

Diversity in Africa: A Cause for Disunity?

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KEYWORDS Multicultural Education. Ethnicity. Race. Socio-economic Language

ABSTRACT Forefathers of the African continent preached for unity in Africa for years before 19th century. In the 21st century, some African leaders still preach the unity of Africa. It is the wish of Africans to become one nation, but there are many obstacles to deal with along the way in order to become and realize that one nation, a United States of Africa. Obstacles which cause disunity need Africans themselves to remove them along the way to unity. Currently, Africa has 54 sovereign states with diversity amongst them and their people or citizenry. The identified diversities are ethnicity, culture, race, ethnicity, language, socio-economic or class and religion. This conceptual paper investigates areas of diversity among Africans, and how can Africans minimize diversity in order to forge unity.

INTRODUCTION

LEAD-Link (2009) states that Africa is a diverse continent with different cultural patterns, such differences may exist across different states, nations, races, tribes and ethnic lines. African cultures differ from other cultures and amongst each other. In order to understand the guiding paradigms of such differences, it is essential to articulate the culture(s) of Africa.

National boundaries in sub-Saharan Africa were established by Europeans using latitude and longitude rather than natural borders. This separated population centres from their supplies of food and natural resources. The artificial borders of modern African states cut across cultural, tribal, linguistic and religious boundaries, creating ethnic and religious cleavages which impede national unity and facilitate internal violence.

However, those states that preserved pre-colonial boundaries have been no more than successful. Few countries in Africa have more troubled recent histories than Rwanda and Burundi, although their borders are almost identical to those of the prosperous kingdoms from which they are descended. The ancient and only briefly occupied state of Ethiopia is one of the poorest on the continent, and ethnically unified Somalia has failed completely that she no longer exists in any real sense as it seems as if there is no government.

According to LEAD-Link (2009), African people speak over 2,000 languages. In 2005, six of

the world's ten most linguistically diverse countries were African. The nearly 26 million people of Tanzania alone speak 127 distinct languages. The primary language of government, political debate, academic discourse, is often the language of the former colonial powers, which is, English, French, or Portuguese. Only an elite minority speak these European languages fluently enough to participate in these institutions without intermediaries, a factor that further disenfranchises the majority population.

With diversity and disunity in the continent, African countries have realized and embraced the fundamental importance of education because without it, there can be no meaningful development. Education is the cornerstone for sustainable development; it is a tool for producing and managing human resources, for inculcating values, thus ensuring the common bond of humanity in the global village (Mwamwenda and Lukhele-Olurunju 2013).

Diversity

Diversity is a Latin term *diversus* which means more than one of different kind. Diversity applies to ethnicity, race, religion, socio-economic, viewpoints, gender, geographic origin, aptitude, appearance and sexual orientation. In this discussion, diversity factors that will be looked at are ethnicity, culture, race, language, socio-economic status/class, and religion.

ETHNICITY AND CULTURE

According to Dautless Jaunter (2012), ethnicity is based on a group (called an *ethnic group*) that is normally based on similar traits

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such as a common language, common heritage, and cultural similarities within the group. Other variables that play a role in ethnicity, though not in all cases, include a geographical connection to a particular place, common foods and diets, and perhaps a common faith.

Ramsey and Williams (2003) refer ethnicity to primarily sociological or anthropological characteristics such as customs, religious practices, and language usage of a group of people with a shared ancestry or origin. Ethnic groups remain identifiable within the larger cultural environment for a variety of reasons, such as their 'recent' arrival, discrimination practiced by the larger society, by their own choice or any combination of these. In addition to sharing common cultural roots, members of ethnic groups often have similar physical characteristics and occupy the same socio-economic status. Ethnicity, like race, implies a degree of social isolation from the mainstream.

Hoopes and Pusch (1979) define ethnicity (group) as a group of people identified by racial, national or cultural characteristics. Ethnic group membership is normally determined by birth. Most commonly, ethnic groups are seen as interdependent sub-units of larger cultural or political entities. The term 'ethnic group' is often applied to groups which have a minority status in the larger society.

