

## **Jan GUBE and Fang GAO (Editors): Education, Ethnicity, and Equity in the Multilingual Asian Context**

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Asia is the most diverse part of the world. Yet, many Asian countries are still struggling to develop educational policy that is equitable and effective. Ideally, the national education system should educate all children, including minorities (Garcia & Li Wei, 2014). However, some studies prove it is an intricate issue for some countries. The authors in this book discuss the different dynamics of power relations (Gube, 2017). They pose questions concerning ethnolinguistic practices, cultural identities, and educational provisions in some countries. Firstly, they query the linguistic practices Asian ethnic minorities engage in and develop and their linguistic practices positioned within the language landscape of Asian societies. Secondly, they examine the identity dynamics ethnic minorities develop, negotiate, and construct. Thirdly, the authors review how the educational policies and practices toward ethnic minorities reflect the power and political frameworks in Asian societies. This book presents 15 chapters in accordance with the issues mentioned above: Part I, language policies and practices; Part II, racialized discourses, diversities, and identities; and Part III, educational equity and equality: provisions and interventions.

Chapter 1 of the book, "Ethnicity and Equity: The Development of Linguistic Capital for a Subgroup of South Asian Individuals in Hong Kong," discusses the experiences of a group of South Asian individuals and how their language learning was interlaced with structural inequities in Hong Kong. Byrom, Wong, and Boulton, focus their study on ethnolinguistic practices of minorities, which shows how South Asian students are emplaced to learn the Chinese language (Cantonese) in isolation from local Chinese students. This situation prevents them from acquiring desirable communication skills and later a proficient command of the language. The authors argue that a lack of immersion in the broader Chinese-speaking context implies a class-based difference in school choice and admission.

Chapter 2 describes the different cultural experiences of a South Asian group. In this article entitled "Identity and Investment in Learning English and Chinese: An Ethnographic Inquiry of Two Nepali Students in Hong Kong," Thapa describes language learning trajectories of two Nepalese students in Hong Kong comprising their identity construction. This chapter explains how the two minority students experienced a problematic situation managing the different expectations between family and school. Data were collected through interviews and casual interactions with the participants several times, chats with the participants on social media, and observation of the school and students' language practices. Such dilemma has specific implications for individuals' language practices and identity formation. This

study also shows that such identification processes (by the institutions and families) imply ways of learners gaining opportunities or being constrained in investing in a particular language.

Chapter 3, "Linguistic Landscape and Social Equality in an Ethnic Tourism Village in Guizhou, China," Shan, Adamson, and Liu observe an ethnic minority village in Guizhou, China, where tourism is promoted and developed in line with language status and practice. The authors analyze how Mandarin, English, and Miao languages are displayed in public discourses, as indicated in billboards, signage, and government sites as a form of the linguistic landscape of the region by focusing on the language choice and arrangement of the linguistic landscape and the attitudes of different groups toward the languages involved. The research demonstrates that the relationship between linguistic landscape, cultural capital, and the ecology of languages is multidirectional. The authors, therefore, discuss the importance of introducing a multilingual education model to allow minority people to capitalize on their ethnic language culture.

In Chapter 4, a similar study of which language policies work for the minority population is also outlined. Wong and Benson describe the effort among stakeholders at different levels, which is crucial for sustaining equitable access to multilingual education in their article, "Language as Gatekeeper for Equitable Education: Multilingual Education in Cambodia." Here, the authors present an overview of various languages in Cambodia and their implications for multilingual education practices, specifically in indigenous communities: Kreung and Khmer. They describe Cambodia's innovative steps in integrating multilingual education into policy and practice to provide improved access and quality education to Indigenous learners. The authors' discussion refers to the main findings of their study conducted in 2015 concerning multilingual education implementation in Cambodia. They highlight that a vital element of such a success rests on the strong collaboration among multiple stakeholders, who work together to ensure that adequate policies and support fall into sustainable policy development.

In Chapter 5, "Who is "Diverse"? (In)Tolerance, Education, and Race in Hong Kong", Fleming discusses the notion of diversity by drawing on data from an ethnographic study with South Asian secondary students in Hong Kong. The author focuses on daily interactions, particularly on the school's multicultural day and in the Social Studies course in which issues of diversity are raised and discussed. The course is aimed to promote cross-ethnic communication among students from different ethnic backgrounds. The author claims that these unintended results seem to portray South Asian students as unable to adjust (assimilate in reality) into the majority of Hong Kong culture. Therefore, the author calls for deeper scrutiny of the

multilingual and multicultural measures to achieve a genuine representation for ethnic minorities through culturally inclusive practices.

In Chapter 6, "Unresolved Tensions in Hong Kong's Racialized Discourse: Rethinking Differences in Educating about Ethnic Minorities," Gube and Burkholder explicate how ethnic minorities are racialized in Hong Kong. They draw attention to public and educational discourses that construct social meanings of race and examine how racialization forms are manifested by different levels of invisibility and racial normativity. They maintain that discourses on cultural and linguistic diversity and ethnic minorities are not yet deeply entrenched; expectations on them to conform to local and Hong Kong-centric linguistic and cultural practices still prevail. According to the authors, these expectations are different from those for more privileged communities, such as expatriates and Caucasian non-Chinese residents, and thus signify a distinctive set of cultural divisions and societal hierarchy in the city.

