Reconstructing Multicultural Education Through Cultural Empathy within the Philosophy of Citizenship

Andri Fransiskus Gultom [a, 1*]

[a] Universitas PGRI Kanjuruhan Malang, Indonesia
[1] andri.franz@unikama.ac.id*
*korespondensi penulis

ABSTRAK

The increasing complexity of cultural plurality within contemporary universities highlights a pressing problem: multicultural education frequently remains confined to formalistic recognition, without fostering deeper ethical relations among diverse groups. This research aims to reconstruct multicultural education through the lens of cultural empathy, grounding the analysis in the philosophy of citizenship. The research was conducted at Universitas PGRI Kanjuruhan Malang, with university leaders and students as the main subjects. Employing a qualitative approach, examines dialogical encounters, narratives of recognition, and practices of cultural inclusion within the university context. The findings reveal a novelty: cultural empathy operates not merely as an affective disposition but as an epistemic practice that cultivates civic responsibility, and equality. Theoretically, the research advances a philosophical framework that positions multicultural education as a civic-ethical project rather than an administrative program. Practically, it contributes to designing pedagogical strategies that foster dialogical understanding, citizenship ethics, and social cohesion in diverse academic communities. This reconstruction thus situates multicultural education within a broader philosophical discourse, offering new insights for sustaining democratic life in plural societies.

ABSTRACT

Merekonstruksi Pendidikan Multikultural Melalui Empati Budaya dalam Filsafat Kewarganegaraan. Meningkatnya kompleksitas pluralitas budaya di perguruan tinggi kontemporer menyoroti persoalan mendesak: pendidikan multikultural sering kali terjebak pada pengakuan yang bersifat formalistik tanpa membangun relasi etis yang lebih mendalam antar kelompok yang beragam. Penelitian ini bertujuan merekonstruksi pendidikan multikultural melalui perspektif empati budaya dengan mendasarkan analisis pada filsafat kewarganegaraan. Penelitian dilaksanakan di Universitas PGRI Kanjuruhan Malang dengan melibatkan pemimpin universitas dan mahasiswa sebagai subjek utama. Dengan menggunakan pendekatan kualitatif, penelitian ini menelaah perjumpaan dialogis, narasi pengakuan, dan praktik inklusi budaya dalam konteks universitas. Temuan penelitian menunjukkan adanya kebaruan: empati budaya berfungsi bukan semata-mata sebagai disposisi afektif, melainkan juga sebagai praktik epistemik yang menumbuhkan tanggung jawab kewargaan dan kesetaraan. Secara teoretis, penelitian ini mengembangkan kerangka filosofis yang memposisikan pendidikan multikultural sebagai proyek etik-kewargaan, bukan sekadar program administratif. Secara praktis, penelitian ini berkontribusi pada perancangan strategi pedagogis yang mendorong pemahaman dialogis, etika kewarganegaraan, dan kohesi sosial dalam komunitas akademik yang beragam. Rekonstruksi ini menempatkan pendidikan multikultural dalam wacana filosofis yang lebih luas, serta menawarkan wawasan baru untuk menopang kehidupan demokratis dalam masyarakat plural.

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Introduction

The contemporary landscape of higher education is marked by an unprecedented intensity of cultural plurality, reflecting global migration, digital interconnectedness, and socio-political transformation. In many contexts, multicultural education has been institutionalized primarily as a framework of recognition and tolerance. While such initiatives ensure a minimal standard of coexistence, they often fail to cultivate deeper dialogical and ethical engagements among diverse cultural groups. This conventional approach risks reducing multicultural education to bureaucratic policies and symbolic gestures, leaving unresolved the philosophical question of how citizens ought to live together in plurality (Banks, 2017; Parekh, 2006). In this regard, Kymlicka's theory of multicultural citizenship underscores the necessity of embedding minority rights and group-differentiated claims into the institutional fabric of democratic societies, moving beyond symbolic inclusion toward substantive participation (Kymlicka, 1995, 2001). At the same time, critiques of empathy as a moral guide caution against assuming that affective identification alone can sustain just multicultural relations, since empathy may reproduce asymmetrical power or selective solidarity (Kymlicka, 2011). For higher education, this implies that multicultural education must be reconstructed not merely as cultivating empathy, but as fostering civic-ethical responsibilities within a framework of citizenship that guarantees both recognition and equal participation.