Barth as quoted by De Vos (1995), states that ethnicity can be a source of considerable conflict since in many instances, ethnic groups remain in a fixed position within a stratified system. These systems are found in many so-called primitive societies as well as in technologically advanced societies.

On the other hand, Randrianja (1996) defines ethnicity as a process of forming a group identity explained and experienced in terms of kinship. It should be said that such a process is profoundly rooted in history and is far more universal than might be imagined. In other words, ethnicity is an important part of the mechanism of political power. The politics of divide and rule, whose consequence is the acknowledgement of ethnic groups, is one of the methods of government favoured by despotisms, African and Oriental.

Various colonial powers favoured one ethnic group over the others in a clear strategy of undermining the solidarity that was exigent for struggling against the vagaries of colonialism

and imperialism. Regrettably, the post-independence African regimes have failed to address these politicized primordial antagonisms. Instead, in the preponderant majority of the African states, the leadership adopted the strategy of the colonial powers in nurturing and promoting inter-ethnic conflict. Like the colonialists, these African leaders pitted one ethnic group against another, for the purpose of diverting their attention from the issues of the state to address their problems. In fact, in some instances, the colonial powers anointed one ethnic group as superior to the others (Kie and Agbese 2004).

As a result of the 'Scramble', colonial boundaries took little or no account of ethnicity. In a greater number of cases, people of different cultural backgrounds, speaking different languages and practicing different religions found themselves living together in the same colony. Conversely, a single tribe or ethnic group was sometimes divided by a boundary drawn arbitrarily by two colonial powers. Ethnic and religious conflicts have caused a major problem for many African countries. However, even if there were peaceful relations among the various ethnic groups, the problem facing African rulers was and still is how to weld their countries' different ethnic identities into a common national identity. Before colonization, the many different ethnic groups of Africa had lived in different states within the boundaries they had created. When the colonial powers changed those boundaries to suit their own needs, many ethnic groups were divided, and in some instances, bitter enemies found themselves living in the same territory (Graves et al. 2007; Dlamini et al. 2007).

According to Basbay (2014), culture is associated with a structure that accommodates various elements such as behavioral patterns, attitudes, norms, values, communication styles, language, civilization, actions, health conditions, production, and education output. It is linked with teaching, problem solving and the learning process. Myer et al. (2007) state that culture is a highly complex human phenomenon, and in many respects, a misunderstood concept. In addition, culture is often associated with material goods and artifacts or with visual aspects such as food and dress. It is also defined in terms of a particular group's art, music and literature. Lemmer and Squelch as (quoted by Myer et al. 2007) further define culture as that complex whole which includes knowledge, beliefs, art, morals,

law, customs and other capabilities acquired by man as a member of society. They further define culture as a distinctive way of life. However, it is evident that culture has many faces, some highly visible (explicit), others hidden from view (implicit). Explicit culture is easily recognizable in aspects such as food, dress and language. Implicit elements are discreet and hidden, and examples of these are attitude, values and beliefs.

Hoopes and Pusch (1979) define culture as the sum total of ways of living; and it includes values, beliefs, esthetic standards, linguistic expression, and patterns of thinking, behavioural norms, and styles of communication with a group of people. According to Hoopes and Pusch (1979), culture has developed to assure its survival in a particular physical and human environment. Culture and the people who are part of it interact so that culture is not static. Therefore culture is the response of a group of human beings to the valid and particular needs of its members.

Virtually every person has been socialized by a virtue of culture, and in many cases, by more than one culture. Cultures may be defined by many factors, such as national origin, gender, religion, occupation, geographic region, sexual orientation, generation, abilities or disabilities, and leisure activities (Ramsey and Williams 2003).

Culturally, the colonial and imperialist powers fashioned and handed to the first generation of African leaders the state that was riveted with various primordial antagonisms; these antagonisms were politicized and manipulated during the colonial period.

