opposite ends of a range. Putting monoculture as something inherently bad and diversity as something inherently good oversimplifies cultural education. The task for the future is to find a middle ground that acknowledges both the value of cultural diversity and the need to protect cultural heritage.

Bhikhu Parekh's point of view is important because it shows how important equality, social justice, intercultural dialogue, and critical interaction with different cultures are. By putting these ideas into educational plans, we can make learning

"Multicultural Education and Newcomer Youth: Re-Imagining a More Inclusive Vision for Immigrant and Refugee Students," *Educational Studies* 52, no. 2 (2016): 155-76.

environments that are open to everyone and encourage empathy, respect, and a better understanding of different points of view.

Going forward, it's important to stop thinking in terms of either/or and have a more complete view of global education. To do this, we need to find ways to teach that strike a balance between covering a lot of ground and going into detail, while also making it easy for people from different countries to talk to each other and learn from each other. By including the experiences and histories of minority groups in the bigger curriculum, we can make sure they have a place in our collective memory and make society as a whole more welcoming.

In short, the challenge of multicultural education in the future will be to move beyond simple either/or thinking and find a middle ground that respects cultural differences while also recognizing the importance of cultural heritage. Using Bhikhu Parekh's ideas, we can make learning environments that are open to everyone and encourage empathy, respect, and a better understanding of different points of view. It is important to come up with ways to teach that strike a balance between covering a lot of ground and having deep conversations. It is also important to include the experiences of minority groups to promote inclusion and a more complete view of society.

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