CHAPTER 73
MULTICULTURAL EDUCATION FOR SUSTAINABLE DEVELOPMENT

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1. Introduction

Education fit for the twenty first century is one that transforms lives (UNESCO, 2017). This is a form of education with no bias, prejudice or discrimination against any creed, race or socio-economic class. It is also education that liberates people from the shackles of mental slavery and structural inhibitions which hinder them from attaining their full potentials in life. In the language of the Sustainable Development Goals (SGD) 4, such education must also be inclusive, equitable, of high quality and promote the lifelong learning and full potentials of all individuals (United Nations, 2015). Thus, UNESCO (2017:4) asserts that "Education 2030 Agenda is built on the fact that education drives development by transforming lives. To achieve this, education itself must be transformed: it must be open to all, inclusive and of good quality. UNESCO further makes reference to its landmark publication titled "Rethinking education", which calls for the reconceptualization of the purpose of education and reorganization of learning to reflect the ever-changing global milieu. The publication clearly called for a humanistic approach to education and development. Therefore, education as a human right and public good must gain priority in this modern age.

"Rethinking education" (UNESCO, 2015) entails appreciating the complexities of the modern age and the tensions and contradictions brought about by globalization. It is the role of education to build the capacity of individuals and communities to adapt, cope and respond positively to these developments. The new approach should promote lifelong and life-wide education. In the context of the foregoing, multicultural education is at the heart of the current movement termed Education for Sustainable Development (ESD) which entails using education as the key driver for sustainable development. Indeed, 2005-2014 was declared as the UN Decade for ESD (Swee-Hin, 2006). Therefore, the serious global quest for ESD is more than twenty years old and predates the Sustainable Development Goals (SDGs) articulated in 2015.

Against this background, the chapter deals with the following issues: (a) clarification of the concept of multicultural education; (b) meaning of sustainable development; (c) link between multicultural education and sustainable development; (d) emergence of multicultural education; and (e) PAI Obanya's contribution to multicultural education. The chapter further articulates the implications of multicultural education for the following issues in education: (a) educational policies (b) curriculum development; (c) school governance; and (e) classroom instruction and processes.

2. Multicultural Education Defined

Culture is an integrated whole of the life of a people including their tangible and intangible inventions (UNESCO 2011) such as language, norms, values, customs, religion, socio-political and economic systems, artefacts, ideals and worldviews which bind them as a group and are passed from generation to generation. Multicultural education, therefore, is education that recognizes and incorporates the culture of all peoples. According to Nieto and Bode:

> *Multicultural education is a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism…that students, their communities, and teachers reflect. Multicultural education permeates schools' curriculum and instructional strategies as well as the interactions among teachers, students, and families and the very way that schools conceptualize the nature of teaching and learning. Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multicultural education promotes democratic principles of social justice.* (Nieto and Bode 2007:4)

Many other definitions agree with the one above. However, Levinson (2007, 2010) did an impressive critical research on the concept of multicultural education and concluded that it has many and often contradictory meanings. This is essentially because it is influenced by political ideologies and the socio-historical backgrounds of the analysts. Levinson (2010) distinguished three categories of writers with differing conceptualization of multicultural education. The three categories are the political and educational philosophers, educational theorists and educational practitioners. The political and educational philosophers have three primary goals, namely: (a) to defend the rights of minorities in the schools, communities and nation; (b) promotion of children's development of critical thinking and independence; and (c) promotion of civic good. The educational theorists consider the ideas of the political philosophers as superficial and entails merely tinkering with the curriculum and introducing some subject matters to promote inter-cultural tolerance. Instead, the educational theorists advocate "transformative, restructuring and regrounding the curriculum, and more important, reorienting the school as a whole to instantiating and promoting social justice and real equality" (Levinson, 2010:9). Levison cites Banks (2001), a major educational theorist, as positing thus: "To implement multicultural education in a school, we must reform its power relationships, the verbal interaction between teachers and students, the culture of the school, the curriculum, extracurricular activities, attitudes toward minority languages, the testing program, and grouping practices. The institutional norms, social structures, cause belief statements, values, and goals of the school must be transformed and reconstructed" (Banks 2001:22). The goals of the educational theorists include: (a) promotion of societal transformation and reconstruction in order to eliminate discrimination, racism and all forms of prejudices; and (b) advancing the equality of educational opportunity for all citizens. The educational practitioners (notably curriculum developers, teachers and school leaders) primarily pursue the goals of: (a) promoting the self-esteem of students from marginalized communities using multicultural education; and (b) boosting the students' interest in learning by relating curriculum content and learning processes to the lives of the marginalized students. Not withstanding these differences in the perception of multicultural education, common threads running through all the definitions and perspectives are to right historical wrongs, improve academic performance and empower the students to succeed economically, socially and politically in a multicultural and globalized world.