Ethnic Group (Race)

The founder leader and president of the Pan Africanist Congress of Azania, Robert Mangaliso Sobukwe, in the basic document of the PAC says there is only one race, and that is human race (PAC 1959). If the world accepted human race as a unifying concept, researchers think that people would not talk about multiracialism or non-race(ism), but human race. Nevertheless, this issue of race has caught up within people all over the world, unfortunately. Individuals of a given race differ in their ethnic, cultural, socio-economic and religious backgrounds. All over the world, even in our continent Africa, race is regarded as a thing which varies people of the world.

Race is a somewhat suspect concept used to identify large groups of the human species who share a more or less distinctive combination of hereditary physical characteristics. Within a society, racial identification may be used to separate out a culture group for special privileges or disabilities (Hoopes and Pusch 1979).

Ramsey and Williams (2003) state that race is popularly used to refer to biological and genetic traits that distinguish one among populations that have originated from different region. Ramsey and Williams (2003) also state that there is more intra-race than inter-race genetic variability and that there is no valid biological basis for distinguishing racial groups. However, in the United States (US), racial distinctions continue to be socially constructed and widely believed. Despite the lack of scientific evidence of biological differences, the content and significance of racial categories continues to be defined by social, economic, and political forces. Racial categories, in turn, influence the social status and life prospects of families and children, those who are racially privileged and those who are targets of discrimination.

Gause (2011) states that race is a socially constructed category of human difference and division. Although the boundaries and meanings have changed over time, it is always a mechanism for unequal distribution and allocation of social goods and status.

Language

Language is the systematic, structured verbal, and, in most cases, written code used for communication among a group of people. Language and culture are determining factors in the way people think, the way they communicate and the way they behave (Hoopes and Pusch 1979). Baruth and Manning (as quoted by Myer et al. 2007) indicate that language and communication, whether verbal or non-verbal, may constitute the most important aspects of an individual's culture, and characterize the general culture, its values, and its ways of looking and thinking. There are many ways in which a group may express its identity; language is a common one and is particularly conspicuous, has deep psychological roots and can act as a vehicle for culture on many levels. The relation between language and culture is intimate and complex.

Gollnick and Chinn (2003) further elaborate and state that language is the means by which we communicate. It makes our behavior human. It can incite anger, elicit love, inspire bravery, and arouse fear. It binds groups of people together. Language and dialect serve as a focal point for cultural identity. People who share the same language or dialect often share the same common feelings, beliefs, and behaviours. It provides a common bond for individuals with the same linguistic heritage.

In Africa a sense of common origin, of common beliefs and values, and of common feeling of survival has been important in uniting people into self-defining in groups. Growing up together in a social unit and sharing a common verbal and gestural language allows humans to develop mutually understood accommodations, which radically diminish situations of possible confrontation and conflict De Vos (1995).

Socio-economic/Class Status

Hoopes and Pusch (1979) define socio-economic status as a class comprising of a stratum of people who share basic economic, political or cultural characteristics. Hoopes and Pusch (1979) proceed to point out that examples of such cultural characteristics are wealth or its absence, the type of labour performed, taste, family background, linguistic characteristics, or sets of special attitudes and behaviours within a society. On the other hand, Northwestern University (2011) and Boskey (2014) define socioeconomic status as a measure of an individual's or family's economic and social position based on education, income, and occupation. Class membership may provide access to power and privilege or other benefits within a social, economic or political structure. Gollnick and Chinn (2003) add to this debate through the following observations:

Income

Income is the amount of money earned in wages or salaries throughout the year. Income sets limits on the general lifestyle of a family, as well as on their general life welfare. Income controls the consumption patterns of a family—the number and quality of material positions, housing, consumer goods, luxuries, savings and diet.

Wealth

Although the difference in income among families is great, an examination of income alone

does not indicate the vast differences in the way families live. Wealth ensures some economic security for its holders even though the amount of security depends on the amount of wealth accumulated. It also enhances the power and prestige of those who possess it. Great wealth accrues power, provides an income that allows luxury, and creates values and lifestyles that are very different from most of remainder of the population.

