

**SOCIAL STUDIES TEACHERS' PERCEPTION OF THE NEED FOR
MULTICULTURAL EDUCATION PROGRAMME IN JUNIOR
SECONDARY SCHOOLS IN LAGOS STATE, NIGERIA**

BY

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ABSTRACT

Nigeria, like many other African countries, is made up of many cultural groups with diverse cultures making imperative the need to understand and accept each other's differences to foster unity. The prominence given to the three major ethnic groups in the country in the Social Studies curriculum leaves many other groups marginalised, thus resulting in the continuous existence of vices like loyalty to ethnic group, inter-cultural and ethnic tensions. The challenges for the Social Studies teacher is thus to devise a strategy through which all students can learn to accommodate people from other ethnic and cultural groups which can only be accomplished with the introduction of a Multicultural Education Programme. This study, therefore, investigated the perception of Social Studies teachers of the need to introduce the Multicultural Education Programme (MEP) in junior secondary schools in Lagos State.

Ex-post-facto descriptive survey research design type was adopted for the study. Two research instruments were used namely, the questionnaire and focus group discussion guide. Needs Assessment-for-implementing-Multicultural-Education Questionnaire ($r=0.85$) was used to collect data from 1,000 purposively sampled teachers from 20 communities in Lagos State. Two focus group discussions (FGDs) were held with 20 teachers (10 each group). The two instruments were used to answer the six research questions raised in the study. Data collected were analysed using descriptive statistics and content analysis.

Majority of the respondents were favourably disposed to the introduction of MEP in Lagos schools ($\bar{x} = 2.96$). They were also of the opinion that the introduction of MEP would strongly help schools to benefit from the diversity that characterised Lagos and its schools ($\bar{x} = 3.18$) and help students to learn about the values (i.e. justice, equality, freedom, peace and compassion) shared by virtually all cultures ($\bar{x} = 3.10$). The respondents also felt that for MEP to be effectively implemented, teachers needed to be adequately trained in MEP ($\bar{x} = 2.98$). Furthermore, the respondents were of the opinion that implementing MEP would help teachers in ensuring that all students have equitable opportunity to learn and attain high academic standards ($\bar{x} = 3.02$). The FGDs revealed that the provisions made for just one local language in the school curriculum limited the students' opportunity to learn other languages apart from their own. It also revealed that many social studies teachers found it difficult to explore the local community resources even where provisions were made for such in the curriculum.

The proposal for the introduction of MEP into junior secondary schools in Lagos State was widely accepted by the social studies teachers in the state. For a successful implementation of this programme, teachers have to be retrained to be able to cope with the new methodologies and curricular contents designed for the programme.

Key words: Multicultural education, National Unity, Social Studies Teacher, Junior Secondary Schools

CERTIFICATION

This is to certify that this work is carried out by Bolanle Nafisat, AKEUSOLA, Matric No 131659 in the Department of Teacher Education, University Of Ibadan.

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DEDICATION

This research work is dedicated first to Almighty Allah, the creator of the universe, the Most Beneficent and the Most Merciful. It is also dedicated to the memory of my late father Alhaji Abdul Lateef Oladipupo Badiru (a.k.a. L.O.B).

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Social Studies is a school subject that is out to direct and give learners a free hand opportunity to make enquiries: investigate, discover, discuss, experiment and acquire experiences in order to make decisions on social issues and problems and find solutions to them (Ajiboye, 2009). It also deals with the interpretations of knowledge, experiences and effective use of resources for the purpose of citizenship education. It is a dynamic discipline which utilizes its open-ended nature to encourage the accommodation of social issues considered relevant to life. Ajiboye (2010) stressed further that the dynamism we are talking about in social studies is reflected in its capacity to absorb new and emerging issues in the society

The flexible nature of the subject in recent times is known to have included Population Education, Family life Education, HIV/AIDS Education, Environmental Education, Drug Abuse Education and Multicultural Education which are all aimed at enhancing good citizenship. If citizenship is our goal, then what knowledge should a good citizen of Nigeria have? What values and beliefs should form part of his/her education? This is premised on the view of Ibaba (2009) where he opined that the education of a society is expected to induct its people into its values, culture, ideology, natural interest and common destiny.

Based on the multiethnic composition of Nigeria, another problem is the decision of how the knowledge, value and belief be selected? For example, there is need to strike a balance in our social studies programme between studies of major (or large) ethnic groups and studies of the minor or smaller group.

The Philosophy of Nigeria Education as specified in the National policy on Education (FRN, 2004) centres on a free and democratic society; a just and egalitarian society; a united, strong and self-reliant nation; a great and dynamic economy; and a land of bright and full opportunity for all citizens. The point is that the curriculum content of and administration of Nigerian Education are sometimes criticised as being out of tune with the philosophy of education. Okoh (1995) enumerated some of these criticisms to include, lack of ideological orientation that should indoctrinate citizens, lack of local orientation and inadequate Nigerian background, as shown by the gap in the teaching of Nigerian history and culture in social studies. The author further stated that these rob citizens of the knowledge that should enable them understand other groups and thus help eliminate ethnic prejudices. The current social studies programme in Nigeria could indeed lead to the promotion of separate ethnic identities.

This contention is further deepened by a number of interrelated factors such as; religion based schools, as evidenced by Muslim and Christian Schools dotted all over the country; indigeneship policy and practice on the appointment of heads of tertiary institutions (vice-chancellors, provosts, rectors, registrars), staff recruitment, and student admission; discriminatory school fees in tertiary institutions, based on indigene-ship; the quota system of admission into tertiary institutions and unity schools (Federal Government Colleges) that tend to reward ethnicity and undermine merit or academic excellence. This constantly reminds Nigerians of their ethnic homeland, and throws up feelings of rejection and deprivation.

Since the methodology is as important as the content, then What will be the nature of students' participation that is acceptable to Nigeria? Should we just require students to learn the knowledge, values and beliefs selected for them religiously as it is the situation for their acceptance in society, or should the Nigerian youth learn

these various cultures critically with the intent of improving on them? Another major challenge facing the dynamic nature of Social Studies is the level of preparedness of its teachers in handling the changing characteristics of the subject. The pre-service teacher education has to start incorporating new education initiatives while in-service teachers need to be consulted/re-trained on the desirability of these new initiatives since they are expected to implement them. Cultural diversity characterizes Nigeria and the plurality of societies require the development of the teaching of Social Studies in a way that is sensitive to cross-cultural biases, demands and differences, and the recognition of the necessity of different interventions.

Therefore, whenever one talks of reorientation of teachers in the society; it must have a cultural basis, and it must be amenable to the demands of multicultural societies. The analysis of the prospects of such a practice in a cultural context is based on the assumption that teacher education and practice must be conceptualized as an intersection where teachers, students and culture meet. Behaviour to some extent is culture bound because it is created from both societal and individual choices. Culture and gender influence not only our values, beliefs and social interactions, but also how we view the world, what we consider important, what we attend to and how we learn and interpret information (Philips, 1983).

Larke and Larke (2009) were also of the opinion that teachers' gender and ethnicity have impacts on their training style and instructional authority, including evaluating student progress and assigning course grades. They further reported that women's mothering experiences caused them to be more nurturing toward students.

Thus, it is important to understand and appreciate individual and cultural worlds just as it is necessary to transform cultural experiences into practice indicators (Saleebey, 1994). In order to accommodate cultural diversity effectively, the issue of

cultural reorientation must be tackled seriously. Some educational experts are of the opinion that teachers should be aware of, and be able to explore and manage human diversity as part of the processes of problem solving (Suppes & Wells, 1991). In essence, assessment can be used as a logical problem-solving tool by which a variety of means may be selected and be related to each other in the development of a curriculum.

Makinstosh (1998) and Osei-Hwedie (2001) emphasized that all cultural formation are subject to analysis with respect to identity and power in order to understand the particular culture. Makintosh (1998) further stated that any such analysis must also include the search for a cultural perspective which leads to the discovery of a common ground, shared among groups in order to create “some form of conceptually inclusive approach”. This view is underlined by the necessity for a design of new practice and educational modalities to meet the needs of people from diverse cultures. In order to provide a balanced training, it is important that educators be properly taught how to handle their own beliefs surrounding people of diverse ethnicities. Teachers must also be properly trained on how to react to combative responses they receive from students.

A comprehensive understanding is that the teaching of multicultural education can help teachers to organize and integrate different perspectives and approaches for achieving social and personal changes. The task therefore, is to positively accommodate distinctiveness and differences in the search for common grounds and the awareness that the understanding of “difference” is the beginning of communication across cultures. By understanding, it is possible to develop a better process and appreciation of communication among different groups of people in order that diversity and differences may become a unifying force in creating a multicultural

education programme through teaching and in teaching profession in Lagos state. The emphasis is on how to capitalize on the unique mix of people, cultures and social experiences and how to create what Gay (1998) referred to as “right-based anti-discriminatory practice”.

A critical evaluation of the implementation of the National Policy on Education indicates that it has not succeeded in nation building and integration. Numerous problems are attributed to this. Examples are:

- ***Provisions not made for minorities in the school:*** Nigeria is blessed with over 250 nations out of which 3 groups are prominent (i.e Hausa, Yoruba and Igbo) (Edoh, 2001). The remaining nations make up the minority group. Minorities do not want to be just tolerated. They must have their place and make their contributions. If Nigeria must progress and be a united nation to which every citizen will be happy to belong, it must as a matter of necessity carry the minority groups along with her. This must however be done with all sincerity and not the lip-service commitment paid to carrying them along. According to Asante (1991), separatism is not the desire of most ethnic groups; they strongly demand that their histories and cultures become integral part of the school curriculum and the larger society. Valuing of minorities is achieved through three steps: being willing to accept people who are different, understanding the increased richness of plural cultures and being willing to accept the contribution of those who are different.
- ***The problem of teaching democratic values by empty gestures and symbols:*** A secondary school does not teach democratic values merely by having student government. It may be a breeding place or ground for embryo politicians skilled in all shabby tricks of winning at the price of honour. It may be an organization

in which students are taught to accept the sham and hypocrisy of puppet dog which has a long democratic appearance but is manipulated by an authoritarian administrator. Democratic values are inculcated when students are taught how to discover that the essence of democracy is the application of the intelligence of those involved in the decision making process and assuming of responsibilities for the implications of these decisions. The absence of the chance of helping students learn about the whole world, its people, its resources, the qualities and values the people hold in common are the basic issues which divide them. Students need to learn about other people of the world or meet them to know them and to appreciate their cultures. Students face the question of how to be citizens of a particular community. Schools can therefore contribute to more effective education by providing students with opportunities to use decision-making abilities and social action skills in the resolution of problems affecting ethnic and cultural groups (Banks, 1991).

- ***The problem of teaching Unity and differences:*** Unity and differences are the essential ingredients in helping students to understand and accept the common values that bring the nation together, multi-cultural education should help youths to analyse the issues on which it is divided. When agreement exists on common values good enough to hold the group together, disagreements are assets which should be used to deepen understanding and increase insights into issues at the cutting edges and the frontiers of the society, the areas in which new truths are being hammered out. Issues define the data that should be collected and it is in the study of issues that adult learning occurs. Values are learned by experiencing them and not by being taught or read in textbooks or being required to memorise them for test, hence students should be provided

with enough cultural values that would make them function actively in many societies. Actual experiences can be effective teaching devices (Banks, 1991).

Multicultural education could be described as a progressive approach for transforming education that holistically criticises and addresses current shortcomings, failings and discriminatory practices in education of the society (NAME, 2003). Multicultural education is the transformation of schooling to include the needs and perspectives of many cultures in shaping the ways in which children are educated and thus, the transformation of society (Hanley, 1999).

That the Nigerian society has not fully achieved its ideals is recognised by all. Many times even those ideals to which common allegiance are given are denied in common practice. Sometimes, the freedoms of individuals are curtailed and opportunities are not equally extended. But the society is one with high ideals. Any discrepancy between practice and ideals is one that involves much soul-searching on the part of the total population. Cynicism is present in some, but, in general, members of the society attempt to achieve their ideals more fully rather than to rationalize their present shortcomings.

Like Nigeria, Lagos State is made up of varieties of ethnic groups as it could be gathered from the history of the inhabitants. The heterogeneity of the composition has made it impossible to exhaust details of all elements now known as indigenes of the state, pseudo Lagosians, citizens and settlers. The geographical environment has been conducive to human habitation for as far back as oral traditions can remember. The possibility of satisfying the physiological or biogenic needs such as food and water made Lagos to be attractive to many immigrants. For these, ethnic groups and other members of the 36 States of Nigeria now reside in Lagos state.

Multicultural education programme may be needed as a regular part of education in Lagos State because of three major reasons. These reasons are; social reality, the influence of culture cum ethnicity on human growth and development and thirdly the conditions of effective teaching and learning. Each of these reasons, according to Gay (1988), explains not only the need for multicultural education in a pluralistic society but also what its content would teach. Each reason plays an important and unique role in establishing the justification parameters and directions for multicultural education.

The Social Realities as portrayed in the history of Lagos State reveals that it is an extremely culturally pluralistic, socially stratified and ethnically divided State. Diversity of culture, ethnicity, social class, religion and national origin are fundamentally changing the face of Lagos State. In spite of the pluralism of Lagos State, most people live in relative isolated enclaves, away from others who are ethnically, socially and culturally different. Individuals from the same ethnic groups live in close proximity to one another, creating largely single race or ethnic group and geographical clusters.

Such suburbs are the Hausas at Agege, Idiaraba, Obalende and AlabaRago. The Ijebus reside at Shomolu, Mushin, Ikorodu, Epe and Ebute-Metta, the Egbas reside at AbuleEgba, Agege, Mushin, IyanaIpaja, Ijaye, Alakuko and Alagbado areas. The Edos and Ilajes reside at Oworoshoki, Ebute-Metta, Ajegunle and Lagos Island. The Igbos reside at Iyana-iba and Ajegunle. Separation along economic life is pronounced in Lagos State that appears to have ethnically mixed residential areas. This mixture only appears on the surface in reality, these cultural diversities apparently desegregate the communities. Similarly, in many unconsciously segregated

schools, the students tend to desegregate themselves in social interactions and friendship choices.

Individuals in these groups are therefore more likely to engage in qualitative interactions with people whose culture is like theirs than with people from different ethnic groups. The absence of close and significant interactions across ethnic, social and cultural lives may reinforce stereotypes and cause individuals to be suspicious and distrustful, even fearful of those who are perceived to be different from them. For example, the distrust between the Hausas and the Yorubas. Multicultural education is needed to help reverse these trends and attitudes by teaching youth about the culture of different groups and by providing opportunities for individuals from diverse background to learn, live and work together.

The influence of culture cum ethnicity on human growth and development is based on the assumption that culture shapes human behaviour, attitude and values. Human behaviour results from a process of socialisation and socialisation always takes place within the context of specific cultural and ethnic environment (Obanya, 1984). Also, Kamball (1987) stated that the basic caretaking practices of human survival are essentially the same for everyone, but their pattern, organisation and learning are specific. Hence, humans are social beings who carry within them their individual biological and psychological traits as well as legacies of their ethnic groups historical background collective heritage and cultural experiences. The influence of culture and ethnicity are established early and thoroughly in the process of human growth and development and they prevail thereafter for the remainder of one's life. Some secondary elements of culture can be modified over time and with experience, but the core features continue to be the mainstay of a person's sense of being and identity throughout life.

Many ingrained cultural socialisation becomes problematic in education when the schooling process operates on one cultural model to the exclusion of all others, or when culturally different children are expected to set aside all their cultural habits as a condition for succeeding in school. Such a demand is not only unreasonable, but is impossible to achieve. Attempt to comply with it may lead to cultural adaptation, marginality, alienation and isolation. With the exception of adaptation, none of these responses is conducive to maximizing the human wellbeing and academic success of students. The incompatibilities or discontinuities between the culture of the school and those of different ethnic groups need to be major issues of analysis in making decisions about educational programmes and practices that reflect and promote cultural diversity (Spindler, 1987b).

Many of the significant discontinuities that exist between mainstream cultures, as displayed in school procedures, and the cultures of various ethnic groups operate on a subconscious level and without deliberate intention. The discontinuities occur when people behave naturally, because their behaviour is strongly influenced by cultural conditioning. Responsible education decision-making in a pluralistic society cannot result if educational leaders continue to function without being conscious of how culture shapes their own and their students' attitudes, values, and behaviours. By becoming more aware that they are products of their cultures and live within given value and symbol systems and by reflecting on this condition, educators can free themselves from the damaging effects of premature, inaccurate, and prejudiced interpretations of their culturally induced behaviour (Spindler, 1987a).

Advocates of multicultural education are of the opinion that teaching and learning are cultural processes that take place in a social context. Therefore, teaching and learning should be made accessible and equitable for a wide variety of students'

cultures clearly. This can only be possible by analysing education from multiple cultural perspectives and thereby removing the blindness imposed on education by dominant cultural experiences (Spindler, 1987a).

The school is actually a microcosm of mainstream society. LaBelle (1976) stated that, in their procedural norms, codes of behaviour, structural arrangement, and distribution of power, privileges and responsibility, schools mirror dominant cultural values. The classroom teachers, school administrators, and policy makers carry their cultural experiences and perspectives into their educational decisions and actions.

1.2 History of the Study Area - Lagos

From the etymological write-up of Akeusola (2003), the word ‘Lagos’ was borrowed from the Portuguese nominal phrase ‘Lagos de curamo’. Akeusola further opined that, Lawal (1994) has since debunked this claim. He argued that the word ‘Lagos’ means Lagoon and that the city was named because it look very much in terms of its physical and geographical features after Lagos, a small coastal town in Portugal. In order to allow us enter into the original bank where he got the information, he quoted L. C. Heard that submitted in the Nigerian magazine that:

the official discovery of Lagos, Nigeria, according to my {sic} research, can be ascribed to one of two Portuguese sailors either Lance lot de freitas or Gancalves de Cintras. I'm inclined to think that the odds are Lance lot de freitas, after all he was a local 'Lagosian' in the year 1450. Whereas Gonclaves came from cintra or sintra {as his name suggests} and returned from his voyage down the African in 1461 (as quoted by Lawal, 2004: 1).

This quotation, according to Lawal, suggested that Lance lot de freitors, during his sojourn and exploration along the African coast between 1434 and 1462 and passing through the present Carter Bridge and Ebute-Metta areas must have nostalgically scratched the word 'Lagos' (The Lagoon) in his log book thus giving the name Lagos to our present day Lagos.