In all, this chapter adopts the view that multicultural education entails a fundamental transformation of the curriculum, instructional strategies and social relations in the education system in such a way that every student can attain his or her highest academic potentials and also succeed as a global citizen. This view is more in line with the idea of Banks (1993). Banks stated that the Positivists whose works gave birth to Enlightenment advocated for restructured knowledge that is objective and outside the influence of human values and sentiments. He stated that this belief underpins the theories of multicultural education.

Writing about the approaches to multicultural education, Sleeter (1996) put forward the following five options:

i. Teaching the Culturally Different approach: Use of culturally different instructional methods to empower all students to attain high academic performance.

ii. Human Relations approach: Teaching student about unity in diversity and positive values common to all cultures.

iii. Single Group Studies approach: Teaching case studies of all forms of oppression, marginalization and exclusion which may include the problems of gender, social class, the rights of the LGBT (lesbian, gay, bisexual and transgender), and caste systems, among others.

iv. Multicultural Education approach: This entails comprehensive reform of the education system such as the curriculum, instructional processes, school governance and educational policies in other to promote equity for all cultures in the education system.

v. Social Reconstructionist approach: Creating awareness among students about the evils of marginalization and oppression and students' roles as change agents who could help to reconstruct the society.

These approaches may be combined as they are not mutually exclusive. This chapter approaches multicultural education as a comprehensive reform in the education system that targets the educational policies, curriculum development, school governance, and classroom instructions. These are depicted in figure 1.

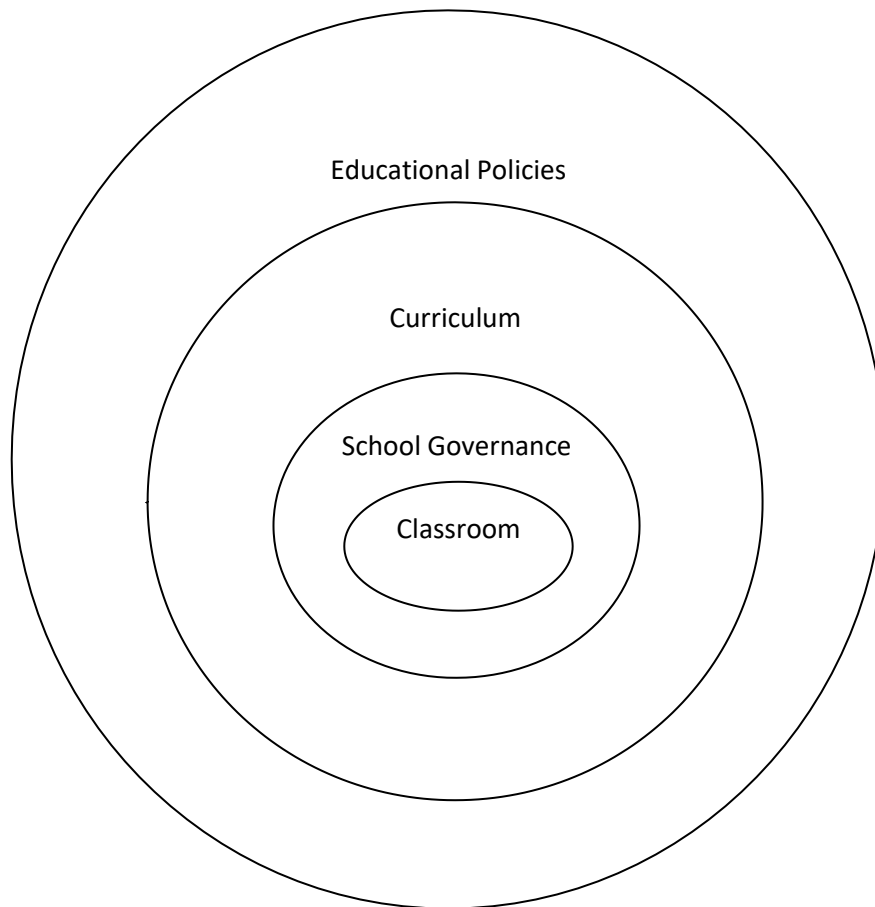**Fig. 1: Key targets of multicultural education reform**

Figure 1 expresses the idea that multicultural education runs across various levels and issues in the education system. The idea was corroborated by Gay (2004) who argued that multicultural education must be core to curriculum and instruction, school leadership and policy making, classroom climate, performance assessment and counselling, among others.

While calling for the rethinking of education, UNESCO (2015:10) stated that the humanistic approach to education has become indispensable. It rightly argued that education alone may not solve all development challenges "but a humanistic and holistic approach to education can and should contribute to achieving a new development model." In this model, considerations for economic growth and development are expected to be guided by the concerns for environment, inclusion, social justice and peace. The model goes beyond utilitarianism and economism to encompass the varieties of dimensions of human existence. Furthermore, the model abhors violence, discrimination, intolerance and exclusion. The foregoing assertions lend credence to multicultural education as something that requires a reconceptualization of the education system and reorganization of learning in order to transform lives and create the capacity for individuals to adapt and attain their maximum potentials in a globalized world.