Occupation

Income for most of the people is determined by their occupation. In addition to income provision, a person's occupation is an activity that is considered important. Occupational prestige is often determined by the requirements for the job and by the characteristics of the job. The requirements for an occupation with prestige usually include more education and training.

Education

The best predictor of occupational prestige is the amount of education one acquires. Financial compensation is usually greater for occupations that require more years of education. Education is one of the main ways families pass on class to their children. One's class position determines, in greater part, the material conditions that affect one's lifestyle and the types of job one seeks. Thus educational level is a strong determinant of the future occupation and income of a family's children.

Power

Individuals and families who are at the upper social economic status levels exert more power than those at any other level. These individuals are more likely to sit on boards that determine state and local policies, on boards of colleges and universities, and on boards of corporations. They determine who receives benefits and rewards in governmental, occupational, and community affairs.

Religion

Religion is a very powerful factor in diverse society. Some people are not comfortable to discuss religion given its sensitive nature. Boahen

(2003) states that discussion of religion becomes sensitive as it brings about people's beliefs in spirits, supernatural forces, gods and cults, witchcraft, sorcery, sacrifices, rituals, taboos, veneration of ancestors, and ceremonies of rites of passage such as naming ceremonies, initiation rites, and customs associated deaths and burials.

Nearly 200 million Africans practice local traditional religions. There are hundreds of local religions in Africa because each ethnic group has its own set of beliefs and practices. Nearly 150 million Africans are Muslims and about 130 million are Christians who belong to the Roman Catholic Church or to various Protestant churches. Boahen (2003) states that of the three religions, there is no doubt that traditional religion came under the heaviest attack and lost far more than the two. The entire European intervention during the colonial period was based on the assumption that, to bring about development, African culture had to be modified, if not destroyed altogether.

Since African culture was so intricately intertwined with religion, it is easy to see how a European colonial policy could clash violently with some of the tenets and practices in African traditional religion which underpinned African society. These included beliefs in spirits, supernatural forces, gods and cults, witchcraft, sorcery, sacrifices, rituals, taboos, veneration of ancestors, and ceremonies of rites of passage such as naming ceremonies, initiation rites, and customs associated deaths and burials. It is the same tenets and practices which the Christian missionaries preached against and attacked so vehemently. Thus they weakened the influence of African traditional and spiritual leaders such as priests, priestesses, magicians, rain-makers and divine monarchs. The colonial administrators thus adopted a hostile attitude towards certain traditional religious practices, abolished some and tried to suppress certain cults and deities (Calderisi 2006).

From the mid-1800s, missionaries worked in Africa to spread the gospel, proclaim the benefits of Western civilization, and change the Africans' traditional religion and way of life. Although the missionaries became very influential, they were not eager to accept converted Africans as equals. At the same time, Africans could not see evidence of the brotherly love and equality that the missionaries preached. African ministers

were not granted the same privileges as the European ministers. Due to this dissatisfaction, African ministers became dissatisfied and broke away from the established churches. These churches carried the message of African nationalism and anti-colonialism (Grobler et al. 1987).

INTRODUCING MULTICULTURAL EDUCATION AS A UNIFICATION FORCE IN AFRICA

Baptiste Jr. et al. (1980) state that multicultural education is education which values cultural pluralism. Multicultural education rejects the view that schools should seek to melt away cultural differences or the view that schools should be oriented toward the cultural enrichment of all children and youth through programmes rooted to the preservation and extension of cultural alternatives. Multicultural education recognizes cultural diversity as a fact of life in societies, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. Multicultural education is a progressive approach for transforming education that holistically critiques and responds to discriminatory policies and practices in education (Gorski 2010).