To many in the study of the history of Lagos, the Yoruba equivalent of Lagos is Eko. Akeusola, (2003) however stated that going into the archive, revealed that Lagos and Eko, although both refer to the same city, mean different things altogether and that they both came from different origins. According to Lawal (1994) who relied heavily on the J. B. Losi's version of the story, the original inhabitants and Landowners of Lagos were the Aworis. People from other tribes and dialects such as Ijebu, Egba, Egbado, Ijaws and so on joined and were living peacefully with the Aworis in Lagos and one of these people from other adjoining territories was one Aina a wealthy female personality.

This version of the history explained that Aina had a quarrel with the land owners, felt cheated because she was unable to secure justice in Ile Olofin. She appealed to the Oba of Benin for redress. The Oba of Benin subsequently sent his warriors to attack and later conquered Lagos. The conquest of Lagos made the Oba of Benin to station one of his war chiefs, Aseru (Iseru) in Lagos, which has become a military camp and so named in Bini Language as 'Eko'. Therefore EkoAkete could mean the military camp under the control of Akete, a Bini war chief. It is this Bini word 'Eko' that we impose on the city as the Yoruba or African name for Lagos city till today (Akeusola, 2003).

Historically, Lagos State is the smallest state in the federation as it occupies an area of 3,577 sq km, 22% or 787 sq km of which consists of lagoons and creeks

(Akeusola, 2003). The state was created on May 27, 1967 by virtue of state (creation and Transitional Provision) Decree No. 14 of 1967, which restructured Nigeria's federation into 12 states. Prior to this, Lagos municipality had been administered by the Federal Government through the Federal Ministry of Lagos Affairs as the regional authority while the Lagos City Council (LCC) governed the city of Lagos. Equally, the metropolitan areas (colony province) of Ikeja, Agege, Mushin, Epe and Badagry were administered by the Western Region. The state took off as an administrative entity on April 11, 1968 with Lagos Island serving the dual role of being the state capital and federal capital.

However, with the creation of federal capital territory at Abuja in 1976, Lagos Island ceased to be the capital of the State which was moved to Ikeja. Equally, with the formal relocation of the seat of the federal Government to Abuja on 12th December 1991, Lagos ceased to be Nigeria's political capital. With a territorial land area of 356, 861 hectares, Lagos state is made up of five administrative divisions, namely Lagos (EKO), Ikeja, Ikorodu, Epe and Badagry. The divisions were created in May 1968 by virtue of the promulgation of administrative Divisions (Establishment Edict No. 3 of April 1968).

In line with the nation's three tiers of federal structure, the five political and administrative divisions were further divided into 20 Local government Areas. From Badagry division, four local Governments were carved out. These are Ajeromi - Ifelodun, Amuwo-odofin, Ojo and Badagry Local Government Areas, Ikeja divisions gave birth to eight local government areas also. These are Agege, Ifako-Ijaye, Alimosho, Kosofe, Mushin, Oshodi-Isolo, Somolu and Ikeja. As for Lagos division, five local government areas were generated from it, namely; Apapa, Eti- Osa, Lagos-Island, Lagos-mainland and Surulere. Epe Division ended up being re-adjusted to

only two local government areas; Epe and Ibeju-Lekki and one Local Government area for the Ikorodu Division.

Table 1.1: The Five Divisions of Lagos State

1. Badagry	a. Ajeromi-ifelodun, c. Ojo	b. Amuwo-odofin d. Badagry		
2. Ikeja	a. Agege e. Mushin	b. Alimosho f. Oshodi-isolo	c. Ifako-ijaye g. Shomolu	d. Koshofe h. Ikeja
3. Lagos	a. Apapa e. Surulere	b. Eti-Osa	c. Lagos-Island	d. Lagos-mainland
4. Epe	a. Ibeju-Lekki	b. Epe		
5. Ikorodu	Ikorodu			

Lagos is an essential part of Nigeria, because it remains the nation's economic and commercial capital. The state is made up of varieties of ethnic groups as it could be gathered from the history of the inhabitants. The heterogeneity of the composition has made it impossible to exhaust details of all elements now known as indigenes of the state, pseudo Lagosians, citizens and settlers. The geographical environment has been conducive to human habitation for as far back as oral traditions can remember. The possibility of satisfying the physiological or biogenic needs, such as food and water made Lagos to be attractive to many immigrants. For these ethnic groups and other members of the 36 States of Nigeria now reside in Lagos state. Talking with facts and figures within Lagos state Local Government Areas, 2006 population census reveals the following;

Table 1.2: Lagos State Social Security Exercise and Population Figure.

Local Government	Male	Female	Total
Agege	242,520	217,419	459,939
Ajeromi – Ifelodun	352,238	331,867	684,105
Alimosho	649,460	628,254	1,277,714
Amuwo – Odofin	167,856	150,310	318,166
Apapa	119,556	97,806	217,362

Badagry	121,232	119,861	241,093
Epe	91,105	90,304	181,409
Etiosa	160,396	127,389	287,785
Ibeju – Lekki	59,544	57,937	117,481
Ifako – Ijaje	218,993	208,885	427,878
Ikeja	169,233	143,963	313,196
Ikorodu	272,569	262,050	535,619
Kosofe	350,120	315,273	665,393
Lagos Island	108,057	101,380	209,437
Lagos Mainland	166,163	15,557	317,720
Mushin	328,197	394,812	633,009
Ojo	310,100	287,971	598,071
Oshodi-Isolo	321,767	299,742	621,509
Somolu	207,649	195,024	402,673
Surulere	261,265	242,710	503,975
State Total	4,678,020	4,335,514	9,013,534

Source: National Bureau of Statistics 2006.

Table 1.2 presents the population distribution of the state. According to this recent census 2006, Lagos state with a population of Nine (9) million, out of a national estimate of 140 million, definitely houses many tribes and ethnic groups than any other states of the federation.

Mabogunje (1968) opined that the diversity of ethnic composition of Lagos favoured massive immigration into the city. Odumosu (1999) also corroborated this when he noted that, of the estimated 9 million population of the city, the Yoruba migrants from South-western Nigeria account for 61.31% while the other ethnic groups in Nigeria constitute 20.96%.

Table 1.3: Ethnic Profile of Lagos

Divisions	Ethnic Group	Percentage %	Total %
Yoruba	Egbas	22.62	61.31
	Ijebus	33	
	Ondo	13.93	
	Oyo	15.4	
	Ilorin	6.18	
Non-Yorubas	Ibos	55	20.96
	Ijaws	10	
	Edos	15	
	Hausa-Fulani	15	
	Others	10	

Source: Oduwaye 2008

Among the other ethnic groups are the Isokos, Urhobos, Ukwanis and Igbiras. People of other West African countries such as Ghana, Sierra-leone, Liberia, Benin, Cameroon and other African countries also reside in Lagos. Citizens of European origin like Russians, Americans, German, Japanese, Indians and Lebanese among others are significantly resident in Lagos.

1.3 Statement of the Problem

Many benefits have come from the heterogeneity of Nigeria but a major problem has continued to ensue. This is the problem of how the best of the existing benefits can be maintained, while the treasure of those cultures exempted can be added. How can a people with such a variety of background acquire and maintain the unity that is necessary for a strong nation? The Federal Government of Nigeria has proclaimed education as an instrument 'par excellence' for effecting national development and integration through the National Policy on Education (FRN, 2004).

The point to note from the above discourse is that the curriculum content and educational administration in Nigeria is inadequate to promote national consciousness, which is a fundamental requirement for national integration. Nigerian education is an obstacle to integration, not because education cannot enhance integration, but because Nigerian education has not been adequately focused to promote the integration of the distinct nationality groups in the country. If Nigeria must be referred to as a peaceful and democratic society that would tolerate and respect all cultural and ethnic diversities, we must ensure that no particular group is marginalized or made to feel inferior, socially, politically and economically. We must also ensure that for an approach to be instituted in Lagos schools, a well-grounded system of ideals of social justice, cultural and educational equity that is dedicated to

facilitating in individuals, how to culturally and socially be active beings, locally, nationally and globally.

This new approach is termed multicultural education, which acknowledges that schools are essential to laying the foundation for the transformation of society and the elimination of oppression and injustice in the society. This study, therefore, investigated the perception of social studies teachers of the need to introduce multicultural education programme in Junior Secondary schools in Lagos State. The study further examined the influence of teachers' gender on their perception of the need.

1.4 Research Questions

1. What is the general perception of the respondents on the need for the introduction of multicultural education in Lagos schools?
2. Is there a difference in the perception of male and female teachers on the need for the introduction of multicultural education in Lagos schools?
3. How did the respondents perceive the implementation of multicultural education programme in helping schools to benefit from the diversity that characterises Lagos and its schools?
4. What is the view of the respondents on the need to retrain/prepare teachers for effective implementation of multicultural education?
5. Will effective implementation of multicultural education programme help in teaching students to learn about the values (i.e justice, equality, freedom, peace and compassion) shared by virtually all cultural groups?
6. To what extent can effective implementation of multicultural education inculcate in students equitable opportunity to learn and meet high academic standards?

1.5 Scope of the Study

This study concerned itself mainly with the teaching and implementation of multicultural education programmes through basic 7, 8 and 9 Social Studies teachers in Lagos state secondary schools.

1.6 Significance of the Study

The findings of this study would help the government, various stakeholders in education, researchers, policy makers and educators to appreciate the significance of multicultural education in reducing the various forms of discrimination in secondary school students' immediate community. It is also expected that the findings of this study will stress the need to offer all students equitable educational opportunity while at the same time, helping them to use the knowledge newly acquired to critique the society in the interest of social justice.

Hopefully, findings from this study would help in making students have positive feelings by making them become accustomed to the idea that there are many lifestyles, languages, cultures and points of views and thereby building understanding among racial and cultural groups while boosting the appreciation of different cultures. The outcome of this study would help to diffuse inter – group tensions and conflicts. It would also make the curricula relevant to the experience of the students' cultural traditions and historical contributions of the nation's diverse population.

1.7 Definition of Terms/Concepts

- **Acculturation:** The process of acquiring the culture of an organization, merging of cultures as a result of prolonged contact.
- **Assimilation:** The processes by which new comers or members of a subculture give up their distinctive cultural patterns and take on those of the dominant culture of the society in which they live.
- **Cultural Integration:** The degree to which the parts of a culture form a consistent and interrelated whole.
- **Discrimination:** To treat differently, to differentiate or discern between two or more people or things.
- **Equality:** State of been equal or having equal chance.
- **Ethnicity:** Classification of humans based on shared cultural heritage, such as place of birth, language, customs etc.
- **Melting Pot:** A traditional orientation in the U.S. that assumes that “foreigners” should assimilate into the mainstream culture and noticeable differences should be minimized; this notion has largely been replaced by terms such as “salad bowl,” “quilt” “or “mosaic,” wherein people’s individual differences are valued as they add to the richness of the mix.
- **Multicultural Education:** Is the transformation of schooling to include the needs and perspectives of many cultures in shaping the ways in which children are educated and, thus, the transformation of society.
- **Multiculturalism:** An environment in which differences among people, cultures and groups are recognized, respected, and valued.
- **Perception:** This is the way people view things or the opinion of people on a particular thing, event, situation etc.

- **Pluralism:** A situation where diverse groups co-exist side by side and mutually accommodate themselves to their difference.
- **Prejudice:** To pre-judge or form an opinion without knowing the facts. A feeling, unfavourable or favourable, toward a person or thing prior to, or act based on actual experience. A prejudice, unlike a simple misconception is actively resistant to new evidence.
- **Programme:** This is a series of activities designed to determine the learning progress of each subject in all the stages of formal education.
- **Racism:** The subjugation or subordination of a person or group of persons based on their race, belief that one group of people are superior to another and therefore have the right to dominate and the power to institute and enforce their prejudices and discriminatory practices on those deemed inferior.

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CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter is designed to examine various works of scholars and researchers on issues related to the study to give it a sound theoretical and empirical background. The review of related literature was carried out under the following sub – headings:

2.2 Theoretical Framework

2.2.1 Theory of Social Integration

2.2.2 Meaning of Multicultural Education

2.2.3 Major Goals of Multicultural Education

2.2.4 The Scope of Multicultural Education

2.2.5 Approaches to Multicultural Education

2.2.6 Multicultural Perspectives

2.3 Empirical Studies on Multicultural Education

2.3.1 Multicultural Curriculum

2.3.2 Teachers' Preparation

2.3.3 Multicultural Education and In-service Teachers' Needs

2.3.4 Multicultural Education and Pre-service Teachers' Needs

2.3.5 The Role of the School

2.4 Empirical Researches

2.5 Appraisal of the Literature

2.2 Theoretical Framework

2.2.1 Theory of Social Integration

The theoretical framework for this study is social integration theory. This theory draws substantially from the ideas of Emile Durkheim (1858 – 1917), a French man who shares Marx's concern for the forces that bind people together or what he called social solidarity. For Durkheim, the key to social solidarity was functional

integration. In Durkheim's view, there are two basic forms of social solidarity. Mechanical solidarity is based on strongly shared beliefs, values and customs. This is what holds together small, simple, tribal societies and traditional agricultural villages, where everyone views the world in much the same way and engages in the same activities. Large, complex modern societies, in contrast are knitted together by what Durkheim called organic solidarity, an interdependence that is based on a complex division of labour (Jary, D. and Julia, J., 1991).

In a modern society, each person earns money from a specialised occupation and then uses that money to buy goods and services that thousands of others have specialised roles in producing. The social bonds these systems create are extremely strong, people are inter-connected because of differences in their skills and roles that make them need each other to survive. Functional integration is greatest in modern societies that are based on organic solidarity. Durkheim argued that society forms a whole that is greater than the sum of its parts, and the study of society is at different levels from the study of individuals. To clarify these points, he used the analogy of a living organism (hence the term organic solidarity). Social integration refers to the density of social relationship literally the number of relationships that exist among a collection of people (Jary, D. and Julia, J., 1991).

The more people are connected to one another, the stronger and more meaningful are the sentiments that emerge out of these relationships (Pope, 1986). Durkheim argued that social integration is necessary for the maintenance of the social order and for the happiness of individuals. He suggested that happiness depends on individuals finding a sense of meaning outside themselves that occurs within the context of group involvement. Along with the British sociologist, Herbert Spencer, Durkheim pioneered sociology's use of the key concept of social integration and

emphasized the ways in which different social activities and institutions (like families, schools and courts) fit together and support one another even when no one plans the whole. The whole, in Durkheim's interactionalist view, is held together through the interrelated workings of its parts. Using the same functionalist reasoning, Durkheim argued that shared values and practices derived from culture also play a role in knitting society together (Durkheim 1912/1965 cited in Alexander1988). For example, religious services are occasion not only for worshipping God but also for attaining social bonds among members of the congregation and between the congregation and the society as a whole. Religion and other elements of culture also function to provide people within a sense of rules and limits, with ideas about what they can reasonably expect.

When expectations deviate too far from realities, society suffers from anomie which is a state in which breakdowns of social norms or rules make it difficult for people to maintain a clear sense of who they are, where their lives will take them, and what it all means. The key concepts that Durkheim emphasized were the ones that pertain to the broadly shared features of social life culture, social structure, and especially functional interpretation. Emile Durkheim believed that shared social bonds hold modern society together. Mutual trust and interdependence create a "collective conscience" or sense of belonging and help to make society as a whole greater than, and distinct from, the sum of its individual members.

2.2.1.1 Relevance of Social Integration theory to Multicultural education

The theory of social integration is very relevant to the teaching of multicultural education because the end-result of multicultural education will be cultural integration. This term, social integration, refers to the degree to which a culture is a functionally integrated system, so that all the parts fit together well. On

another level, the elements of culture are functionally integrated with other facets of society, such as social structure and power elements. When people have a well – integrated culture, there are few contradictions in the ways they think and act. Their religious, economic, and family lives are all of one piece. Simply by following established traditions, they can carry out the business of living with minimal internal conflict. Yet, as the anthropologist Linton (1974) has stressed, a highly integrated culture is extremely valuable.

The customs, beliefs, values and technology are interdependent. Changes in one area invariably affect other areas, sometimes throwing the entire system out of balance. Cultures that are very heterogeneous and loosely integrated involve a certain amount of internal contradiction. Linton (1974) wrote that ‘personality is perfectly capable of inducing conflicting elements and logical inconsistencies’. Examples of such inconsistencies within Nigerian culture as discussed earlier are what multicultural education is here to correct if introduced and well implemented.

2.2.2 Meaning of Multicultural Education

Multicultural education could be described as a progressive approach for transforming education that holistically criticises and addresses current shortcomings, failings, and discriminatory practices of the society (NAME, 2003). This approach also acknowledges that schools are essential to laying the foundation for the elimination of oppression and injustice. A detailed explanation of this approach will be presented as the work progresses. Multicultural education is the transformation of schooling to include the needs and perspectives of many cultures in shaping the ways in which children are educated and, thus, the transformation of society (Hanley, 1999). If societies must be truly transformed, then multicultural education will have to move away from what it is now. It must be more than holidays and foods; it must

require critical thinking with attention paid to complexity. It now requires research and learning about multiple perspectives involved in any historical or contemporary experience in order to understand the rich meaning (Hanley, 1999). Multi-culturalists explicitly value diversification and agree so that the specific content could emerge. Multicultural education is interchangeably referred to as education that is multicultural and anti-racist.

The following are the most frequently used definitions of multicultural education.

- An idea, an educational reform movement, and a process intended to change the structure of educational institutions so that all students have an equal chance to achieve academic success (NAME, 2003).
- A philosophy that stresses the importance, legitimacy, and vitality of ethnic and cultural diversity in shaping the lives of individuals, groups and nations (NAME, 2003).
- A reform movement that changes all components of the educational enterprise, including its underlying values, procedural rules, curricular instructional materials, organisational structure, and government policies to reflect cultural pluralism (NAME, 2003).
- An ongoing process that requires long term investments of time and efforts as well as carefully planned and maintained actions. (Banks and Banks, 1993).
- Institutionalizing a philosophy of cultural pluralism within the education system that emphasizes grouped respect, acceptance and understanding and moral commitment to social justice (Baptiste, 1979).
- Structuring educational priorities, commitments and processes to reflect the cultural pluralism of United States and ensuring the survival of group

heritages that make up society, following American democratic ideals (American Association of Teacher Educators (ATE) 1973, Hunter 1974).

