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Multicultural Education: Perspectives and Dimensions Adopted in Different countries: A Review

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Abstract

The awakening consciousness of the existence of different cultures, religions, tribes, races nationality, language, class, gender, sexual orientation has led to the need for co-existence. Multicultural education has been prescribed as an antidote to negative prejudices. Therefore, the study seeks to explore the perspectives and dimensions of multicultural education adopted by selected countries. The objective of the study entails interrogating the perspectives and dimensions employed by different countries in multicultural education. The research employed a comparative research design. The tools used to collect data were documents from the library, desktop research and document checklist. Data were analyzed through content analysis and presented through narration. The study found out that different countries have different perspectives in terms of implementing multicultural education. The dimension used seem to be universal however in most countries there are no structures of how multicultural education is delivered. It is notable that multicultural education still remains a grey area that needs a lot of interventions especially in the training of teachers.

Keywords: Multicultural Education, Perspectives, Dimensions, Different Countries

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Introduction

Multicultural education refers to any form of education or teaching that encompasses the histories, texts, values, beliefs, and perspectives of people from different cultural backgrounds (<https://www.edglossary.org/multicultural-education/>). Multicultural education evolved out of the Civil Rights Movement in the United States (Delanty, 2002). Although it began with the African-American community, the movement soon expanded to include other cultural groups who were subject to discrimination (Yanık, 2013). In recent years, as student populations have grown more diverse, multicultural approaches to education are increasingly being used in public schools. (Banks, 1995a). Generally speaking, multicultural education is predicated on the principle of educational equity for all students, regardless of culture, and it strives to remove barriers to educational opportunities and success for students from different cultural backgrounds (Banks & Banks, 2010).

Multicultural education makes an assumption that the ways in which students learn and think are deeply influenced by their cultural identity and heritage, and that to teach culturally diverse students effectively requires educational approaches that value and recognize their cultural backgrounds (Fowers & Davidov, 2006). Therefore, the proponents

of multicultural education aims at improving the learning of all learner and especially the groups that are disfranchised in terms of historical under representation and those who suffer from low education achievement and attainment (Kahn, 2008). In multicultural education “culture” is defined in the broadest possible sense, encompassing race, ethnicity, nationality, language, religion, class, gender, sexual orientation, and “exceptionality” a term applied to students with specialized needs or disabilities (Banks, 2004).

Instructionally, multicultural education may consist the use of texts, materials, references, and historical examples that are understandable to students from different cultural backgrounds or that reflect their particular cultural experience (Ford DY, 2012).

Maaka, Wong & Oliveira (2011) advance that multicultural education may play in schools in various ways such as learning content where texts and learning materials may include multiple cultural perspectives and references. Holland & Lachicotte (2007) asserts student cultures can also be used where teachers may learn about the cultural backgrounds of students in a school, and then intentionally incorporate learning experiences and content relevant to their personal cultural perspectives and heritage. Students can also be encouraged to study other cultures (Gay, 2012). In addition critical analysis is also employed where educators may intentionally scrutinize learning materials to identify potentially prejudicial or biased material (Trommsdorff, & Dasen, 2001).

Finally, resource allocation is used under which multicultural education is generally predicated on the principle of equity i.e., that the allocation and distribution of educational resources, programs, and learning experiences should be based on need and fairness, rather than strict equality (Lo Bianco, 2010). For example, a learner who is poor in chemistry should be given more resources than the one who is doing fairly well.

Researchers have come up with representative ways in which multicultural education may intersect with efforts to improve schools. Such ways include curriculum design where teaching materials and learning experiences, the backgrounds and perspectives of previously excluded subcultures are increasingly being represented in school curriculum (Cherng & Davis. 2017). Student instruction is another way educators’ way of teaching is changing to accommodate increasing diversity in public schools (Lucas & Mbiti 2014). For example students with mild disabilities are being accommodated in the regular classes.

Further learning assessment is yet another way. Proponents of multicultural education advocate for diversification of testing methods such as teacher-created tests, oral presentations, and various demonstrations of learning rather than “one-size-fits-all” approaches to assessing student learning as it could disadvantage students from different cultural backgrounds (Ambe, 2006). Multicultural education advocates for multicultural coursework in teacher training (Branch, 2011). To add, districts and schools are also being more intentional or proactive about hiring educators from diverse cultural backgrounds (Alwy & Schech. 2004). The rise of multicultural education has also coincided with a number of legislative and court actions (Luke, 2011).