The philosophy of citizenship provides a fertile framework for addressing this gap, as it shifts the discourse from mere tolerance toward a deeper inquiry into civic virtue, justice, and mutual recognition. Early European thinkers such as Thomas Hobbes emphasized the necessity of social contracts as a basis for civic order (Hobbes, 1996), while Jean-Jacques Rousseau stressed the general will as a collective moral horizon (Rousseau, 1997). More recently, republican theorists like Philip Pettit have advanced the idea of freedom as non-domination, situating citizenship as an active practice of resisting arbitrary power (Pettit, 1997). These philosophical traditions highlight that citizenship is not a static legal status, but rather an ongoing ethical-political engagement, an idea crucial for reimagining multicultural education in plural societies.

In addition, contemporary feminist and multicultural philosophers have broadened the scope of citizenship by foregrounding the role of difference, empathy, and care. Iris Marion Young (1990) critiqued the homogenizing tendencies of liberal citizenship, calling instead for a politics of difference that respects diverse voices and lived experiences. Martha Nussbaum (2011), through her capabilities approach, argued for an education that equips individuals not only with cognitive skills but also with the emotional and ethical capacities to recognize the humanity of others. These perspectives collectively suggest that cultural empathy, understood as both an affective and epistemic orientation, can become a transformative element in reconstructing multicultural education. Situating this reconstruction within the philosophy of citizenship allows for a more robust framework, one that emphasizes dialogical pedagogy, civic responsibility, and the pursuit of democratic life in plural contexts.

Despite the rich theoretical resources contributed by classical and modern political philosophers, there remains a lacuna in how multicultural education practices concretely integrate cultural empathy as both affective and epistemic dimension within frameworks informed by the philosophy of citizenship. While thinkers such as Iris Marion Young have argued that justice must account for social difference and inclusion, rather than merely distributive equality (Young, 1990; Eisenberg, 2006), empirical studies often report that multicultural education in schools and universities continues to lean heavily toward tolerance, curriculum recognition, or tokenistic inclusion, without sufficiently engaging with relational ethics and the emancipatory potentials of empathy. Furthermore, recent analyses show that "global citizenship education" often renders interculturalism in simplistic relational terms rather than transforming institutional practices of power, voice, and responsibility (Ferguson, 2024).

Another notable gap lies in methodological and pedagogical practice: few qualitative studies have explicitly situated cultural empathy within a philosophy-of-citizenship paradigm to examine how

educational institutions can reconfigure citizenship not only as legal status or identity, but as a moral-political practice that includes confronting domination, enabling non-domination, and fostering anticipatory conflict resolution. The latest article *Multicultural Education for Transnational Democratic Citizenship* (2025) highlights this need: while much literature defends multicultural education for promoting identity, tolerance, and inter-cultural empathy, there are growing critiques (for example by Elizabeth Anderson) that such efforts may inadvertently reproduce group biases, subordinate cultural voices, or fail to address inequality of cultural capital (Oxford Academic, 2025). Hence, there is a pressing need for research that reconstructs multicultural education through cultural empathy, not merely as pedagogical strategy but as embedded in the citizenship philosophical tradition to produce both normative theory and practicable models for democratic life in plural societies.

Despite extensive theoretical attention to multicultural curricula and intercultural competencies, contemporary implementations frequently remain episodic, procedural, or tokenistic, focused on single workshops or symbolic representation rather than sustained institutional transformation. Systematic reviews of DEI and antiracism trainings show that most interventions are one-off, uneven in design, and poorly evaluated, which limits their capacity to transform power relations, civic dispositions, and long-term practice within educational institutions. This empirical pattern suggests a substantive gap between normative aspirations (recognition, inclusion) and the pedagogical forms that actually produce civic ethical dispositions; the problem is not merely curricular content but the absence of epistemic and institutional practices that cultivate empathy as a civic virtue over time.

Philosophically, this lacuna invites a reorientation: multicultural education must be reconceived not only as cultural recognition but as the cultivation of civic dispositions that guard against domination and enable non-dominated, plural democratic life. Neo-republican analyses reframing freedom as non-domination underscore the need to articulate educational practices that foster civic virtue and mutual accountability rather than only tolerance (which can be formally satisfied while leaving structural domination intact). Likewise, empirical work in multicultural pedagogy shows that structured reflective methods (e.g., critical incident analysis) can build intercultural awareness and empathy, but such methods need theoretical anchoring within a philosophy of citizenship paradigm to translate into durable institutional change. Hence, there is a pressing methodological and normative gap: we lack qualitative, philosophically grounded studies that treat cultural empathy as an epistemic and civic practice, embedded in non-domination and virtue ethics to reconstruct multicultural education for robust democratic citizenship.