- An education free of inherited biases, with freedom to explore other perspectives and cultures inspired by the goal of making children sensitive to the plurality of the ways of life, different modes of analyzing experiences and ideas, and ways of looking at history found throughout the world (Parekh, 1986).
- A humanistic concept based on the strength of diversities in human rights, social justice and alternative life styles for all people. It is necessary for all quality education to include all efforts to make a full range of cultures available to students. It views a culturally pluralistic society as a positive force and welcomes differences as vehicles of the society (ASCD Multicultural education commission, in (Grant, 1977).
- An approach to teaching and learning based upon democratic values that foster cultural pluralism. In its most comprehensive form. It is a commitment to achieving educational equality; developing curricula that builds understanding about ethnic groups, and apperceives practices (Bennett, 1990).
- A type of education that is concerned with various groups in American society that are victims of discriminations and assaults because of their unique cultural characteristics (ethnic racial, linguistics, gender etc). It includes studying such key concepts as prejudice, identify conflicts and alienation and modifying school practices and policies to reflect an appreciation for ethnic diversity in the United States (Banks, 1977).

- Acquiring knowledge about various groups and organizations that oppose oppression and exploitation by studying the artefacts and ideas that enumerates from their effect (Sizemore, 1982).
- Policies and practices that show respect for cultural diversity through educational philosophy, staffing composition and literacy, instructional materials, curricula and evaluation procedures (Frazier, 1977; Grant, 1977).
- Comprehensive school reform and basic education for all students that challenge all forms of discrimination which permeates instruction and interpersonal relations in the classroom, and advances the democratic principles social justice (Nieto, 1992).

2.2.3 Major Goals of Multicultural Education

The expected outcomes of multicultural education are embedded in its definitions, justification and assumptions. They exhibit some clearly discernable patterns while specific goals and related objectives are quite numerous and vary according to contextual factors such as school settings, audiences, timing, purposes, and perspectives. They fall into seven general clusters. They cover all the three domains of learning (cognitive, affective and psychomotor) and incorporate both the intrinsic ends and instrumental (means) values of multicultural education. These goal clusters, according to Gay (1988), are ethnic and cultural literacy, personal development, attitude and values clarifications, multicultural social competence, basic skills proficiency, educational equity and excellence, and empowerment for societal reform. Each one is discussed briefly below in relation to Nigerian situation.

2.2.3.1 Developing Ethnic and Cultural Literacy

Developing ethnic and cultural literacy is one of the primary and persistent reasons for the movement to include cultural pluralism in school programmes. In

Lagos state, there is need to correct what looks like “sins of omission and commission”. First there is the need to provide students with information about the history and contributions of ethnic groups who traditionally have been excluded from instructional material and curricula. Second, we must replace the distorted and biased images of those groups that were included in the curricula with more accurate and significant information. These goals continue to be the concern of the multicultural education because many students in Lagos State still know very little about the history, heritage, culture and contributions of groups of people in Lagos State. Groups that are highly visible in the popular culture such as Hausa, Igbo and Yoruba are somewhat more familiar to students than others that are smaller in number and less accessible in the public press, such as the Tivs, Nupes, Ijaws and Igalas.

The information about and images of ethnic group members and experiences portrayed in popular cultures and mass media are often inaccurate, distorted, superficial, one dimensional, and incomplete. Thus, a major goal of multicultural education is to learn about the historical backgrounds, languages cultural characteristics, contributions, critical events, significant individual and social, political, and economic conditions of various majority and minority ethnic groups. This information should be comprehensive analytical and comparative and should include similarities and differences, point of convergents and divergents, within and among groups.

2.2.3.2 Personal Development

The psychological underpinnings of multicultural education explain its emphasis on developing greater understanding of positive self-concept, and pride in one’s ethnic identity. The need for emphasizing these areas in Lagos State is part of multicultural education’s goal of contributing to the personal development of

students, which contends that a better sense of self contributes to the overall intellectual, academic and social achievement of students. Researchers have shown that students who feel good about themselves are likely to be more open and receptive to interaction with others and to respect their culture and identity (Kochman 1991; Neisser, 1985; Shade, 1989; Treuba, Guthrie, & Au, 1981). This argument is further justified by claims made about the reciprocal relationship between self-concept, academic achievement, ethnicity, culture and individual identities (Banks, 1993)

Many students in Lagos have internalized the negative and distorted conceptions of their own and other ethnic groups, a process that has been promoted in larger society, students from the minority groups may be convinced that their heritages have little of value to offer while those from the major groups may have inflated notions about their significance. It is hoped that through multicultural education, a better understanding of one's group and other groups will be developed. Cultural experiences can correct these distortions. Multicultural education will help educators to fulfil the goals of maximizing human potential, meeting individual needs, and teaching the whole child by enhancing feelings of personal worth, confidence, and competence. It creates a psychosocial state of readiness in individual and learning environment, which has a positive effect upon academic efforts and task-mastery (Gay, 1988).

2.2.3.3 Attitudes and Value Clarification

Strong ethnic prejudices and ethnocentric values persist in Nigeria society, based upon and driven by beliefs that have no basis in fact, but are commonly evoked. Several examples illustrate this point. This include; the belief that the Igbos eat human flesh and are dishonest, the belief that the Yorubas are arrogant and cowards, and the domination and control of the Hausas in the country's major institutions and power

positions cause some people to think that these positions were acquired because the northerners have the innate intellectual superiority and are destined to be leaders. The tendency to ascribe attributes and behaviours of individuals to the entire ethnic group to which they belong is the basis for perpetuating stereotypes, prejudices and ethnicity. This tendency, along with the disparities in distribution of opportunities and rewards in Nigeria support multicultural education goal of clarifying ethnic attitudes and values. Multicultural education also promotes the core values that stem from the principles of human dignity, justice, equality, freedom, self determination and democracy. The intent is to teach the youth to respect and embrace ethnic pluralism, to realize that cultural differences are not synonymous with deficiencies or inferiority and to recognize that diversity is an integral part of human condition in Nigeria. The clarification of values will make students realize that some conflicts of values are unavoidable in ethnically pluralistic societies (NCSS, 1992).

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2.2.3.4 Multicultural Social Competence

It is very important that students learn how to interact with and understand people who are ethnically and culturally different from themselves. Lagos is increasingly becoming more diverse, compact and interdependent. Yet, for most students, the formation years of their lives are spent in ethnically isolated enclaves. This situation does not adequately prepare them to function effectively in ethnically different environment and multicultural settings. Attempts at cross cultural interaction are often obstructed by negative attitudes, values and expectation. The society even tries to impose rules and social etiquette from one cultural system onto another which mostly lead to interethnic group frustrations, anxiety fears and hostilities. Example of this could be seen in the wearing of Buba and Sokoto with

canvas shoes (boot) which is wrong among the Yorubas but permissible among the Nigeriens and Togolese people.

Multicultural education can ease these tensions by teaching skills in cross cultural communications, interpersonal relations, perspective taking, contextual analysis, understanding alternative points of view and frames of reference (Gay, 1988).

2.2.3.5 Basic Skills Proficiency

A major goal of multicultural education is to facilitate the teaching and learning of basic literacy skills of ethnically different students. Multicultural education can improve mastery of reading, writing and mathematical skills subject matter and intellectual process skills such as problem solving, critical thinking and conflict resolution. Another aspect of multicultural education that contributes directly to the attainment of higher levels of basic skill, achievement is matching teaching and learning styles. Disjuncture in how different students learn in their cultural communities and how they are expected to learn in school cause much time and attention to be resolving these conflicts instead of concentrating on academic tasks. The kinds of social climates that exist in classrooms also affect students' performance on academic tasks. This influence is particularly true for ethnic groups that consider social relationships and informal settings imperative to the learning process (Spindler, 1987).

2.2.3.6 Educational Equality and Excellence

This goal of multicultural equity is closely related to the goal of skill mastery, but is much broader and more philosophical. It derives from the notion that educational excellence is unattainable for any student when certain groups are denied

a fair chance to receive the highest quality education possible. This multicultural education goal of achieving educational equity and excellence encompasses cognitive, affective and behavioural skills, as well as principles of democracy (Banks, 1990, 1991, 1992; Gay, 1998).

2.2.3.7 Personal Empowerment for Social Reform

The ultimate goal of multicultural education is to begin a process of change in schools that will ultimately extend to society. This goal will be accomplished by cultivating in students, attitudes, values, habit and skills so that they can become social change agents who are committed to reforming society in order to eradicate ethnic and racial disparities in opportunities and those that are willing to improve on upon this commitment. This goal and related skill development, according to Gay (1988), are designed to make society more genuinely egalitarian and more accepting of cultural pluralism. They are also intended to ensure that ethnic and cultural groups, that traditionally have been visualized and excluded, become full-fledged participants at all levels of society, with all attendant rights, privileges, and responsibilities. Multicultural education contributes directly to developing skills for democratic citizenship. This function of multicultural education, made Banks (1990, 1991, 1992, 1993) suggested the use of a social action approach to multicultural education which teaches students how to become social critics, political activists, change agents, and competent leaders in a culturally pluralistic and ethnically diverse society and the world. It is also similar to Sleeter and Grant's 1988 conception of multicultural education for social re-construction. This approach focuses on oppression and social structure inequalities, with the intention of creating a society that better empowers and serves the needs and the interest of all.

In the same vein, Gollnick and Chinn (1990) recommended five goals for multicultural education. These goals also emphasize issues beyond the boundaries of ethnic or racial issues. They include:

- 1) The promotion of strength and value of cultural diversity,
- 2) An emphasis on human rights and respect for those who are different from oneself,
- 3) The acceptance of alternative life choices for people,
- 4) The promotion of social justice and equality for all people, and
- 5) An emphasis on equal distribution of power and income among groups.

2.2.4 The Scope of Multicultural Education

There is a substantial need for the education of ethnic minorities. The present educational system has created an educational system which continues to ignore the culture of student of minority groups in learning and tracks many of them into continued subordinate positions in society (Hanley, 1999). A restructuring of schools to meet their needs is essential. In a democratic, multicultural society all children must be educated about the multiple strands of the past that have created the webs of the present. For example the Yoruba students must learn about the Igbos and the Hausa while all of them need to understand the journey of the Tiv, Nupe, Ibibio and Edo and vice versa. The breadth of multicultural education makes it such a profound change in the way we think about education. Banks (1997b) described the dimension of multicultural education in five developing areas in which researchers and practitioners are involved.

- (a) Content integration as the inclusion of materials, concept, and values from a variety of cultures in teaching.
- (b) Knowledge construction is the recognition that all knowledge is socially constructed, created in the mind of human beings to explain their experiences

and thus, can be changed. As such, knowledge construction is a primary aspect of multicultural education

- (c) Ideas that change the society do change because before teachers can effectively teach multiculturally, they must reconstruct their world views.
- (d) Equity pedagogy is involved when teachers alter their teaching methods to accommodate the various cultural differences of diverse students to stimulate academic achievement. Prejudice reduction concerns changing the students' attitudes towards differences of culture and ethnicity. According to Hanley (1999), prejudice reduction can also include teaching tolerance about religion, physical and mental abilities, and sexual performance.
- (e) An empowering school culture is the dimension of Multi – cultural education that enables the four previous dimensions. According to Hanley (1999), educators must examine the structures of education that impede learning and empower students and families from “diverse, racial, ethnical and gender groups”. The aim is to create schools that encourage the full development of all students.

It could then be deduced from the above that multicultural education is essentially about social change through education. It requires deep and critical thinking, imagination, and commitment to another tomorrow and Nigeria, which is inclusive of the wealth of all our stories and peoples. It is another aspect of the continuous human journey towards justice and pushes us towards the fulfilment of the promise of democracy. As stated by Greene (1995), “people trying to be more fully human must not only engage in critical thinking but must be able to imagine something coming from their hopes, their silence must be overcome by their search”.

Multicultural education harbours a place for a multitude of voices in a multicultural society and a place for many dreams.

2.2.5 Approaches to Multicultural Education

An advocate of multicultural education suggests several approaches to the teaching of multicultural education. Banks (1993) identifies four approaches to multicultural education; each increasingly more significant and comprehensive.

1. Teaching about contributions of culturally different groups and individuals,
2. An additive approach in which multicultural lessons and units of study are supplements or appendages to existing curricula.
3. A transformation approach in which the basic nature of curriculum and instruction are changed to reflect the perspective and experiences of diverse cultural, ethnic racial and social groups.
4. A decision making and social action approach that teaches students how to clarify their ethnic and cultural values, and to engage in socio political action for greater equality, freedom and justice for everyone.

Sleeter (1996) delineated five approaches to multicultural education.

1. Teaching of and with the culturally different approach attempt to raise the academic achievement of students through culturally relevant instructions.
2. In the human relations approach, students are taught about commonalities of all people through understanding of their social and cultural differences but not their differences in institutional and economic power.
3. The single group studies approach is about the histories and contemporary issues of oppression of people, women, low socio economic groups.
4. The multicultural education approach promotes the transformation of the educational process to reflect the ideas of democracy in a pluralistic society.

Students are taught content using instructional methods that value cultural universality and difference.

5. Educators who use the social re-constructionist approach to multicultural education go a step further to teach students about oppression and discrimination. Students learn about their roles as social change agents so that they may participate in the generation of more equitable society. These categories overlap, and educators may use more than one approach.

Some other proposed approaches to multicultural education are in variations to those suggested by Banks (1993), Grant and Sleeter (1996). There is no need to elaborate upon them here. However, three general approaches can be extrapolated from these more specific approaches.

1. Teaching content about cultural pluralism
2. Teaching culturally different students and
3. Using cultural pluralism to teach other academic subjects and intellectual skills.
 - a. Using diversified means to achieve common learning outcome.
 - b. Cultural diversity is a characteristic trait of a multicultural society.
 - c. It is more pedagogically sound for the study of cultural pluralism to permeate all dimensions of the educational process, rather than being taught as a separate and isolated entity.
 - d. Effective multicultural education requires comprehensive efforts that integrate attitudes, values, content and actions and involve all aspects of the education system simultaneously.

2.2.6 Multicultural Perspectives

Multicultural education embodies a perspective rather than a curriculum. Teachers must consider children's cultural identities and be aware of their own biases. It is tempting to deny our prejudices and claim that we find all children equally appealing. Teachers and parents need to acknowledge the fact that we, like our children are inevitably influenced by the stereotypes and people one sticking sided view of society that exists in our schools and media. Not only must we recognize those biases, we must change the attitude they represent by accepting all children as we receive them.

Teacher and parents can take several approaches to integrate and develop a multicultural perspective. The promotion of a positive self-concept is essential and should be made focus on activities that highlight the similarities and differences of children's lives. Children's play, particularly role play, is an excellent strategy for developing new perspective on culture and life styles. The treatment of children as unique individuals, each with something special to contribute, is an important strategy. If a teacher must understand the whole child, he or she must become aware of the child's cultural background. Children can benefit from understanding the teachers' heritage and background. The feeling of connection that has, resulted according to Hanley (1999) is vital to the child's acceptance of the similarities and differences of others.

Through multicultural literatures, children discover that all cultural groups have made significant contributions to civilization. A well-balanced multicultural literature programme includes literature that depicts people with a variety of aspirations, from different socio metric levels with different occupations, and with a range of human characteristics (Norman, 1985). As Nigeria continues to exhibit great

diversity, the need for understanding and accepting the differences among all people has never been more important. Thus, the challenge for educators is to present an effective multicultural education foundation by means of which all children can learn to accept others.

The goal of multicultural education is not only to teach children about other groups or cultures, it is also to help children become accustomed to the idea that there are many lifestyles, languages, cultures and points of view. The purpose of multicultural curriculum is to attach positive feelings to multicultural experiences so that each child will feel included and valued, and will feel friendly and respectful toward people from other ethnic and cultural groups (Dimdjan, 1989). One key to helping young children develop a sense of being citizens of the world lies with the early childhood teacher. The disposition exhibited by this individual in promoting every one's culture will be the successful factor in the child's development of a multicultural perspective.

2.3 Empirical Studies on Multicultural Education

2.3.1 Multicultural Curriculum

The evolution of multicultural curriculum is embedded in the history of multicultural education that parallels the chronicle of the United States civil rights movement. The desegregation rulings of the 1950's were designed to provide equal education for all races. In the 1960's and 1970's this interpretation expanded to promote equity for all students with the emphasis on human rights (Banks, 2000). Out of this thrust for human rights came the multicultural approaches to teaching that recognized the need for awareness of a culturally diverse society. Multicultural curriculum came to be the descriptor of these new approaches to teaching.

During these years, the movement towards teaching to the diversity present in the classroom was also being established in Britain and Australia (Lynch, 1983). The philosophy adopted was that the basis of multicultural curriculum must derive from the ethical and social imperatives of a multicultural society. There are also references to the fundamental ethic of the intrinsic value of each human being, which mirrored the human rights bent of the United States movement (Lynch, 1983). In these countries the impetus was to have the concept of multicultural curriculum acknowledged and promoted by teacher education programmes.

Initially, research was conducted on and workshops offered to practising teachers (Lynch, 1983). This led to the conclusion that although much was needed to bring current teachers to the level of multicultural teaching acceptable to the proponents of multicultural curriculum, an emphasis must be placed on institutions of higher learning to require the incorporation of inclusionary multicultural methods and practice in the teacher certification process.

The multicultural curricula conceptualize and describe the development of the society. The concept of multi-cultural education would be discussed based on the work of Gay (1998). She is of the opinion that a curriculum that concentrates on one ethnic or cultural group is not multicultural in nature. Nor is a curriculum multicultural if it focuses exclusively on a particular European ethnic or exclusively on ethnic groups of colour. Every ethnic group cannot be included in the curriculum of a particular school or school district as the number would be too large to be manageable. But the inclusion of groups of different racial compositions, however, is a necessary characteristic of effective multicultural education.

The multicultural curriculum should also include the consistent examination of significant aspect of ethnic experiences influenced by or related to race. These

include such concepts as racism, racial prejudice, racial discrimination and exploitation based on race. Therefore any positive experience with minority cultures, or simply knowledge of other cultures, would make prejudice, objectification, and dehumanisation more difficult. Accordingly, multicultural curriculum recognises diversity in experience and the relationships between experiences and the ways students construct new knowledge (Piland, 1999). The multicultural curriculum should according to Gay (2000) use comparative approaches in the study of ethnic and cultural groups. This study of ethnic and cultural group experiences should be a process of competition. It should not promote the idea that any one ethnic or cultural group has a monopoly on talent and worth, or incapacity and weakness but, instead, the idea that each individual and each ethnic group has worth and dignity. Students should be taught that persons from all ethnic groups have common characteristics and needs that although they are affected differently by certain social situations and may use different means to respond to their needs and to achieve their objectives, there is still the universality of some characteristics that bind them together. This implies that students be able to encounter people from other cultures as much as possible and compare the new information to prior knowledge of their own cultural identities and practices to produce new, altered knowledge (Lengham, 2000).