Justification of the Study

According to James Banks, a lifetime leader in multicultural education and a former president of both the National Council for the Social Studies and the American Educational Research Association asserts that citizenship education must be transformed in the 21st Century because of the deepening racial, ethnic, cultural, language and religious diversity in nation-states around the world (Banks, 2008). It is widely documented that our educator preparation programs have a daunting task of effectively preparing a teaching force for

classrooms that are increasingly more racially, ethnically, and linguistically diverse (Allen et al., 2017). However, Southwell (2011) note that although culturally competent teachers are needed teacher training programmes fail to equip teachers with this kind of teaching praxis. Multicultural education is aptly new in various countries where the political and educational philosophers, educational theorists, and educational practitioners with the conception of multicultural education (Coban, 2010). In some circles it remains a matter to be contended with as its importance is not yet understood fully (Levinson, 2010, p. 433). There is still confusion about whether to use the term multiculturalism or multicultural education (Kincheloe and Steinberg, 1997). In some countries it is deemed a costly affair that requires the total overhaul of the curriculum (Özturgut, 2011). To others, it perceived as a type of education that brings cultural biases than already are (Argirday et al, 2016). With these different perspectives regarding multicultural education, the study seeks to interrogate the specific perspectives and dimensions adopted by a few selected countries and find the possibility of developing a hybrid approach towards multicultural education.

Methodology

The research will employ a qualitative comparative analysis research design. Qualitative Comparative Analysis (QCA), is a configurational or holistic comparative method which considers each case (system, culture) as a complex entity, as a “whole,” which needs to be studied in a case sensitive way Charles Ragin (2008). The tools used to collect data were documents from library, desk top research and document checklist (Antonius, 2003). Data was analyzed through content analysis and presented through narration (Denscombe, 2010).

Findings of the study

Multicultural Education in Kenya

Multicultural education is a mechanism that permits the student to mix with students from his culture or other cultures (Castles, 2004). This system of education is intentional and is meant to enrich the relationship that exists between cultural communities through sharing, learning, listening, and being open to change. Multicultural learning allows for the appreciation of the cultures without the collective transformation of the student (Cherng & Davis, 2017). It provides learning and exposure to different cultures, without forcing change of the student's culture. The strategy involves formal learning, apprenticeship, and informal learning. The formal learning is predetermined through the number of years a student takes in school, the curriculum, teaching, and the organization of the education system (Kibui, Mwaniki, Gichuhi, Nyaga, Kahiga, & Ngesu, 2015).

Kenya, has an interesting scenario as there are 42 tribes whose cultures are distinct. The use of the cross-cultural education offers an opportunity for learning about different cultures that are shared by the students. The ability of these students to learn the aspect of cultural diversity forms the basis of combating negative ethnicity in Kenya (Kibui, et al, 2015).

Mwaka et al (2013) advance that in Multicultural education in Kenya, institutions are established on the basis of promoting equality of opportunity for all students. The system also admits foreign students through exchange programs or regular and part-time enrolment. The learning encompasses the formal, informal, and an apprenticeship form of learning. Informal learning is mainly formulated towards the institution of personality

dynamics in the students (Wasanga et al, 2012). The personality dynamics arise from the contact with different cultural groups in their education tenure. They can become acquainted with the other culture, hence leading to their understanding of the counterpart's culture. The eventual impact involves the appreciation and trust of the other culture (Kibui, et al, 2015).

Kibui, et al (2015) advance that in the Kenyan situation, the prejudgments on the basis of culture and one's background is suppressed and peaceful coexistence is promoted, hence encouraging positive ethnicity. The opportunities of cross-cultural education allow for a strategic placement of the social status of the students. Education attracts people from higher and lower strata of the society (Lucas & Mbithi, 2014). It also attracts the students from both the prejudiced, superior and inferior cultures, marginalized cultures, and external cultures in Kenya. The education institutions provide an equal forum of interrelationship among students. The social amenities are equally available to all students despite their origin.