The foregoing discussion highlights a clear research gap: multicultural education remains tethered to formal recognition and descriptive inclusion, while neglecting its potential as a civic-ethical project rooted in the philosophy of citizenship. This raises fundamental philosophical questions about the role of cultural empathy in reconstituting the moral and political fabric of education. If, as Iris Marion Young (1990) argued, justice must respect difference and dismantle structural exclusion, and if freedom is best understood as non-domination in republican thought (Costa, 2009), then multicultural education must be reimagined as cultivating dispositions of empathy that sustain civic responsibility and democratic coexistence. Yet empirical findings reveal that current diversity and inclusion initiatives are often fragmented and lack theoretical grounding, leaving unresolved the question of how educational practices can embody citizenship as an ethical practice rather than an administrative task (Wang et al., 2024).

Against this backdrop, the present study is guided by three central research questions: (1) How can cultural empathy be conceptualized as both an epistemic and civic practice within the philosophy of citizenship? (2) In what ways can reconstructing multicultural education through cultural empathy address the limitations of conventional tolerance-based models? and (3) What theoretical and practical contributions can this reconstruction make to sustaining democratic life in plural societies? These questions not only extend prior insights into the role of empathy in intercultural pedagogy (Eckert &

Miller, 2023) but also anchor them in the normative resources of republican and feminist traditions of citizenship. By doing so, the study seeks to bridge the gap between abstract philosophical discourse and concrete pedagogical strategies, offering a framework in which multicultural education becomes a vehicle for civic virtue, dialogical responsibility, and the realization of democratic justice.

Method

This study employs a qualitative research design grounded in a philosophical-interpretive paradigm, with the philosophy of citizenship serving as the epistemological anchor. Rather than measuring attitudes in a positivist manner, the study situates cultural empathy as a civic-ethical practice, requiring interpretive methods that capture dialogical interactions, narratives of recognition, and lived experiences within diverse academic communities. Qualitative approaches are particularly suited for uncovering how participants construct meaning around citizenship and difference, since they allow for reflexivity, contextual depth, and hermeneutic engagement (Flick, 2018; Tracy, 2010). Within this paradigm, the research design is exploratory, aiming to reconstruct multicultural education not as static policy but as an evolving philosophical discourse. There were 10 subjects interviewed, consist of faculty members, student leaders, and administrators in Universitas PGRI Kanjuruhan Malang, Indonesia, that were selected through purposive sampling to ensure representation of diverse cultural, disciplinary, and civic perspectives. Such participants embody the relational and institutional dimensions of multicultural education, making their experiences crucial for reconstructing its civic-ethical foundations. Data were collected using three complementary techniques: (1) semi-structured interviews focusing on lived experiences of multicultural engagement; (2) document analysis of curricula, policy statements, and civic engagement programs; and (3) focus group discussions designed to elicit dialogical reflection and empathetic reasoning. These methods allow the triangulation of perspectives, capturing both institutional structures and personal narratives of citizenship-in-practice (Creswell & Poth, 2018). Data analysis followed a philosophical-hermeneutic approach, integrating thematic coding with reflective interpretation. First, interview and focus group transcripts were transcribed and coded inductively to identify recurring themes related to empathy, recognition, and civic responsibility. Second, these themes were examined through the lens of citizenship philosophy, drawing on republican, feminist, and cosmopolitan frameworks to interpret the normative dimensions of the findings. Finally, reflective synthesis was undertaken to reconstruct the concept of cultural empathy as an epistemic and civic practice, linking empirical insights to broader philosophical debates. This integrative procedure not only ensures analytical rigor but also aligns with calls for qualitative research that bridges empirical data with normative philosophical reflection (Gallagher, 1992; Dall'Alba, 2009).

Result and discussion

The findings of this research demonstrate that multicultural education in the context of Universitas PGRI Kanjuruhan Malang has been pioneered through a long-standing commitment to diversity and inclusion. The university leaders statement underscores that since 2008 the university has embraced multiculturalism as a foundational principle, anchored in the recognition of its diverse student and faculty body spanning ethnicity, religion, and regional identities.