Multicultural education is expected to create a global citizenship, defined by UNESCO (2016:6) as "a sense of belonging to a broader community, beyond national boundaries, that emphasizes our common humanity and draws on the interconnectedness between peoples as well as between the local and global." Such citizenship is founded on universal values of diversity, human rights, equality, social justice, democracy and non-discrimination.

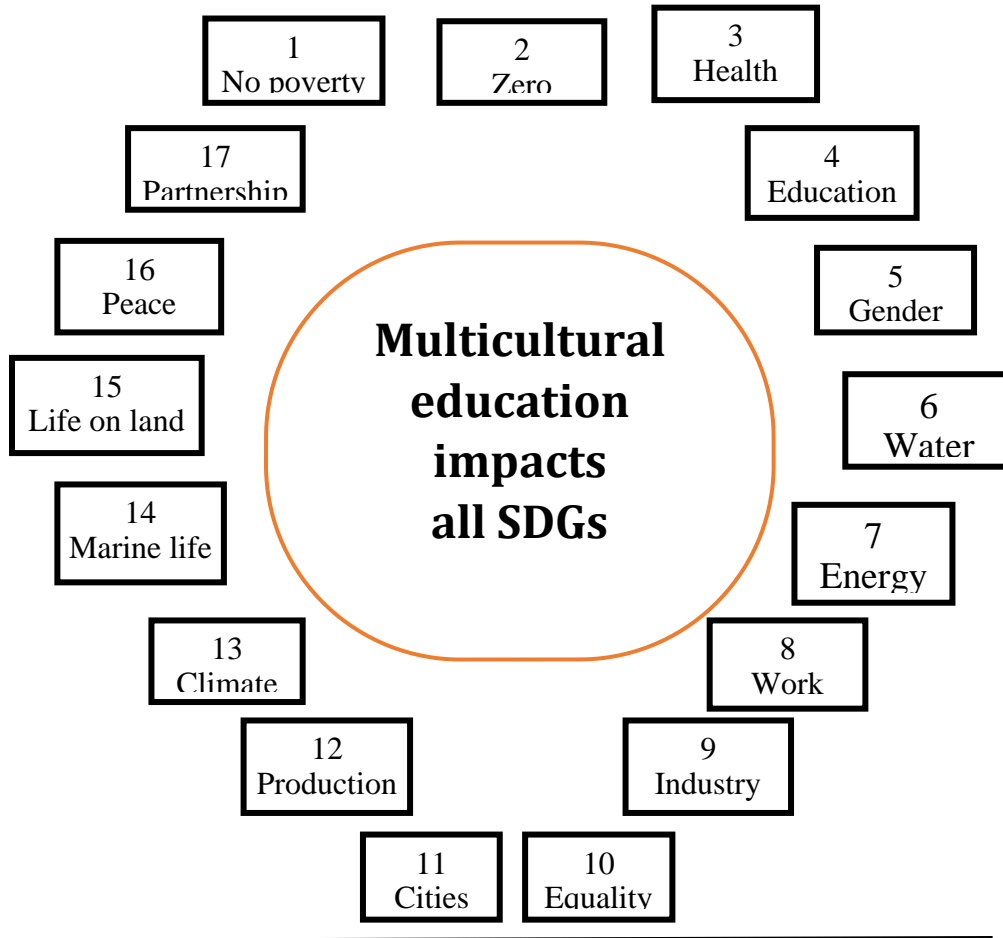## 3. What is Sustainable Development?

UNESCO (2016) relied on the definition of sustainable development offered by the Brundtland Commission's Report (1987) titled "*Our common future: Report of the World Commission on Environment and Development*." According to the Report, sustainable development is "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." UNESCO therefore viewed sustainable development as the balancing of the demands of the environment, economy and society. Emas (2015) citing several sources (Cerin, 2006; Dernbach, 1998 &2003; Stoddart, 2011) asserted that the Brundtland Commission Report's definition of sustainable development has remained the most popular over the years. Many other authorities (including The Higher Education Academy of the UK, 2014) agreed with the overwhelming popularity of the definition of sustainable development given by the Brundtland Commission. The Brundtland's definition introduced the idea of intergenerational equity – ensuring that developmental activities do not adversely affect the chances of the future generation. Before this time, the definitions of development focused primarily on economic progress. Kates, Parris and Leiserowitz (2005) also agreed with the popularity of the Brundtland definition and pointed out that it featured in 8,720,000 web pages. The authors stated that the ideas of "peace, freedom, development, and the environment" are the key aspirations of the Brundtland's definition. Again, a very important work for the Organisation for Economic Co-operation and Development (OECD) by Strange and Bayley (2008) titled "Sustainable development: Linking economy, society, environment" clearly depicted the essential features of the new perspective on development: it links up the economy, society and environment such that each of these are given considerable attention, and not just economic development. The Southeast Asian Ministers of Education Organisation Regional Centre for Educational Innovation and Technology, SEAMEO INNOTECH (2010) and Zenelaj (2013) corroborated this view; thus, SEAMEO INNOTECH (2010:4) asserted that "sustainability hinges on three pillars of development: economic development, social development, and environmental protection." Basically, therefore, sustainable development has to do with maximizing the potential benefits of humanity and the environment with due consideration and concern for present and future generations. Further extensive analysis of the concept of sustainable developments have been made by Koshy (2017).