Kramon & Posner (2016) argues that all students conform to a given set of rules and expectations as they aim towards success despite the differences in their abilities. At the same time, the parents and guardians from different cultures have the common goal of witnessing the success of their children and this collective promotion of a similar goal of success provides the cross-cultural strategy for social change. Acceptance by other people become evident when the segments of the society come together and become a part of multiculturalism. The individuals do not change their culture, but their evaluation of other cultures changes (Gay, 2010). The appreciation of the interpersonal differences in culture promotes a unified society and the negative ethnicity of hatred and blame is minimized or eliminated altogether.

Multiculturalism in Education in India

Although India is comprised of 28 states each state have their own syllabus and follow the syllabus of SCERT whose rules and guidelines come from NCERT. Every state is under its own leadership but the diversity merges in the national leadership with accepting rules of national government. All schools including CBSE (Central Board of Secondary Education), ICSE (Indian Certificate of Secondary Education) and Government schools own books, their own curriculum and their own examination as well. Government schools are run using native languages while CBSE and ICSE English language is used as a means of instruction (Velankanni, 2019).

However what is taught is same but in different ways. There are different organization under the control of national government to take care of education for the whole nation and there is state controlled education board which will help to implement the guidelines that are formulated by the national government by the suggestion of state governments. To achieve this kind of multiculturalism in education it is deeply rooted in leadership where the different levels of leadership work in submission to each other.

Ludwikowska, (2018) in a study entitled a qualitative study of students' perception on multicultural competence of academic teachers in India indicted that there are five multicultural competences a teacher needs to acquire to be able to handle students from diverse social, economic and racial background competently and effectively. They include Understanding and respecting cultural diversity, which entails understanding that people have different backgrounds, lifestyle, traditions or customs. Therefore, according to students' perspective teacher should shape attitudes and behavior of students in the

classroom through understanding that individuals belong to different nationalities and ethnicities and have varied cultural backgrounds.

The second competence is an awareness of own biases and prejudice. Further it is a kind of inclination or prejudice against person or group, especially in a way considered to be unfair. Students reported that it is important that teacher is aware of own cultural biases and values, this helps to see students' worldview, use different cultural examples. The competence named "Awareness of other cultures" refers to comprehensive knowledge and broad multicultural perspective which facilitates the incorporation of other cultural contexts in teaching. Teacher should be aware of differences between cultures, traditions, customs and be able to incorporate to learning practice (Banks, 2010).

Pitre (2015) asserts that teachers should be sensitive to specific culture and background of problems of the learner, then will be able to initiate a dialogue with members of different cultures. To begin that process, it is required to reflect own identity development and consider how teachers' perspective could influence their teaching and interaction with students from different backgrounds.

The components under first competence, named "Understanding and respecting cultural diversity", are related to understanding that people have different backgrounds, lifestyle, traditions or customs (Ozturgut, 2011). Therefore, according to students' perspective teacher should shape attitudes and behavior of students in the classroom through understanding that individuals belong to different nationalities and ethnicities and have varied cultural backgrounds. The term "biases" used in the second competence "Awareness of own biases and prejudices", is a kind of inclination or prejudice against person or group, especially in a way considered to be unfair (Upadhayaya, 2006). Students reported that it is important that teacher is aware own cultural biases and values, this helps to see students' worldview, use different cultural examples.

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Therefore, to enhance development of multicultural competences, the universities are required to provide cross-cultural (cultural diversity) trainings for teachers to enhance their experiences interacting with students from other cultures (Hanley, 2012). Blaskova et al. (2015) reported that teachers should participate in the foreign academic internships and scholarships. This indicates a practical approach to develop multicultural competences that can be obtained thorough global exposure. To achieve this, it is recommended that teachers experience different cultures, apply new knowledge and provide necessary support for cultural diversity in the classroom. The international environment can strongly accelerate the training progress and create new multicultural knowledge.

Multiculturalism in Canada

Although all immigrant societies such as Canada, United States, Australia, and Britain have multicultural education, Canada was the first country to have a policy of multiculturalism at the federal level (Smith, 1999, Aydın & Kaya, 2013) which was followed by an Act eighteen years later. The impact of multicultural policy in education

has varied widely across Canada because the legislation is federal, while education is a provincial responsibility. In societies where education has been monoculture and assimilationist, multicultural education is a recognition of ethno-cultural diversity, and a response to the equality issue in modern democracies. While multiculturalism policy in Canada is aimed at a "just" society, multicultural education programs are an attempt at reducing the school-performance and achievement gap between the dominant group and minority ethno-cultural groups. Multiculturalism policies declared by the federal government constituted a guiding framework in issues regarding how the educational institutions recognized the cultural diversity of population in Canada in race, nationality, ethnic origin, color and religion issues and in issues related to the initiation of education programs (James, 2001). The policy was meant to fulfil four functions which includes to support the cultural development of ethnic and cultural groups, to help members of ethnic and cultural groups in order to overcome the barriers the full participation to Canadian society, to promote the creative meetings between all ethnic and cultural groups and to help new Canadians speak at least one of the official languages of Canada" (Kymlicka, 1998, p.15. & Patterson, 2011).