He said,

"Actually, since 2008 it has been initiated as a multicultural campus at that time I conveyed that I was still running as director of the directorate from the condition that Malang is actually from a variety of ethnic cultures, religions, which are all still many lecturers of various kinds so that we say that there needs to be unity in multiculturalism how then can together different cultures then different religions can together study on campus."

This commitment is reflected in institutional declarations, curricular design, and pedagogical practices. However, beyond policy and symbolism, the results reveal that the university has sought to

cultivate cultural empathy through dialogical encounters, group learning, and shared activities such as cultural festivals.

The efforts to describe the reality in the implementation of multicultural education include the following:

Deputy Chancellor told,

"After we declared it a multicultural campus at that time I remember very well, there were courses at the beginning It is indeed about multiculturalism but then it develops Finally, combined with PGRI, it finally became a subject Kanjuruhan's identity there is about multicultural anti-corruption and others that are formally there in that curriculum. Secondly, we recommend it to all, not just recommend encouraging all lecturers to every human being learning in group formation, assignments, KKN and PPL must also summarize various ethnic groups circles become invested in it so it's not just a course subject twos credits."

The informants in verbatim emphasized the importance of multicultural education at universities. This can be seen from several points presented, namely: The university has declared itself a multicultural campus. The university has special courses on multiculturalism combined with PGRI-ness. The university encourages lecturers to form study groups, assignments, Community Service Program and Practical Field Experience consisting of students from various ethnic groups and backgrounds. Multicultural education is thus understood as a process of cultivating a way of life that is respectful, and expanding various ethnic groups circles, sincere and tolerant towards cultural, religious and racial diversity. Universities have an important role in implementing multicultural education. One student stated that getting to know friends from different majors on campus usually occurs through organizational activities and cultural events. This is where intercultural encounters occur, and multicultural education truly takes place in concrete experiences.

These initiatives highlight the move from multiculturalism as recognition toward multiculturalism as lived ethical practice. This aligns with Banks and Banks' (2019) framework that positions multicultural education as a multidimensional process aimed at content integration, knowledge construction, prejudice reduction, pedagogical equality, and the empowerment of campus culture. By operationalizing these dimensions, the institution has attempted to reconstitute multicultural education as a civic-ethical project rather than a bureaucratic program.

The first dimension, content integration, is evident in curricular and extracurricular initiatives designed to foster intercultural dialogue and broaden perspectives. Students and lecturers noted that multicultural education is not confined to formal courses but extends to cultural parades, festivals, and co-curricular activities that allow students to encounter different traditions and worldviews. Such activities reflect not only the incorporation of multiple perspectives into the academic curriculum but also the embedding of citizenship ethics into everyday campus life. As Pourdavood and Yan (2020) argue, content integration must move beyond symbolic recognition to become part of the epistemic process through which students critically examine knowledge. In this research, cultural empathy was developed as students actively engaged in these encounters, thereby transforming tolerance into dialogical understanding. These practices illustrate that citizenship, in its philosophical sense, is not reducible to abstract rights but is realized in shared practices of recognition and mutual respect (Costa, 2009).

The second and third dimensions, knowledge construction and prejudice reduction are strongly evident in the university's strategies. Lecturers reported integrating multicultural content into general courses such as "Kanjuruhan Identity Education," which enabled students to relate learning to their own cultural backgrounds while engaging critically with diversity. This approach resonates with Banks' (1993) call for critical reflection on knowledge production as a means of dismantling structural bias in education. Students themselves acknowledged their own prejudices and described concrete efforts to challenge them, such as learning about other cultures, attending intercultural events, and consciously adopting different perspectives. As one student reflected, recognizing personal bias was the first step toward empathy and intercultural respect. This illustrates that cultural empathy is not a passive disposition but an epistemic practice of decentering the self and opening oneself to the experiences of

others. Such a process aligns with Iris Marion Young's (1990) politics of difference, which emphasizes justice as openness to marginalized voices and perspectives.

The fourth dimension, pedagogical equality, was expressed in both policy commitments and classroom practice. The university leadership consistently articulated that all students, regardless of background, should have equal access to learning resources, classroom participation, and academic opportunities. Lecturers reinforced this principle through inclusive teaching methods, the formation of heterogeneous student groups, and the cultivation of respectful classroom dialogue. These practices resonate with Hasanah, Marini, and Maksum (2021), who stress that pedagogical equity requires intentional strategies that dismantle systemic barriers to inclusion. In this research, pedagogical equality emerged not simply as fairness in access but as the ethical enactment of citizenship: ensuring that no student is excluded from the shared horizon of learning. This directly reflects Pettit's (1997) notion of non-domination, where freedom is not merely the absence of interference but the assurance that all individuals stand as equals in civic spaces.