Furthermore, school personnel should remember that realistic comparative approaches to the study of different ethnic and cultural group experiences are descriptive and analytical, not normative or judgmental. Teachers should also be aware of their own biases and prejudices as they help students to use comparative approaches. Social situations and events included in the curriculum should be analyzed from the perspectives of several ethnic and cultural groups instead of using a mono-perspective analysis.

This approach according to Williams (1992) allows students to see the subtle ways in which the lives of different ethnic group members are similar and inter-related it also allow them to study the concept of universality as it is related to ethnic groups, so as see how all ethnic groups are active participants in all aspects of society. Studying such issues as power and politics, ethnicity, and culture from the comparative, multicultural perspectives will help students to develop more realistic, accurate understandings of how these issues affect everyone, and how the effects are both alike and different. The multicultural curriculum should help students to view and interpret events, situations and conflicts from diverse ethnic and cultural perspectives and point of view.

Historically, students have been taught to view events, situations and our national history by providing students with opportunities to use decision making abilities and social action skills in the resolution of problems affecting ethnic, racial and cultural groups. Schools can contribute to more effective education for democratic citizenship.

The Multicultural curriculum should help students develop skills necessary for effective inter personal, interethnic, and intercultural group interactions. Effective interpersonal, interaction across ethnic group line is often difficult to achieve. The problem is complicated by the fact that individuals bring to cross- ethnic interaction situations, attitudes, values, and expectations that influence their own behaviour, including their responses to the behaviour of others. These expectations are sometimes formed on the basis of what their own groups deem appropriate behaviour and what each individual he or she knows about other ethnic groups. Much Knowledge about ethnic groups is stereotyped, distorted, and based on distant observations, scattered and superficial contacts, inadequate or imbalanced media

treatment, and incomplete factual information. Attempts at cross-ethnic interpersonal interactions, therefore, are often obstructed by ethnocentrism. The problems created by ethnocentrism can be at least partially resolved by helping students to recognize the forces operating in inter-personal interactions, and how these forces affect behaviour.

Accordingly, multicultural curriculum recognises diversity in experience and the relationship between experiences and the ways students construct new knowledge (Pillard, Pillard & Hess, 1999). Hence students are expected to develop skills and concepts to overcome factors that prevent successful interactions including identifying ethnic and cultural stereotypes, examining media treatment of ethnic groups, clarifying ethnic and cultural values, developing cross-cultural communication skills, recognizing how attitudes and values are projected in verbal and non verbal behaviours, and viewing the dynamics of interpersonal interactions from other perspectives.

The Key Characteristics of a Multicultural Curriculum have been identified by Gorski (2009) to include the following:

1. *Delivery*

Delivery must acknowledge and address a diversity of learning styles while challenging dynamics of power and privilege in the classroom.

2. *Content*

Content must be complete and accurate, acknowledging the contributions and perspectives of ALL groups.

3. *Teaching and Learning Materials*

Teaching and learning materials must be diverse and critically examined for bias.

4. *Perspective*

Content must be presented from a variety of perspectives and angles in order to be accurate and complete.

5. *Critical Inclusivity*

Students must be engaged in the teaching and learning process—transcend the banking method and facilitate experiences in which students learn from each other's experiences and perspectives.

6. *Social and Civic Responsibility*

If we hope to prepare students to be active participants in an equitable democracy, we must educate them about social justice issues and model a sense of civic responsibility within the curriculum.

7. *Assessment*

Curriculum must be constantly assessed for completeness, accuracy and bias.

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2.3.2 Teachers' Preparation

Cultural diversity poses a pedagogical and social challenge to the educators. Teaching effectively in culturally diverse classrooms means using culturally sensitive strategies and content to ensure equitable opportunities for academic success, personal development and individual fulfilment for all students. Teachers need to be "knowledgeable about how minority children perceive the world, and process and organize information" (Irvine, 1990:17). Culture and gender influence, not only our values, beliefs, and social interactions, but also influence how we view the world, what we consider important, what we attend to, and how we learn and interpret information (Philips, 1983; Delgado-Gaitan and Trueba, 1985; Huitt, 1988; Jacobs & Jacobs, 1988; Jacobs, 1990; Rhodes, 1990). Furthermore, the effect of ethnicity on cognitive and motivational styles within an ethnic group persists across social-class

segments (Banks, 1988). Cultural brokers and cultural translators mediate between the majority and minority cultures. They help minority students understand, adapt, and thrive in the academic and majority culture. At the same time, the teacher as cultural broker helps the school understand, adapt to, and serve all students. In other words, the teacher as cultural broker bridges the cultural chasm and smooth the cultural mismatch, thereby empowering students to succeed both academically and socially in the larger society.

Lamentably, most in service teachers lack the knowledge, skills, and experience that build the requisite professional assurance for working with minority children. Though in-service teachers generally feel confident in their ability to implement core teaching skills, many express reservations about their ability to teach students from a culture different from their own (Association of Teacher Educators, 1991; Hadaway, Florez-Larke, & Wiseman, 1992). This insecurity surely contributes to their aversion to teaching in culturally diverse schools and bars them from becoming cultural brokers and cultural translators. Thus, the ultimate challenge for teacher educators is to prepare teachers who connect meaningfully with their students in an ethnically, culturally, and technologically complex world (Gay, 1993).

2.3.3 Multicultural Education and In-service Teachers' Needs

What, then, do in service teachers need to become effective multicultural teachers in our pluralistic society? First, in service teachers need to become reflective practitioners. Reflective teachers apply observational, empirical and analytical skills to monitor, evaluate and revise their own teaching practices (Irvine, 1990). They develop awareness of their own cultural perspective, thus gaining insight into the cultural assumptions underlying their expectations, beliefs and behaviour. They also need to realize that their cultural perspective is not a universal norm, nor is it the only

right one. In short, teacher candidates need meta-cognitive strategies to gain awareness, not only of their own knowledge and skills in the classroom but also of the efficacy of their activities on students' learning (Cardelle-Elawar, 1992).

Second, In-service teachers must gain cultural competence, that is, the ability to function comfortably in cross-cultural settings and to interact harmoniously with people from cultures that differ from their own. Based on the research on effective intercultural communication, culturally competent individuals can:

- (a) Cope effectively with the psychological and emotional stress of dealing with the unfamiliar,
- (b) Quickly establish rapport with others,
- (c) Sense other people's feelings,
- (d) Communicate effectively with people from varying backgrounds, and
- (e) Respond adequately to miscommunication (Giles, Coupland, Williams, & Leets, 1991).

These complex skills require knowledge and the cultural understanding that evolve over time from cross-cultural interpersonal experiences. Unfortunately, many education students have little or no exposure to people of other cultures. In a study of 125 pre-service teachers, Hadaway et al. (1993) found that most of these education students reported few personal experiences in culturally diverse settings. Frequently, gender, ethnicity and class, influence the tendency to hold parochial attitudes, especially when these are linked to limited travel and the inability to communicate in a non-English language (Zimpher, 1989). Teachers' attitudes and perceptions about students from diverse cultures play a major role in their expectations of students (Gollnick and Chinn, 1986; Hernandez, 1989). Consequently, to be effective and equitable teachers, education students must understand and appreciate human

diversity. Appreciation and understanding evolve from direct interpersonal contact and from knowledge of the history and culture of diverse groups, including their values, stories, myths, inventions, music, and art.

Third, our future teachers need to become effective cross-cultural communicators. Effective cross-cultural communication skills help teachers create a classroom environment that encourages good interpersonal relationships. This important interpersonal skill requires an understanding of the interrelationship between language and cultural meaning. Cultural context and personal experience mediate meaning. For example, the word “abasha” (meaning dirty) in Yoruba will convey a different meaning to an Igbo, because it means a delicious cassava meal. Understanding how culture shapes what can be communicated, how much is assumed to be known by the listener, and how much must be overly conveyed, promotes effective cross-cultural communication (Hall, 1989; Bonvillain, 1993).

In addition, effective cross-cultural communication requires knowledge of nonverbal communication. Nonverbal cues set the stage for interpersonal communication (Barnlund, 1968; Hall, 1973; Curt, (1976) (LaFrance & Mayo, 1978) and "are critical components of participants' messages" (Bonvillain, 1993, p. 37). Although there are some universal nonverbal messages, our interpretations of space, touch, appearance, body language, and time are largely mediated by culture (Hall, 1966; Hecht, Andersen, & Ribeau, 1989) and by context. For example, when chastised, in Yoruba and Hausa cultures, children may avoid eye contact with adults as a sign of respect and shame. This behaviour in Igbo culture may signal disrespect and inattention for most adults. Similarly, in some cultures, looking away from the speaker indicates paying attention to what is said (Corson, 1992). However, Lagos state teachers may interpret this conduct as inattention or rudeness. According to

Corson (1992), teachers' cultural misperceptions are more than mere misunderstandings; they reduce life chances and totally disregard the cultural interests of entire groups of students.

Fourth, In-service teachers should understand the interrelationship between language and culture. Language learning is "the means by which individuals become members of their primary speech communities" (Heath, 1986, p. 85) and, consequently, language promotes group identity and individual membership. Because language is a function of culture, it reflects the conventions and values of its speakers. For example, Philips (1983) observes that among adult Indians on the Warm Springs reservation, talk, always accompanies their work and recreational activities. This behaviour corresponds to their valuing of collectivity and cooperation.

Culture also provides schemas for acceptable stories, narratives, questions, and requests (Corson, 1992; Heath, 1986). Indeed, the ways of using known language largely determines academic success (Heath, 1986). For instance, in many cultures, storytelling is an adult activity associated with the role of an elder (Corson, 1992). Among some Native Americans, speakers exhibit economy of speech and careful thought and planning (Philips, 1983), skills that require maturity and higher level thinking skills. Children from these cultures seldom engage in oral public demonstrations. Consequently, they find individual oral presentations, extensive recitations, and storytelling in front of the class unnatural and uncomfortable. Heath (1986) notes that, "Children learn how to recognize, anticipate, tell, read, and respond to narratives as part of their initial language socialization at home and in their primary communities" (p. 85). The natural progression of stories-beginning, sequence of events, resolution, ending-is not universal. Indeed, learning a language requires learning its organization of paragraphs and stories. Because cultures vary in the kinds

and frequencies of discourse children encounter, teachers should not assume that children have within their language repertoire the narrative genres necessary for academic success (Heath, 1986). Unfortunately, school literacy activities sometimes threaten those things most valued by minority peoples and which bind the cultural group together (Corson, 1992).

Fifth, future teachers need to understand the cultural roots of cognition and its close link to language. Logical reasoning and discourse styles evolve within a cultural context; consequently, they are culture-specific and not universal. Discussion, argumentation, explication, and persuasion follow the culturally accepted rules of behaviour and reasoning. As children learn their culture and acquire language, they learn to use the symbols and meanings of a specific culture (Langer, 1987). From the complex "cultural meanings and models that are shared and assumed", there emerges a unique world view that makes sense of the world as it is perceived (Bonvillain, 1993, p. 52). This world view interprets the purpose of life, the nature of life, and the relation of humanity to the universe (Sarbaugh, 1979). Thus culture affects how people categorize and organize the world, as well as what they attend to and consider important (Bonvillain, 1993). Schlesinger (1991) believes this cultural influence on cognition probably manifests itself more strongly in children because they are still developing the language of thought.

Although culture, to some degree, influences thinking, schools expect students from a variety of cultural backgrounds to comprehend and learn many new and complex ideas even when exposed to language and values that differ from their own (Langer, 1987). Awareness of the cultural underpinnings of logic and thought inclines multicultural teachers to make their thinking explicit to students, to be less judgmental

of students' reasoning, and to look beyond learning disabilities to cultural and linguistic differences that may explain students' academic performance.

The cultural roots of cognition do not signify a dogmatic, changeless, culturally determined preference towards one culturally accepted interpretation of reality and of thinking about the world. Culture's influence on cognition does not rule out individual ways of thinking and perceiving. Nor does it imply an inability to think in ways that deviate from the pervading cultural perspective. After all, humans are capable of learning; consequently, people develop cognitive flexibility and see more than one perspective. Individuals within a cultural group are capable of creative, independent thinking. A teachers' respect for both individual and cultural interpretations of reality and recognition of cultural and personal thinking and learning preferences shows acceptance of individual children and their cultural heritage.

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Above all, teachers need to know how to adapt the content of instruction and teaching style to students' cultural and individual preferences. Curriculum, methodology, and materials should invite students to identify with the educational process and enable them to function bi-cognitively (Cohen, 1969; Vogt, Jordan, & Tharp, 1987; Singh, 1988). If the content is incompatible with the students' values and cultural norms, misunderstanding and distrust are likely to ensue (Croninger, 1991). The disproportionate representation of culturally diverse students in programmes for exceptional children (Epstein, Polloway, Foley, & Patton, 1990; Chinn & Hughes, 1987; Reschly, 1988) may be attributable to misdiagnosis resulting from differences between the students' cultural background and their teachers' teaching styles, culturally determined expectations, and structuring of curricular content.

2.3.4 Multicultural Education and Pre-service Teachers' Needs

The integration of multicultural education within a quality pre-service programme prepares pre-service teachers for increasingly diverse classrooms. Through multicultural teacher education, future teachers begin to see themselves as active participants in the empowerment of students and as facilitators for academic success. A broad interdisciplinary foundation, varied practical experiences, and repeated opportunities to critically analyze ethnic, race, class, and gender issues are key ingredients in producing skilled, knowledgeable, reflective, competent teachers.

2.3.5 The Role of the School

Multicultural Education for Nigerian children represent a vision of our society that recognizes and respect ethnic and cultural diversity as compatible with natural and societal unity, rather than one that seeks to reduce ethnic and cultural differences. Further progress in that direction is consistent with the democratic ideals like freedom, equality, justice and human dignity embodied in our basic national documents. By respecting ethnic and cultural differences, we can help to close the gap between our democratic ideals and societal practices. Such practices are too often discriminatory toward members of ethnic and cultural groups.

It follows therefore that schools need to assume a new responsibility. Their socialization practices should incorporate the ethnic diversity which is an integral part of the democratic commitment to human dignity. At the same time however, the schools must help socialize youth in the ways that will foster basic democratic ideals that serve as over arching goals for all Nigerian citizens. The school goal should be to help attain a delicate balance of diversity and unity in one nation that respects the cultural rights and freedom of its many peoples. As schools embark on educational

programs that reflect multiculturalism, they must demonstrate, according to Gay (1998), a commitment to:

- a. Recognize and respect ethnic and cultural diversity.
- b. Promote societal consciousness based on the shared participation of ethnically and culturally diverse people.
- c. Maximize equality of opportunity for all individual and groups.
- d. Facilitate constructive societal change that enhances human dignity and democratic ideals.

2.4 Empirical Researches

Reviews of researches compiled by Banks (1991a, 1993b) and Gay (1991) are useful summaries for discerning the directions and trends that are emerging about the effects of multicultural education. The Banks' reviews focus on modification of racial attitudes through the use of curriculum units and courses, instructional materials, reinforcements, and teaching methods. Many of these studies were conducted in the 1970s. While the results are not unequivocally conclusive, they do indicate the following:

- ❖ That racial, ethnic, and gender attitudes of students can be positively affected by curriculum and instructional interventions.
- ❖ The effects of instructional intervention on student racial, ethnic and gender attitudes are influenced by the nature, structure, and direction of the intervention and the characteristics of the students, teachers, school environment, and local community.
- ❖ Cooperative learning leads to more positive racial attitudes for all students, more interracial friendship choices, and academic gains for students of colour (especially Hispanics and African Americans). It has no apparent effects on

the academic achievement of Anglo students, since they perform about the same in cooperative and competitive learning environments. Cooperative, cross-racial learning also increases student instruction, self-esteem, and ability to empathize.

- ❖ To be most effective, cooperative learning experience should engage members in common goals and equal status relationships and should allow individuals to get to know each other and be reinforced by institutional support.
- ❖ Teaching interventions that reinforce positive attributes of African Americans can reduce young black children's preference for whites. Deliberately designed instructional interventions can also reduce prejudices toward all group members.
- ❖ Multicultural materials, vicarious experiences, role playing, and simulations can help students develop more positive racial attitudes and perceptions. Two cases in point are "The Eye of the Storm" and "A Class Divided".

The research on cultural diversity and learning, reviewed by Gay (1992), reveals some findings of particular aspects of multicultural education that were not included in the Banks review. One of the most compelling findings to emerge from the Gay review is the effects of modifying teaching styles to match the cultural characteristics and learning styles of different ethnic groups. One graphic illustration of these effects is the Kamehameha Early Education Programme (KEEP). Several researchers have been documenting the effects of this language arts programme for young native, Hawaiian students were employed in the classroom. Both their social and academic skills (including time on task, attention span, quality and quantity of participation, school attendance, reading ability, and language arts skills) improved significantly. Reading test scores increased from the 13th to the 67th percentile in four

years. Some other studies produce similar results with other ethnic groups, although the research is not as comprehensive and longitudinal as that of KEEP. With African American students, the research shows that their engagement in instructional activities and academic achievement improves when:

1. different and frequently varied formats are used to present learning tasks;
2. activities and physical participation are routine elements of learning;
3. features of their communication styles are incorporated into the teaching process;
4. African American content is a part of the curriculum; and
5. The instructional materials and activities have high interest appeal (Boykin, 1982; Hale, 1982).

Several studies involving Native Americans in the United States and Canada indicate that when teachers adapt their instructional classroom interactional styles to accommodate more closely those of the students, participation results are positive. Using cognitive frameworks, (patterns of thought, frames of reference, styles of information processing, procedural rules, content materials) familiar to culturally different, poor people, and female students have been shown to improve their reading skills, comprehension of learning tasks, and recall of factual information better than their male counterparts (Banks & Banks 1993, Cazden, John, and Hymes, 1985; Greenbaum, 1985).

While findings from empirical research on the effects of multicultural education are scarce, those that do exist are very encouraging:

- Negative racial and ethnic attitudes toward others can be changed through deliberate intervention, but the process is long-range.

- Establishing a closer fit between teaching style and culturally different learning styles has positive social and academic consequences.
- Alternative instructional means can be used to achieve common outcome expectations without compromising the educational standards and quality of anyone.
- Some instructional techniques are more effective than others for some members of ethnic and cultural groups.
- Instructional initiatives that work well for groups of colour generally benefit Anglo students, too. However, the converse is not true. Educational interventions that are successful with Anglo students often have negative consequences for culturally different students.
- The procedures of teaching and learning are important targets of intervention for multicultural change. They are as significant as the content and substance of teaching, if not more so.
- Culturally sensitive teaching techniques that work well with diverse students appear to be effective across age, gender, school settings and subjects. (Banks & Banks 1993, Cazden, John, and Hymes, 1985; Greenbaum, 1985).