4. Multicultural Education and Sustainable Development

The link between multicultural education and sustainable development are human rights, equity and inclusion which are prerequisites for sustainable development. Several other scholars (Koshy, 2017; Motani, 2001; UNESCO, 2014b) also agree that equity and social justice are the critical pillars of multicultural education. Thus, multicultural education seeks to boost attitudes and values that promote a democratic and interdependent society. It sees the cultural differences and pluralism among learners and teachers as strengths rather than weaknesses. For these reasons, it stands against all forms of discrimination in the school system. United Nations Girls Education Initiative (2010), The United Nations System in Nigeria (2013), UNESCO (2014), United Nations (2017), UNESCO Institute for Statistics (2018), and a host of other authorities described equity

and inclusion in education as indispensable for sustainable development. As stated earlier, multicultural education also creates global citizenship (Rios & Markus, 2011 & UNESCO, 2016).

Fig. 2: Relationship of multicultural education to sustainable development goals.

1 No poverty	2 Zero	3 Health
17 Partnership		4 Education
16 Peace		5 Gender
15 Life on land	**Multicultural education impacts all SDGs**	6 Water
14 Marine life		7 Energy
13 Climate		8 Work
12 Production		9 Industry
11 Cities	10 Equality	

UNESCO (2017) emphasized that education is key to realizing all the SDGs. By promoting equity, and justice and building capacities of individuals irrespective of race, class or ideology, multicultural education helps to eradicate poverty and hunger, promote the health of all peoples, and give equal educational opportunities to everyone. It further helps to address gender inequality and inequity, promote knowledge of sanitation and safe use of water, create safer and sustainable cities, reduce social inequalities, create a peaceful world, and boost the achievement of multifarious dimensions of the SDGs too numerous to mention. Today there is also a global programme or movement termed "Education for Sustainable Development" (ESD). UNESCO (2018) described ESD as "education that encourages changes in knowledge, skills, values and attitudes to enable a more sustainable and just society for all. ESD aims to empower and equip current and future generations to meet their needs using a balanced and integrated approach to the economic, social and environmental dimensions of sustainable development."

5. The Emergence of Multicultural Education

The idea of multiculturalism was rooted in America's declaration of Independence in 1776 which avowed that all men are created equal and endowed with fundamental freedoms that include the right to life, liberty and happiness (Carlsen, 1979:9). The Declaration stated that these freedoms are self-evident and inalienable. The belief in the equality of all peoples have since been reinforced by the United Nations "*Universal Declaration of Human Rights*" (United Nations, 1948). The Declaration reiterated that "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." The Declaration further prohibited discrimination on grounds of "race, colour, sex, language, religion, political or other opinions, national or social origin, property, birth or other status." These beliefs in the equality of all humans runs through all the facets of multicultural education and sustainable development such that the two concepts mutually reinforce each other. Thus, the national and international laws and conventions about the right to education inevitability promote multiculturalism and sustainable development altogether.

For instance, such United Nations Conventions such as the International Covenant on Economic, Social and Cultural Rights, 1966; Convention on the Rights of the Child, 1989; Convention on the Elimination of All Forms of Discrimination against Women, 1979; and Convention on the Elimination of All Forms of Racial Discrimination, 1966 directly reinforce the multicultural education and the Sustainable Development Goal, SDG4 which aims to achieve "inclusive and equitable quality education and promote lifelong learning opportunities for all" (United Nations, 2015:18).

However, multicultural education emerged specifically in the 1960's as political and philosophical ideologies. It started with the African-Americans opposed to racism and discrimination against Blacks and other disadvantaged groups. Since then it has been represented by several terminologies such as "bicultural education, cross-cultural education, intercultural education, multicultural education, pluri-cultural education, and trans-cultural education" (Rata, 2013). Alismail (2016) equally asserted that multicultural education more specifically resulted from the civil rights movements of the 1960s which agitat for human rights, political power and economic wellbeing of the marginalized people, mostly Blacks and Hispanics in America. The marginalized people demanded the inclusion of their ethnic values and cultures in the curriculum. The demand grew louder in the 1970s and 1980s with heightened advocacy by women activists and feminist writings. Between 1980s and now, other groups such as the elderly, disabled, LGBT (lesbians, gay, bisexual and transgenders) and other human rights groups have all added their forces and voices. For instance, Contini and Pica-Smith (2017) narrated how a shift from multiculturalism to interculturalism had currently become a burning issue within the European institutions.