In its initial stages, multicultural education programs emphasized cultural pluralism (knowledge of other cultures), and remedial education (mostly language learning) for minority group students, consistent with the traditional concept of education as passive learning. While programs such as the "sarees, samosas and the steel band approach" have been concerned primarily with superficial expressions of a state view of cultures, many of the other approaches are criticized for depoliticizing culture, focusing on "minority ethnic groups" or "cultural communities" as add-ons to a monocultural concept of education. Basically, Canada's multicultural policy initially strengthened prejudice, ethnocentrism, racism and xenophobia among members of society due to the lack of a relationship between "cultural groups" (James, 2001).

In 1980's and 1990's, the ministers of education and training departments of all states formed policies and processes to examine the curriculum and learning resources. This was in order to eliminate racial, ethnic, cultural, gender and socio-economic sidedness (CMEC, 1997. Joshee, 2003). For example, Nova Scotia has developed programs to meet the educational needs of its long-established black population (James, 2001). Moreover, the Toronto Board of Education began to organize school activities according to ethnicity, immigrant status, and language and began to organize school activities according to racial groups in the 1990's (Cheng, Yau, Ziegler, 1991. James, 2004). In multicultural education programs, some programs have been taking place such as ethnic studies, comparative religion and other cultural activities and heritage language programs (Glosh, 2004).

Over time, the shift in focus to equity and anti-discrimination measures have widened the meaning of multicultural education through programs such as antiracist education and feminist pedagogy. These programs, strengthened by policy initiatives and legislation both at the federal and provincial levels, have been effective in bringing about some changes in opportunity structures for minority groups.

The implication of these new perspectives on multicultural education is that it transforms the process of teaching. It also changes the student-teacher equation. Multiculturalism is the right to be different. Multicultural education should enable us to express differences. If culture is a way of seeing the world, then it is essential that we confront our ways of seeing (Dirlik, 1987, p.13).

Multicultural Education in United States of America (USA)

Multicultural education emerged during the civil rights movement of the 1960s and 1970s. It grew out of the demands of ethnic groups for inclusion in the curricula of schools, colleges, and universities. Banks and Banks (2009) mentioned five key dimensions of a multicultural education system.

Gay & Howard (2010) explains several reasons why multicultural preservice teacher education is important. They argue that there is increasing racial, cultural, and linguistic divide between teachers (predominately European American) and K–12 students (increasingly from ethnic groups of color). Further they purport that there was the fear of diversity and the resistance to dealing with race and racism frequently expressed by students enrolled in teacher education programs.

Yılmaz & Boylan (2016) in their research on multiculturalism and multicultural education: A case study of teacher candidates' perceptions found out that in the transition of multicultural education, the teachers have primary responsibilities. Of essence is that teacher education and teachers' positive attitudes toward multicultural education have an important role to live together peacefully and respectfully and accept all identities with their cultural identities without fear of the country's separation.

Howard (2010) in his study entitled culturally relevant pedagogy: Ingredients for critical teacher reflection argues that the development of culturally relevant teaching strategies is contingent upon critical reflection about race and culture of teachers and their students.

Gay & Kirkland (2010) advances that developing personal and professional critical consciousness about racial, cultural, and ethnic diversity should be a major component of preservice teacher education. They suggest that the general directive that critical consciousness learning experiences should take place within the context of guided practice, authentic examples, and realistic situations.

He further points out that if this type of teaching was to occur some specific actions need to be implemented. These includes resisting resistance to cultural diversity in teacher education and classroom instruction; centering culture and difference in the teaching process; and establishing pedagogical connections between culturally responsive teaching and subjects and skills routinely taught in schools.

