

THE UNIVERSITY OF HULL

**THE INFLUENCE OF MULTICULTURALISM ON THE SOCIAL AND
EDUCATIONAL DEVELOPMENT OF UNIVERSITY STUDENTS IN
NIGERIA.**

**being a Thesis submitted for the Degree of
Doctor of Philosophy**

in the University of Hull

By

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CHAPTER ONE

1.0. INTRODUCTION

1.1 The Geographical and Historical Background of Nigeria.

Nigeria is the most populous black nation in the world with a population of about 88 million people according to the unreliable census figures made public by the Federal Government of Nigeria in 1992. Difficulties with Nigerian census figures have been a lingering issue. In 1973, the population was generally believed to be between 70 and 72 million, (Cameron, 1983) and in November 1976, a census operation was mounted and provisional figures were put at 79.7 million. It is a known fact that all census figures in Nigeria have been exaggerated by political leaders in order to attract more budgeting benefits to their constituencies. In spite of this population figure uncertainty, the geographical area of Nigeria has been determined to be 923,773 square kilometres Menakaya, (1985), approximately 356,669 square miles, more than three times the size of Britain (Cameron, 1983; 272).

The average population density of Nigeria has been put at 158 persons per square mile; some variations, however, do occur. In some parts of the South-East region, the rural population densities exceed 900 persons per square mile (Lewis, 1965), while in the South-Western part of the Northern region, the population density is as low as 25 persons per square mile. Generally, population density varies widely from Southern Nigeria, where there are 450 persons to a square kilometre in the Lagos area, to the North, where there are less than 50 to a square kilometre.

Linguistically, Nigeria is quite diverse with well over 350 isolated languages, and of these, Ibo, Yoruba and Hausa are the three main languages spoken by approximately 70% of the population (Cameron, 1983). Other Nigerian languages spoken by the different ethnic groups identified in Appendix C include:- Efik, Edo, Kanuri, Tiv, Igala, Ijaw, Fula, Kalabari, to mention but a few. Significantly, pidgin English which is an adulterated form of English is widely spoken across the different social classes and ethnic groups, and can therefore be regarded as the unofficial Lingua Franca. However, Arabic is the religious language of the Muslim majority, while English has maintained its colonial presence as the official medium of communications in the schools, offices and courts.

Social and cultural divisions are recognisable along ethnic lines. In the North, Islam has given strength to a feudalistic and hierarchical social structure which derives from the pre-colonial kingdoms of the Emirates and the Sokoto Caliphate. In the South, both the Ibo and Yoruba tribes and all the other subgroups adhere to traditional ways of life characterised by more dynamic, entrepreneurial, Western capitalism and of course, Christianity. In spite of these cultural differences, the North and South do share common social and cultural patterns of traditional authority.

Cameron (1983; 275) admits that:

“from these social patterns derive both weaknesses and strengths of the Nigerian Society. Northern feudalism, precisely because of its remarkable social cohesion, has tended to arrest educational and economic development, while Southern economic individualism exacerbated by the inherent dynamics of modern capitalism, has resulted in wide gaps between the rich minority state, and the poor urban and rural majority.”

It is, therefore, not surprising that successive governments in Nigeria have at one time or the other, put in place policies aimed at reducing tensions generated by the differences in educational, economic and social circumstances of the different ethnic groups, and socio-economic classes.

It is difficult to say, correctly, how many ethnic groups there are in Nigeria. Some documents, relying on linguistic criteria, have identified ethnic groups of distinctive cultural identities well over 30 in number. Duze and Menakaya (1973; 19) have identified the following ethnic groups; Otite (1987) identified 374 ethnic groups and state location outlined in Appendix C:

Hausa-Fulani, Busa, Bariba, Borgana, Yoruba, Bini, Edo, Itsekiri, Urhobo, Ijaw, Efik, Ibibio, Ekoi, Ibo, Igala, Igbirra, Nupe, Gwari, Bassa, Idoma, Katab, Birom, Angas, Jukun, Tiv, Chamba, Mumuye, bata, Longuda, Marghi, Bura, Kanuri.

It is important to point out that each ethnic group not only speaks its own language, but there are also various dialects within each linguistic entity, and subcultural levels within each ethnic group. Thus, Nigeria is a society of complex multicultural networks.

The nineteenth century pre-colonial Nigeria was part and parcel of the West African Empires of Mali, Songhai and Kanem-Bornu characterised by complex and powerful traditional governments with well-developed cultural and social organisations. In the North, the cultures of the ethnic groups were largely Islamic as will be examined later. Nigeria, before colonial rule, was

dominated by the governments of the powerful Sokoto Caliphate under the Emirs; the Oyo Empire under the jurisdiction of respected Obas; the Bornu and Bini Empires; and among the Ibos, a Council of Elders ruler ship scheme.

When the British occupied Lagos in 1851, trade boomed in the area, under the auspices of the Royal Niger Company. For most part of the British influence in the region, the Protectorate of Northern Nigeria in 1909 and the Protectorate of Southern Nigeria in 1906, were created, ushering in an era of total British rule. It is important to recall that the Berlin Conference of 1885 had allocated to Britain the Niger area which included the region of present day Nigeria. It was not until 1914 that the colonial administration amalgamated the Northern and Southern Protectorates which gave birth to the geographical expression called, Nigeria as we know it today.

What this colonial mistake amounted to was that peoples of diverse religions, cultures and social structures were brought together for administrative convenience without serious thoughts of its long term workability. Most of the political problems facing Nigeria today have been traced back to this colonial error.

In 1939, Nigeria was divided into three regions namely the Northern, Western and Eastern regions, later into thirty state and Federal capital, Abuja in 1992. As have been demonstrated in the

map on Figure 1., the Northern states were dominated by the Hausa-Fulanis; and the Western states occupied by the Yorubas. The Eastern states was predominantly populated by the Ibos. Other ethnic minority groups were scattered all over the states in Nigeria .

By 1959, the regions had become self-governing political entities, and when the British colonial administration granted independence to Nigeria in 1960, the cultural segregation which the political structure had introduced became more glaring and evident in mutual distrust among Nigerians of different religions and ethnic origins. The dreadful political intolerance and mutual suspicion that followed led to the bloody civil war between 1966 and 1970.

After the Nigerian civil war, clamour for ethnic recognition and political identity and autonomy became ugly features of Nigerian politics. Successive military governments, which have ruled Nigeria for well over twenty four years out of its thirty five years of post-colonial political history, embarked on the creation of more states starting with the Gowon administration (1966-1975) which divided Nigeria into twelve states, to the Babaginda administration (1988-1994) which created the present thirty states and the new federal capital of Abuja. State boundaries followed district ethnic lines and cultural demarcations, causing concern that Nigeria has been partitioned along ethnic boundaries, which is

likely to divide rather than unite the country despite claims that state creation brings government closer to the people and facilitates rural development. It is against this background that this study on Multiculturalism and the social and educational development of the future leaders of the country, has been conceived, and therefore derives its significance.

FIGURE 1.

Map of Nigeria showing all the thirty states and the federal capital Abuja.



The economic activities of the different ethnic groups of Nigeria tend to influence their ways of life. Over 70 percent of the rural dwellers are peasant farmers, most of them employed in subsistence agriculture such as the cultivation of yam, cassava, maize, soya beans, millet and the like. Commercial farming which cuts across the various ethnic groups involves the production of cotton, groundnuts, cocoa, coffee and citrus. Among the Ibos, and people of the delta regions, both areas being mangrove and rain forest zones, palm produce and related activities occupy the economic attention of the people. The North is mainly arid and savanna grassland, and the people are basically nomads.

The production of timber resources are the major economic activities of the Yorubas and the Binis who live in the woodlands. Across the country, people's involvement in various economic activities have depended very much on the climatic conditions and topography, and also the fact that their respective cultures revolve round the relatively more resourceful agricultural engagements of the local people.

The discovery of vast petroleum reserves in the Southern Delta regions, and in some parts of Imo, Rivers, Cross Rivers and Edo states of Nigeria, both offshore and onshore, has changed very drastically the economic focus of Nigeria, and also the quality of life

of the people. Oil wealth has brought tremendous growth and development in industrialisation, agriculture, infrastructures, higher education and international trade. All these have increased the level of Western cultural infiltration into the Nigerian way of life. The oil boom days suddenly turned into mismanagement of public funds, fraud and corruption which has plunged the country into huge international debts and slow economic growth. Nigeria's present economic predicament has caused serious political and social setbacks, and has also led to a series of problems^{of} fraud and distrust which the country is now associated with globally.

The arrival of oil into the Nigerian economic scene did altered the economic and cultural direction of the various ethnic groups. Traditional economic activities such as farming, trading and the like were abandoned or given less attention. Migration to the urban areas in search of jobs in the industries became a common feature among young school-leavers. The social system began to witness greater foreign involvement through economic investment and business exchanges. But above all, an era of elitism was ushered in, with the establishment of several higher education institutions, resulting in the explosion for university education and white-collar jobs. As will be examined subsequently, people began to abandon the traditional way of doing things, and embraced the Western

culture. Consequently, Nigeria became a country of intercultural influences both within local cultures and between foreign and local cultures.

1.2 The Socio-cultural Structures of Pre-Colonial Nigeria

Among the different ethnic groups in Nigeria, the family structure which is based on communal lifestyle, is the basic and vital institution, on which the social framework and cohesion are dependent. Its survival and development is crucial to the cultural growth of the people, and also the survival of the social system. The household arrangement varies from one ethnic group to another, and sometimes within the same ethnic group, but the fundamental element of the extended family system as opposed to the Western nuclear family system is a common feature. This is a unique element of the Nigerian traditional social structure.

In reality, the extended family structure consists of:-

“the man, his wife or wives and their unmarried children, his sons and their wives and children, relatives and in some sense, children of the man’s friends living in the same household or in the several adjacent dwellings in the same compound” (Uka, 1966;13).

Remarkably, in the extended family system, family members help one another, and contribute in kind and cash to the support of the whole family. The Nigerian social structure which is rooted in the extended family system represents both the unit of production for the wellbeing of all members, and also a forum of joint consumption of common resources, protecting and caring for all members, the weak and the strong, the disabled and the frail, the young and the old. In sum, the extended family structure has been a common social attribute of all cultural groups in Nigeria, and represents a uniform element in the understanding of the multicultural nature of Nigeria.

One common and widely practised culture of pre-colonial Nigeria was the freedom of a man to marry as many wives as he chooses to marry. This practice which allowed a man to keep in his household a plurality of wives, not only for reasons related to providing the much needed farm labour, but also has much to do with the provision for security against the sporadic outbreak of diseases and inter-tribal wars that claimed many lives and threatened the family structures with extermination. Among the Muslim northerners, polygamy was, and still remains a way of life entrenched in the Islamic culture. Marriages in the traditional set-up were contracted under the native law and custom, and usually

involved quite elaborate rites and rituals, with minor variations across the different ethnic groups.

In many respects, guidelines for the selection of brides tend to centre on related values. They include:- good family background, wealth, industry, social status, religion, family health record, tribal and ethnic origin (Uka, 1966). Among the Ibos, Yorubas, Hausa-Fulanis and other ethnic groups of Nigeria, traditional marriage arrangements could last well over a period of several months, and culminates with the formal proclamation of marriage before the elders from the two parties.

Chastity is a virtue highly respected by every community and ethnic groups, and quite often, it determines the way a bride is perceived and valued by her suitors. As a result, premarital sex is a negative social issue, and is not encouraged and condoned among the various cultural groups. The influence of Western culture has meant that society is now more sympathetic to single parents, and sex before marriage especially among the Yorubas. The Ibos and the Ibibios still treat with contempt girls who become pregnant before they were properly married according to the traditional rites, and usually they fetched a very meagre bride price, and left their parents' home for their husbands' household unceremoniously.