As Banks (1993) put it, multicultural education has made tremendous progress in the last few decades at both the primary and secondary education levels. He describes the progress as lying between two extremes – the argument that no progress has been recorded in the mainstreaming of multicultural education in school curriculum and the view that multicultural education has replaced the Western classics. But overall, Banks believed that there is much more to do to achieve the full goals and purposes of multicultural education. Gay (2004) was also of the opinion that multicultural education has not been adequately mainstreamed in the school system even in the American school system. He argued that educators still saw it as a luxury or addendum when compelled to do so by crisis.

6. PAI Obanya's Contribution to Multicultural Education

P.A.I Obanya is a scholar whose ideas influenced many aspects of education in Africa and at the global level. It is difficult to imagine any burning issue in education that he had not spoken or written about. It is therefore somewhat difficult to box him into a particular area of education. This is true, more so, for a man who has over 275 scholarly articles published at the national, continental and global levels, and over a dozen books as single author and co-author of others (University of Ibadan, 2014). After awarding PAI Obanya the status of Emeritus Professor in 2014, the University of Ibadan officially published his curriculum vitae on its website in which he was described as "a die-hard academic, known as the Grand Sage of Education in Africa." He did not only influence education through his writings but also by holding strategic positions at the national, continental and global levels that gave him the rare opportunity and privilege to put his ideas into practice. In effect, it can be said without any sense of contradiction that Obanya equally had his foot prints in the sands of time in the area of multicultural education. However, only a brief account of his impact in this area is given here.

One of the most prominent issues tackled by Obanya was the tendency for people to equate education with schooling (Obanya, 1989). Such wrong notion, according to him, in turn influenced educational reforms in Africa, thus producing only shallow or superficial changes in the curriculum. For instance, according to Obanya (1989), the educational reforms merely ended up introducing curriculum content that started with the history of formal education and a bit of criticism of the colonial system; then moved on to capture the country's development plans and 'new philosophy' of education couched in high-sounding words. The rest of the documents then dwelt on "primary, secondary, technical, tertiary, and teacher education" and other usual issues. He argued that educational reforms in Africa failed largely because school reform was mistaken for educational reform and in many cases, even the schools remained unreformed after the so-called school reforms. Therefore, he posited that:

> It would be necessary, henceforth, to see educational reform in the wider context of social reform. The question 'Which determines the shape of the other, the school or the society?' is as tricky as the one dealing with the chicken and the egg. Going into the reform of education, without taking into account parallel reform in society, would be meaningless. Thirty years of educational reform in Africa have taught us this lesson. If, in addition, we realize that education goes on in society, and hardly in schools, the reform process would likely have a better direction. It means that we ought to have reformed all the structures in society which help to educate: the system of government, the opinion and belief moulding machinery, the various agencies for the transmission of knowledge and skills, social communication channels, and so on. In most cases, our reforms have dealt simply with the schools, which have not changed for the better because those agencies in the wider society which help to educate have also not improved. (Obanya, 1989:335).

Obanya's assertions above are among the most powerful perspectives on multicultural education, particularly the perspectives that argue that multicultural education should go beyond mere school reforms to holistic and fundamental transformation of schooling as well as the reconceptualization of education and educating in society. The implication of Obanya's assertions is that school and education transformation warrants the transformation of all other social institutions as well because they equally contribute directly and indirectly towards the education of the child.

Obanya's aversion for equating education with schooling continued over the years and in another auspicious paper titled "Culture in education and education in culture" presented at the 5th Conference of the African Ministers of Culture, Nairobi, Kenya, in 2005 he still took up the dilemma. He argued that schooling threatened education in Africa thus causing many people to question the educational effectiveness of schooling. He said that the advent of colonialism and schooling in Africa did not only lead to loss of sovereignty but also its effective traditional education system. In his view, the post-colonial educational reforms had not restored what was lost. Consequently, he cautioned in the following words:

> *The transformation of Africa should not lose sight of the deep roots of Education: its being seriously anchored on the people's culture, so that we do not make the people extinct by destroying their culture. What Africa then lost with colonisation was what it shared with every other society in the world – an Education that keeps you psychologically in your socio-cultural frame. With colonialisation, Education became equated with mere schooling. In traditional societies Education for All was taken for granted; in a colonial setting, Schooling for All became a problem.* (Obanya, 2005)

Overall, culture in education remained a very important fabric of Obanya's writings through the years. Among his other illuminating works are "*Education and cultural development, policies and practices in the Africa region*" presented at the international conference on education 43rd Session, Geneva, 14-19 September (1992a); "Language education in Africa: Lessons for and from Nigeria" (1992b), and others.