Ramsey (1992) states that many people debate about multicultural education centred on the political and social goals that influence curricular decisions. She indicates that Sleeter and Grant (2007) have identified five different approaches that have been adopted in US. The first approach is teaching of the exceptional and culturally different in which instruction is adapted to help these students to succeed in mainstream. The second approach is the human relations approach, which focuses on intercultural understanding; the third one is the single group studies, which concentrate on the history, culture, language and contemporary issues of particular ethnic group; the fourth is the multicultural education which emphasizes the value of cultural pluralism and seeks to inculcate an appreciation of human diversity in all students; the last one is the education that is multicultural and social reconstructionist which aims to challenge and change the social stratification of society as well as to celebrate diversity.

According to Lynch (1986), there are wide diversity positions across nations, among authorities, and in the ranks of academics and oth-

er advocates of multicultural education. Whilst there are major differences, there are also similarities and even commonalities. Spurred by such considerations, a number of writers have sought to achieve a coherent overview of the field of developing categorizations of different approaches. Lynch (1986) has distinguished four major approaches. These are: education for the culturally different or benevolent, education about cultural difference or cultural understanding, education for cultural pluralism, and multicultural education as the normal school experience.

One misconception in the US about multicultural education is that it is an entitlement programme and a curriculum movement for African Americans, Hispanics, the poor, women, and other victimized groups. The majority of theorists and researchers in multicultural education agree that the movement was designed to restructure educational institutions so that all students, including middle class white males, will acquire the knowledge, skills, and attitudes needed to function effectively in a culturally and ethnically diverse nation and world. This is a movement designed to empower all students to become knowledgeable, caring, and active citizens in a deeply troubled and ethnically polarized nation and world (Banks 1996). Banks in Leistyna (2002) adds to this view that multicultural education movement encompasses education policies and practices that attempt to affirm cultural pluralism across differences in gender, ability, class, race, and ethnicity.

In Banks et al. (2004) states that multicultural education cannot be understood in a vacuum. Two terms often associated with multicultural education are *equality* and *equity*. Although they are sometimes used interchangeably, these terms are, in fact, different. Nieto (2004) states that equal education often means just providing the same resources and opportunities for all students. In addition, equal education should also mean considering the skills, talents, and experiences that students of all backgrounds and conditions bring to their education, and to consider these starting points for further schooling. Equity is a more comprehensive term because it suggests fairness and the real possibility of equality of outcomes for broader range of students. The majority of theorists and researchers in multicultural education agree that it is a reform movement designed to restructure educa-

tional institutions so that all students will acquire the knowledge, skills and attitudes needed to function effectively in a culturally and ethnically diverse nation and world (Banks 1999). Banks further argues that multicultural education is not ethnic or gender-based, but is rather designed to empower all students to become knowledgeable, caring and active citizens in a deeply troubled and ethnically polarized nation and world.

Gollnick and Chinn (2002) are of the opinion that multicultural education is the educational strategy in which students' cultural backgrounds are used to develop effective classroom instruction and school environments. It is also designed to support and extend the concepts of culture, diversity, equality, social justice, and democracy in the formal school setting.

If a country cannot afford its responsibility to educate every child, other areas of education will not succeed. For this reason, it is necessary to create equal educational opportunities for students from different races, ethnic groups, and social stature and inter-cultural group. Creation of equal educational opportunities may help all students to grasp knowledge, attitude and skills in meeting cross-cultural communication's demands and to create common civic and moral interests of society, which is the ultimate objective of education, with teachers being its key factor. Equal educational opportunities contain two points in the socio-cultural education's enlightenment: the first is that teachers need to have sufficient cultural sensitivity to treat students from different cultural backgrounds more fairly and to assume more instructional responsibility for gradually diverse populations; the other is to design suitable curriculum, teaching materials, teaching methods to cultivate teachers' ability to face students of different races, different nationalities, different cultural backgrounds (Dicko 2010).