2.5 Appraisal of the Literature

Multicultural education means different things to different people. However, the differences are not as great, confusing or contradictory as some analysts claim. Many of these differences are more of semantic than substantive, and a reflection of the developmental level in the field and disciplinary orientation of advocates. Some advocates talk about expected outcomes, while others consider the major determining factors to be the group being studied. These various definitions contain several points in common. Most of them agree that the content of multicultural education programs

should include ethnic identities, cultural pluralism, unequal distribution of resources and opportunities and other socio political problems stemming from long histories of oppression. Gay (1998) stated that advocates of multicultural education believe that, at best, multicultural education is a philosophy, a methodology for educational reform and a set of specific content areas within instructional programmes. Thus to her, multicultural education means learning about, preparing for and celebrating cultural diversity, or learning to be bicultural. And it requires change in school programs, policies and practices. Gay (1998) stressed further that the multiculturalists explicitly value diversity and agree that the specific content, structures and practices employed in achieving multicultural education will differ depending on the setting

Teaching about cultural pluralism is the most traditional and common approach. It is primarily content centred, with an emphasis on developing unit of instruction (lessons, module courses) about the history, heritage, contributions and social issues of ethnic groups. These units may be designed to be included in any school subject, but most often appear in social studies, language arts and fine arts. Another manifestation of this approach is analyzing textbooks and other instructional materials for their treatment of people of different ethnic and cultural groups and revisiting them when necessary to increase their accuracy and overall representation of cultural diversity.

Hence, teaching about cultural pluralism emphasises material development and curriculum design. Teaching the culturally different is more process oriented than content oriented. Its centre of attention is establishing more effective instructional relationship and rapport with students from different cultural and ethnical backgrounds as basis for improving educational opportunities and outcomes. Teachers, administrators, counsellors and supervisors learn about the cultural values

and experiences of different cultural groups to determine how they may affect attitudes and actions in learning and teaching situations. The underlying premise of this approach to multicultural education is that an interactive relationship exists between culture and cognition, education and ethnicity and teaching learning styles and cultural conditioning. Teaching the culturally different gives priority to teacher education, staff development and classroom instruction.

The third approach to multicultural education combines content and process, and is often referred to as infusion. In practice, it means using culturally pluralistic content, experiences and perspectives in teaching other knowledge and skills. Ethnic and cultural materials provide the contexts for students to practice and demonstrate mastery of more general academic and subject matter skills. For example, ethnic novels, poetry, stories and folklores are used in teaching various reading skills, such as comprehension, vocabulary and inferring meaning. Critical thinking, problem solving and values analysis skills might be developed as students examine issues, events and situations particularly germane to the historical and contemporary experiences of different groups of cultures and social class. Hence Gay (1998) concluded by saying that using cultural pluralism in all teaching activities as a way to implement multicultural education is based on four major premises.

- a. Using diversified means to achieve common learning outcome.
- b. Cultural diversity is a characteristic trait of a multicultural society.
- c. It is more pedagogically sound for the study of cultural pluralism to permeate all dimensions of the educational process, rather than being taught as a separate and isolated entity.

- d. Effective multicultural education requires comprehensive efforts that integrate attitudes, values, content and actions and involve all aspects of the education system simultaneously.

Banks (1993) identified that teaching with multicultural perspectives encourages appreciation and understanding of other cultures as well as one's own. Teaching with these perspectives promotes the child's sense of the uniqueness of his own culture as a positive characteristic and enables the child to accept the uniqueness of cultures of others.

Gay (1998) indicated that the multicultural curriculum should provide opportunities for students to study ethnic group languages as legitimate communication systems and help them develop full literacy in at least two languages. It should include the continuous study of the cultures, historical experiences, social realities, and existential conditions of ethnic and cultural groups, as well as a variety of racial compositions. It should involve students in the continuous study of ethnic groups of different racial compositions. Hadaway et al (1992) spoke about teachers' preparation for multicultural education to include liberal education, infusion, understanding the cultural roots of cognition and its close link to language. Irvine (1990) answered the question on what in service teachers need while Gay (1998) enumerated the roles of the school.

A critical appraisal of all the citations in this study will show that much has not been said on the actual method that would be used in teaching multicultural education. If one looks at the content of the curricula of junior secondary school social studies as presented in appendix II, one would realise that social studies as a discipline, has provided for a detailed content on culture and cultural identity, in an ideal situation and for a broad based, general Nigerian society. The entire contents are

addressing virtually all social issues, but in a generalised manner. The content lays emphasis on what should be done or taught in order to have cultural identity and cultural integration. Having had these understanding of detailed cultural based curricula for social studies students, one could then wonder why, to what extent and what else do we want to proclaim with the multicultural education one is talking about?

One would also like to state here that multicultural Education is talking about content and sociological discipline. It is a broad based generalised format of cultural analysis and it is also a pedagogical technique and approach of looking at and understanding the problems of how students could inter – relate and learn fast in a society that is filled with conglomerate of cultures, without some of them feeling alienated as a result of their coming from a minority ethnic group or culture. In order to achieve the stated objectives for this study, one would go further, after our field research to propose a pedagogical guidelines of how these social studies curricula contents could be modified and taught, so that the objectives of multicultural education could be taught to students from various cultures in a cosmopolitan arena, like Lagos state, Kano state, Edo state, and River state of Nigeria, thereby suggesting a good method of teaching the subject to students from various cultures and ethnic groups, without any of the students from any of the ethnic groups, feeling inferior, culturally displaced or alienated.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter is concerned with the methods and the procedures adopted in carrying out the study. It explains the research design; the target population; the sample and sampling technique; the instrumentation; the administration of the instrument; validity and reliability of the study as well as the method to be used in analyzing the data gathered.

3.2 Research Design

The research design adopted for this study was the *ex-post-facto* descriptive survey method. This is because the method describes the readiness of the people either to accept or not to accept multicultural education programme in Lagos state.

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3.3 Population

The target population was all social studies teachers of junior secondary schools in Lagos State.

3.4 Sample and Sampling Procedure

The sample for this study comprised of 1,000 social studies teachers selected from 20 community clusters in Lagos State. Simple random sampling technique was used in picking 10 secondary schools from each community cluster, making a total of 200 schools. Purposive sampling was then used in picking five teachers from each school and 50 from each community cluster and, a total of 1,000 teachers in all for the study from the entire state.

3.5 Research Instruments

Two types of research instruments were utilized for the collection of data in this study. These include;

- Questionnaire on the Perception of Social Studies teachers of the need for the introduction of Multicultural Education Programmes in Junior Secondary Schools in Lagos State, Nigeria
- Focus Group Discussions

3.5.1 Questionnaire

For the purpose of data collection, a questionnaire was constructed by the researcher. The questionnaire was made up of 30 items covering 3 sections [A-C]. Section A sought information on bio – data of the respondents. Section B covered other areas of the study such as the need for multicultural education and what the curriculum of multicultural education should look like, and ways of implementing a multicultural program while section C looked at the possible effects of multicultural education on students. Sections C was rated using the four likert scale.

3.5.2 Focus Group Discussions

The focus group discussion was in form of consultative fora, in which people of like minds from different communities and wards were brought together under two groups. Consultations or discussions were held with them differently on the research questions, findings and in-depth interviews conducted. The essence of this aspect of data collection was to cross-validate the data collected through the questionnaire and to enrich the research, since the people involved freely spoke their minds and responded to the ideas of others.

3.5.3 Validity and Reliability of the instrument

The research instruments were subjected to validation by giving a copy to the supervisor and other experts in social studies education who effected the necessary corrections to establish both face construct and content validity. The instrument was also given to experts in the faculty of Education for scrutiny and modification. To really determine the reliability of the instruments, it was administered to about 40 teachers in the 20 community clusters and their responses were tested to prove that the instrument was reliable using the cronbach alpha coefficient.

3.6 Procedure for Data Administration

The researcher, with the help of twenty (20) research assistants, visited all the community clusters for the administration of the questionnaire. This was preceded by the training of the assistants on the purposes of the study and the procedures to be adopted. Afterwards they were posted to the different clusters. The respondents were given the copies of questionnaire to be completed and returned immediately. All the 1,000 copies of questionnaire were returned since the respondents are educated. The administration of the instrument lasted one month.

3.7 Method of Data Analysis

In order to answer the research questions, descriptive statistics was used to analyze the data collected. Descriptive statistics such as mean and frequency tables were used for analysis while charts were used to present the result.

CHAPTER FOUR

RESULTS

4.1 Introduction

This chapter is concerned with the presentation of result obtained in the study based on the research questions raised.

4.2 Presentation of Results

The results presented here are those related to the personal information or characteristics of the respondents. This will include data such as sex, age, state of origin and religion.

Table 4.1.1: Distribution of the Teachers by Sex

Sex	Frequency	Percentage
Male	247	24.7
Female	753	75.3
Total	1000	100.0

Table 4.11, shows that, the male teachers are 247(24.7%) while their female counterparts are 753(75.3%). This indicates that there are more females social studies teachers than male social studies teachers in the study area.

The presence of more female teachers in the study area is not a surprise as this has been indicated by Byelee (1974), where it was stated that ‘there is a higher proportion of men in the migration stream of Africa’. She however indicated that this situation is changing as more women (especially the unmarried) are joining the migration stream. Other categories of women found in the streams are those who moved to urban areas to join their husbands. The unbalanced sex composition of many secondary schools teaching composition in the study area could also be attributed to the fact that women have been known to perform major roles in the socialization process of children in Africa and of which education is of great

importance. This can be related to the work of Larke and Larke (2009) where it was stated that women’s mothering experiences caused them to be more nurturing towards students and all these may have resulted into many females taking to teaching profession than men.

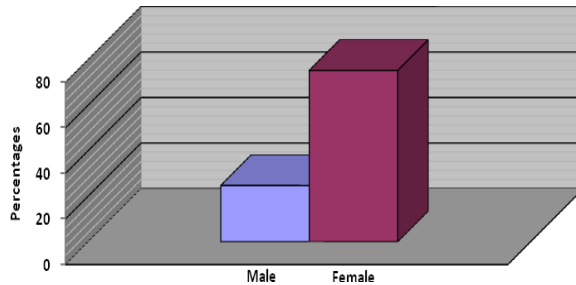


Fig. 4.1: Showing sex distribution of respondents

Table 4.1.2: Distribution of Teachers by Educational Background

Educational Background	Frequency	Percentage
NCE	409	40.9
B.Ed/B.Sc(Ed)	577	57.7
M.Ed	14	1.4
Total	1000	100.0

Source: Field survey (2010)

In table 4.1.2, the NCE certificate holders are 409(40.9%), the B.Ed/B.Sc certificate holders are 577(57.7%) while the holders of M.Ed certificates are 14(1.4%) respectively. This indicates that there are more degree holders now in secondary schools in Lagos state. The presence of more degree holders can be attributed to improved training and re-training.

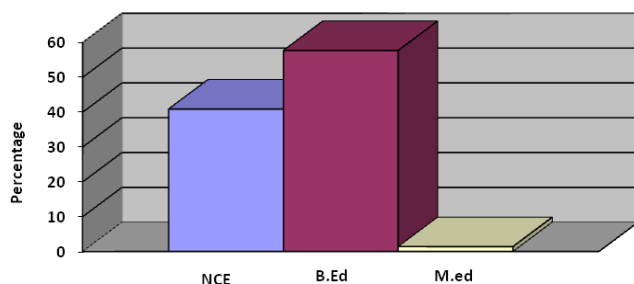


Fig 4.2: Showing educational background of the teachers

Table 4.1.3: Distribution of the Teachers by Ethnic Group

Ethnic Group	Frequency	Percent
Yoruba	745	74.5
Igbo	193	19.3
Urhobo	2	0.2
Hausa	9	0.9
Ukwani	9	0.9
Idoma	6	0.6
Egun	11	1.1
Edo	2	0.2
Ishan	1	0.1
Igala	3	0.3
Effik	4	0.4
Okigwe	8	0.8
Isoko	2	0.2
Ogoni	1	0.1
Ibibio	1	0.1
Nupe	3	0.3
Total	1000	100.0

From the table 4.1.3, it can be seen that Yoruba ethnic group are 745 representing 74.5%, Igbo ethnic group are 193 representing 19.3%, Urhobo ethnic group are 2 in numbers representing 0.2%. There are 9(0.9%) Hausa ethnic group, Ukwaniethnic group are 9 in numbers representing 0.9%, Idoma ethnic group are 6, representing 0.6%, Egun ethnic group are 11, representing 1.1%, Edo ethnic group are 2 representing 0.2%, Ishan ethnic group 15 representing 0.3%, Igala ethnic group are 3 representing 0.3%, Effik ethnic group are 4 representing 0.4%, Imo ethnic group are 8 representing 0.8%, Isoko ethnic group are 2 representing 0.2%, Ogoni ethnic group

is 1 representing 0.1%, Ibibio ethnic group are also 1 representing 0.1% while Nupe ethnic group are 3 representing 0.3%. The results obtained here was not a surprise basically because it shows that Lagos State is truly a heterogeneous city by virtue of her ethnic composition. This fact is in line with the opinion of Oduwaye (2008) who reported that the diversity of ethnic composition of Lagos favoured massive immigration into the city. Odumosu (1999) also corroborated this where he noted that of the estimated 9million population of the city, the Yoruba migration from south-western Nigeria account for 61.31% while the other ethnic groups in Nigeria constitute 38.69% because Lagos is a Yoruba speaking state.

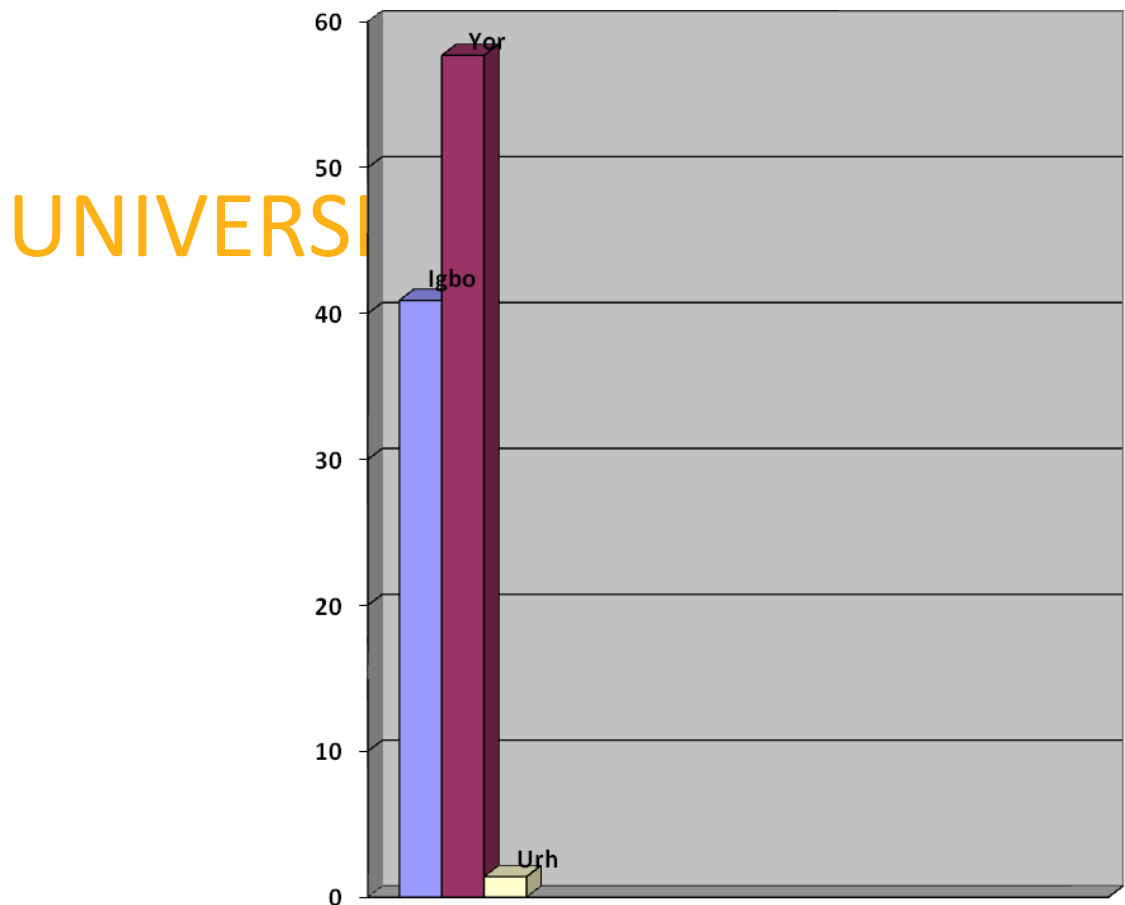


Fig 4.3: Showing ethnic groups of the teachers

Table 4.1.5: Teachers' Responses on the correct definition of multicultural education

Definition of Multicultural Education	Frequency	Percent
Education for Culturally different children or group	204	20.4
A progressive transformation of schooling to include the needs of many cultures	362	36.2
The teaching of all cultural groups in Nigeria	396	39.6
Teaching and learning to be bi-cultural	38	3.8
Total	1000	100.0

Table 4.1.5 shows that 204(20.4%) defined multicultural education as education for culturally different, 362(36.2%) of the respondents defined multicultural education as progressive transformation of schooling to include the needs of many cultures, while 396(39.6%) of the respondents defined multicultural education as the teaching of all cultural groups in Nigeria and 38 representing 3.8% of them defined multicultural education as teaching and learning to be bi-cultural.

This result shows vividly that multicultural education means different thing to different people as it could also be seen in the numerous definitions given to it. Multicultural education can thus be referred to as a progressive transformation of schooling to include the needs of many cultures.

Table 4.1.6: Teachers' Responses on their knowledge of multicultural education during their training programmes

Item	Response	Frequency	Percent
Were you taught any course in multicultural education during your training programme	Yes	474	47.4
	No	526	52.6
	Total	1000	100.0

From table 4.1.6, 474(47.4%) of the respondents proved that they have been taught multicultural education while 526(52.6%) of them indicated that they have not heard of it. It may be deduced from the above that majority of respondents were ignorant of what multicultural education is all about since they were not exposed to it

during their preparation. It is understandable because multicultural education is not a subject in our curriculum.