7. Multiculturalism in Educational Policies

Four key guides could be mentioned here for designing educational policies that promote multicultural education. These are the need to (a) utilize the systems approach; (b) integrate equity and equality in all facets of the policies; (c) promote equality of educational opportunities for all; and (d) teacher professionalism. These are explained briefly. One, Starks (2013:33) stated this important fact about the systemic nature of educational problems: "Rather than examining social variables in isolation, a systems thinking approach factors in the whole environment in order to understand and address the complexities associated with education in urban school settings." Educational policies should be founded on holistic principles which treat the school as part of the whole society (Obanya, 1989). Therefore, educational policies should take cognizance of all the critical factors in the society rather than focus at the school level alone. Two, the concepts of equity and equality should run throughout the facets of the educational policies. These concepts should not be seen as applying to only a few topics or issues while being excluded in others. Three, equality of educational opportunity for all citizens must permeate all policies. This can be extended to include equity in government funding of all schools especially schools in disadvantaged areas. Four, teacher professionalism is indispensable in achieving the purposes of multicultural education. An adequately trained and professionalized teaching force will possess the right knowledge, skills, orientations and code of ethics required to treat all students equally and conscientiously implement multicultural curriculum content regardless of racial, ethnic, religious, ideological, economic or other considerations.

8. Multiculturalism in Curriculum Development

UNESCO (2011) underscored the need to use curriculum development to tackle issues of diversity in education by ensuring that the curriculum had adequately addressed the relevant issues of

content, teaching styles, and teaching resources, among others. Gay (2004:30) declared that "Curriculums infused with multicultural education boost academic success and prepare students for roles as productive citizens." He stressed that to enjoy the benefits of multicultural education enunciated by the various theories of multiculturalism, multicultural education must be the core of the school curriculum. He further stated that curriculum developers often have the difficulty of establishing "linkages between multicultural education and the disciplines and subject matter content taught in schools." To overcome this problem, he proposed that curriculum developers should deal adequately with the issues of reality and relevance in curriculum development. He cautioned that curriculum developers are in the habit of excluding a wide range of ethnic and cultural subject matters in the society so as to avoid controversies. Thus, they end up merely romanticizing multicultural education rather than confronting the burning issues that had created ethnic, racial and cultural tensions as well as the causes of poverty and social inequalities. In his opinion, curriculum must squarely address such issues and use education to overcome them rather than sweeping them under the carpet. With respect to relevance of the curriculum, he pointed out how schooling has failed to be inviting or exciting to students from racial and ethnic minorities because they feel alienated, insignificant and unwelcome. The simple reason is that the schooling system and curriculum do not reflect who they are. Therefore, curriculum must be made relevant to students of all backgrounds.

In effect, the curriculum of schools must directly tackle endemic problems brought about by differences of culture, religion, economic background, politics and demographics and other institutional variables. Such problems include ethnicity, racism, religious bigotry, gender inequity, xenophobia, and all forms of social prejudices and stigmatization. Curriculum should be founded on the philosophy that knowledge and culture are social constructions within the context of socio-political and economic developments. Therefore, curriculum should reflect the experiences of the learners and incorporating the global best practices.

Abdullah (2009) advocated the incorporation of multicultural education all the way from early childhood education. She also underscored the need infuse multicultural education throughout the curriculum and not make it a stand-alone subject. She referred to the four approaches to multicultural curriculum reform proposed by Banks (1994), a famous multicultural education scholar. The approaches are: (a) the contributions approach, (b) the additive approach, (c) the social action approach, and (d) the transformation approach. She emphasized that the transformation is the most powerful approach and should be given prominence in curriculum reform. According to her, this approach tackles the wrong view that multicultural education should be taught as a stand-alone subject. The approach also enables a change in the structure and assumptions underlying the curriculum thus empowering the students to deal with concepts and thematic issues drawn from a diversity of backgrounds and contexts.

The Academic Senate for California Community Colleges (1995) passed a resolution titled "An integrated approach to multicultural education" and called for the reconstruction and transformation of the curriculum of the Colleges. It asserted that the transformation must deal with not only what to teach but also how to teach it. The transformation must address not only the content of the curriculum but also the climate of teaching and learning in schools in order to root out discrimination of any form based on gender, race or disability. It further avers that "diversifying the curriculum is best achieved by employing a variety of modes. It must be addressed at the individual college, discipline by discipline, course by course, instructor by instructor and student by student. Transformation of the curriculum occurs along a continuum."

The Senate then cited scholars such as (Banks, 1993, Green, 1989, Schoem, 1993, & Ognibene, 1989) who analyzed various levels of curriculum diversification and transformation. The continuum begins from the superficial inclusion of diversity to a full integration of diversity. The Senate called for curriculum reconstruction beyond superficial inclusion of diversity to a truly "multiculturalised" curriculum content that does not reflect the dominance of any culture but rather uses the world cultural view as the frame of reference. Finally, the Senate presented five stages of curriculum (see table 1) to meet the multicultural needs of students.