Myer et al. (2007) state that education plays an important part in equipping people to recognize, accept, and appreciate differences in attitude, lifestyle, language, religion, ethnicity, culture or gender. It is a great challenge for schools, worldwide, to accommodate diversity in the fullest sense, without prejudice. Even mono-cultural schools are fundamentally characterized by diversity, which includes all kind of differences related to such matters such as gender, class, religion, intellectual and physical ability. Diver-

sity brings richness to the school that needs to be treasured and built upon.

In practice, schools are often characterized by tension, ignorance, misunderstandings and aggression, as a result of mismanaged diversity. Schools therefore have a grave responsibility to prepare learners for adult life by educating them towards society that is free from bias. If learners are made aware of and duly informed about diversity and the needs of other people, then the stage is set for them to develop mutual understanding and trust. A key strategy in which greater understanding between people may be brought about is through the various approaches of multicultural education (Myer et al. 2007).

According to Basia (2009), the concept of the universal values, usually expressed in terms of universal human rights, is based on the notion that there is a universal human nature that creates a moral requirement to treat human beings in a certain way simply by virtue of being human. The moderate position is that some human rights standards are universal and must be respected by all people, and that there is an overlapping of values which can be used to establish a common core of Human Rights. Some negative stereotypes about values, in the context of multiculturalism today, exist in the research literature and public discussion. The most popular of these stereotypes are the following: multiculturalism destroys the traditional system of values, and as such, creates nothing in exchange; multiculturalism is grounded on relativism and rejects values as such; multiculturalism destroys ethnocentrism, making it a changeable construction function, which is narrow and pragmatic, on which any foundations for new identity creation could not be laid; multiculturalism, as the lack of common standards and values, leads to personal disorganization, thereby resulting in unsociable behavior; multiculturalism is a source of deviant behaviour and habits.

Sometimes, the stereotypes about values in the context of multiculturalism are complemented by common myths regarding the influence of ethnic groups on the clash of values. Kymlicka (2004) in The United Nations (UN) "Human Development Report 2004" described and discussed some of them as follows: people's ethnic identities compete with their attachment to the state, so there is a trade-off between recognizing diversity and unifying the state; ethnic groups are prone to violent conflicts with each

other in clashes of values, so there is a trade-off between respecting diversity and sustaining peace; cultural liberty requires defending of traditional practices, so there could be a trade-off between recognizing the cultural diversity and other human development priorities such as progress in development, democracy and human rights.

As societies become increasingly diverse, however, promoting inclusivity to counterbalance cultural fragmentation may create a paradox, as Beiner (2003) has noted:

On the one hand, many of these groups are insisting that society officially affirm their differences, and provide various kinds of institutional support and recognition for their difference, e.g., public funding for group-based organisations. On the other hand, if society accepts and encourages more diversity, in order to promote cultural inclusion, it seems citizens will have less and less in common. If affirming difference is required to integrate marginalized groups into the common culture, there may cease to be a common culture.

Beiner (2003) points is not that too much diversity makes fragmentation inevitable, but rather that if cohesion is centred on a shared sense of belonging within a common and inclusive culture, then as the amount that is included increases, then so too will the danger of that culture melting away, and there will be nothing left to belong to. This is because the psychological mechanisms that sustain a cultural model of belonging rely upon members being able to perceive a resemblance between themselves and the wider culture, so that they can see themselves reflected in it. However, there are likely to be limits to how much 'thinning out' a culture can bear before it ceases to function as such a source of identification. The cultural fragmentation objection thus survives the inclusivity rejoinder. However, empirical claims about the quantity of diversity a culture can bear without compromising psychological bonds of identity and affinity do not explain why the absence of such bonds should concern liberal political theorists. What the cultural fragmentation objection requires is an account of why it matters if some citizens do not feel 'at home' in a society. One such explanation is that without bonds of affinity and identity that citizens may be likely to understand their relationships with one another (and with the political community at large) in

purely 'instrumental' terms. This will diminish the kinds of solidarity necessary to secure trust, social co-operation, and to motivate compliance with the demands of social justice. For example, in a wide-ranging critique of multiculturalism Barry (2001) argues that because 'political life presupposes citizens who can think of themselves as contributing to a common discourse about their shared institutions', then egalitarianism will require a 'politics of solidarity' in which citizens self-consciously 'belong to a single society, and share a common fate (and participate in) a society-wide conversation about questions of common concern' (Barry 2001).