Finally, the fifth dimension, empowering campus culture and social structure was evident in practices that engaged students through cultural empathy embedded in everyday campus life. Culinary events, cultural parades, and traditional performances created opportunities for students to learn about cultural histories and values while building relationships across difference. As Kraff and Jernsand (2022) observe, multicultural food events can serve as both opportunities for intercultural dialogue and risks of stereotyping; yet when guided by reflective pedagogy, they become powerful spaces for empathy and mutual recognition. In this study, food, music, and dance became vehicles for fostering shared identity while celebrating difference, thus embedding cultural empathy into the ethos of campus culture. This dimension highlights that multicultural education is not confined to the classroom but must permeate institutional structures, policies, and traditions. Such practices illustrate how cultural empathy can function as a civic virtue that sustains democratic life in plural societies (Nussbaum, 2011).

Table 1. Dimensions of Empathy-Based Multicultural Education within the Philosophy of Citizenship

Dimension	Definition (based on Banks, 2019)	Empirical Findings (Current Study)	Philosophical-Citizenship Orientation
Content Integration	Incorporating diverse cultural perspectives, experiences, and contributions into the curriculum.	Integrated through courses, cultural parades, festivals, and extracurricular dialogues exposing students to multiple traditions.	Citizenship is enacted through recognition and dialogical engagement, moving beyond tolerance to shared ethical practice.
Knowledge Construction	Critical examination of how knowledge is shaped by cultural assumptions and perspectives.	Seen in "Kanjuruhan Identity Education" course and cultural activities; lecturers and students critically reflect on knowledge biases.	Knowledge becomes a civic practice: empathy requires decentering the self and embracing plurality.
Prejudice Reduction	Promoting positive intergroup attitudes by addressing stereotypes and biases.	Students recognized personal prejudices and actively reduced them through intercultural learning, events, and reflection.	Cultural empathy as epistemic virtue: justice requires openness to marginalized voices.
Pedagogical Equality	Adapting teaching practices to ensure equitable learning outcomes across diverse groups.	Leaders and lecturers committed to inclusive pedagogy, group formation across ethnicities, and fair access to resources.	Reflects Pettit's principle of non-domination: equality means active assurance of civic participation.
Empowering Campus Culture and Social Structure	Creating institutional cultures that sustain diversity, equity, and inclusion.	Culinary events, music, and cultural performances promoted intercultural empathy and solidarity among students.	Citizenship realized in embodied practices of everyday life: shared traditions build democratic coexistence.

Table 1 illustrates the five dimensions of multicultural education, adapted from Banks' (2019) framework, and contextualized within the philosophy of citizenship. The content integration dimension highlights how the university incorporated diverse cultural narratives into both the formal curriculum and informal campus activities, such as cultural parades and festivals. These initiatives were not merely symbolic but cultivated cultural empathy as a dialogical practice. By engaging with traditions beyond their own, students enacted recognition and mutual respect, aligning with Costa's (2009) argument that citizenship must be practiced through shared ethical encounters rather than reduced to abstract rights.

The knowledge construction dimension emerged strongly in courses like "Kanjuruhan Identity Education" and other co-curricular activities that prompted students and lecturers to critically examine cultural assumptions embedded in knowledge. This aligns with Banks' (1993) emphasis on interrogating biases in knowledge production and resonates with Young's (1990) politics of difference, where embracing plurality is essential for justice. In this way, knowledge construction became a civic and epistemic exercise, fostering empathy by decentering the self and acknowledging the perspectives of others.

The prejudice reduction dimension was evidenced in students' reflections on their own biases and their efforts to challenge them by learning about other cultures and participating in intercultural events. These findings reinforce Banks and Banks' (2019) view that prejudice reduction is central to multicultural education, while also aligning with R'boul's (2021) work on intercultural empathy as a virtue that transforms individual attitudes into collective justice. Prejudice reduction here transcended cognitive awareness and became a lived practice of empathy, underscoring its role in reconstructing citizenship.