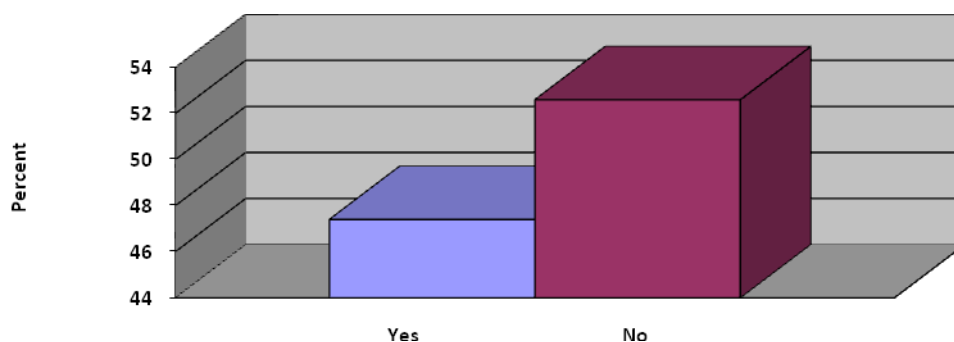


Fig. 4.4: Teachers' knowledge on multicultural education during their training programmes.

Table 4.1.7: Teachers' Responses on eagerness to learn multicultural education

Response	Frequency	Percent
Yes	925	92.5
No	75	7.5
Total	1000	100.0

From the above table 7, 925(92.5%) of the respondents agreed to learn multicultural education while 75(7.5%) of them disagreed and do not want to learn multicultural education. The above results show the eagerness of most respondents to learn about multicultural education.

Table 4.1.8: Teachers' Responses on the willingness to learn multicultural education

S/N	Statements	Yes	No
1	Do you want to learn multicultural education?	925	75

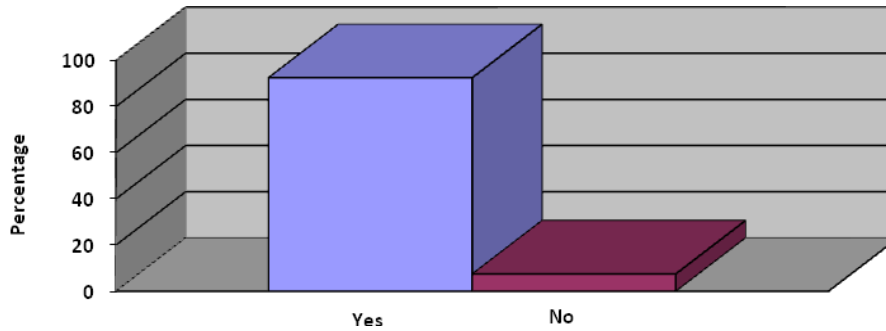


Fig. 4.5: Teachers’ Responses on the willingness to learn multicultural education.

Table 4.1.9: Teachers Responses on the need for the introduction of multicultural education in Lagos State schools

Response	Frequency	Percent
Yes	935	93.5
No	65	6.5
Total	1000	100.0

From the above table 8, 935(93.5%) of the respondents desired the need for multicultural education in Lagos State while 65(6.5%) of them see no reason for the introduction of multicultural education in Lagos State schools. The results above may be attributed to the need by teachers in Lagos to gain cultural competence, that is, the ability to function comfortably in cross-cultural setting and to interact harmoniously with people from cultures that differ from their own.

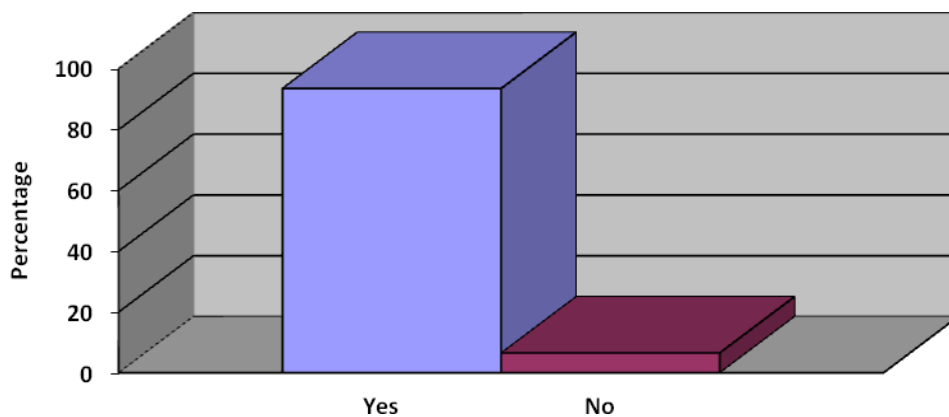


Fig. 4.6: Teachers’ Responses on the need for the introduction of multicultural education in Lagos State schools.

Table 4.1.10: Teachers’ Responses on the level that multicultural education should be taught

Level	Frequency	Percent
Primary	111	11.1
Junior	56	5.6
Senior	28	2.8
Tertiary	44	4.4
All levels	761	76.1
Total	1000	100.0

From table 4.1.9, 111(11.1%) agreed that multicultural education should be taught at primary school only, 56(5.6%) agreed that it should be taught only at junior secondary, 28 representing 2.8% wants multicultural education to be taught at senior secondary schools only while 44 representing 4.4% of the respondents agreed that it should be taught only at tertiary level and 761 representing 76.1% of the total respondents states that multicultural education should be taught at all levels of education in Lagos State. From the pattern of the results above, it is clear that multicultural education is desired by most teachers in Lagos State because the psychological underpinnings of multicultural education explain its emphasis on developing greater understanding of positive self-concept, and pride in one’s identity. Also, it is the opinion of the researcher that multicultural education should be test run at the junior secondary level and after which it can be introduced to other levels of education.

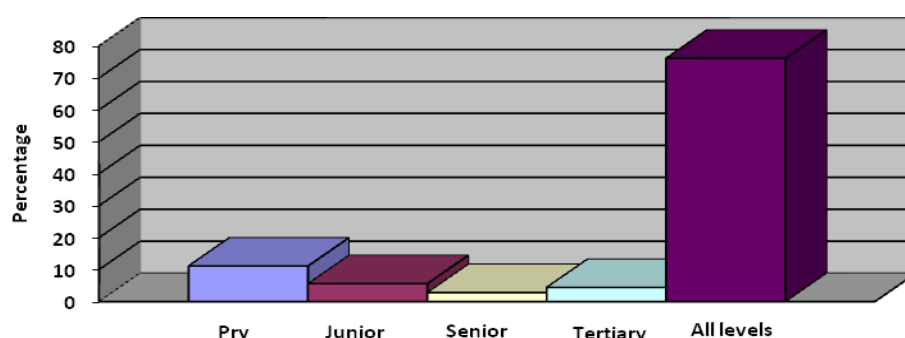


Fig. 4.7: Teachers’ Responses on the educational level that multicultural education should be taught.

Table 4.1.11: Teachers’ Responses on the need to retrain social studies teachers on multicultural education

Response	Percent	Frequency
Yes	92.5	925
No	7.5	75
Total	100.0	1000

Source: Field survey (2010)

From the above table 10, 925(92.5%) of the respondents agreed that social studies teachers should be retained while 75(7.5%) of them said that they should not retrain them. From the above results of the teachers’, coupled with the fact that most of the respondents have agreed in high percentage (55%) to the fact that they were not taught any course in multicultural education during their preparation, then retraining will be required because through multicultural education, teachers need to know how to adapt the content of instruction and teaching style to students’ cultural and individual preferences.

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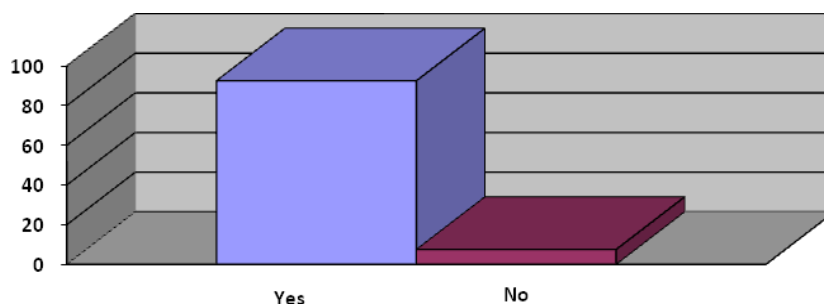


Fig. 4.8: Teachers’ Responses on the need to retain social studies teachers on multicultural education

Table 4.1.12: Teachers' Responses on the form of training that is appropriate for the teachers

Training Courses	Frequency	Percent
A short course	254	25.4
A Seminar/Workshop	369	36.9
Develop a training package for teachers	356	35.6
Send them back to school	16	1.6
Any other	5	.5
Total	1000	100.0

From the above table 11, 254(25.4%) of the respondents agreed that the training should be a short course in multicultural education, 369(36.9%) agreed on seminar/workshop on multicultural education, 356 representing 35.6% of them agreed on developing a training package for teachers on multicultural education, while 16 representing 1.6% of them said that sending them back to school is the most appropriate and 5 representing 0.5% preferred alternative means of training for the teachers.

The results from the above table may be attributed to the fact that many teachers prefer to attend seminars and workshops where proper orientation will be given on a particular subject. It is an avenue for participants to exchange ideas and views for better understanding.

Table 4.1.13: Teachers' Responses on the need to take liberal Art education and preparation of multicultural education teachers

Response	Frequency	Percent
Yes	574	57.4
No	426	42.6
Total	1000	100.0

From the above table 12, 574(57.4%) of the respondents agreed that liberal art education should be made compulsory for the preparation of multicultural education teachers, 426(42.6%) of them said it should not be made compulsory. The results of

the responses show that most of the teachers are aware of the possible advantages of a liberal arts education in the preparation of teachers. This is so because a good liberal arts education is both liberal and liberating. It is liberal in so far as it is progressive, impartial and comprehensive; it is liberating in that it emancipates us from restrictive, ethnocentric thinking. The data collected on the section C of the questionnaire was analysed through the use of mean and standard deviation. Items that are related to each of the research questions were grouped together to find the mean and standard deviation, followed by the discussion of each of the items and the opinion of the researcher.

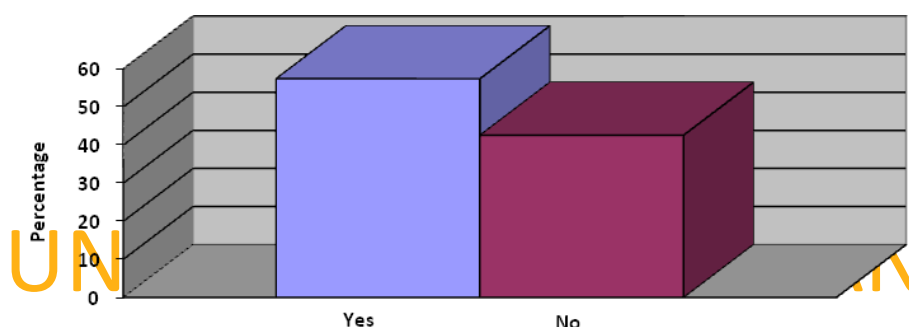


Fig. 4.9: Showing responses of the teachers on the need to take liberal Art education and preparation of multicultural education teachers.

RQ1: What is the general perception of social studies teachers on the need for the introduction of multicultural education in Lagos schools?

Table 4.2.1: General perception of social studies teachers on the need for the introduction of multicultural education in Lagos schools

S/N	Statements	SD	D	A	SA	Mean	S.D.
1	Understanding the wholeness of the experiences of ethnic and cultural groups.	76 7.6%	53 5.3%	340 34.0%	531 53.1%	3.33	.88
2	Identifying and understanding the ever-present conflict between ideals and realities in human societies.	80 8.0%	93 9.3%	385 38.5%	442 44.2%	3.19	.91
3	Ethnic alternatives and options within Nigeria society.	123 12.3%	202 20.2%	377 37.7%	298 29.8%	2.85	.99
4	Evaluations instructional materials used in teaching about ethnicity and culture.	159 15.9%	150 15.0%	383 38.3%	308 30.8%	2.84	1.03
5	Ethnic learning styles of students within the school.	186 18.6%	253 25.3%	359 35.9%	202 20.2%	2.58	1.01
	Weighted Averages	475.2	548.6	1556.8	1619.4	14.79	

The perception and rating of the teachers on the need for the introduction of multicultural education in Lagos schools are as listed below:

The current social studies curriculum does not help students understand the wholeness...(mean = 3.33) ranked highest and was followed in succession by the current social studies curriculum helps student identify and understand the ever-present...(mean = 3.19), The current social studies curriculum clarifies ethnic alternatives and options within Nigeria society(mean = 2.85), The school conducts ongoing, systematic evaluations of the goals, methods, and instructional materials...(mean =2.84) and lastly, The current social studies curriculum does not reflect the ethnic learning styles...(mean = 2.58) respectively. Therefore, the respondents perceived that multicultural education should be introduced in Lagos schools.

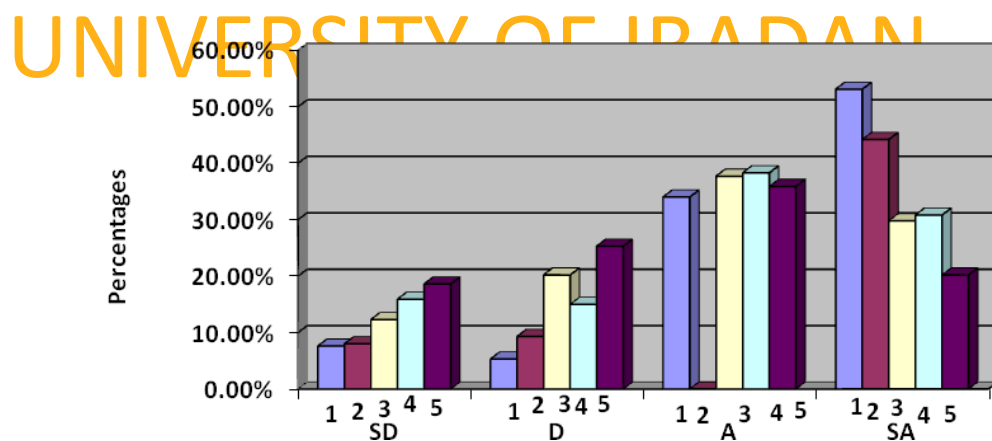


Fig. 4.10: Teachers' Perception on the need for the introduction of multicultural education in Lagos schools

RQ2: Is there a difference in the perception of male and female teachers on the need for the introduction of multicultural education in Lagos schools?

Table 4.2.2: Male and Female teachers' perception on the need for the introduction of multicultural education in Lagos schools

Statement	Sex	Frequency	Percentage
The need for the introduction of multicultural education in Lagos schools.	Male	247	24.7
	Female	753	75.3
	Total	1000	100.0

The perception of male and female teachers on the need for the introduction of multicultural education in Lagos school

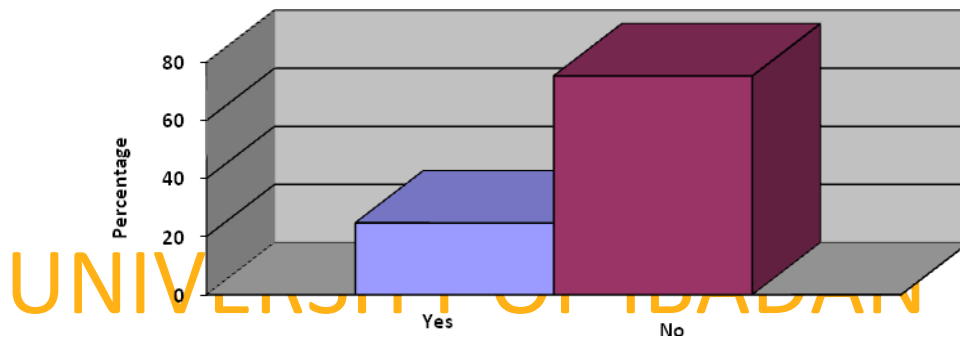


Fig. 4.11: Showing the perceptions of male and female teachers on the need for the introduction of multicultural education in Lagos schools

The male respondents that agreed that multicultural education need to be introduced in Lagos schools are 247(24.7%) while their female counterparts are 753(75.3%).

RQ3: How did the respondents perceive the implementation of multicultural education programme in helping schools to benefit from the diversity that characterises Lagos and its schools?

Table 4.2.3: Social Studies Teacher’s perception of MEP ability to help schools benefit from the diversity that characterises Lagos and its schools

S/N	Statements	SD	D	A	SA	Mean	S.D.
1	Ethnic and cultural diversity noticeable in the school environment	51 5.1%	78 7.8%	372 37.2%	499 49.9%	3.32	.82
2	Nigeria as a multi-ethnic society	105 15.5%	83 8.3%	310 31.0%	502 50.2%	3.21	.98
3	The school staff is multi-ethnic	88 8.8%	118 11.8%	301 30.1%	493 49.3%	3.20	.96
4	Fostering positive interactions among the various cultural group members of the school.	87 8.7%	85 8.5%	427 42.7%	401 40.1%	3.14	.90
5	Holistic views of ethnic and cultural groups, and an integral part of the total school curriculum.	107 10.7%	148 14.8%	362 36.2%	383 38.3%	3.02	.98
	Weighted Averages	352.4	393.6	1482.4	1971.6	15.89	

The perception and rating of social studies teachers on the need for the implementation of multicultural education programme and its ability to help schools successfully meet the challenges of and benefit from the diversity that characterizes Lagos and its school are listed below:

Ethnic and cultural diversity are easily noticeable in the school environment(mean = 3.32) ranked first, it was followed in succession by The current social studies curriculum describes the development of Nigeria as a multi-ethnic society(mean = 3.21), The school staff is multi-ethnic (mean = 3.20), The school policies and procedures foster positive interactions among the various cultural group ...(mean = 3.14) and lastly, The current social studies curriculum is comprehensive in score and sequence,(mean = 3.02). Therefore, the respondents agreed that implementing multicultural programme would help school to successfully meet the challenges of and benefits from the diversity that characterizes Lagos and its school.