Table 1: Strategy for tailoring curriculum to meet students' multicultural needs

Component	Stage I Traditional	Stage II Alternative	Stage III Integrated	Stage IV Futurist
Professional development	Traditional Classes	Seminars	Cross-cultural team (great teacher model) teaching/learning	Cross-cultural immersion experience
Subject matter	Dominant Western European perspective	Dominant Western European perspective with additive component	Content presented from global perspective	Global perspective, addresses multiple learning methods, prepares students for change
Instructional methods	Lecture	Multiple methods	Student centered learning experiences	Content presented jointly, use of interactive technology, service learning, immersion
Evaluation methods	Paper & Pencil	Multiple methods	Self-assessment based on course criteria	Individualized to meet needs of the student and course criteria
How learning takes place	Instructor as source of Knowledge	Student/teacher role reversal	Student/teacher shared responsibility for learning	Students are equipped with powerful learning tools and skills and assume greater responsibility for the learning process

Source: The Academic Senate for California Community Colleges (1995:7)

9. Multiculturalism for School Governance
Banks & Banks (2004) believed that quality education is affected by multicultural education and therefore advocated its integration of multicultural education in the school system. Multiculturalism requires that the school should have governance system and structures as well as culture and social climate that give every learner a sense of belonging, increase their human dignity and inspire them to attain the highest academic levels. A foremost scholar of multicultural education, Banks (1989) cited by Alismail (2016) asserted that the school is a social system with multicultural context. Accordingly, the cultural diversity of the society (gender, race, ethnicity,

etc.) should all be reflected in the institutionalized structures of the school and entire education system. In a research titled "Common schools and multicultural education," Levinson (2007) analyzed how common public schools which ordinarily should be expected to function as a melting pot of cultures might be far from achieving the ideals of multiculturalism whereas some segregated or even restricted schools are by far performing better in multiculturalism. Consequently, the author argued that the fact that certain schools are explicitly designated as public symbols of the commitment to egalitarianism, inclusiveness, and respect for diversity does not guarantee that multicultural education will be successful in those schools. The critical deciding factor about how far a school can go in serving as a vehicle for integrating diverse people and making everyone to have a sense of belong lies significantly on school leadership.

A good school governance system should entrench democratic culture which gives all stakeholders (students, teacher, parents, etc.) the opportunity to participate in decision making through various strategies and levels of administration. The school governance system should also promote intergroup and intercultural relations using some institutionalized groups and programmes. Cultural exchanges within and outside the school should be encouraged and cultural festivals and sports promoted. Counselling services should be institutionalized for students suffering deprivation of any sort and providing plausible remedies and support. Such students should also be linked up with the relevant professional and statutory frameworks and facilities for dealing with severe cases of deprivation and discrimination.

10. Multiculturalism at the Classroom Level

Multicultural education permeates every facet of the classroom interaction and has the promise of promoting academic excellence of all students. Among the desirable impacts of multicultural education is the development of positive self-concept by all students based on the fact that the cultures, histories and the contributions of all peoples are given equal attention and promoted in the teaching-learning process. Nadda (2017: 741) defined a multicultural classroom as a diverse learning environment arising from the diversity of the students' cultural backgrounds. The author illustrated the case with India which has a wide variety of cultures (languages, religions, ethnicity, races, socio-economic and living conditions) across states and even within the villages. This diversity, according to the author, calls for creativity in teaching strategies. The suggested strategies include group discussion, role playing, use of different languages, cooperative learning and other strategies targeting the students' backgrounds.

Teaching and learning should also draw from the life experiences and histories of students. The language of instruction and cases should be familiar to students. Methods of instruction should be varied to reflect the complexities and diversity of students. Critical thinking should be promoted so as to expose students to different perspectives and opinions about life and empower them to make their life-choices conscientiously and with sufficient information. Freedom of opinion should be encouraged as integral part of multicultural education. Research and scholarship should unmask inequality in power, social and economic relations as well as the credible options open to society to address the ills. Such information will make the students aware of existing dangers and their remedies. The teachers must be professionally trained and competent in order to creditably serve as facilitators of multicultural education.

Table 2: Implications of multicultural education for classroom activities.