In essence, marriage was, and is still, the essential channel through which cultural diffusion occurred among the different ethnic groups in Nigeria, since the marriage of a lady into another culture brought people of the two cultures together for as long as that marriage and the offsprings of the marriage exists, and survives ethnic animosity. In such cases, people from both cultures are bound to modify their values in order to accommodate the cultures of each other. In today's Nigeria, intertribal and cross-ethnic marriages are becoming more frequent occurrences, especially among the elite group; and Nigerians with political and business aspirations realise they have to be seen to be above religious and ethnic pettiness to enjoy support and patronage from people of other ethnic backgrounds.

In pre-colonial Nigeria, respect for elders and those in positions of authority constituted an essential component of the socio-cultural structures of the different ethnic groups particularly among the Ibos, Yorubas, Igalas, Hausa-Fulanis, Chiefs, cult leaders, diviners, older relatives and even neighbours were highly respected. Such gestures of respect were manifested through greetings, quite often specific greetings for particular categories of elders, young men and women in specific circumstances. As with many ethnic groups, verbal greetings are accompanied by physical

gestures. For example, men prostrate to elders and chiefs, while women in similar cases kneel down to show respect during greetings. A shake of hands between a young person with an elder person or titled person is forbidden since it can be misconstrued as disrespect.

Again, in the Northern part of Nigeria the men crouch and the women kneel, while men of the age group crouch at the same time for each other. Generally, the culture of the different ethnic groups requires that exchange of verbal greetings are extended for several minutes during which session the parties remain in crouching position. When two women of different age groups are engaged in greetings, the younger person maintains the crouching position for the entire duration of verbal greetings signifying respect, friendship and tribute of recognition.

In some instances, men clench their right fists in salutation to a superior. As a general rule, arm shaking among men, and embrace among women, were the popular expressions of affection during greetings. In all Nigerian cultures, it is disrespectful for a young man or woman to pass by an elderly person or a titled community leader, whether known to him or not, without uttering some form of verbal greeting. Nigeria is one of the African countries with complex verbal and physical communication systems reflecting the

multicultural nature of the country. Drummers, dancers, singers, all signal their greetings for respected and influential persona in their own unique ways. Secret cults and age groups are vital components of the Nigerian social and cultural set-up. They all have special greetings peculiar to their members. It is therefore important to observe that greetings among all the cultural groups are taken seriously, and they serve the same purpose of establishing friendship, good rapport, and socialising the young ones into a culture of respectability, which portrays good nature and communality as a virtue and a way of life that must be upheld at all times.

The pre-colonial traditional societies of Nigeria were governed by powerful community and religious leaders through a clear-cut administrative structure. The Council of Elders was the symbol of supreme authority in the traditional societies of Nigeria especially in the southern region, just as the Islamic leadership of the Northern Emirs represented absolute power. The Council of Elders was usually constituted by the old men drawn from the kindred and based on ancestral rating and family history. Invariably, the oldest member of the community automatically became the most respected. Among the Yorubas and Ibos, the Council of Elders has total authority to examine and give final ruling on all matters

regarding the socio-cultural well-being of individuals, families and communities under its jurisdiction. Because the Council was believed to be in close consultation with the ancestral spirits and deities, its mandates were accepted and executed without challenge.

The multicultural nature of pre-colonial Nigeria had fundamental educational structures that sustained and propagated the different cultures of the people. According to Uka (1966), traditional education encouraged the young to internalise the values, traditions, folk ways and more of their culture through imitation of adult behaviour, and engagement in make-believe activities, through hero-worship and identification of models, and through conscious instruction by adults. In effect, the essential components of traditional education in the different cultural entities can be identified as: intellectual training, vocational training and, agricultural training, all of which constituted the main framework of cultural development and diffusion.

Traditional education in Nigeria encouraged intellectual growth and development. Children learned through observation, imitation and participation. Generally, the child learned the history of his or her locality by oral tradition, that is, by listening to the stories of the elders, which emphasised ethnic or community ancestry, settlement pattern, customs and traditions of the people,

seasons of the year, the art of hunting, fishing and farming; about the Gods, animal behaviour and other cultural issues. Proverbs and riddles constituted a formidable intellectual reasoning, power and skill in decision making processes. Incantations, tongue-twisting, recitations and other intellectual exercises were common traditional activities. Notably, professional training for cult leaders, herbalists, hunters and chiefs, took more complex forms and were restricted to members sworn to secrecy.

The local medicine man or diviner, known to the Ibos as "Debia," to the Yorubas as "Babalawo," and to the Hausa-Fulanis as "Boka," was a symbol of intellectual excellence and a prominent pillar in the pre-Colonial educational and cultural structure of multicultural Nigeria. Taiwo (1968) opines that traditional education developed an efficient system of counting which used a variety of human experience to promote practice and proficiency in enumeration, by teaching children ways to count solid objects like stones in the home, or yams in the farm. There was also the practice of using rhymes, folklore, plays and games in remembering and internalising knowledge. Land acres were measured in terms of yam seedling heaps they can contain; and time was determined by the changing position of shadows. In effect, intellectual training represented essential cultural values for the general development

of the individual and the society.

The vocational dimension of traditional education structure cuts across the many cultures of Nigeria. The general aim was to provide skills and to develop a healthy attitude towards honest labour. Callaway (1964) explains that the indigenous vocational training system was designed to meet practical needs, and to transmit the social and cultural heritage and occupational skills and technologies of the pre-colonial rural committee, from one generation to another. Essentially, trades and crafts such as basket and cloth weaving; iron, silver and gold smiting; wood and bronze carving, were at the mainstream of traditional vocational training schemes, which constituted a vital aspect of Nigerian culture.

Banking trades such as Esusu-collection among the Ibos; catering, involving frying, baking and grinding; day and night hunting of wild animals; fishing and other economic activities were prominent aspects of pre-colonial Nigerian culture. It is pertinent to observe that vocational training was run on apprenticeship basis with the primary objective of turning out children as master craftsmen. Remarkably, vocational skills were considered family trade-lines, and through the apprenticeship training scheme, parents and relatives passed on cultural heritage from one generation to another.

Vocational training in the Nigerian traditional set-up involved a high degree of specialisation, and also centred on the protection of family skills and trades. As a result, some sort of economic and social control were maintained as people specialised in specific trades, and also guaranteeing some degree of monopoly in the provision of services and the production of specific goods. As a direct consequence of this cultural practice, unhealthy rivalry was checked, peaceful economic co-existence was ensured, and competition was kept to the barest minimum in an era when trade by barter was the only means of goods exchange. Quite obviously, vocational training schemes in traditional societies of Nigeria helped to maintain tribal and ethnic identities, and offer protection to those characteristic skills for which each ethnic group was renowned.

In the traditional society of Nigeria, children were taught agricultural activities ranging from farming, fishing to animal care and rearing. Among the Southern tribes and ethnic groups, children were trained to produce food crops in subsistence agriculture, while in the North, nomadic lifestyle prevailed which means cattle rearing and dairy farming prevailed over other economic activities. Generally, among the farming communities for all the cultural groups, children were taught to differentiate between fertile and infertile soil by sticking a machet or hoe into the soil.

If obstructed, the verdict was that the soil was unsuitable for deep-rooted crop planting. Conversely, a porous soil would allow easy penetration of the machete, and therefore appropriate for legumes and other crops.

Again, farming practices relied on bush-burning as the main method of farm-clearing in the traditional society. Usually, children were taught to observe the direction of the wind, and this dictated where fire will be set on the bush. Lessons on the main agricultural seasons - planting, weeding and harvesting seasons - were taught to young men very early in their farming careers. The significance of the appearance of certain butterflies, and migratory birds such as the cattle egrets, in the proper understanding of the lunar farming calendar, was and still is a valuable practice in the cultural development of the Nigerian farming community.

Finally, the age group system played a vital role in the social and economic lives of the various traditional ethnic groups right across the country. As part of the process of cultural integration, and socialisation, children work with their peers in farms on a rotatory basis for each other. This encouraged the spirit of joint endeavour, group skills' learning, communal life, and social and cultural cohesion.

1.3 Cultural and Educational Changes in Post-Colonial Nigeria

The coming of the European missionaries to Nigeria, marked the advent of Western education, and culture (Ogundimu, 1989; Taiwo, 1980; Fafunwa, 1974). The missionaries concentrated in the Southern part of the country, while Islamic education reigned supreme in the North. In the words of Cameron (1983), "the northern part of Nigeria had well-established Islamic values which are reflections of Arabic ways of life". In effect, the colonial era was characterised by the co-existence of three different cultures:- Western, Arabic and Traditional Cultures (Mohammed, 1993). Essentially, the influences of the two foreign cultures - Western and Arabic have remained for most the established ways of life, and consequently, they constitute the social, educational, moral and cultural framework of today's Nigeria.

There were cultural influences right across the ethnic groups through marriages, and the fact that the British administration, through its policies and activities, began to influence considerably local values. Of particular significance is that the Islamic North, realising that the people would need Western education like the southerners in order to keep abreast with the rate of Western civilisation, began to ask for it. By embracing Western education,

Mohammed (1993) argues that the Muslim North cautiously accepted some aspects of Western cultures while retaining intact Islamic values. In such an extra-ordinary cultural alliance, one would have expected immediate conflict; but there was not, partly because of the policy of non-interference and indirect rule by the administration. It is therefore, appropriate to observe that today's Nigeria is the product of a diversity in cultural influences both foreign and local.

There is merit in the argument by Talabi (1985) that social and cultural changes occur through education, and as discussed, Western culture and Arabic culture have influenced the different Nigerian cultures. For instance, through tourism, foreign cultures have also found their way into the Nigerian society. And again, cultural diffusion has equally occurred through such modern communication systems as radio, newspapers, television and satellite. Through these media, foreign cultural values spread into other cultures, notably, through films, videos and dance, Western lifestyles have gradually been exported to Nigeria. Western culture has influenced Nigerian cultures in several ways.

First, the gradual introduction of mechanised agriculture, which has replaced the use of traditional methods is a positive indication. Again, in the past, prosperity in the traditional Nigerian

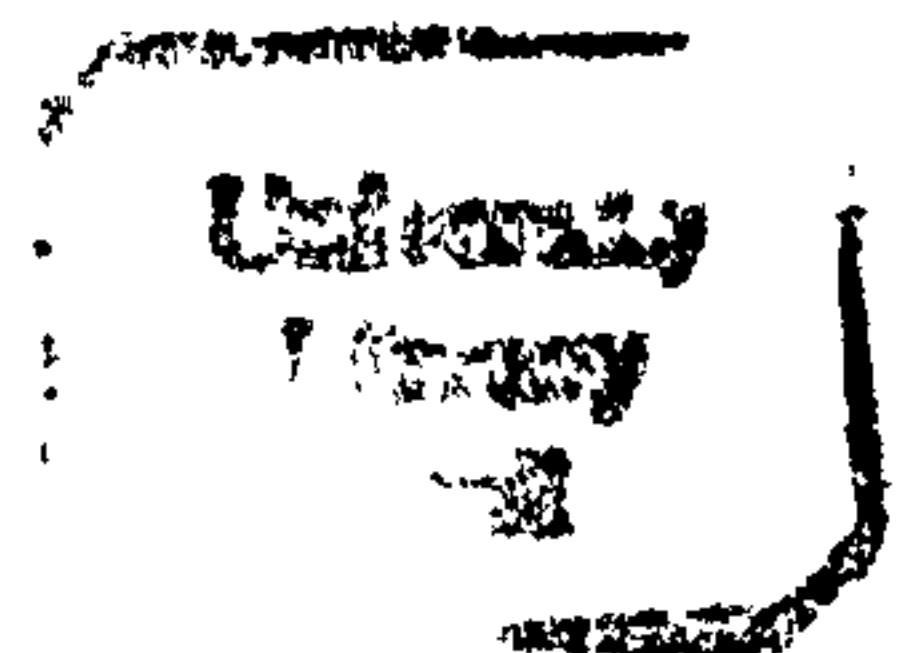
society was measured in terms of wealth derived from farming practices. That has now changed, as people prefer to send their children to school to acquire Western education, rise to elitist status, and become prominent politicians or businessmen or academics.