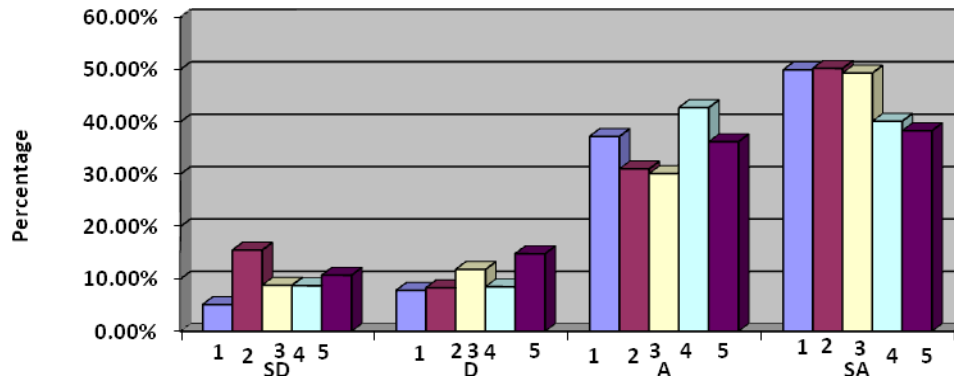


Fig. 4.12: Showing the teachers' perception on the introduction of MEP and its ability to help schools meet the challenges of diversity.

RQ4: What is the view of social studies teacher on the need to prepare teachers for the effective implementation of multicultural education?

Table 4.2.4: Social Studies teachers' view on the need to prepare teachers for the effective implementation of multicultural education

S/N	Statements	SD	D	A	SA	Mean	S.D.
1	Teachers should be sensitive to multicultural issues.	84 8.4%	56 5.6%	247 24.7%	613 61.3%	3.39	.92
2	The teachers should incorporate students' cultures into their classroom teaching.	72 7.2%	87 8.7%	302 30.2%	539 53.9%	3.31	.91
3	Social studies curriculum helps students view events, situations, and conflict from diverse cultural perspectives.	96 9.6%	97 9.7%	380 38.0%	427 42.7%	3.14	.94
4	Does the teacher need to create a classroom atmosphere of alternatives and options for members of different cultural groups?	126 12.6%	151 15.1%	340 34.0%	383 38.3%	2.98	1.02
5	The assessment procedures in social studies curriculum reflect different ethnic and community cultures.	115 11.5%	164 16.4%	383 38.3%	338 33.8%	2.94	.98

6	Multidisciplinary approaches were used in designing and implementing social studies curriculum.	126 12.6%	149 14.9%	395 39.5%	330 33.0%	2.93	.99
7	Opportunities for students to develop full literacy in at least two languages.	179 17.9%	182 18.2%	290 29.0%	349 34.9%	2.81	1.10
8	Maximum use of local community resources	139 13.9%	215 21.5%	344 34.4%	302 30.2%	2.81	1.02
9	The use of comparative approaches in the study of cultural group.	186 18.6%	315 31.5%	304 30.4%	195 19.5%	2.51	1.01
	Weighted Averages	957.7	283.2	2714.7	3302.7	21.659	

The perception and the rating of social studies teachers of the need to prepare teachers for effective implementation of multicultural education are listed below, viz:

Teachers should be sensitive to multicultural issues because they serve as role models...(mean = 3.39) ranked highest and was followed in succession by The teachers need to be culturally aware and be willing to incorporate students' cultures into ...(mean = 3.31), The current social studies curriculum helps students view events, situations, and conflict...(mean = 3.14), Does the teacher need to create a classroom atmosphere allowing realistic consideration ...(mean = 2.98), The assessment procedures in the current social studies curriculum reflect different ethnic...(mean = 2.94), Multidisciplinary approaches were used in designing and implementing the current S.S.C. (mean = 2.93), The current social studies curriculum provides opportunities for students to develop...(mean = 2.81), The current social studies curriculum makes maximum use of local community resources(mean = 2.81) and lastly, The current social studies curriculum does not use comparative approaches in the study.....(mean = 2.51) respectively. Therefore, multicultural education can be effectively implemented when teachers are adequately prepared on multicultural education programme.

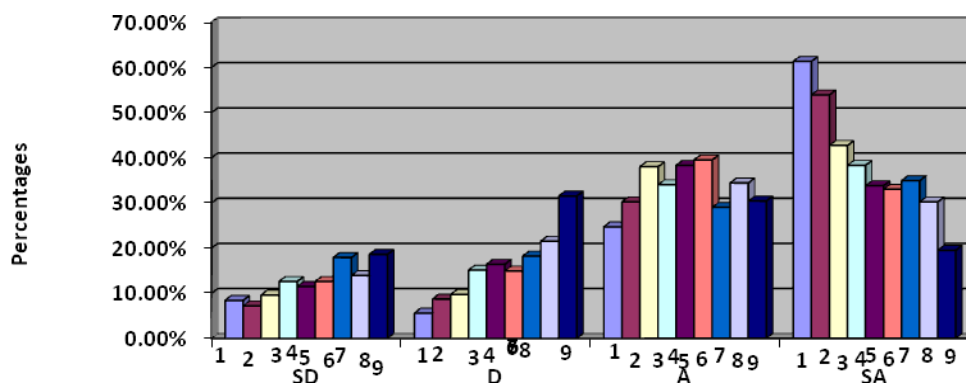


Fig. 4.13: Showing social studies teachers' responses on the need to prepare teachers for effective implementation of MEP

RQ5: Will effective implementation of multicultural programme help in teaching students to learn about the values (i.e justice, equality, freedom, peace and compassion) shared by virtually all cultural groups?

Table 4.2.5: Social Studies teachers view on how MPE will help students learn about values shared by all cultural groups

S/N	Statements	SD	D	A	SA	Mean	S.D.
1	Developing skills necessary for effective intercultural group interactions.	63 6.3%	92 9.2%	374 37.4%	471 47.1%	3.25	.87
2	Students should be taught why different cultural groups often perceive the same historical event or cotemporary situation differently.	114 11.4%	99 9.9%	367 36.7%	420 42.0%	3.09	.98
3	The need to present the perspective of different ethnic groups as valid ways of perceiving their past and present.	111 11.1%	117 11.7%	368 36.8%	404 40.4%	3.06	.98
4	Should multi-disciplinary approach be used in the study of cultural groups/related issues?	107 10.7%	130 13.0%	363 36.3%	400 40.0%	3.06	.98
5	Participating in the aesthetic experiences of various ethnic and cultural groups.	189 18.9%	241 24.1%	312 31.2%	258 25.8%	2.64	1.06
6	Understanding the wholeness of the experiences of cultural groups.	256 25.6%	288 28.8%	271 27.1%	185 18.5%	2.39	1.06
	Weighted Averages	626.7	727	1829.1	1983.8	15.49	

The perception and rating of the teachers on how effective implementation of multicultural programme will help in teaching students to learn about the values (i.e justice, equality, freedom, peace and compassion) shared by virtually all cultural groups are listed below;

The current social studies curriculum helps students develop skills necessary for effective ... (mean = 3.25) ranked first and followed in succession by Do you think that students ````should be taught why different cultural groups often perceive (mean = 3.09), Is there a need to present the perspective of different ethnic groups as valid ways of perceiving their past and present? (mean = 3.06), Should multi-disciplinary approach be used in the study of cultural groups/related issues? (mean = 3.06), The school does not provide opportunities for students to participate in the aesthetic experiences(mean = 2.64) and lastly, The current social studies curriculum does not help students understand....(mean = 2.39) respectively. Therefore, multicultural education can be effective if students are taught the values shared by virtually all cultural groups.

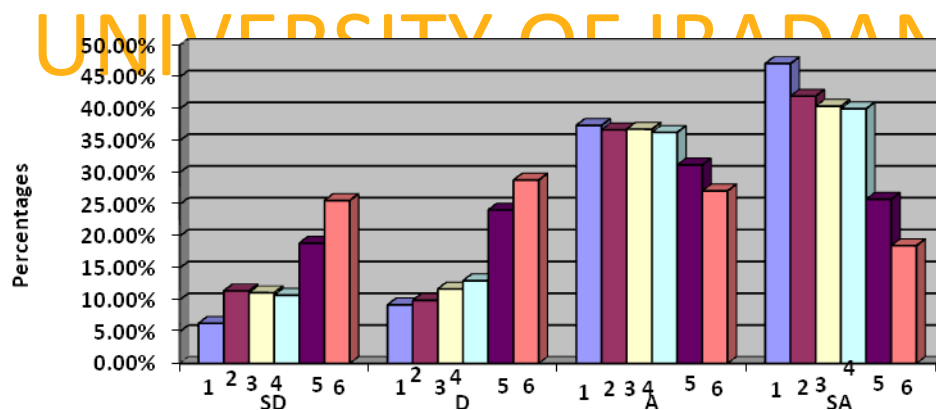


Fig. 4.14: Showing respondent's responses on how MEP will help students to learn about the values shared by virtually all cultural groups

RQ6: To what extent can effective implementation of multicultural education enable students to have equitable opportunity to learn and meet high academic standards?

Table 4.2.6: Teachers responses on how effective implementation of MEP enables students to have equitable opportunity to learn and meet high academic standards?

S/N	Statements	SD	D	A	SA	Mean	S.D.
1	Developing decision-making abilities necessary for effective citizenship.	52 5.2%	34 3.4%	330 33.0%	584 58.4%	3.45	.79
2	The cultural diversity of students called for a multicultural approach to education.	88 8.8%	80 8.0%	323 32.3%	509 50.9%	3.25	.94
3	Identifying the ever present conflicts inherent in a multicultural society.	90 9.0%	115 11.5%	371 37.1%	424 42.4%	3.13	.94
4	Social studies curriculum includes the continuous study of the cultures, historical experiences, social realities, and existential conditions of ethnic groups with a variety of racial compositions.	96 9.6%	112 11.2%	376 37.6%	416 41.6%	3.11	.95
5	Promoting values, attitudes and behaviours that support ethnic and cultural diversity.	365 36.5%	275 27.5%	202 20.2%	158 15.8%	2.15	1.08
	Weighted Averages	399	396	1440.4	1964.6	15.09	

The perception and rating of the teachers on the extent to which effective implementation of multicultural education enables students to have equitable opportunity to learn and meet high academic standards are listed below:

The current social studies curriculum helps students to develop decision-making abilities...(mean = 3.45) ranked highest and was followed in succession by The cultural diversity of students in our society today has called for a multicultural approach ...(mean = 3.25), Is there a need to help students identify the ever present conflicts inherent in a multicultural society(mean = 3.13), The current social studies curriculum includes the continuous conditions of ethnic groups...(mean = 3.11) and lastly, The current social studies curriculum does not promote values, attitudes and behaviours...(mean = 2.15) respectively.

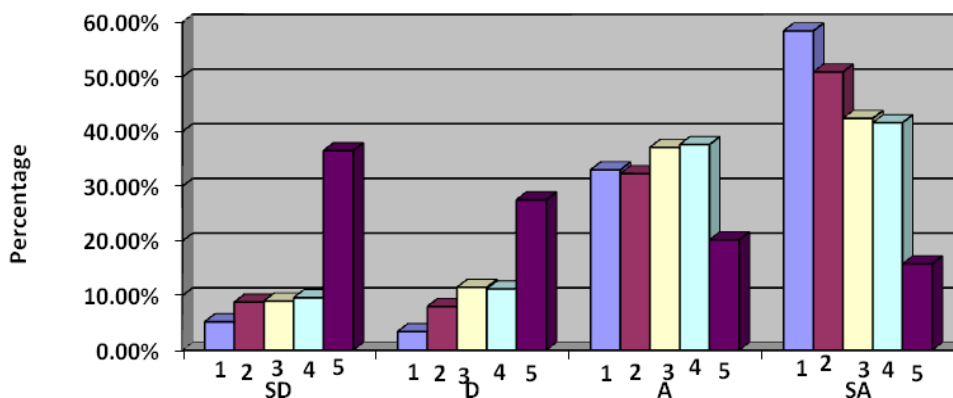


Fig. 4.16: Showing teachers perception of the need for MEP to help schools ensure that all students have equitable opportunity to meet high academic standards.

Focus Group Discussions

The focus group discussion took the form of consultative fora as stated in chapter three and for the discussion to take place; the researcher grouped people of like minds into two groups and then administered four questions orally on the two groups. The questions included

- a. Do you think that students should be taught why different cultural groups often perceive the same historical event situation differently?
- b. The current social studies curriculum makes maximum use of the local community resources.
- c. The current social studies curriculum provides opportunities for students to develop full literacy in at least two languages.
- d. The teachers need to be culturally aware and be willing to incorporate students' cultures into their classroom teaching for the success of culturally diverse students.

The responses gathered from the groups were summarised as follows:

The group explained in relation to the first question that this should be taught to social studies students in order to make them feel the same way irrespective of their culture and have respect for each other's culture. They further explained that most times the cultural traits of the teachers dominate their teaching skills. This makes it difficult for the social studies teachers to diversify their teachings to encompass historical events or contemporary situations as perceived by different cultures.

In responding to the second statements, the report gathered from the group was that many social studies teachers find it difficult to explore the local/community resources even where provisions were made for such in the curriculum. They explained further that resource persons are difficult to be contacted who can share their experiences with the students and improve teaching-learning processes in social studies classrooms. They explained that the presence of local/community resource persons will make teaching and learning real/interactive and the students will know more about the culture of the society.

In the case of provision of two local languages, the group argued that provision was made for a local language in the school curriculum. The students are not given the opportunity to learn other local languages apart from their own local dialect/languages and foreign languages such as English language and French.

The group argued that in most schools, social studies teachers have little or no knowledge about their students' culture apart from theirs. They can only give a better explanation about their own culture which reflects in their teaching in the classrooms. They explained further that shallow knowledge about their students' culture in the classroom might make them feel inferior and affect their learning ability. This may also discourage them from learning other people's culture.

It is therefore the opinion of the researcher that culturally responsive teaching which is comprehensive, validating, multidimensional, empowering, transformative and tentative in nature should be incorporated into the teaching and learning of social studies in Lagos state.

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CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

This chapter discusses the summary of major findings, conclusion, limitation, recommendation and suggestion for further research.

5.1 Summary of Findings

This study investigated the perception of social studies teachers of the introduction of multicultural education programme into junior secondary schools in Lagos State. The study was carried out in 20 community clusters in Lagos State.

A validated questionnaire six research questions and two focus group discussion were used to collect data from one thousand social studies teachers in Lagos State. The six research questions were answered using descriptive statistics such as mean and standard deviation.

Major findings in this study are summarised as follows:

1. Multicultural education should be introduced in Lagos State.
2. Female teachers are more favourably disposed to the introduction of multicultural education than male teachers.
3. Social studies teachers perceived that the introduction of multicultural schools to successfully meet the challenges of and benefit from the diversity that characteristics Lagos and its schools.
4. There is a need to prepare social studies teachers for effective implementation of multicultural curriculum.
5. Multicultural education has the capability of helping students to learn about values showed by virtually all cultural groups.
6. Multicultural education would enable students have equitable opportunity to learn and attain high academic standard.

5.2 Discussion of Findings

What is the general perception of the respondents on the need for the introduction of multicultural education in Lagos schools?

The first item shows that the current social studies curriculum does not help students understand the wholeness of the experiences of cultural groups. A good multicultural curriculum has been found to possess the capability of helping students understand the significant historical experiences and basic cultural patterns of ethnic groups, the critical contemporary issues and social problems confronting each of them, and the dynamic diversity of the experiences, cultures and individuals within each ethnic group. A consistently multifaceted approach to teaching benefits students in several major ways. It helps them to become aware of the commonalities within and among ethnic groups. At the same time it also helps students develop more comprehensive and realistic understandings of the broad range of ethnic group heritages and experiences.

On whether the current social studies curriculum helps students identify and understand the ever-present conflict between ideals and realities in human societies; the result shows a negative disposition. Hence, the research shows that students should be really encouraged to examine alternative interpretation of the discrepancies between ideals and realities of the human societies. John (1986), stressed that teachers should help students to understand the options related to their own ethnic and cultural identity and the nature of ethnic and cultural alternative.

On whether the current social studies curriculum clarifies ethnic alternatives and options within Nigerian societies, the result is negative. Thus, the research supports the opinion that teachers should really help the students to understand the options related to their own ethnic and cultural identity and the nature of ethnic and

cultural alternative and option within the state. The students should be helped to understand that, ideally, all individuals should have the right to select the manner and degree of identifying or not identifying with their ethnic and cultural groups.

In order to have a good multicultural education in place, Bellenky (1986), stressed that schools should formulate attainable goals and objective for social studies curriculum and to evaluate the extent to which these goals and objectives are accomplished.

On whether the current social studies curriculum reflect the ethnic learning styles of students within the school, the research supports the opinion of Banks and Banks (1989) that a school's culture and instructional programmes should be restructured and made to reflect the cultures and learning styles of students from diverse ethnic and social groups. Educators should not ignore tribal and ethnic differences when planning instructions; nor should they dismiss the question of tribal and ethnic differences with the all-too-easy cliché, "I don't see ethnic differences in students and I treat them alike." Research on cognitive styles and language and communication characteristics of ethnic groups suggests that if all students are treated alike, their distinctive needs are not being met and they are probably being denied access to equal educational opportunities (Cummins 1986; Heath 1983; Kochman 1981; Philips 1983).

Is there a difference in the perception of male and female teachers on the need for the introduction of multicultural education in Lagos schools?

The findings in relation to research question two reveal that female teachers believed in the need to introduce multicultural education in Lagos schools than the male teachers. This was in line with Larke and Larke (2009) where it was stated that women's mothering experiences caused them to be more nurturing towards students

and all these may have resulted into many females being more culturally inclined than their male counterparts.

How did the respondents perceive the implementations of multicultural education programme in helping schools to benefit from the diversity that characterises Lagos and its schools?

The findings in research question three reveals that as Lagos continues to exhibit great diversity, the need for understanding and accepting the differences among all people has never been more important because an effective teaching about the ethnic and cultural groups of Nigerian society can best take place within an educational setting that accepts, encourages, and respects the expression of ethnic and cultural diversity. To attain this kind of educational atmosphere, the total school environment-not merely courses and programmes –must be reformed. To permeate the total school environment with ethnic and cultural diversity, students must have readily available resource materials that provide accurate information on the diverse aspects of the histories and cultures of various racial, ethnic, and cultural groups. Learning centres, libraries, and resource centres should include a variety of resources on the history, literature, music, folklore, views of life, and art of different ethnic and cultural groups.

On whether the current social studies curriculum describes the development of Nigeria as a multiethnic society, the pattern of responses shows that the social studies curriculum takes care of the above statement but the changing ethnic texture in Lagos has stimulated a bitter debate over the extent to which the school, college, and university curricula should be revised to reflect ethnic, cultural and gender diversity (Schlesinger, 1991). Johnson (1987), opined that social studies education must consistently address the development of the entire geo-cultural area and the people

that encompasses that area. Moreover, the flow of cultures into Lagos state must be viewed multi ethnically.