Childs (2017) postulates in his research on integrating multiculturalism in education for the 2020 classroom endeavours to explore indicate how to make multicultural perspectives and contributions a part of curriculum and classroom environments on a daily basis. He concludes that due to the rapidly changing demographics of the population of students, it is a necessity to address concepts such as inclusion of underrepresented cultures and ethnic backgrounds in curriculum materials, educator preparation and diversifying teacher educators.

Williams, Williams & Jones-Fosu (2019) examine teacher candidates' cultural competence and cultural responsiveness to enhance candidates' educator preparation and stimulate candidates' personal growth development in a bid developing culturally and linguistically responsive new teachers. This research aims at supporting school districts' need of culturally competent new teachers who have the content knowledge and pedagogy to teach and support culturally and linguistically diverse children. They outcome of this study a means by which universities can implement cross-cultural coursework and field-based experiences to prepare culturally responsive teacher candidates.

The first dimension focuses on content integration, which refers to the extent to which educators will use examples and different sources from a variety of

cultures in their curriculum when teaching students with diversity. Teachers might include different generalizations, principles, key concepts, and theories in their subject area or discipline. It makes diverse students feel that they are able to better understand how society adapts to the changes and how it is addressed in different ways (Banks & Banks, 2009).

The knowledge construction process is another dimension, which emphasizes students to recognize, examine, and decide social norms, structure of references, views, and biases within self-control that may better influence their knowledge construction and transformation (Banks & Banks, 2009; Banks, 1996). Teachers can use social studies to show their students the process of knowledge construction. For Example teachers may ask their students to share their cultural stories like some kinds of practices they do in particular events or holidays. The third dimension focuses on prejudice reduction, which aims to help and aid students in developing democratic racial attitudes that are positive in nature. Teachers should guide them to see the bright side of uniqueness, yet a part of a society that welcomes their uniqueness. Banks (2009) defined prejudice reduction as assisting students with classroom instructions so they can eliminate their intentions regarding others with diverse cultural backgrounds. In other words, teachers' goal is to create positive ethnic and racial attitudes among their students; simply by using images and country maps in their classrooms that explain different cultural groups may contribute to achieving this goal.

The fourth dimension focuses on equity pedagogy. Educators can practice this dimension by differentiating their teaching strategies to accommodate their students' academic achievement, even if they belong to different racial groups (Banks, 2009). Demonstrating this dimension requires teachers to include students' families and their cultural practices when teaching history classes. Above all, teachers should integrate a cooperative learning by gathering students in small groups. These groups require a mixture of students with different levels of performance and different cultural backgrounds so they can learn from each other and share different experiences. Consequently, teacher education programs should be more responsible for implementing training programs to educate pre-service and in-service teachers on how to teach in multicultural classrooms (Tyrone, 2010).

The final dimension focuses on empowering school culture and social structure. While it is true that many schools have students of different races and origins, the role of such organizations is to promote equality among diverse students and contribute to its reformation (Banks, 2009). Grouping and labelling practices, participating in sports, reducing achievement gaps between groups, varieties in enrolment rates in gifted and special education programs, the participation of the staff and the students across ethnic and racial borders are essential variables that schools should inspect and restructure to create an engaging diverse society (Banks, 2009). Public schools may implement some sports activities that include a team of students from different grades playing against their school staff members. These practices may create an atmosphere of trust and intimacy between students and school members.

Multicultural Education in United Kingdom (USA)

The widespread public discussion of multiculturalism and the position and prospects of ethnic minorities has only occurred in Britain in the post-Second World War era. It was largely driven by the postcolonial labor migration from the West Indies in the late 1940s, followed soon after by men from rural South Asia. Legislation was passed to stem primary immigration in the early 1960s but the entry of dependants (and some categories of

workers) was allowed. African-Caribbeans were the first to bring in spouses and children and were gradually followed by Indians, Pakistanis and Bangladeshis. A British discourse on race, cultural diversity, and education began to evolve in the 1960s in response to the growing population of immigrants from the West Indies, India, Pakistan, Bangladesh and East African refugees of Indian origin. By the 1980s that discourse had become fractured, with contending educational theories of multicultural and antiracist education.

Educational issues to do with black and Asian migration did not therefore arise in Britain until about the mid-1960s and, even then, only slowly in the case of South Asians. The initial educational issues entangled in racialized rejection and perceived “alienness” of the newcomers. In this early, period of settlement the philosophies utilized to counter racial stereotypes and to attend to the educational issues without racial bias consisting of anti color-prejudice or color-blind humanism of the Rev. Martin Luther King Jr. kind, which emphasized the importance of judging a person in terms of his or her own merits and not by their phenotype (Modood, 1999), and the welcoming of people of other cultures by encouraging their cultural practices.