Transportation and communication are the two aspects of Western civilisation that have positively influenced the Nigerian culture. In the traditional society, movement of people and goods were effected through a slow and cumbersome process. People walked long distances carrying heavy loads with them. Riverine communities did have improved transport system, that of canoes using very basic equipment made of logs and held together in place with waterproof ropes. Among the nomadic Hausa-Fulanis, horsebacks, donkeys and camels were effective means of transportation. With the introduction of more advanced Western transport systems in Nigeria in the form of motor vehicles, train, ships and ferries, aeroplanes , economic activities have greatly been enhanced, and contacts between peoples of different cultures have improved. Added to improved communication by way of telephone services, radio, television, and other media, the Nigerian society has been transformed from a near static state, to a more mobile and easily accessible community properly interconnected with people and cultures mingling.

Western formal education, propagated through the different levels of learning institutions, was a major channel of cultural influence on the ethnic groups of Nigeria. By 1960, when Nigeria got her independence from the British Colonial administration, educational consciousness had become a well-entrenched social pattern. Numerous primary, secondary, and tertiary institutions had been established throughout the country. Free primary education, introduced at different stages in the Western and Eastern Regions of Nigeria by their respective regional governments, had created public educational awareness, and also aroused interest in parents on the need to send their children to school to acquire Western education and values (Ukeje and Aisiku, 1982).

The public response to the various Universal Primary Education (UPE) schemes was huge enrolment figures of children into primary education. Recognisably, the teaching of Western culture in schools, and the acquisition of foreign values through education received an official seal of approval by Nigeria's post-Colonial administration, and this became a permanent feature of Nigerian culture.

In the same manner, secondary education in post-colonial era grew phenomenally. There were numerous grammar schools, technical and vocational colleges, comprehensive, commercial and



co-educational schools, and also the secondary modern schools established to impart skills and knowledge of entirely Western nature, to students. Cameron (1983; 282) put the number of secondary students in the 1976/77 school year in Nigeria at 830,000, and Ogundimu (1989) agrees that the growth in enrolment in secondary education had been phenomenal, and therefore supports the claim that the appetite for Western education and foreign values had taken a firm grip over all Nigerians, especially Southerners, by the time the British handed over power to the locals. It is important to observe that graduates of secondary schools were to be the initial source of manpower for the post-colonial era civil service, and of course provided also the skills needed in the fast-growing industrial sector.

This study focuses on the influence of cultural plurality in Nigeria, on the social and educational development of students at tertiary educational level, specifically university students. It is therefore vital to examine the trend in higher education in the period soon after British rule in Nigeria, and also in today's Nigeria so as to highlight the impact on Multiculturalism.

The establishment of the Yaba Higher College in 1948 by the Colonial administration, which later became the University College of Ibadan, was a major landmark in the introduction of higher

education in Nigeria. This was fashioned after the University of London. There were three faculties when it started namely: the faculties of Arts, Science and Agriculture. Fafunwa (1974) believes that the academic focus of the University College of Ibadan tended to meet the needs of the Colonial masters rather than addressing the immediate economic and social development of the different ethnic groups of Nigeria. In response to this general feeling of dissatisfaction among the Nigerian elite, in 1956, the Institute of Education was introduced to the University College, to train the much-needed teachers for the management of future higher education in Nigeria.

Post-colonial education witnessed rapid growth through the establishment of many universities in Nigeria, to meet the public demand for places in university education. Ejiogu (1994;47) has outlined and discussed in a very impressive manner, the development of university education in Nigeria as indicated in Figure 2.

The years 1960-1962 ushered in fully-fledged universities in Nigeria, with the establishment of Ahmadu Bello University (ABU), Zaria in the North; the University of Ife, Ile-Ife now called Obafemi Awolowo University (OAU) in the West; the University of Nigeria Nsukka (UNN) in the East; and the first Federal University of Lagos

(UNILAG) at the capital city of Lagos. The first three universities named above were certainly conceived along the lines of the major ethnic groups, primarily to address the learning needs of the three major tribes in Nigeria. This was a political decision that upheld the multicultural nature of Nigeria.

Twelve years elapsed before the birth of the University of Benin in 1972, to serve the people of the mid-Western region. In 1979, under the second republic civilian administration, many state-owned universities came into existence. Evidently, their establishment was more or less a political decision, to serve the growing appetite for statism in Nigeria. Some of the universities were:- The Federal Universities of Bauchi, Makurdi, Yola, Akure, Owerri, Ekpoma; River State University, and a host of others as listed in Figure 2. The growth and development of university education in Nigeria continued unchecked, and in 1995, there are more than thirty universities all over the geographical boundaries of Nigeria, and also a few degree awarding Colleges of Education and Polytechnics. Attempts to introduce open university education in Nigeria during the Shagari Government was rejected by the House of Representatives and Senate.

FIGURE 2.
List of Nigerian Universities showing dates of establishments.

University	Year of	Status	Regional Location
University of Ibadan	1948	F	West
University of Nigeria, Nsukka	1960	F	East
Ahmadu Bello University, Zaria	1962	F	North
*University of Lagos	1962	F	West
University of Ife (Now Obafemi Awolowo University)	1962	F	West
University of Benin	1970	F	Mid-West
University of Calabar	1975	F	East
University of Jos	1975	F	North
*University of Maiduguri	1975	F	North
University of Ilorin	1975	F	West-North
*University of Port Harcourt	1975	F	East
University of Sokoto	1975	F	North
Bayero University, Kano	1977	F	North
FUT, Bauchi	1980	F	North
FUT, Owerri	1980	F	East
Federal University of Agric, Makurdi	1980	F	North
FUT, Akure	1981	F	West-North
FUT, Ida	1981	F	North
Federal University of Agric, Abeokute	1982	F	West
FUT, Minna	1982	F	North
Federal University, Abuja	1990	F	North
Oyo State University, Ogbomosho	1991	S	West
Federal University of Agric, Umudike	1992	F	East
Aria State University, Uturu	1981	S	East
Anambra State University of Tech	1980	S	East
River State University of Tech	1981	S	East
Imo State University	1990	S	East
Bendel State University	1980	S	Mid-West
Ondo State University	1982	S	West
Ogun State University	1982	S	West
Cross River State University	1984	S	East
Lagos State University	1983	S	West
Kano State University	1994	S	North

Note: F=Federal, S=State, FUT=Federal University of Technology.

* =Universities selected for the study.

It is therefore quite obvious, that the demand for Western education and values in Nigeria has been on the increase, and is responsible for the phenomenal rise in the university admissions. With the advent of Western culture, emphasis shifted from the development and preservation of traditional values, to the perpetuation of foreign values, blending the two cultures and value systems in addition to Islamic values to produce the multicultural status of Nigeria.

1.4 The influences of religion on Nigerian cultures

Mention has been made briefly of the effect of Western and Islamic cultures on the traditional Nigerian culture. The place of religion in Nigeria and its influence on the people's way of life cannot be overemphasised. Three religions namely:- Islam, Christianity and traditional religion exist side by side in Nigeria. There are however, several denominations of the Islamic and Christian religion in Nigeria, and between them have been some rancour in the past.

Religion permeates the fabrics of ethnic and social structures of Nigeria, thereby providing solutions to sect problems, and strengthening the bonds between communities and within ethnic groups, and also guaranteeing social cohesion and good conduct among adherents. In Nigeria, the plurality of religions has, in some

measures, put a cultural line of demarcation between peoples of different religious beliefs. Miraculously, there has been no major religious crisis in Nigeria, although some of her political and social problems can be blamed on the mutual distrust which religious fanatics perpetrate.

In Nigeria, the traditional religion is still widely upheld by pockets of people right across the different ethnic groups. Traditional religion is rooted in the firm belief in the Supreme God known by different names among the different ethnic groups. Other elements of the traditional religion include the belief in the lesser Gods or deities; beliefs in ancestral spirits; and belief in the power of magic and traditional medicine. The Yoruba traditional religion contains a well-defined hierarchy of a remote supreme being lower down such as "Ogun" - the God of Iron; "Sango" - the God of Thunder (Dennis, 1987). Igbo religion centred on a belief in Supreme God - "Chukwu," who shows himself in his messengers - the sun, the sky and the earth. Although, Islam remains the dominant religion in the North, there is a complex relationship between Islam and traditional religion demonstrated in the belief in the power of magic, witchcraft, and the practice of sorcery, all of which constitute prominent features of the Hausa-Fulani day to day way of life.

Invariably, the sacred link between the ancestors and their living kith and kin, is a common element of the traditional religion among the different ethnic groups. Ancestral worship and the strong belief that spirits protect and punish accordingly, are integral parts of traditional value systems. For example, the Ibos and Yorubas believe in the spirits of the born-to-die children or "Ogbanje" and "Abiku" respectively. This belief remains strong in today's cultural practices in spite of the over-whelming influence of Christianity. There is, also, the belief in the negative powers of the spirit of witches, which are known by various terms among the different ethnic groups. Essentially, the Nigerian cultural beliefs respect the communion and communication between the living and the dead.

A common heritage from traditional religion among the ethnic groups of Nigeria is the dominant position of the local medicine man and in rare cases medicine women. He or she is usually involved in the preparation of herbs and concoctions from leaves to provide cures for different illnesses and diseases. His power is believed to derive from supernatural sources along ancestral lines. The power of the medicine man is so enormous that his activities influence greatly the local value system, social control, and this is because of the fears and taboos they propagate.

All said and done, the fact that the traditional religion has remained underdeveloped in all the cultural groups of Nigeria raises serious issues regarding the secrecy associated with its practice, and the lack of systematic and verifiable approach to explaining its procedures. It is highly dependent on superstition. In the final analysis, the traditional values have remained submerged in the presence of the overwhelming influence of Islam and Christianity, but will always be the hidden locus of control over the cultural activities of Nigerians of different beliefs and orientations. The missionaries brought Christianity to Nigeria in the nineteenth and early twentieth century primarily for trade, and also to spread the Christian faith. It is relevant to say that the coastal regions of Nigeria namely: - Lagos, Badagry, Calabar and Onitsha, were the ports of entry for the European missionaries, and therefore, served as the springboard from which the various Christian denominations extended their teachings and services to reach the hinterland of Nigeria.

The missionaries provided formal education Western education as they spread Christianity, placing emphasis on Bible reading so that converts can be literate. They also laid a lot of emphasis on the spiritual necessity of productivity which meant that they laid much emphasis on vocational training of Nigerian

converts in such skills as carpentry and bricklaying. One could argue that Christian missionaries provided education to serve their hidden agenda of human and material exploitation of Nigeria, as widely believed in Nigeria.

In reality, however, the education received by most Nigerians in missionary institutions became the basis for seeking higher education in the Western society which eventually created a vast number of first generation professionals in the field of theology, law, medicine. Against the background of suspicion to pursue trade ambitions and to establish commercial relationships so as to facilitate the infamous slave trade; and also the fact that Christianity attacked the established traditional values and structures such as ancestral worship, polygamy and magical acts; local people began to show signs of resentment and hostile resistance for fear that their belief system was under threat. Missionary teaching and other alien influences were creating a people who were losing faith in the traditional values and beliefs, incorrectly discredited by the missionaries as a pagan way of life.

Once established, Christianity set out to change the beliefs, values and norms of the local people through its teachings and educational programmes. The fundamental cultural conflict between traditional values and Western cultures was believed to be the

challenge missionaries faced in their bid to convert people. For instance, the traditional belief in Supreme God, the deities and ancestral spirits was attacked as pagan practice as mentioned earlier. Christianity persuaded the people to abandon their belief in deities and ancestors, thus destroying the very foundation of the people, and also severing the link between the traditional Nigerians and the spirit world from where they derive absolute social control.