The pedagogical equality dimension revealed the institution's commitment to inclusive pedagogy. University leaders declared policies of equal access, while lecturers employed classroom strategies such as heterogeneous group formation to encourage intercultural dialogue. These practices embody Pettit's (1997) conception of non-domination, where equality entails not merely the absence of discrimination but the active assurance of civic participation. As Hasanah, Marini, and Maksum (2021) emphasize, pedagogical equality requires deliberate action to dismantle systemic barriers, a theme evident in the university's efforts to ensure fairness in curriculum and practice.

Finally, the empowering campus culture and social structure dimension was expressed through cultural empathy in everyday campus life. Events involving food, music, and dance became central tools for promoting intercultural understanding. Culinary gatherings, for example, facilitated conversation and mutual recognition across cultural lines, consistent with Kraff and Jernsand's (2022) argument that multicultural food events can foster empathy while also requiring critical reflection to avoid stereotyping. These embodied practices demonstrate Nussbaum's (2011) contention that civic life is sustained not only through formal institutions but also through shared cultural and emotional experiences. By embedding cultural empathy in institutional culture, the university effectively reconstructed multicultural education as a civic-ethical project aligned with the philosophy of citizenship.

Taken together, these findings reveal that reconstructing multicultural education through cultural empathy requires both institutional commitment and pedagogical innovation. The five dimensions identified, content integration, knowledge construction, prejudice reduction, pedagogical equality, and empowering campus culture, function collectively as a framework for embedding empathy into the philosophy of citizenship. This reconstruction affirms the novelty articulated in the abstract: cultural empathy is not merely an affective disposition but an epistemic practice that shapes civic responsibility, equality, and anticipatory conflict resolution. By grounding multicultural education in philosophical citizenship, the university context examined here demonstrates that education can transcend tolerance and symbolic recognition to become a transformative project of democratic coexistence (Gultom, 2024). These results provide a strong empirical foundation for the subsequent discussion, which will further

elaborate the theoretical implications and contributions to the broader discourse on citizenship and education.

Conclusion

This study has demonstrated that reconstructing multicultural education through cultural empathy requires a fundamental philosophical reorientation. The five dimensions outlined by Banks, content integration, knowledge construction, prejudice reduction, pedagogical equality, and empowering campus culture, were shown not merely as technical guidelines for diversity management, but as civic-ethical practices that cultivate responsibility, recognition, and democratic coexistence. Empirical findings from Universitas PGRI Kanjuruhan Malang illustrate that when these dimensions are enacted in curricular, co-curricular, and cultural settings, multicultural education transcends tolerance and becomes a framework for sustaining plural democratic life. Theoretically, this research contributes a novelty by positioning cultural empathy as both an epistemic practice and a civic virtue within the philosophy of citizenship. Drawing on Young's (1990) politics of difference, empathy here becomes justice-oriented, requiring openness to marginalized voices. From Pettit's republicanism, pedagogical equality reflects freedom as non-domination, ensuring that students' civic participation is safeguarded. From Nussbaum's (2011) capabilities approach, cultural empathy emerges as a capability that enables human flourishing and binds individuals into shared civic projects. The synthesis of these philosophical resources with Banks' structural framework constitutes the distinctive contribution of this research: multicultural education is reconstructed as a civic-ethical project that embeds empathy in both knowledge and practice. Practically, the study highlights strategies that universities can adopt to cultivate cultural empathy within diverse academic communities. These include integrating multicultural content into formal curricula, designing reflective pedagogies that challenge prejudice, ensuring equitable access to learning opportunities, and embedding empathy into campus culture through artistic, culinary, and dialogical activities. These practices demonstrate that universities are not only sites of knowledge transmission but also laboratories for cultivating democratic citizenship. When education is aligned with cultural empathy, it equips students to engage critically and ethically in plural societies, bridging the gap between diversity policy and lived civic practice. In conclusion, reconstructing multicultural education through cultural empathy within the philosophy of citizenship represents a necessary response to the limitations of tolerance-based models. It provides a theoretical framework that affirms the civic-ethical significance of empathy and offers practical pathways for embedding it in higher education institutions. Future research should explore the long-term effects of empathy-based multicultural initiatives across different educational contexts and examine how such approaches transform not only student experiences but also faculty practices and institutional policies. By embedding cultural empathy into the core of citizenship philosophy, multicultural education can become a transformative project that prepares students to live responsibly, empathetically, and democratically in an increasingly interconnected world.

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