This is also supported by Slavin (1983) and Cohen (1986) when they stressed that students learn important lessons about ethnic and cultural diversity by observing interactions among racial, ethnic, cultural, and gender groups in their school, observing and experiencing the verbal behaviour of the professional and support staff and observing the extent to which the staff ethnically and racially mixed. Therefore, school policies should be established and aggressively implemented to recruit and maintain a multiethnic school staff, sensitive to the needs of a pluralistic democratic society.

Field survey has shown that the school staff is actually multiethnic in nature. Hence each institution needs rules and regulations to guide behaviour so as to attain institutional goals and objectives. School rules and regulations should enhance cross-cultural harmony and understanding among students, staff, and teachers. In a nutshell, the school governance should protect the individual's right to (1) retain esteem for his or her home environment, (2) develop a positive self-concept, (3) develop empathy and insight into respect for the ethnicity of others, and (4) receive an equal educational opportunity.

Students learn best from well-planned, comprehensive, continuous, and interrelated experiences. A comprehensive multicultural curriculum should include a broad range of experiences within the study of any group: present culture, historical experiences, socio-political realities, contributions to the nation's development, problems faced in everyday living, and conditions of existence in society.

What is the view of the respondents on the need to retrain/prepare teachers for effective implementation of multicultural education?

The findings in relation to research question four show that teachers need to be prepared on multicultural education programmes in order to effectively implement multicultural education in schools. To gain a more complete understanding of both our past and our present, students should look at events and situations from the perspectives of the mainstream and from the perspectives of marginalized groups. With the help of multicultural education approach to teaching it is more likely to make our students less ethnocentric and more able to understand that almost any event or situation can be legitimately looked at from many perspectives. When using this approach in the classroom, the teacher should avoid, as much possible, labeling any perspective “right” or “wrong”. Rather, the teacher should try to help students understand how each group may view situation differently and why. The emphasis should be on understanding and explanation and not on simplistic moralizing. Oakes (1985), was of the opinion that to make the school a truly multicultural institution, major changes must be made in the ways in which we test and ascertain student abilities. Moreover, teacher-generated tests and other routine classroom assessment techniques should reflect the cultures of ethnic youths. It will, however, do little good for educators to create improved assessment procedures for ethnic youths unless they also implement multicultural curricular and instructional practices.

The fact that no single discipline can adequately explain all components of the life-styles, cultural experiences, and social problems of ethnic groups; Knowledge from any one discipline is insufficient to help individuals make adequate decisions on the complex issues raised by tribalism, sexism, structural exclusion, poverty, and powerlessness. A curriculum that purports to be multicultural and is realistic in its

treatment must focus on its broader ramifications. Such study must address the scientific, political, artistic, and sociological dimensions of protest.

Some students come to school speaking two languages. These students should be provided the opportunity to develop full literacy in their native language. In turn, these students and their parents can be used as resources for helping other students acquire second language proficiency. Second language literacy complements other areas of the multicultural curriculum. As students are learning a second language, they can learn skills in interpersonal and intercultural communications.

An effective multicultural curriculum includes a study of ethnic and cultural groups not only nationally, but locally as well. An effective multicultural curriculum must expand beyond classroom walls. Teachers should use local community as a “laboratory” in which students can develop and use intellectual, social, and political action skills. Planned field trips and individual or group research projects are helpful. It can promote awareness of and commitment to what still needs to be done to improve the lives and opportunities of all local residents.

The study of ethnic and cultural group experiences should not be a process of competition. It should not promote the idea that any one ethnic or cultural group has a monopoly on talent and worth, or incapacity and weakness, but, instead, the idea that each individual and each group has worth and dignity. Students should be taught that persons from all ethnic groups have common characteristics and needs, although they are affected differently by certain social situations and may use different means to respond to their needs and to achieve their objectives. Teachers should be aware of their own biases and prejudices as they help students to use comparative approaches.

Will effective implementation of multicultural education programme help in teaching students to learn about the values (i.e justice, equality, freedom, peace and compassion) shared by virtually all cultural groups?

The findings of the research question five reveals that one of the goals of multicultural education is to help individuals function easily and effectively with members of their own and other racial, ethnic, and cultural groups. The multicultural curriculum should provide opportunities for students to explore lines of cross-cultural communication and to experiment with cross-ethnic and cross-cultural functioning.

A number of teaching materials can be used in involving students to participate in the aesthetic experiences of various ethnic and cultural groups. Students should read and hear past and contemporary writings of members of various ethnic and cultural groups. Poetry, short stories, folklore, essays, plays, and novels should be used.

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To what extent can effective implementation of multicultural education inculcate in students equitable opportunity to learn and meet high academic standards?

The finding of research question six shows that the multicultural curriculum must enable students to gain knowledge and apply it. Students must also learn values and relate them to knowledge. Young people should be taught methods for clarifying their own values relating to ethnic and cultural diversity. Such processes should include identifying value problems (their own and others'), describing evaluative behaviours, recognizing value conflicts in themselves and in social situations, recognizing and proposing alternatives based on values, and making choices between values in light of their consequences.

The multicultural curriculum must also help students develop effective social and civic actions skills because many students from ethnic groups are overwhelmed by a sense of lack of control of their destinies. These feeling often stem from their belief that, as in the past, they and other people of colour have little influence on political policies and institutions (Ogbu, 1990).

The multicultural curriculum should involve students in the continuous study of ethnic groups of different racial compositions. A curriculum that concentrates on one ethnic or cultural group is not multicultural. The inclusion of groups of different tribal compositions, however, is a necessary characteristic of effective multicultural education. Moreover, the multicultural curriculum should include the consistent examination of significant aspects of ethnic experiences influenced by or related to ethnicity. These include such concept as tribalism, ethnic prejudice, ethnic discrimination, and exploitation based on tribal origin.

The curriculum should help students understand that diversity is an integral part of life in the society. Students should learn that difference does not necessarily imply inferiority or superiority, and that the study of ethnic and cultural group differences need not lead to polarization.

5.2 Conclusion

Based on all that have been discussed so far, it is now obvious that the ethnic makeup of students in Lagos state is changing significantly thus, it could be deduced that the percentage of children from different cultural groups will continue to grow throughout the early decades of the next century. Likewise, students from other ethnic groups will possibly constitute a majority in schools and the schools are actually faced with various challenges such as how:

- to help schools to successfully meet the challenges of and benefit from the diversity that characterises Lagos and its schools?
- to help in the preparation of teachers for effective implementation of multicultural education
- to make students learn about the values (i.e justice, equality, freedom, peace and compassion) shared by virtually all cultural groups?
- to help schools ensure that all students have equitable opportunity to learn and meet high standard

The point to note from the above discourse is that the curriculum content and educational administration in Nigeria block the development of national consciousness, a fundamental requirement for national integration. Nigerian education is an obstacle to integration, not because education cannot enhance integration, but because Nigerian education has not been adequately focused to promote the integration of the distinct nationality groups in the country. It would be concluded that in order to build a successful and cohesive nation-state, the hopes, dreams, and experiences of the many groups within it must be reflected in the structure and institution of society. This is the only viable way to create a nation in which all groups will feel included, loyal, and patriotic.

5.3 Recommendations

Having analysed the responses gathered for this study, one can easily deduce that the findings in this study have great implications for teaching and learning for schools in Lagos state. One of these implications is that education in the twenty –first century must help students of all cultural groups develop the knowledge, skill, and attitude necessary to participate in the work force and in society. These goals can only be realized through the restructuring of schools, colleges, universities, and

institutionalizing new goals and ideals within them. As currently conceptualized and organized, schools today are unable to help most students from other cultural groups residing in Lagos state.

Another important implication of the study is that if students from all social groups, (i.e. class, ethnic, cultural, and gender) must participate in public discourse and civic action, they must then attain the knowledge, skills, and competencies necessary to interact with people who differ from them in significant ways. A critical evaluation of this in the contemporary Nigerian society will show the urgent need of multicultural education which can help students understand and affirm their community cultures and help to free them from cultural boundaries, allowing them to create and maintain a civic community that works for the common good of all.

Multicultural education will help create a society that recognizes and respects the cultures of its diverse people because a unified and cohesive democratic society can be created only when the right of its diverse people are reflected in its institutions, national culture, schools, colleges and universities. A national or school curriculum that does not reflect in it, the voices, struggles, hopes, and dreams of its many people is neither democratic nor cohesive. Divisiveness within a nation-state occurs when important segments within its society are structurally excluded and marginalized.

As diversity in Lagos state grows, it becomes increasingly important for students in Lagos to acquire the knowledge, skills, and values essential for functioning in cross-cultural situations. And for democracy to function in a pluralistic nation-state, its citizens must be able to transcend their ethnic and cultural boundaries in order to participate in public discussion and action. The researcher is therefore recommending multicultural education which has the power of helping students from diverse cultures learn how to transcend their cultural borders and engage in dialogue

and action essential for survival of life. The researcher is also recommending in-service training for teachers in form of workshops, conferences, and seminars

5.4 Limitations

There were some constraints met during the course of the study. These included the attitude of the teachers to the filling of questionnaire and the difficulty encountered in convincing the teachers to participate in the focus group discussion. Many of the teachers usually arrived late for the focused group discussion which really affected the time scheduled for the exercise.

5.5 Suggestions for Further Studies

The following areas are therefore suggested for further studies.

- A replication of this study to cover more states in the south west and other major cities in Nigeria.
- The study of the impact of multicultural education on the civic issues and value education in social studies.

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APPENDIX I

QUESTIONNAIRE ON THE PERCEPTION OF SOCIAL STUDIES TEACHERS OF THE NEED FOR THE INTRODUCTION OF MULTICULTURAL PROGRAMME IN JUNIOR SECONDARY SCHOOLS IN LAGOS STATE, NIGERIA

This questionnaire is mainly for research purpose. All information given will therefore be treated with strict confidentiality. You are hereby required to give your honest and candid opinion on each item. Tick (✓) in the box provided the answer you consider most suitable.

SECTION A

PERSONAL DATA

SEX: Male { } Female { }

EDUCATIONAL BACKGROUND: NCE { } B.Ed or B.Sc (Ed) { } M.Ed { }

ETHNIC GROUP: Please Indicate.....

RELIGION: Islam { } Christian { } Traditional { }

SECTION B

1. Which one of the following statements below represents a correct definition of Multicultural Education (M.E.)?
 - i. Education for the culturally different. { }
 - ii. A progressive transformation of schooling to include the needs of many cultures. { }
 - iii. The teaching of all cultural groups in Nigeria. { }
 - iv. Teaching and learning to be bi-cultural. { }
2. Were you taught any course in Multicultural Education (M.E.) during your training programme?
 - i. Yes ()

ii. No ()

3. If yes to 2, Please list such courses.

- i.
- ii.
- iii.
- iv.

4. If No to 2, do you want to learn Multicultural Education (M.E.)?

- i. Yes ()
- ii. No ()

5. Is there a need for the introduction of Multicultural Education (M.E.) in Lagos State Schools?

- i. Yes ()
- ii. No ()

6. If yes to 5 above, at what level do you think multicultural education should be taught? (Please tick)

- i. Primary only
- ii. Junior secondary only
- iii. Senior secondary only
- iv. Tertiary level only
- v. All levels

7. Is there a need to re-train Social-studies teachers on multicultural education?

- i. Yes ()
- ii. No ()

8. If Yes to 7 above, which form of training will you consider appropriate for the teachers?

- i. A short course in multi-cultural education

- ii. A seminar/workshop
 - iii. Develop a training package for teachers on multicultural education.
 - iv. Send them back to school to study multicultural education
 - v. Any other (Please state
9. Do you think liberal art education should be made compulsory for the preparation of multicultural education teachers?
- i. Yes ()
 - ii. No ()
10. If Yes, List such courses
- i.
 - ii.

SECTION C

Please indicate your views on Multicultural Education by Stating whether you strongly agree (SA) agree (A), disagree (D) or strongly disagree (SD) with each of the statement below.

S/N	STATEMENT	SA	A	D	SD
11.	Ethnic and cultural diversity are easily noticeable in the school environment				
12.	The school policies and procedures foster positive interactions among the various cultural group members of the school?				
13.	The school staff (administrators, instructors, counsellors, and support staff) is multiethnic.				
14.	The current Social studies curriculum does not reflect the ethnic learning styles of students within the school.				
15.	The current social studies curriculum provides continuous opportunities for students to develop a better sense of self.				
16.	The current social studies curriculum does not help students understand the wholeness of the experiences of cultural groups.				
17.	The current social studies curriculum helps students identify and understand the ever- present conflict between ideals and realities in human societies.				
18.	The current social studies curriculum clarifies ethnic alternatives and options within Nigeria society.				
19.	The current social studies curriculum does not promote values, attitudes, and behaviours that support ethnic and cultural diversity				
20.	The current social studies curriculum helps students to develop decision-making abilities necessary for effective citizenship.				

21	The current social studies curriculum helps students develop skills necessary for effective intercultural group interactions.				
22	The current social studies curriculum is comprehensive in scope and sequence, presenting holistic views of ethnic and cultural groups, and an integral part of the total school curriculum.				
23	The current social studies curriculum includes the continuous study of the cultures, historical experiences, social realities, and existential conditions of ethnic groups with a variety of racial compositions.				
24	Multidisciplinary approaches were used in designing and implementing the current social studies curriculum.				
25	The current social studies curriculum does not use comparative approaches in the study of cultural groups.				
26	The current social studies curriculum helps students view events, situations, and conflict from diverse cultural perspectives and points of view.				
27	The current social studies curriculum describes the development of Nigeria as a multi ethnic society.				
28	The school does not provide opportunities for students to participate in the aesthetic experiences of various ethnic and cultural groups.				
29	The current social studies curriculum provides opportunities for students to develop full literacy in at least two languages.				
30	The current social studies curriculum makes maximum use of local community resources.				
31	The assessment procedures in the current social studies curriculum reflect different ethnic and community cultures.				
32	The school conducts ongoing, systematic evaluations of the goals, methods, and instructional materials used in teaching about ethnicity and culture.				
33	The teachers need to be culturally aware and be willing to incorporate students' cultures into their classroom teaching for the success of culturally diverse students.				
34	Does the teacher need to create a classroom atmosphere allowing realistic consideration of alternatives and options for members of different cultural groups?				
35	Teachers should be sensitive to multicultural issues because they serve as role models for the youth.				
36	Is there a need to present the perspective of different ethnic groups as valid ways of perceiving their past and present?				
37	Do you think that students should be taught why different cultural groups often perceive the same historical event or cotemporary situation differently?				
38	Should multi-disciplinary approach be used in the study of cultural groups and related issues?				
39	Is there a need to help students identify the ever present conflicts inherent in a multicultural society?				
40	The cultural diversity of students in our society today has called for a multicultural approach to education.				

APPENDIX II

Social Studies Curriculum for Junior Secondary Schools in Nigeria

Cultural Aspect of Junior Secondary School Social Studies Curriculum

Culture and Identity	(i) To identify the various aspects of culture (ii) To explain the concept of identity. (iii) To explain the concept of integration.	(a) Culture (b) Identity (c) Integration
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Notes	Related Activities
(i) Focus on the basic rights of individual. - right to vote and be voted for - free association - free movement - free expression (ii) Understanding why we should obey the laws of the community including the family, school, village, etc. (iii) Paying taxes and setting bills, etc (iv) Obeying traffic regulations (v) Participating in political Process. (i) Teachers to discuss meaning and effective use of leisure (ii) Necessity for these attitudes to be developed. (i) Religious and other voluntary organizations, e.g. YWCA, Boy scouts, Red Cross Society, etc. (ii) Discuss their various functions.	(i) Discuss why they should fulfil their legal and civic obligations. (ii) Collect information on traffic rules and regulations. (i) Students to organize voluntary activity. (ii) Demonstrations on road use (iii) Role playing – helping the needy and old. (iv) Giving instructions on First Aid. (i) Assigning responsibilities to pupils in groups and individually (ii) keeping records of late-comers (iii) Rotating time-keeping among pupils. (iv) Encouraging meaningful use of leisure, e.g. hobbies, dubs, etc.
Understanding various aspects of culture including the following: religion, arts, language, literature, music and dances, dressing, technology, etc.	(i) Organizing traditional plays and dances (ii) Visiting traditional rulers and chiefs (iii) Building a museum.

Topics	Objectives	Contents
Nigerian Cultural Patterns and their Historical origins	(i) To identify the ethnic groups of the country and their cultural characteristics. (ii) To state the known historical origins of the various cultures.	(a) Peoples of Nigeria (i) Ethnic groups; their locations. (ii) Cultural behaviour e.g. songs, dances, arts, etc. (b) Historical origins (i) Legends and folklores (ii) Expansion (iii) Migration, Trade and Commerce.

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Notes	Related Activities
Understanding the concept of identity and from what it derives e.g. common traits and features peculiar to the people. Understanding the meaning of integration when applied to peoples and the necessity for integrating a country's peoples.	(v) Use of visual and audio-visual aids to illustrate various aspects of culture.
(i) The location of the ethnic groups (ii) Why some ethnic groups are more dispersed than others. (iii) Treat the ethnic groups within the state. (iv) Select from the following: Hausa, Yoruba, Igbo, Fulani, Ibibio/Efik, Annang, tiv, Edo, Nupe, Urhobo/Isoko, Ijaw, Jukun,	(i) Display pictures, charts, and maps, etc. to be used (ii) Collect information about your own and other ethnic groups. (iii) Choose pen-pals from other states. (iv) Exchange visits (v) Games

<p>Itsekiri, Chamba, Ogoni, Ekoi, Idoma, Igala</p> <p>(v) Other ethnic groups found convenient.</p>	<p>(vi) Learn dances/music of other groups.</p> <p>(vii) In urban areas, find out neighbours and make friends with them.</p> <p>(i) Collect oral traditions, folklores, legends of their own people.</p> <p>(ii) Find out information about others especially their neighbours if they are from other areas.</p> <p>(iii) Resource persons can be invited to give talks</p>
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Topics	Objectives	Contents
<p>Common Heritage and National Symbols.</p>	<p>(i) To appreciate the heritage of the various groups.</p> <p>(ii) To explain the unifying effects of the common traits.</p> <p>(iii) To identify and explain the national symbols.</p> <p>(iv) To honour all the Nigerian national symbols</p>	<p>(a) Common traits</p> <p>(i) Traditional, Political and economic system</p> <p>(ii) Common economic experience</p> <p>(iii) Common social institutions.</p> <p>(iv) Common historical experience.</p> <p>(v) Citizenship</p> <p>(b) National Symbols</p>