There were other conflict areas between Christianity and traditional religion. Native names, customs, songs, dances, folklore, art, marriage systems were disrupted and changed. In the end, the advent of Christianity affected tremendously the cultural existence of the people, particularly southern Nigerians, but could not permeate the barriers imposed in the North by Islamic religion.

One of the important and influential religions of multicultural Nigeria is Islam, which gained access into Nigeria from the North, and spread throughout Bornu, Sokoto, Kano and Kaduna States of Nigeria. As time went by, it gained strongholds in all the Northern states and parts of Central and Western Nigeria, but not the Eastern part. As a matter of fact, Islam travelled along the so-called caravan trade routes from North Africa, through the Sahara into Nigeria. The Arab settlers emerged powerful preachers, teachers (mallams) and political leaders (Emirs), who, today, form the core of

Islamic power-base in Nigeria.

For many years, Muslims in the North resisted Western education for fear that it would bring in foreign culture capable of contaminating Islamic principles and values. Understandably, in this predominantly Muslim community, Islamic education gained dominance in the fifteenth century (Abdul-Rauf, 1974). It should be recognised that Islamic faith and ideology underpin the structure and culture of society, and, therefore, any drastic change in the belief system will invariably have to involve considerable cultural changes which no Muslim would accept. And so, Koranic schools were established all over the regions where Islam had firm roots, and literacy in Arabic was pursued with utmost vigour. Islam is not simply a religion, but a way of life, which means its moral and social values amount to a code of conduct for all followers. This creates an entirely separate cultural identity within the traditional behavioural patterns for Nigeria. In that sense, Islamic traditions amount to obligations for all Muslims to practice.

Abdul-Rauf (1974) observes that the teaching of Islam consists of the ethical and ritual aspects. The ritual aspects comprises the five pillars of Islam which briefly expressed would emphasise the confession of faith; the mandatory Sallah prayers; the giving of alms to the needy; the compulsory fasting and

abstinence from food, drink and sensual pleasures at particular times of the Islamic year; and the pilgrimage to Mecca - the Muslim holy city. It is therefore appropriate to say that the Islamic rituals influence greatly the way of life of all practising Muslims.

The ethical aspect of Islamic teachings encourage Muslims to cultivate the virtues of honesty, justice and hard work, and to eschew any inclinations towards hatred, rancour, cheating, murder, theft, extortion, fornication, lying, alcohol consumption, eating unclean food such as pork (Abdul-Rauf, 1974). By inculcating the Islamic values into the people's way of life, the Northern Nigeria is now populated with people quite distinct culture different from the Southern Christian culture. And it can therefore be argued that religious inclinations constitute major source of our understanding of the multicultural nature of Nigeria.

The existence and spread of Islam and Christianity have had a profound influence on the Nigerian society. Both religions brought remarkable changes to the cultural values and social orientation of the different traditional ethnic groups they encountered. Islam was propagated through conquest and therefore, spread rapidly and forcefully throughout the Northern and some parts of Western Nigeria. The East was and remains predominantly Christian. Generally, Islam made important changes in the status of Nigerian

women, and also introduced Koranic education and literacy, and the organisation of the state. But it left large areas of the life of the local people, especially economic life unchanged, which meant that in Nigeria, places where Islam flourishes, the survival of some aspects of the traditional values has been made possible.

1.5 Multiculturalism and the political history of Nigeria

Towards the end of the colonial rule in Nigeria, political parties evolved on regional rather than cross-ethnic national lines. The Northern People's Congress, (NPC) dominated by the Hausa-Fulani elite; the Action Group which was in all outlook a Yoruba party; the National Council for Nigeria and the Cameroons (NCNC) a prominently Ibo-based party drawing much of its supporters from the Eastern region; were the major political parties emerged. By 1959, the three regions had become self-governing and in 1960, Nigeria got her independence from the British administration.

No single political party had emerged victorious after the post-colonial elections, and therefore, the NPC and the NCNC alliance gained control of power, and governed the country, while the Action Group found itself in opposition, a situation that was to generate a

series of ethnic conflicts in Nigerian politics. As mutual suspicion grew, so did the worry that the political pioneers of Nigeria, had resorted to amassing personal wealth from public funds, and serving almost entirely their personal and ethnic interests, rather than confront the need for rapid development in all spheres of post-colonial Nigeria. Cameron (1983) argues that popular dissatisfaction came to a head when controversy over the bungled census figures; corruption in high places; disorderly elections marred by massive rigging and violent behaviour; breakdown of law and order particularly in the West; and disputes over the distribution of oil wealth; led to a confrontation between Northern and Eastern political interests. Consequently, a group of Ibo-dominated army officers staged a bloody coup in January 1966, killing a number of political leaders of Northern and Western origin among whom were the Prime Minister, Sir Alhaji Tafawa Balewa, and the Premier of the North, Alhaji Ahmadu Bello, the Saduana of Sokoto. This resulted in an ethnic conflict backlash and culminated in the bloody Nigerian-Biafran civil war between 1967 and 1970. It is important to stress that soon after the bloody coup, a series of revenge massacres of Ibos took place in the North, and the country in a state of chaos became ungovernable. The first military government was established inevitably under Major General Aguyi-

Ironsi who was murdered by aggrieved Northern soldiers at the peak of the pre-war social unrest, since he was of Ibo origin and therefore perceived as an accomplice in the coup. A compromise military leader, Lt. Colonel Gowon took over power, and was to prosecute the war on the Nigerian side against his former colleague Lt. Colonel Ojukwu, leader of the Ibos.

Gowon's administration became insensitive and corrupt during the nine years in power, and was therefore overthrown in a bloodless coup in 1975, and replaced by the briefest military reign of General Mohammed, who was assassinated in 1976. His successor, General Obasanjo, of Yoruba tribe origin, became the first ever military leader to hand over power to a democratically elected Northern-led political party under President Shehu Shagari. This post-war civilian administration lasted five years, and amidst public outcry against the monumental abuse of power, corruption and complete neglect of the rule of law, the military came back to power in 1983, in a yet another coup, which brought the government of General Buhari into existence.

In 1984, his government was overthrown by another military coup, this time by a close ally, General Babaginda, as the result of an internal squabble within the ranks of the army. Never in the history of Nigerian politics, did any government plunge the nation

into unprecedented economic, social, moral, religious and political crises as the government of Babaginda, which has been accused as being the most corrupt, insensitive, brutal and direction less administration Nigeria ever experienced. When General Babaginda cancelled the results of the 1994 general elections believed to have been won by the leader and the presidential candidate of the Socialist Democratic Party (SDP), Chief M. K. O. Abiola, a Yoruba; who, if elected, would become the first non-Hausa-Fulani president of the country since the military leadership of General Obasanjo, the ethnic element of Nigerian politics was once more rekindled, and the country found itself very close to another civil war.

It is pertinent to observe that the Muslim North have dominated the leadership of Nigerian politics. The Prime Minister after colonial rule, and five of the six rulers all came from the North. As a matter of fact, the country has effectively been run by the North since independence, and most Southerners would blame the ills of Nigeria on poor leadership from the North. Of greater interest is the fact that oil and petroleum products which constitute over 60 per cent of Nigeria's revenue come from the South. This displeasure over the Northern control of the political structures when the South is responsible for the economic prosperity of the nation, is at the core of the recent devastating ethnic campaign of

defiance by the Ogonis, from whose geographical area oil is extracted. And so, the politics of Nigeria continues to be influenced by ethnic rivalry and mutual suspicion. Cultural diversities further widens the gap between the various political parties established along ethnic lines. And displeasure over the ways government resources are distributed and located among the different ethnic groups and states continue to loom among the various cultural entities. All these add to the problem of finding the best ways towards cultural integration.

Otite (1987) and Nnoli (1980) have argued in separate circumstances that ethnic identities are well-entrenched in Nigeria and have therefore become an integral part of the multicultural outfit of Nigeria. The imposition of set group values on the other 374 ethnic groups identified by Otite (1987; 174) and shown in Appendix C, would be difficult and probably impossible. Various Nigerian governments in recognition of this fact, have endeavoured to tackle the problem of ethnicity through the introduction of popular, and sometimes unpopular policies aimed at "ethnic balancing" as exemplified in the creation of more states; the quota system in allocation of resources, in employment and political appointments; in admissions to colleges and even universities.

The diversities of cultures, social organisations, economic activities, and skills have been harnessed and purposefully channelled to social development in countries like China, the former Soviet Union and the United States. In effect, the diversities in human and material resources in Nigeria, and the multicultural nature of its people, should constitute an advantage and not an obstacle to overall national development. What is required is the provision of appropriate policies aimed at maximising the nation's abundant human and material potentials.

State creation as briefly mentioned earlier has been a thorny issue in the political history of Nigeria, and this generated far more controversies and agitations than any other government policies.

As Otite (1987; 147) observes;

“State creation has resulted in neo-ethnicity and in the emergence of new minority group assertions ... Such resurgence of intra-ethnic micro-symbolism and new identities have often been found to be based on agitations against exclusion from access to the use of scarce political and economic facilities.”

Since budget allocations of resources in Nigeria from the Federal Revenue has always been determined on state basis and recent local government criterion has been added as a detriment, the demand for more states will certainly continue to be a major issue in Nigerian politics. The more the demand for more states are met, the greater the complexity of the management of the multicultural diversities of Nigeria. In reality, one way of accelerating the pace of development of Nigeria, is to bring government activities closer to the people, and state creation satisfies this aspiration. But caution is required to ensure that state creation leads to unification of ethnic and cultural identity in Nigeria, and the promotion of common values, rather than divide the people.

The argument in support of the policy of "Federal Character" in the appointment of top government officials; in the recruitment of civil servants, members of the Armed Forces and Police Force; in the admission of students into colleges and universities on quota basis; has been the need to reflect the multicultural and multiethnic composition of the country. There is merit in this practise as it ensures that no single ethnic group enjoys any form of domination or excessive control in the socioeconomic and political structures of Nigeria. However, the fact that Nigeria has been governed almost

exclusively by the North both in civilian and military administrations, and since over 60 per cent of Nigerian states are in the North, one can see some justification in the Southern protest and call for redress on the way Nigeria is being run. This matter has now become very urgent in the light of the recent ethnic-motivated coups in Nigeria and the near-anarchy state the annulment of the last general elections plunged the nation.

On the other hand, when the policy of "Federal Character" is strictly and fairly applied, and this is rarely the case in Nigeria, ethnic conflicts, suspicions and dissatisfaction can be resolved and checked. The truth is that by reflecting Multiculturalism and ethnic diversity in government allocation of resources and offices, merit, competence, and self-worth irrespective of ethnic origin, are sacrificed on the altar of "statism," ethnicity and tribalism, and cultural favouritism. In my opinion, this is the wrong way to proceed in the development, and preservation of peace, and cultural harmony of Nigeria.

1.6 Purpose of the Study

This study is an attempt to investigate the influence of multicultural nature of Nigeria has on the social and educational development of Nigeria. By Multiculturalism, this study overlooks the present importation of Western culture into the Nigerian society, but concentrates on the ethnic diversities and their cultural elements in the context of Nigeria's complex political, religious, and social values. Therefore, ^{its} against this background of inter-cultural diversity of Nigeria, religious differences, conflicts in social and traditional values, political uncertainties, ethnic suspicion and bigotry, and the crises of statism and tribalism, emerged the concern that every effort must be made to diffuse the present state of chaos and tension. One way of doing this is to attempt to understand how Nigerians, especially the future generation, can be made to show mutual tolerance, and identify with the cultures of Nigerians of other ethnic origin and cultural background.

In line with the philosophy of unity in diversity which Nigeria has adopted as its motto, this study will seek to contribute to ethnic and cultural harmony beginning with the student population in the university community.