SN	Issues	Implications for classroom activities
1	Subject matter	Teacher has sound knowledge of subject matter and implications of multicultural education for the subject matter. This includes all fields of study from arts and social sciences to pure sciences.
2	Interpretation of curriculum	Interpretation and translation of the curriculum into the scheme of work and action plans take cognizance of the diversity of learners.
3	Lesson plan and notes	The lesson plan and notes draw cases and illustrations from the students immediate and familiar environments.
4	Instructional resources	Instructional resources reflect the diversity of learners and their cultures and histories.
5	Educational technologies	In this digital age where the use of educational technologies has become paramount, they are applied to mitigate rather aggravate the inequity among students in the learning process.
6	Methods of teaching	Methods reflect the diversity of learners and their relative abilities, prospects and challenges. Students with disabilities receive adequate support to cope and compete effectively in the class.
7	Instructional communication	Language of instruction is derived from the social history of the learners and the use of colonial official languages is gradually adopted only after laying a solid foundation for education founded on mother tongue.
8	Class management	Balanced attention, reward, reproach, praises and questioning techniques are given to all students, as the case may be, irrespective of students' background. There are no 'sacred cows'.
9	Social climate of the class	The atmosphere is typified by freedom of speech and expression of opinion. The learning process empowers both teachers and learners to critique the society. The spirit of enquiry, research and scholarship are encouraged. Sense of belonging and team spirit are enhanced.
10	Social relations	Teacher-student and student-student's social interaction cut across cultural, religious, economic and ethnic backgrounds. Every participant has a positive self-concept and accords the other due respect.
11	Evaluation of students' performance	Objectivity, justice and fair play in the evaluation system. Assessment instruments are objective and drawn from the languages, cultures, expressions and histories of the students. There is effective feedback for all students regarding their performances. Remedy is given to support all students who require assistance. The outcome of evaluation is used to improve future classroom instruction and evaluation.

12	Human rights	The entire classroom process supports the human rights ideals especially those enshrined in the Convention on the Rights of the Child, 1989 and other international and national laws that seek to protect fundamental freedoms and rights.
13	Safety concerns	With the heightened incidences of terrorism and insecurities in schools, multiculturalism implies putting in place the necessary measures that guarantee the physical and psychological safety of students and teachers in class or school. It equally implies that students are not bullied either physically or verbally and learning environment is free of cases of sex abuse and all other forms of indignities and hurt.
14	Co-curricular activities	These provide powerful learning experiences especially of the social and psychological dimensions. Therefore, they are encouraged and utilized to promote unity in diversity and to give every student opportunity to attain maximum potentials not only in the cognitive and psychomotor but also affective domains.

The Higher Education Academy of the UK (2014) opined that at the primary and secondary school levels, students may be familiar with the concepts of education for sustainable development and multiculturalism but have not practically encountered them. The practical encounter takes place more at the higher education level. Therefore, the Academy thought it wise to provide guide for the higher education institutions to successfully impact multiculturalism and turn students of the higher institutions into global citizens. The guide offered by the Academy is detailed and incisive but only a few aspects of the guide can be pointed out here. The guide stressed that graduate outcomes must cover (a) knowledge and understanding; (b) skills; and (c) attributes and these three dimensions must adequately reflect four core multicultural themes which are (a) global citizenship; (b) environmental stewardship; (c) social justice, ethics and wellbeing; and (d) future-thinking. The matrix is illustrated in table 3.

Table 3: Multicultural themes that must be evident in graduate outcomes

Knowledge and Understanding

Graduate outcome	Global citizenship	Environmental stewardship	Social justice, ethics and wellbeing	Future thinking
Describe the relationships between environmental, social and economic systems, from local to global level	X	X	X	X
Identify the risk that system complexity can lead to unexpected and novel outcomes	X	X	X	X
Etc.				

Skills

Graduate outcome	Global citizenship	Environmental stewardship	Social justice, ethics and wellbeing	Future thinking
Use and apply established frameworks and methodologies for analysing the impact(s) of a behaviour or process …	X			X
Critically assess and analyse sustainability issues that need to be addressed, including real-life examples …	X	X	X	X
Etc.				

Attitudes

Graduate outcome	Global citizenship	Environmental stewardship	Social justice, ethics and wellbeing	Future thinking
The capacity for independent, evidence-based integrated thinking …	X	X	X	X
The ability to clarify their own views on ways that sustainability can be achieved in different local and global contexts.	X	X	X	X
Etc.				

Source: This is only a sketch of the matrix designed by The Higher Education Academy, UK (2014:10-12).

11. Conclusion

The transformation of curriculum into multiculturalism and its implementation is not an easy task (The Academic Senate for California Community Colleges, 1995). The challenges that come with the integration of multiculturalism are also complex, as such, there is no one best way or one-size fits all approach to achieving the task. However, it is a task that must be done in the interest of humanity and sustainable development. A World Bank study titled "Facing forward: Schooling for learning in Africa" (Bashir, Lockheed, Ninan, & Tan, 2018) painted a gloomy picture of the state of learning in Africa and described the schooling and learning as being in a state of crisis. From all indications, the crisis cannot be resolved without giving serious attention to multicultural education. It is hoped that the various perspectives discussed in this chapter has greatly shed light on how best to begin. However, the march towards multiculturalism in the education system is a continuous one that will require re-inventing the systems and incorporating best practices and modern trends as they emerge.

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