Chapter 7, "Citizenship Status and Identities of Ethnic Minorities: Cases of Hong Kong Filipino Youth," is written by Ng and Kennedy. They investigate a group of Filipino youth in Hong Kong and how ethnic minority youth construct their citizenship identities under the Hong Kong context. The fact that the citizenship status of ethnic minorities in postcolonial Hong Kong is particularly problematic due to the complex legal institutions laid down by Britain and China has drawn the authors' attention for an investigation. Therefore their study is related to the intricacy of citizenship status among ethnic minorities, especially how Filipino young people negotiate their identities with Hong Kong, Mainland China, and the Philippines.

In Chapter 8, "A Forgotten Diaspora: Russian-Koreans Negotiating Life, Education, and Social Mobility," Chang provides a historical account of Russian Koreans, particularly their mobility settlement within the Soviet Union and Central Asia. The author explores how the Koreans have employed education and their own transnational identity and practices to integrate, obtain marketable skills, and pursue occupational and social mobility throughout their history. This chapter highlights the Korean population's demographic changes and the development of Korean education institutions in the region. It illustrates how occupational success in agriculture and the maintenance of cultural traditions contribute to diasporic identity formation among Koreans in Russia.

In Chapter 9, "The Analysis on Discrimination Experienced by Immigrants in Korea and Its Implications for Multicultural Human Rights Education Policies," Seong tries to raise awareness of the importance and necessity of human rights education programs analyzing the discrimination types and patterns experienced by the immigrants in Korea. Seong investigates the influx of immigrants from China, Vietnam, and the Philippines related to their work and marriage and problematizes the inadequacy of multicultural education programs in South Korea. The survey

findings reveal that most immigrants view Korean society as discriminating due to cultural and socioeconomic factors. Discrimination occurs in work settings, such as immigrants being coerced to work overtime and perform additional tasks.

In Chapter 10, "Ethnic Minority Young People's Education in Hong Kong: Factors Influencing School Failure," Bhowmik explores the factors that contribute to ethnic minorities' dropping out of school in Hong Kong. The case study portrays how minority students, school teachers, and other stakeholders talked about unsatisfactory academic outcomes, being overaged, Chinese language issues, low socioeconomic background, and racism. The study shows that many other interrelated factors contributed to their lack of successful schooling such as low academic achievement, overage and retention or repetition, family poverty, issues in teaching, teachers' low expectations, stereotypes, peer and community factors, and racism.

In Chapter 11, "Critical Pedagogy and Ethnic Minority Students in Hong Kong: Possibilities for Empowerment," Soto reflects on his use of critical pedagogy in two ethnically diverse secondary schools in Hong Kong. By employing essential ethnography, Soto suggests a comprehensive review of the teacher-student relationship that promotes the students' awareness of social justice in teaching and learning processes. Soto, in the study, engaged students with culturally relevant movies and poems and positioned them to express themselves in nonthreatening ways. This action research proposes a more substantial commitment to minority students' communities and cultures through empowering pedagogies and class practices.

Chapter 12, "Parental Involvement and University Aspirations of Ethnic Korean Students in China," Gao and Tsang examine social capital-embedded parental involvement and ethnic Korean students' aspirations for university education in China. They discuss the influence of educational involvement of parents upon university-going aspirations among contemporary Korean. Statistical data analysis describes the correlation between social capital and students' educational aspirations. Also, it confirms the value of economic and cultural capital in affecting the operation of social capital embedded in parental involvement. Their preliminary analyses show the interacting patterns among different types of money.

In Chapter 13, "Addressing Social Justice and Cultural Identity in Pakistani Education: A Qualitative Content Analysis of Curriculum Policy," Muhammad and Brett explore how social justice and cultural diversity are addressed in Pakistan's education policies. The shift in political emphasis is considered to have significant potential implications for schools, textbook writers, teachers, and, ultimately, students' learning experience. They analyze the curricular policy documents to understand how policy objectives and recommendations are related to national identity, cultural, and global perspectives. The results display that cultural diversity

has been acknowledged, such as portraying Pakistan as multiethnic and multi-religious and making Islamic views apparent in the cultivation of national identity. The authors also find that the Musharraf era's political messages have enlightened interpretations of Islam, and the shunning of dogmatic Islam struggled to secure policy purchase. Beyond the curriculum, the complex relationship between policy and the educational system has implications for ethnic minorities.

In Chapter 14, "Power Relations and Education of the Korean Minority in the Japanese Karafuto and Soviet/Russian Sakhalin," Park and Balitskaya discuss the literature, statistical information, and archival documents of the Korean diaspora in the Japanese Karafuto and Soviet-Russian Sakhalin Island and their education. Under the political condition reported in this chapter, the Sakhalin Koreans were not positioned to retain their ethnic language and culture. Their discussion outlines the region's different institutional efforts to deprive and revive the Korean language in its education system.

In the concluding chapter, "Challenges for Interethnic Relations, Language and Educational Equity in Asia," Halse presents the synthesis of all chapters by highlighting the overarching themes of and links between ethnic minorities, language, and educational equity. Halse describes the dilemmas concerning the boundaries and categorization around the social world of different cultural groups. In closing, the chapter provides directions for scholars on how rootedness and belonging can be framed more productively in Asian societies. The author suggests that innovative approaches need to be developed concerning the distinctive social and political contexts and cultural heritages and traditions within Asia.

## References

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