The objectives of this are therefore to:-

1. Highlight the geographical and historical background of Nigeria within the context of her cultural diversity;
2. Identify the components of the traditional value system in Nigeria, and the pre-colonial cultural relationships that existed between the different ethnic groups;
3. Examine the influence of Islam and Christianity, as foreign religions, on the Nigerian social values;
4. Relate Multiculturalism to the political and social conflicts in Nigeria today;
5. Appraise the various government policies on the preservation and development of positive multicultural coexistence of Nigerians of different ethnic groups;
6. Review documentary evidence on Multiculturalism around the world, and to derive some lessons for the social and educational development of Nigeria;
7. Determine the extent to which cultural differences and parental opinions affect the social and educational directions of Nigerian universities;
8. Find out whether tribal and ethnic origins of staff and students in Nigerian universities do encourage or obstruct mutual understanding and ethnic tolerance among students;
9. Provide greater insight into the magnitude of the Nigerian cultural problems arising from her multi-ethnic circumstances;

10. Make recommendations on the best ways the cultural diversity of Nigeria can be channelled towards national unity and cross-cultural progress.

1.7 Research Questions and Hypotheses

This study raises a number of vital questions concerning the influence of Multiculturalism on the attitude and behaviour of university students of different religious, social and cultural background, gender, academic status, and those of their staff.

In a nutshell, the questions this study seeks to find answers to are as follows:-

(a) Students

- (i) Are Nigerian students more likely to study in the universities located in their ethnic states?
- (ii) What is the pattern of friendship among students of different ethnic and cultural backgrounds?
- (iii) Do parents influence the type of friends their children make in the universities in the light of ethnic differences?
- (iv) How willing are Nigerian students ^{able} to integrate with other cultures?
- (v) Is ethnicity and cultural identity important criteria in university students' choice of room-mates and study partners?

(vi) Has religion been a disuniting factor in students' social and educational development?

(b) Staff

(vii) What is the distribution of university staff by ethnic origin in Nigerian universities?

(viii) Do university staff take ethnic and cultural identity of students in the ways they relate to them?

(ix) Are some of their activities and behaviour likely to promote or discourage inter-ethnic and cross-cultural relationships among students?

(x) What are the opinions of staff on a wide range of issues regarding the promotion of Multiculturalism in Nigeria?

Directly derived from some of these research questions are a number of null hypotheses which this study intends to verify:-

1. University students in Nigeria are not likely to develop their social relationships along ethnic lines.

2. Parents do not influence the ways their children in the universities develop relationships across other cultural groups.

3. University staff do not negatively influence students' social orientations on matters relating to Multiculturalism.
4. Cultural tolerance among students does not depend on such factors as religion, gender, age and ethnic origin.

CHAPTER TWO

2.0 Literature Review

2.1 Concepts of culture, multiculturalism and multicultural education.

Culture, as a concept, has been defined in several ways. Morgan (1986) defines culture as the pattern of development reflected in the social system of a category of persons. In this sense, culture is used to mean the knowledge, ideology, values, laws, rituals, distinct patterns of family life, language, religion, or other customs of an ethnic group. Thus, culture can be seen to relate to ethnicity.

In another definition, Dummett (1986;11) observes that the term culture can be expressed as:

“a set of social customs and tastes that individuals have in common with each other because of their association now or formerly, in a particular type of society. It covers art, dress, food, manners, standards of behaviour, styles of conversation, attitudes to work and leisure, to birth and death, to strangers, conventions about the roles of the sexes and the family.”

In effect, culture is everything about the ways of life of a given group of people.

Bullivant (1989;7) defines culture as a group's programme for survival in adaptation to its environment. It consists of the shared beliefs, symbols and interpretations within a human group. It has to do with the values, symbols, interpretations and the perspectives that distinguish one people from another in modernized societies.

Taylor (1971) provided a classic definition of culture as that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. In essence, culture is a form of ever evolving survival process based on the ability of a social group to adapt to changes in a particular environment.

Verma and Bagley (1984) opine that culture is not a static entity, but rather, it is dynamic and therefore changes over time. They argue that culture is not objective, and that any description of it must allow for the way in which it is perceived by the individuals living in that particular culture. Ultimately, it is the personal experience people have, which dictates the way people perceive some aspects of a shared culture.

Notably, all definitions of culture emphasize the traits of group members, their artifacts and arts, their rituals and routines.

In fact, culture relates to the general patterns of people's lifestyle, and it includes elements of values, religion, music, beliefs, symbols, traditions, taboos, education, trade, marriage and funeral rites, mode of dressing, dance, leisure activities and so on (Mohammed, 1993). This is a broad and appropriate concept of culture in the African context, and is the context in which the term culture has been used in this thesis.

In every society, there are bound to be different groups of individuals with distinct and separate cultures. This would give rise to multiculturalism, or as Otite (1987) puts it "ethnically plural society." In other words, multiculturalism and cultural pluralism are one and the same phenomenon. Multiculturalism represents a recognition of the cultural diversity of society, and the equality of status for the various ethno-cultural groups. In effect, multiculturalism is the sharing of culture involving the extension of participation and control of social, political and economic situations (Modgil et al; 1986). It means the acceptance of cultural diversity and the abandonment of ethnocentrism.

Appleton (1983) observes that the concept of cultural pluralism or multiculturalism is plagued with ambiguity, generality and confusion particularly in relation to education. However, multiculturalism refers to ethnic groups' coexistence, and therefore,

ethnic groups can be seen as characterized by cultural identities and in relation to other ethnic groups, there are the bonds created by the interactions of multiculturalism.

As Spencer (1985; 16) explains in relation to Indian cultures:

“by ethnic group is meant a number of people who share a particular group name and other symbols of a common historical experience unique to those who use the group name. Such an identity unit often makes use of a common language and customs or beliefs of their origin ... It may be that the language is replaced and only the historical experience, as symbolized, and the group name remain of the heritage.”

It can be concluded, therefore, that an ethnically multilingual pluralistic and multicultural society such as Nigeria, is an aggregate of distinct cultural groups and institutions which interact within and make claims on the resources of the wider society (Otitic; 1987).

The educational focus of the concepts of culture and cultural pluralism are at the centre of this study. Keesing (1976) explains how the definition of culture relates to the sum total of knowledge, attitudes and habitual behaviour patterns shared and transmitted

by the members of a particular society. In other words, the habits, skills, ideas, and values people learn and internalize over a period of time, and how these ultimately induce a pattern of behaviour which results in distinctive group characteristics. This has given rise to the idea of ethnic education in several pluralistic societies, prompting the introduction of education which takes into consideration the cultural needs of the different ethnic groups within the common educational system. The result is the demand for greater diversity in the school curriculum, and the reflection of culture in the contents of the curriculum. There lies the origin of the concept of multicultural education in pluralistic societies.

In Britain, United States of America, Australia, Nigeria and others, known for their cultural pluralism, the multicultural nature of the students has inevitably encouraged multicultural education as an integral part of the educational system. Ethnic group relations and multicultural education share common concern over the misunderstandings and inequalities that occur in social pluralism, and in circumstances where stratification exists.

Generally, inequalities in wealth, status, power and gender, which characterize social systems usually give rise to limited opportunities and constraints to educational attainments (Modgil et al; 1986). Therefore, both multicultural education and inter ethnic

group relations in multicultural societies ought to aim at producing a better sense of the diversity that prevails in groups that constitute social pluralism.

In almost all cases, the social discrimination and inequalities that prevail in multicultural societies have been the main source of pressure from minority groups for the need to expand their own ideas about culture and education. Consequently, the challenge which confronts multicultural education is how best to assist learners of diverse groups to mediate between their home and community cultures, and the school culture. In practice, it calls for learners to acquire the knowledge, attitudes and skills needed to function effectively in each cultural setting (Bullivant; 1986).

In Nigeria, there is an increasing demand from all ethnic groups for greater diversity in the wider coverage of school curriculum at primary and secondary education levels. Multicultural education becomes the channel through which all people, not just those within given communities and from particular ethnic groups, learn about their own culture, and those of the other cultural groups that make up multicultural Nigeria.

A widely accepted view of education is that it seeks to cultivate such basic human capacities as critical reflection, imagination, self-criticism, the ability to reason, argue, weigh up

evidence, and to form own opinion; and again it aims to foster such intellectual and moral qualities as the love of truth, openness, objectivity, curiosity, humility and altruism (Parekh, 1986). Applied to multicultural education, it aims to familiarize the learner with the moral, religious and traditional aspects of education, and initiates the learner not merely into the cultural capital of his or her own community, but also of the entire mankind, in so far as this is possible, and thus, to humanize rather than merely socialize the learner (Parekh, 1986; 19). Multicultural education should therefore focus on languages, history, geography, culture, social structures and religion.

It is a known fact that education is not culturally neutral, and that its intellectual content and orientation is permeated by the characteristics of the dominant culture. And again, education cultivates specific attitudes and values in the maintenance of a particular type of social and political order. In reality, education, indoctrinates the learner into the dominant culture. In the Nigerian context, it can be argued, that the content of education has always reflected predominantly Western influences, and also substantial elements of the dominant cultures of the three major ethnic groups. Therefore, the purpose of multicultural education in a pluralistic society such as Nigeria, would be to address the imbalance in the

content of education, and also introduce elements of the other minority cultures into the curriculum.

Multicultural education can be visualised as an approach that emphasizes the multiple experiences and perspectives one finds in a heterogeneous society and has always been conceived along the line of having in place a mechanism for eliminating the misunderstandings and inequalities that occur in stratified, pluralistic societies such as Nigeria. As Sleeter and Grant (1988) opine, multicultural education calls for inter ethnic group respect and equality. The reality of today's educational policy in Nigeria is that schools are now required to respond adequately to the challenge of educating different groups of students about each other's culture, and to making schooling equal and equitable for all.

Banks and Banks (1989: 2-3) argues that multicultural education is at least three things:-

“an idea or concept, an educational reform movement, and a process ... It incorporates the idea that all students, regardless of their gender and social class, and their ethnic, racial or cultural characteristics, should have an equal opportunity

to learn in school ... It involves changes in the total school or educational environment, and not limited to curricular changes ... It is an ongoing process whose goals centre on educational equality, liberty and justice.”

Banks and Banks' three dimensional definition of multicultural education, provides a comprehensive and integrative format in the understanding of the concept. To most educators, multicultural education represents an attempt to make the curriculum more responsive to the educational needs of students of all cultures.

Sleeter and Grant (1987; 434) identified five prevailing approaches to multicultural education based on American experience.

These are:-

- (i) Teaching the culturally different;
- (ii) Teaching human relations;
- (iii) Observing single group studies;
- (iv) Upholding multicultural education in every sense of it;
- (v) Promoting education that is multicultural and social reconstructionist.

The case of education that is multicultural and social reconstructionist calls for an approach that is compatible with the notion of culturally relevant pedagogy, in the sense that it helps to prepare the young learners to take social action against the social structural inequality they face in a pluralistic society. And according to Suzuki (1984), the multicultural and social reconstructionist approach to multicultural education requires the type of teaching that gives the student an opportunity to practice democratic principles in the classroom.

Katz (1982) deals with the preparation for the social, political and economic realities that individuals experience in culturally diverse and complex human encounters. It is a conscious attempt to reflect cultural diversity in the learning and socialisation processes. It, therefore follows, that for multicultural education to be effective, schools will have to go beyond altering the curriculum, to understanding the significance to the learner or the instructions. As Cuban (1989) admits, measures that ought to encourage multicultural education should centre on giving direct instructions to learners; building on the strengths that students bring with them by making connections to their real life experiences, and placing students in situations which have mixed ages and abilities.

The scope of multicultural education has been examined by Katz (1982; 16) which shows it includes, but not limited to, experiences which:-

- (i) promote analytical and evaluative abilities to confront issues such as participatory democracy, racism, and sexism, and the parity of power;
- (ii) develop skills for values clarification including the study of the manifest and latent transmission of values;
- (iii) examine the dynamics of diverse cultures and the implications for developing teaching strategies;
- (iv) examine linguistic variations and diverse learning styles as a basis for the development of appropriate teaching strategies.