Relations of enmity amongst different cultural groups typically involve a range of complex contextual factors, and rarely concern fundamental disagreements over values. Thus, even if value pluralism does compromise political stability, since multicultural education need not reinforce, encourage or foster radical forms of value pluralism, it is not a threat to stability in this sense. In addition to this argument is the irrelevance argument, which applies to moderate forms of value pluralism. According to this view, moderate value pluralism does not compromise political stability because it can be secured in the absence of agreement about values. The irrelevance argument is an argument about political stability, and disagreement about values is not irrelevant from the perspective of justice, if a particular understanding of political legitimacy is true (Shorten 2010).

Thus, in contrast to the cultural fragmentation objection, according to which diversity threatens the psychological sentiments of affinity and belonging, the value fragmentation objection holds that radically different cultures will be unable to settle on fair terms of co-operation around which to forge a life in common. In this sense, it is a thesis about the importance of consensus rather than the importance of common sympathies. With regards to civic education, one implication is that instead of cultivating patriotic sentiment, schools should concentrate on encouraging students from diverse backgrounds to honour a shared set of values (Shorten 2010).

Shorten (2010) further states that one justification for a robust civic education programme in a multicultural society is that its three goals (toleration, autonomy and patriotism) could offset the fragmentary tendencies of multiculturalism, and that it should therefore be favoured for

reasons of political stability. This justification is unconvincing but helpful. It is unconvincing to the extent that the fragmentation objection is largely exaggerated. Formulated as a claim about cultural fragmentation, there are reasons to believe that political stability does not depend upon either cultural cohesion or patriotic loyalty. Although bonds of affinity and identification perform desirable social functions, especially by encouraging certain important virtues and dispositions (trust, solidarity, social co-operation), the achievement of such ends is not dependent upon the widespread diffusion of nationalist sentiment. Indeed, in multicultural societies, promoting patriotism to encourage these dispositions might have severely counter-productive results. Meanwhile, formulated as a claim about value fragmentation, the objection is either incoherent or mistaken. The value fragmentation objection is incoherent if it relies on treating cultural and value pluralism as identical, since there are important differences. It is mistaken if it holds that political stability requires shared values, since this is false.

Teacher Education in Multicultural Education

Dicko (2010) states that in all teacher education programmes, teaching practice is considered as the transition between professional preparation and practice, and it can assist teachers towards linking their knowledge into more comprehensive education activities, gain wisdom of practice, and form implementation of teaching principles. It is the vital part of any teaching program. Study shows that there is no special effect that pre-service teachers study multicultural education theory in the promotion of their different cultural backgrounds of students as well as the diversity of the teaching of critical reflective question.

Meanwhile, the justification of civic education as a corrective to multicultural fragmentation is helpful in the following two senses. First, whilst many accounts of civic education emphasize either autonomy or patriotism, this account draws toleration to the fore. Importantly, taking political stability seriously reveals that teaching children to be tolerant may be less crucial than undermining the spread of intolerance and preventing the deepening of sectarian boundaries amongst cultural communities. Political stability alone, of course, does not help to answer ques-

tions about the limits of toleration, or about the role that autonomy should perform in a civic education programme. A full account of civic education will therefore require a more detailed examination of both what ends it is to aspire to and of what methods can be used for its achievement. Second, the justification is helpful in the sense that it helps to defuse a general objection that has frequently been leveled against civic education.