In UK, however, it is observed that many people think that multiculturalism is making their society worse. They believe that it has encouraged exclusion rather than inclusion in the society because minority communities are moving away from mainstream to live parallel lives and this makes them display their ethnic behaviors that are counter to broader society. They further add that these separate communities provide a fertile soil to increased radicalization. Despite some progress made in consistent with broader discourse in the UK, "multiculturalism" is generally not used in policy documents. Nonetheless, The Children's Plan highlights citizenship education as a central part of the strategy. The curriculum is to include a new strand of work examining the key concepts of identity and diversity and encouraging exploration of what it means to be a citizen in the UK today (Department for Children, Schools and Families 2007, 73-74). The Race Relations Amendment Act (2000) in addition requires to eliminate discrimination and promote equal opportunities, as well as develop race equality policies in a proactive rather than a reactive way, as had previously been the case (Fry et al. 2008, Tomlinson 2005). Despite this progress, some (Fry et al. 2008; Olssen 2004; Osler 2000) argue that there is insufficient emphasis in the curriculum on multiculturalism, anti-racism, and accommodation. Tomlinson (2005) confirms this view, noting the policies developed during the 1980s had more or less disappeared by the 1990s and that there has been no review of the National Curriculum to enquire whether it reflects Britain as a multicultural society.

Summary of Study

Following the above discussion, it is noticeable that the use of the cross-cultural education offers an opportunity for learning about different cultures that are shared by the students which helps to combat negative ethnicity. Multicultural education aims at promoting equality of opportunity for all students. All students conform to a given set of rules and expectations as they aim towards success despite the differences in their abilities. In Kenya there is no definite dimensions that are used in the delivery of Multicultural education. It is more imagined that it is taking place but it is all dependent on the teachers approach and consciousness of other cultures.

It is worth noting that in India, the structure of Ministry of education accommodates Multicultural education in the sense that each state have their own syllabus and follow the syllabus of SCERT whose rules and guidelines come from NCERT. Every state is under its own leadership but the diversity merges in the national leadership with

accepting rules of national government. However the way the syllabus is delivered in government is quite localized that it may exclude learners from another culture. The content is taught in different ways taking care of the learners from different cultures for example Government schools are run using native languages while CBSE and ICSE English language is used as a means of instruction. It is notable that the teachers are yet to acquire the multicultural competences that would enable them to apply new knowledge and provide necessary support for cultural diversity in the classroom.

Canada was the first country to have a policy of multiculturalism at the federal level (1971) which was followed by an Act eighteen years later. In its initial stages, multicultural education programs emphasized cultural pluralism (knowledge of other cultures), and remedial education (mostly language learning) for minority group students, consistent with the traditional concept of education as passive learning. Afterwards, the shift in focus been diverted to equity and anti-discrimination measures have widened the meaning of multicultural education through programs such as antiracist education and feminist pedagogy. In the United States there are already established dimensions of a multicultural education system (Banks and Banks, 2009).

In the United States there are already established dimensions of multicultural education which include content integration, knowledge construction, prejudice reduction, equity pedagogy, empowering school culture and social structure. In Britain there has been conflicting ideas about multicultural education to a point that there is no consensus on modalities of adopting this form of education. Awareness of historical and theoretical contexts in light of curricular objectives, instructional approaches, and ways students are assessed is critical in order to better make educational decisions that are just and best serve a diverse student population (Duarte and Smith, 2000). Indeed, a principal goal of multicultural education is the fostering of educational equity (Banks, 2006).

Concluding Remarks

The research encompasses the introduction in which an overview of multicultural education was addressed. The purpose of the paper was reflected on and the justification of the area of study looked into. The methodology of the research specified where the comparative analysis was used and tools for qualitative research were used such library materials such as desk top research, document analysis and such. The findings of the research were highlighted which included the perspectives and dimensions of multicultural education. The study recommends that more empirical research be carried out as much of the available are reviews majorly done in the United States. Additionally, multicultural education need to be consciously considered as a standalone in pre-service teacher training programmes and for the already trained teachers workshops and seminars should be organized for them.

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