In the light of the above, multicultural education deals with the inculcation of positive mental attitude, offering valuable social skills, and evolving appropriate strategies for the transmission of social norms and cultural values.

The inspiring principle of multicultural education is to sensitise the learner to the inherent plurality of the systems and beliefs, cultures and modes of analysing familiar experiences.

In the words of Parekh (1986; 27),

“it is an attempt to release a learner from the confines of the ethnocentric straitjacket, and to awaken him or her to the existence of other cultures, societies and their ways of life and thoughts.”

The origin and development of multicultural education in all the pluralistic societies of Nigeria, Australia, United States of America, Britain etc share common characteristics as Banks and Banks (1989) observes that multicultural education emerged from the diverse courses, programmes, and practices that educational institutions devised to respond to the demands, needs and aspirations of the different ethnic and cultural groups.

This gives the concept a broader interpretation as Sleeter and Grant (1989; 46) demonstrate:-

“multicultural education describes a wide variety of programmes and practices related to educational equity, women, ethnic groups, language minorities, low-income groups, and the disabled ... It means a curriculum that

incorporates the experiences of ethnic minority groups ... and the experiences of both ethnic groups and women ... It may be used to mean a total school reform effort designed to increase educational equity for a range of cultural, ethnic and economic groups."

The major goal of multicultural education would be to propagate instructions in all the spectrums identified by Sleeter and Grant (1989). In the final analysis, multicultural education must be focused on helping students to develop more positive attitudes towards different cultural racial, ethnic and religious groups. It should also assist in the empowerment of learners from deprived groups such as women and ethnic minorities. It should equally be a vital tool in helping learners to develop skills, and to share their perspectives of other cultural groups, as people tend to gain a better view of themselves by examining the perspectives of other cultures (Banks and Banks, 1989).

While Modgil et al (1986;5) believe that the term, multicultural education is at present, without an agreed definition, and that the implementation of the concept appears to depend largely on the standpoints of individuals, whether they take an assimilationist, cultural pluralist or anti-racial approach, Crozier (1983; 53) is

optimistic that the rise in the debate on multicultural education, may produce a sense of optimism for the development of this concept or practice of education. But Verma (1984) thinks differently, and argues that multicultural education has no clear-cut meaning, and that that term has blind-alley implications which, not only take people away from the moral and social realities of cross-cultural co-existence, but is capable of leading the conceptual confusion.

All said and done, the challenge facing multicultural educators is how best to increase equity for deprived groups without limiting the opportunities for other ethnic groups. In the Nigerian context, it means that any educational policy or programme aimed at improving the opportunities for the educationally disadvantaged groups, must not result in the stagnation of progress in other groups considered better off. The observation made by Bullivant (1989) supports the argument, that often groups targeted for empowerment and equity in multicultural education share many needs and goals which may be divergent, conflicting and inconsistent. Therefore, multiculturalism in Nigeria must address the issues of harmonization through education.

2.2 International perspectives on multiculturalism and multicultural education

2.2.1 The British experience

Virtually all societies are culturally plural in one way or another, and in Britain, cultural pluralism has various dimensions, that is, indigenous Welsh, Scottish and English cultural identities, and as Craft (1984; 17) observes, about three million British residents belong to different ethnic minority groups. These include immigrants from Europe - Germany, Poland, Italy, Spain; and from the New Commonwealth - West Indies, India, Pakistan, Africa, the Mediterranean, and the Far East. There are others of Irish, and Jewish origins. Therefore, multiculturalism in Britain extends to social, cultural and religious plurality.

Tomlinson (1987) has remarked that the political climate of the 1980's was unsympathetic and hostile to those citizens perceived as racially and culturally different, and many politicians and public figures had accepted a steady decline into a morally unjustifiable treatment of minorities in Britain. The minority groups responded by establishing defensive organisations, and through confrontations, which had increased racial polarisation, and consequently, multicultural education emerged as a major move to focus attention on racial tensions and antagonisms.

The development of multicultural education in Britain has passed through several phases: Lynch (1986) states that the initial laissez-faire phase of neglect and non-perception of the new social and cultural phenomena soon gave way to the largely passive educational assimilationist phase, during which emphasis was placed on teaching English as a second language.

This led to the marginalization of ethnic minority children from the educational mainstream. Then, came the deficit phase which witnessed greater awareness of the educational problems of ethnic minorities resulting in the first integrationist move towards multicultural education, recognising the valid cultures of minority groups as part of the learning experience package.

Thus, the British educational system has witnessed a progression from assimilationism via integrationism to cultural pluralism (Craft, 1986; Swann, 1985), and in recent years emphasis has shifted to anti-racism (Mullard, 1982; Sarup, 1986). Klein (1993) outlines a number of factors that led to the abandonment of the assimilationist approach. First, it was impossible to integrate minority groups into an overtly prejudiced society, and by extension, an educational system that did not reflect their cultural interests. Second, under such educational system, it would be difficult for minority groups to maintain their cultural identity; and

finally, there were far-reaching implications of the linguistic diversity for teaching and learning among ethnic minority children.

And so, the policy of integration or assimilation had to cease to be a realistic and desirable educational goal in Britain, and instead, a new educational approach with an alternative goal, aimed at reflecting the cultural diversity of the "new Britain," began to emerge as multicultural education (Mulland, 1982). And as Klein (1993; 52) describes it, "education for a just and harmonious society" was born. As a result, the language and culture of the home was brought into the school curriculum, and the school and the home cultures become part and parcel of the growth and development of the ethnic minority school child, at least in principle.

It is pertinent to remark that religion was a crucial factor in the introduction of multicultural education in Britain. Islam and Hinduism were the popular religions of the Asian and African immigrants, and both religions have distinct cultural attributes in terms of languages, customs, food, dress and general lifestyles which are quite different from British cultures. Therefore, one of the reasons for moving away from assimilation to multiculturalism is that the agitations from the Asian community and parental groups have tended to emphasize more of a concern with cultural

and religious matters, particularly on the issues of mother-tongue teaching, dietary considerations in the preparation of school meals, and the campaign for separate Muslim schools within the state system (Hannan, 1987). In fact, some Afro-Caribbeans also argue for separate black schools in order to ensure an escape from the racism of "white educational system," and its denial of opportunities as well as identity (Craft, 1984).

A major policy pronouncement in favour of multiculturalism in Britain was contained in a Report of the Community relations Commission (1974) cited by Hulmes (1989; 12) which states that:

"Britain is a multicultural society. Our awareness of the many strands in our culture has been sharpened by recent changes in the racial composition of this society. It now includes approximately one and a half million black and brown people, over 40 per cent of whom were born here. What happens to them in our schools is crucial to the development of a racially just society. The training of teachers and other professionals should equip them to work towards such a society."

In essence, the reality of the British history has meant that people of all colours and creeds have come to Britain to live and work, and most of them will have to remain in Britain for the rest of their lives. Consequently, Britain has been, and will remain a multiracial and multicultural society. It is this reality of cultural pluralism that gave birth to multicultural education in Britain.

Given that Britain is a multicultural society, it is only right to expect that its laws, institutions, educational policies, content and procedures should reflect this reality. As Lynch (1983; 11) indicated:-

“The school is multicultural and all that goes on within it must strive to reflect and build upon this basis; culture is central to a child's identity, and the learning environment must reflect the cultures of those learning within it and within society at large; teachers must become aware of the cultures from which children come and the customs and attitudes within them.”

Education is the principal means by which society is transformed, and by which citizens are prepared to take their place in it. Therefore, the commitment to multicultural education in Britain, has to be measured against the background of the commitment of education to secure social cohesion in a pluralistic society.

Multiculturalism is predicated on the need to incorporate elements of black cultures for the purpose of ensuring social culture. Therefore, the progressive approach to multicultural education has been advocated, and the argument is strongly in support of increased resources, curriculum innovations, and creating positive attitudes in ethnic minority students. There is an increase in the demand for multicultural education in Britain to cover all subjects including mathematics (Macey, 1990; Dyson, 1986; Craft and Bardell, 1984), arts education (Lashley, 1986), science (Watts, 1986), and the humanities (Collicott, 1986).

The 1988 Education Reform Act (ERA) has profound implications for child-centred and multicultural education (Macey, 1992), in terms of the ways it is expected to alter who teaches; what is taught; how, where and to whom (Troyne, 1990; Grugeon and Woods, 1990). It is vital that the school curriculum recognises the wide range of cultures, histories, lifestyles in multiracial British society. As McLean (1980) argues, a minority curriculum is unlikely to be a whole curriculum.

In Britain, multicultural education has traditionally been overwhelmingly based on teaching children about other cultures for the purpose of instilling respect for such cultures by white indigenous children, and improving the self-image of non-white

immigrants and indigenous children, so as to engender positive images of a harmonious society (Cole, 1986). The problem, however, is that multicultural education assumes that Britain's culture is natively homogeneous, and other ethnic minority groups can be integrated into British culture.

The reality is quite different as Cole (1986; 124) observes:

“This approach excludes economic and political relations of domination and subordination ... and tends to lack a historical dimension thereby, ignoring the dynamic nature of culture, of forms of resistance and struggles within cultures and between dominant and subordinate cultures.”

The right approach would be, to aim not only to increase respect for minority cultures, but also to improve the self-concept of minority groups by reflecting this in the content of teaching.

It is also important that multicultural education enhances the general attitude of the teacher, and ensures that teachers are morally equipped to promote ethnic minority self-concepts. In effect, multicultural education in Britain should favour the approach on teaching about ways of life of minority groups and improvement of their self-concepts.

The British experience demonstrates that multiculturalism offers a new route to a common culture in theory, and that it is possible that rather than reject the idea of a common culture, multiculturalism should advocate a different more complicated route by which to achieve it. In fact, common culture cannot be taken for granted, rather, it has to be created anew by engaging the cultural differences that are part of the British ways of life. Furthermore, since the great majority of the ethnic minority population in Britain are British citizens, and therefore have the same rights and responsibilities as other citizens, the concern of educational planners should be to have in place a multicultural education package that is right for an ethnically mixed society.

Many arguments have been advanced on the direction in which multicultural education in Britain should proceed. Taylor (1988) argue that children from both the majority community and from ethnic minorities should be educated as if ethnic diversity did not exist; and that children from the majority community ought not to be left in ignorance about their ethnic fellow citizens with whom most of them will certainly mix in the course of their adult life, whether or not they happen to grow up together. This train of thought has merits, but is bound to pose serious problems in implementation. Tomlinson (1987) agrees that society must

eliminate as far as possible, the underachievement of many children and young people from all sections of the community, and also raise their performance of pupils, so as to tackle the obstacles to higher achievement which are common to all. It is possibly correct to say that the underachievement of ethnic minority children will be increased if their culture and background were not acknowledged and understood by the majority culture.

Some of the advantages of multicultural education in Britain are believed to be related to the way it undermines myths, stereotypes and prejudices, and also in the incorporation of valuable experience of the various ethnic minority cultures into the mainstream curriculum, and also in the promotion of intercultural understanding (Hulmes, 1989). In a way, the incorporation of the experience of the minority cultures into the curriculum would suggest comprehensive rather than incremental changes. In effect, if the incorporation is to be effective, it will also require a thorough reassessment of curriculum content; of teaching methods; and of the dominant philosophy of education.

Lynch (1983; 55) advocates a cultural analysis approach to curriculum planning for multicultural education and identifies several cognitive and affective objectives to be pursued as indicated in Appendix E.

Some of the objectives highlighted include:-

- (i) teaching the basic facts about race and racial differences;
- (ii) teaching the customs, values, and beliefs of the main cultures represented in Britain;
- (iii) encouraging pupils to evaluate their own cultures dispassionately;
- (iv) teaching the pupils the principles of equal rights and justice;
- (v) assisting pupils to develop positive self-image and confidence in their sense of own identities (Lynch, 1983; 66).