Teachers should receive training at college and university during their training on how to treat learners from different cultures. Such training would greatly reduce the collision among the cultural contradictions in unfamiliar scenarios. Teacher training is the most important part of educational planning, and through it, teachers can get in the field of knowledge as well as other cross-cutting knowledge, so we can say that another key knowledge stems from wisdom of practice. In another way, such training provides pre-service teachers opportunities of practicing knowledge learnt from university and also can make prospective teachers engage in multicultural education better in order to meet the challenges of the real world (Dicko 2010).

Goals of Multicultural Education

Multicultural education has its own goals, as stated by many authors and researchers. Lynch (1986) states that the task of multicultural education in a democratic society is to assist the individual by means of emancipatory curricular and educational pedagogies which appeal to and extend rational judgment to reach out to and achieve a higher stage of ethnic and cultural existence than is the case initially. This is so that there exists sufficient cultural and social overlap for society to function, and for discourse across areas of crisis and conflict to take place. In addition to what Lynch has elaborated Banks (1999) states that individuals who know the world only from their own cultural and ethnic perspectives are denied important parts of the human experience and are culturally and ethnically encapsulated. These individuals are unable to know their own cultures fully because of their ethnic blinders. Banks (1999) and Gollnick and Chinn (2002) state the following as key goals of multicultural education: to help individuals gain greater self-understanding by viewing themselves from the perspectives of other cul-

tures; multicultural education assumes that with acquaintances and understanding respect may follow; to provide students with cultural and ethnic alternatives; to provide all students with skills, attitudes and knowledge needed to function within their ethnic culture, to mainstream culture within and across other ethnic cultures; to reduce the pain and discrimination that members of some ethnic and racial groups experience because of their unique racial, physical, and cultural characteristics; to help students to master essential reading, writing, and computation skills; to help students affirm cultural differences while realizing that individuals across cultures have many similarities.

Banks in 2006 (as quoted by Wills and De Nicolo 2007) further states three broad goals of multicultural education: to uncover the epistemological assumptions of mainstream academic knowledge and to make them public; to reveal how the lives, cultures, and positionality of researchers influence their work; and to construct paradigms that will enhance the academic and social achievement of students from diverse cultural, ethnic, low-income, and language minority groups.

In addition, Davidman and Davidman (1997) state the following goals of multicultural education: educational equity, empowerment of students and their parents and caretakers, the development of a society that values cultural pluralism, intercultural/interethnic/intergroup understanding in the classroom, school, and community, freedom for individuals and groups, an expanded knowledge of various cultural and ethnic groups, and the development of students, parents, and practitioners (teachers, nurses, journalists, counselors, principals, custodians, documentary producers, bus drivers, curriculum coordinators, etc.) whose thoughts and actions are guided by an informed and inquisitive multicultural perspective.

Banks (2006) added goals of multicultural education and state them as follows: to help individuals gain greater self-understanding by viewing themselves from the perspectives of their cultures; to provide students with cultural, ethnic, and language alternatives and to provide all students with skills, attitudes and knowledge needed to function within their community cultures within the mainstream culture, and within and across other ethnic cultures.

CONCLUSION

Diversity is another source of conflict in Africa. Africa is the world's second-largest and second-most-populous continent. Its population stands at 1.1 billion. These 1.1 billion people speak about 2000 languages which include the so-called modern languages such as English, French and Portuguese.

Besides the diversity that has predominated Africans such as ethnicity, culture, race, ethnicity, language, socio-economic or class and religion, Africans need to be united as people throughout the whole continent. Researchers think, believe, and hope that the introduction of multicultural education in each and every state in Africa can minimize conflicts which are destroying humanity and its infrastructure in African continent.

RECOMMENDATIONS

Multicultural education provides a framework for addressing social, economic, political and educational inequalities. It reduces the pain and discrimination that members of some ethnic and racial groups experience because of their unique racial, physical, and cultural characteristics.

It can help individuals gain greater self-understanding by viewing themselves from the perspectives of their cultures. It provides students with cultural, ethnic and language alternatives and to provide all students with skills, attitudes and knowledge needed to function within their community cultures, within the mainstream culture, and within and across other ethnic cultures.

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