In reality, it means that multicultural educators will have to examine carefully the content of what they teach, and also analyse the process they use to teach skills and concepts inherent in cultural diversity, and ensure a just and balanced curriculum (Duncan 1986). It is also essential for teachers to be aware of their personal position in race and culture, cultural strengths of their pupils, and perspectives of families to which they belong (Arora, 1986).

Leading arguments on multicultural education in Britain agree that teachers should include all learning strategies, curricula, pedagogies, materials, assessment, and organisational modes which will deliberately seek to embrace and actively respond to cultural diversity, whether of age, sex, religion, occupation, social class, ethnic origin, race or language (Craft, 1986; Lynch, 1983). And so, both diversity and commonality of multiculturalism should be in the curriculum.

Some of the core learning which are vital to the enrichment of multicultural education core curriculum have been examined by Lynch (1983; 75) and fully indicated in Appendix F as:-

- (i) a commitment to value and active support for the cultural diversity of society;
- (ii) a creation of awareness of and pride in, oneself and in one's own culture in so far as it is congruent with the basic ethnics of society;
- (iii) maintaining an accurate and factual account of the British multiculturalism, the commonalities of British society, and the richness and diversity of representative cultures;

- (iv) being up-to-date on the social, educational and economic systems and ways they perpetuate racial and cultural discriminations;
- (v) being aware of the sources of bias, discrimination and prejudice in British society ... and having the ability to combat them, and also understanding the ways in which they are incompatible with the fundamental ethics of society.

In effect, the core elements of the multicultural education curriculum must include aspects of communicative competence, political and economic facts, numeracy, moral and social and environmental issues (Bullivant, 1981).

Increasingly, issues on racism, prejudice, gender and politics in schools as they affect the education of ethnic minority pupils in British Communities have regularly been discussed. It is, therefore appropriate to observe that multicultural education development in Britain, has been characterised by proposals for a common culture curriculum, and also requests for the advancement of social cohesion through multicultural education. This view has far-reaching implications for the development of multicultural education in such developing countries as Nigeria and India.

Bullivant (1981) discusses the pluralist dilemma in British education as it relates to multiculturalism, and opines that the relevant questions are about the way schools can make a common core curriculum relevant and appropriate to children from a variety of cultural backgrounds, race or social class, and also ensure that the educational system has noticeable regard for the cultures from which ethnic minority children come from. It is in this context that Arora (1986) suggested that multicultural education would require specially trained ethnic minority teachers in British schools, and that schools would need to create a climate conducive for the discussion of emotive issues such as race, prejudice and stereotyping. In sum, schools cannot ignore the teaching of the languages of the different ethnic groups and claim to be supportive of multiculturalism since language is an embodiment of culture.

The teaching of a multicultural curriculum poses a considerable difficulty, and Lynch (1983) suggests the teacher has to take into account the immense variety of cognitive styles, linguistic competence, and the realities of the cultural and socio-economic circumstances in the learning environment. In the outline on the principles of procedure for multicultural education shown in Appendix G, Lynch (1983; 79) has highlighted some essential measures to be examined carefully.

The need to:-

- (i) encourage the teacher to pursue knowledge of, and increase sensitivity to, the cultural background of the pupils;**
- (ii) have a climate of acceptance, mutual respect and collaboration to facilitate free expression of ideas, feelings, and diverse cultural capital;**
- iii) provide experiences to help pupils to develop sensitivity to the needs and feelings of others;**
- (iv) assist pupils to construct positive self-images and positive attitudes towards others;**
- (v) have in place procedures for selecting appropriate instructional materials which are free from cultural bias;**
- (vi) ensure that procedures for assessment and evaluation of learning transactions are fair to all cultural groups.**

There is no doubt that the list on multicultural education procedure suggested by Lynch (1983) would provide useful guide for the measurement of multicultural education activities, and also offer valuable clues to the way the curriculum content can be systematically managed. It would be helpful in determining the

direction for staff development and teacher training for multicultural education in Nigeria.

In the end, the proper implementation of multicultural curriculum will generally involve the articulation of appropriate objectives, which are reflected in the contents and procedures for the attainment of social harmony and multi-racial and multi-ethnic stability in a pluralistic society. Multicultural education must therefore ensure that all children have full and equal access to their cultural heritage, so that they can understand the society in which they all live. Again, schools should acknowledge the culture and background of ethnic minority children which has the capacity to enrich and enhance the awareness of the cultural diversity.

In the final analysis, multicultural education in Britain is about giving all children and young people a greater awareness of the linguistic, cultural and religious diversity of Britain today, so as to promote tolerance, and racial harmony. Tomlinson (1987; 104) proposes that as Britain moves towards the year 2000, multicultural education should place the professional development of all teachers to teach effectively in a multiracial, multicultural society more firmly on the agenda, and that politicians and parents should be persuaded to accept an educational system that really values all cultures as most desirable for Britain. This proposal has

direct application to the Nigerian circumstances for multicultural education in the future years ahead. If Nigeria government decide to adapt developed countries approach to multiculturalism, these experinces will be disscussed later in the chapter.

2.2.2 The American Experience

The United States of America has been a major source of innovations and trends in multicultural education, and this is linked to her history as the most ethnically and culturally plural society in the world. Lynch (1986) observes that approaches to multicultural education in the United States has to be seen in the context of the birth and growth of slavery in the society, and the ethnic revival and civil rights movements in the 1950's and 1960's. Banks and Banks (1989) agrees that multicultural education grew out of the ferment of the civil rights movements of the 1960's, during which the Afro-Americans started a quest for their rights to eliminate discrimination in housing, education and employment.

The consequence of their actions and those of the other ethnic groups such as Hispanics, and American Indians, led to the demand that:-

“Schools and other educational institutions reform their curricula so that they would reflect their experiences, histories, cultures and perspectives ... schools hire more black and brown teachers and administrators so that their children would have more successful role models ... schools be controlled by communities in their respective neighbourhoods and for the revision of textbooks to make them reflect the diversity of peoples in the UnitedStates.”(Banks,1986).

Consequently, reforms such as ethnic studies, bilingual and bicultural education, and multicultural education began to show up primarily on the periphery of the American educational establishments.

There was widespread disagreement and confusion about what these reform efforts in multicultural education should be designed to attain, and about the proper relationship which should exist between the school and ethnic identities. However, in the early 1970's, a Commission on Multicultural Education was established to promote education which values cultural pluralism. As Sleeter and Grant (1987) recount, movements such as desegregation, bilingual education, special needs education, and the use of mainstreaming evolved to make schools more accessible to students by removing barriers to schooling in general, and to particular programmes within schools, and making education more equitable for the various ethnic groups.

Thus, multicultural education emerged from the diverse courses, programmes and practices that educational institutions in the United States devised to respond to the demands, needs and aspirations of the various groups. In essence, the American experience demonstrates that multicultural education was a reform movement aimed at changing the content and processes within

schools. It was concerned primarily, with such groups as blacks, hispanics, and native Americans at the centre of the provisions of multicultural education with focus on broader cultural groupings such as women, the handicapped and religious groups. It can be said that multicultural education in the United States was originally linked only to the concerns about racism in schooling, but later expanded to address issues involving sexism, classism and handicapping (Lynch, 1986; Banks, 1986; Sleeter and Grant, 1987).

In the early 1970s, multicultural education as an educational concept had received wider acceptance in the United States, and in practice, it meant that school reform efforts designed to increase educational equity for a range of cultural, ethnic and economic groups were firmly in place. D'Souza (1991) opines that as the result of the progress made in the development of multicultural education in the United States, universities like Stanford, Berkeley, Howard and Harvard established ethnic studies requirements, multicultural offerings, Afro-American studies, and Womens' Studies Departments, to serve the purpose of attracting minority students who are having a difficult time with the predominantly Western core curriculum. Most multicultural education specialists in America believe that the major aim of the field is to restructure schools, colleges, and universities, so that students from diverse

racial, ethnic, and social class groups will experience an equal opportunity to learn (Banks and Banks, 1989), and Pennock (1993) agrees that students in America can be taught to appreciate diversity that goes beyond race, religion, and nationality, and to this end, multiculturalism in schools should emphasise the importance of identifying multicultural populations in individual schools, and using them as the primary source for a multicultural programme.

Similarly, Rude and Hauptman (1992;19) argue that if institutions of higher education in the United States are to establish as a potential goal the idea that students should gain a view of the role of ethnic and cultural groups in the society, then, it is necessary to begin with a restructuring of the curriculum to infuse various perspectives and contents from different groups that will expand learners' understanding of the nature, development, and complexity of American society. Therefore, the way forward in achieving this goal is for multicultural education to deal with the knowledge gap in cultural, racial, and economic groups, and to recognise the worth and identity of the unknown.

Significantly, the contributions of all people should be incorporated into the curriculum on the basis of merit, with hope that people will examine and adjust their own value systems by learning and gaining appreciation for diversity. Consequently, if university education is to be a dynamic process, instructors must encourage, support, and provide an environment in which all learners can develop more positive and more democratic, cultural, ethnic and racial attitudes. Barrington (1981) contends that the cultural adaptation among American-Indians is based on the attention given to Indian arts, crafts, and literature as part of the curriculum, and also the provision of inservice courses for teachers involving Indian adults as instructors.

One ethnic group in the United States for whom multicultural education has tremendous value is the African (Black) American. According to Harris (1992), for African Americans, education has served as a signifier for movement into the accepted, functional, strata of society since the civil rights movement era. And by the late 1980s, Blacks had reduced the disparity between themselves and Whites in the basic amount of schooling received as their access to education increased dramatically. The infusion of African and African American content into the curriculum was a significant step towards a fundamental renovation of public education.

Strategies for introducing multiculturalism into a unicultural school have been highlighted by Pennock (1993; 26) to include:-

1. getting a commitment from parents that multiculturalism ought to be part of their children's education, and should increase their awareness in this regard by discussing examples of schools with successful multicultural education programmes;
2. letting schools express their needs, and encouraging suggestions from them on multicultural approach to education appropriate in their circumstances. This measure should take cognissance of the fact that multicultural approach to education is not something which can be simply installed with new textbooks or curriculum guides, but goes beyond that;
3. broadening the definition of multiculturalism from the narrow scope of race, religion, and nationality, to include proper understanding of human diversity, including gender, behaviourally disordered children, and physically disabled learners;
4. making multiculturalism a year-round crusade by creating multicultural awareness throughout the curriculum all year long, and ensuring that multicultural education is not restricted to joint social studies issues, but is extended to all subject areas;

5. asking students to put themselves in the place of others who are different in order to understand and appreciate the diversity in their circumstances, and the way these impede learning;
6. establishing a multicultural task force at schools, to coordinate all school efforts aimed at encouraging a deeper understanding of cultural diversity.

It is pertinent to remark that in the United States, multicultural education is conceptualised in two broad ways. First, as a broad field that includes race, class, and gender, and the interaction of these variables (Garcia; 1991; Gollnick and Chinn, 1990); and second, as a field focussing on people of colour (Bennett, 1990; Baker, 1983; Sleeter, 1989). In addition, Hernandez (1992) recognises that linguistic diversity is an integral part of the broader spectrum of cultural diversity that exists within any given plural society.

This assertion is quite true of Nigeria, and since language is central to cognitive social, and cultural processes, it would be vital to the development of specific multicultural education approaches, and to the need to sensitise the uniqueness of the different linguistic groups.

In 1987, a Task Force on Minorities was consulted to review the State Education Department's curriculum, and instructional materials, in order to see if they adequately reflect the pluralistic nature of American society, and to identify areas where changes and additions can be made. The Task Force Report provided a major policy base for the development of multicultural education in the United States.

Crumpton (1992; 242) highlights some of its recommendations:-

1. The Commission of education should give continuing vitality to the initiatives of multicultural education by creating the Commission for Cultural Equity.
2. The Commission should direct appropriate staff to undertake without delay, the revision of all curricula and curricula materials so as to ensure that they are compatible with the goals of equity and excellence for all cultures within the society.
3. All groups involved in the development, dissemination and evaluation of curricula materials should reflect the multicultural diversity of the United States.
4. The State Education Department should commence intensive discussions with textbook publishers to encourage them to publish texts that are multicultural in substance.

5. The new conditions of teacher and school administrator certificates should include appropriate education and competence in multicultural education.
6. The State Education Department should work with all school districts and colleges and universities to develop and implement effective recruitment programmes to increase the number of cultures represented in their staff.

As the direct result of this policy framework on multicultural education, Mitchell (1988) claims that twenty-seven states initiated multicultural education programmes of diverse nature and intensity throughout the length and breadth of the United States. In reality, more has been done in recent years in this regard (Crumpton, 1992).

Supporters of multicultural education in the United States contend that the implementation of this concept will enhance self-esteem, self-confidence and school performance. Pine and Hilliard (1990) argue that the development and implementation of multicultural curriculum will improve education for all. In the past, the curricula and texts have espoused the cultural values and traditions of Western Europeans, while excluding the contributions of minority groups. Consequently, many minority children have

encountered difficulties in relation to what is taught at school (Gill, 1991; Stevenson and Gonzalez, 1992; Hilliard, 1991).

The effects of lack of relevance, as it relates to ethnic and cultural diversity, have been most evident in the school performance of African Americans and Hispanics, which remain well below those of White students.

Although the American curriculum has been standardised to some extent, if one examines closely the content of most school curricula, it is easy to see inaccuracies, biases and insensitivities (Harris, 1992). It is therefore necessary that multicultural curriculum must include as a vital component an emphasis on social skills, and higher order thinking skills to help children develop meaningful interpersonal relationships, resolve conflict and redress stereotypes and prejudices (Steinberger, 1991). In effect, schools must treat the contributions and roles of various cultures and people as part of the whole fabric of American history (Rist, 1991).

Banks (1991) describes four ways in which ethnic content can be integrated into the American multicultural curriculum:-

1. The first level of Contributions Approach should focus on heroes, holidays, and discreet cultural elements.

2. The second level of Additive Approach should deal with content, concepts, themes, and perspectives which are added to the curriculum without changing its structure.
3. The third level of Transformation Approach would ensure that the structure of the curriculum is changed to enable students to view concepts, issues, events, themes, from the perspective of diverse ethnic and cultural groups.
4. The fourth level of Social Action Approach encourages students to make decisions on important social issues and take actions to help solve them.

It is therefore obvious that the suggestions on the content of multicultural education illustrates how knowledge can be built cumulatively and systematically on issues that touch on the diversity of learners. In related argument, Singer (1992) opines that the multicultural curriculum in the United States should respect the integrity of the past, while engaging students in active learning and thinking, and preparing them to be active participants in a democratic and multicultural society.

Therefore, multiculturalism viewed as a direction rather than a formula, can enhance the position of history and social studies in American schools, and equally promote concern for democratic

processes, values and institutions; and also get students, parents, and communities together, to examine history as a dynamic and important tool for shaping the present. As a matter of necessity, Singer (1992) has suggested that “multicultural education in America should address issues about aids, drugs, teenage pregnancy, crime, violence, unemployment, federal neglect and urban decay.”

The role of the teacher has been considered crucial in the successful implementation of multicultural education in the United States. Ladson-Billings (1992; 106) examines several assertions in relation to culturally relevant teaching in the United States, and concludes that the following issues are vital:-

1. The teacher should recognise that socio-political, historic, economic factors could constrain what transpires in the classroom.
2. The teacher’s cultural background is not the determinant of culturally responsive teaching behaviour.
3. The student’s agenda during lessons are often different from that of the teacher.
4. Students need some flexibility in rules of behaviour.

5. Individual attention, either positive or negative is undesirable.

6. School language and communication structure should contain links to students' homes, community language, and communication structures.

7. The curriculum should be relevant to the students' lives.

In effect, the search for appropriate pedagogies to meet the needs of ethnic minority students in a pluralistic society must focus on improving the quality and quantity of multicultural education. The role of the teacher is very crucial in this regard.

Fuller (1992) believes that the more knowledgeable teachers are, about the culture of their students, and the more positive interactions between teachers and students of different racial and ethnic groups, the less threatened and acceptable teachers and students become of each others' cultural differences.

This implies there is a role for multicultural education in preparing students for diversity in the classroom, and this has to be in conjunction with other instructional activities. There is therefore the need to recruit more minority teachers to produce teacher education programmes that are more reflective of diversity in the population. In sum, multicultural concerns must be a required, integral part of the total teacher education curriculum.

Closely related to the teacher's role is the effective approach to multicultural teaching style. Stevenson and Gonzalez (1992) recommend that the most effective methods of teaching about diversity are those that lag units of ethnic study onto existing curricula that limit strategies to special events foci, and jump from one ethnic group to another. The content of teacher education for multicultural teaching has been outlined by Delpit (1992). This includes bringing parents and community members into the university or school classrooms to tell prospective teachers and their educators what their concerns about multicultural education are; what they feel schools are doing well or poorly for their children, and how they would like to see schooling changed. Thus, multicultural education should teach children ways of learning to look through multiple cultural perspectives to enable them to build bridges among themselves (Greene, 1992).

In another opinion, Pederson (1990) argues that the two essential perspectives are its complexity and dynamism. In an impressive empirical study to determine contemporary practices in multicultural approaches to education among the largest American School Districts, Stevenson and Gonzalez (1992; 365) came up with interesting findings:-

1. That 71% of School Districts in the United States have multicultural education programmes in place.
2. That multicultural curricula focus usually varies with the ethnic or racial population served, and that community demographics create the impetus for an Africa-centred curricular focus in School Districts.
3. That multicultural education was a relatively recent trend in the majority of the School Districts, and that a combination of factors were responsible for the introduction and implementation of multicultural educational programmes in American schools.
4. That understanding and respecting diversity was a common goal in the curriculum of many School Districts, but, however, no obvious pattern exists regarding the rationale for the implementation of multicultural curricula.
5. That no measurable criteria for the evaluation of the effectiveness of multicultural education programmes has emerged to date in the United States.

Based on these findings, it can be concluded that multicultural education programmes across the United States have been concerned as tools for improving schools to meet the needs of diverse student populations. The challenge, however, is the best way to balance this need for diversity with desires for national unity.

Stanfield (1992) argues that in general, efforts to promote demographically representative ethnic pluralism in academic curricula and institutional composition have been steadfastly resisted by those who assume that such representation erodes quality. It is therefore a matter of concern that universities and students who dare to advocate ethnic pluralism are often embarrassed by undue scrutiny by national and local media.

Borman and others (1992) assessed the status of multicultural education in the School District of South Riverside, California, and came up with useful information.

1. The establishment of culturally inclusive content, language and graphics as essential criteria in textbook adoption.
2. The establishment of a Resource Centre for the collection of culturally inclusive teaching materials at each school site.
3. The designing of classroom and extra-curricula opportunities to foster interactions between African-American and White students.
4. The expansion of cooperative learning opportunities and mixed ability grouping.
5. The elimination of cultural bias in ability grouping, and the

establishment of expectations of each child, based on realizing his or her full potential.

6. The structuring of classroom experiences to provide students with the opportunity to learn about their own cultures, customs and behaviours, and those of other people from a different cultural background.
7. The structuring of classroom opportunities to allow students to discuss controversial issues, encouraging them to examine and understand their own beliefs, values, and attitudes and those of other people.

Colleges and universities in the United States are now beginning to fund multicultural education centres and are also hiring multicultural affairs coordinators (Rude and Hauptman, 1992), which indicates there is a growing grassroots support for multiculturalism among teachers, students, school administrators, parents and ethnic communities. There is no doubt multicultural education is a populist movement whose greatest support and possibilities come from all spectrums of society, and people who are struggling to overcome inequality and address the culturally and ethnically diverse world of the American society (Banks, 1992).

Some of the problems of multicultural education in the United States have been outlined by Delpit (1992; 245) to include the fact that prospective teachers are exposed to descriptions of failure rather than models of success, which means that student teachers learn more about negative aspects of name-calling, and labelling, rather than positively seeking ways of teaching children of diverse cultural background. Again, many teachers harbour unexamined prejudices about people from ethnic groups or classes different from their own, which can be attributed partly to the fact that teachers have been so conditioned by the larger society's negative stereotypes of minority ethnic groups and partly also because these disadvantaged groups are hardly ever given the opportunity to learn to value the experiences of others. Therefore, multicultural education practice in the United States will have to address these issues.

2.2.3 The Canadian Experience

Canada is a multiethnic and multiracial country with virtually every segment of the world's ethnic groups represented. Lupul (1978; 45) observes that besides the English and the French dominant ethnic groups, Canada harbours Germans, Poles, Italians, Native Indians, Chinese, Japanese, Jews, Ukrainians, as well as Black Africans and many other ethnic groups. Lipkin and Lawson (1978) contend that over one-fourth of Canada's population can be considered as ethnic minorities since they are neither English nor of French origin.

Canada's crisis of culture and identity can be visualised from the historical disagreement between the English and the French, which resulted in the establishment of the Royal Commission of Bilingualism and Biculturalism in July 19, 1963, to develop the Canadian Confederation on the basis of an equal partnership between the two founding peoples, taking into account the contributions made by the other ethnic groups (Lynch, 1986).

The main impetus for Canada's development in multicultural education can be traced to the more general reform movement, which swept the country in the late 1960s, and gave rise to local neighbourhood or ethnic communities. This led to the establishment of programmes in Chinese-Canadian Biculturalism and English as a second dialect for Black students. Later, efforts shifted to the

development of multicultural programmes which aimed to serve the entire school population. Then, there was the question of representation in the schools for those who could speak the language of the minority group, and with whom minority group members could identify. As a policy, the Federal government of Canada resolved that school personnel in all capacities should reflect the multi ethnic, multiracial population of the schools.

Lawson, and Ghosh (1986; 449) contend that in setting a multicultural policy within a bilingual framework, Canadian federal policy since 1970 has been based on four fundamental objectives:-

1. To assist all cultural groups to develop a capacity to grow and contribute to Canada.
2. To assist members of cultural groups to overcome cultural barriers to full participation in Canadian society.
3. To promote interchange among all cultural groups for national unity.
4. To assist new Canadians to acquire at least one of Canada's official languages.

Since multiculturalism involves all of society and not just part of it, the Canadian experience suggests that ethnicity and multiculturalism are synonymous.

Bullivant (1981) observes that by focusing on developing cultural application, the first objective in the Canadian policy detracts from the important political and economic issues regarding the survival of minority groups. The second and third policy objectives appear to aim at reducing racial and ethnic discrimination by removing intercultural barriers (Kallen, 1981).

Although, Canadians seem to be deeply involved in a national ideology calling for multiculturalism within a dominant bilingual cultural framework, it exists more as a statement of policy, than as a serious attempt at deep-rooted multiculturalism (Bullivant, 1981).

In another argument, Lawson and Ghosh (1986) opine that the Canadian idea of multiculturalism was that it should break down discriminatory attitudes and cultural jealousy, and it also postulates that the adherence to one's ethnic groups is influenced by the group's collective will to exist. In terms of education, a major goal of the curriculum for multiculturalism has been to assist individuals function effectively in society. This includes not only the dominant culture, but also one's own ethnic culture, and other

cultural groups' ways of life. Kallen (1981) believes that on top of the traditional treatment of the dominant culture in schools, ethnic content and awareness has been promoted by the Canadian federal multicultural policy. As a result, multiculturalism in school stresses the diversity factor to the exclusion of the unity factor. In effect, it is the ethnicity principle rather than the holistic concept of multiculturalism that dominates multicultural education in Canada (Lawson and Ghosh, 1986).

A number of ways in which the concept of multiculturalism has been used in Canadian context have been used identified by Kallen (1981) as:-

1. expressing the multiethnic reality of the Canadian population;
2. referring to the federal government policies on bilingual and assimilationist policies;
3. expressing the ideology of cultural pluralism.

In essence, Canadian multiculturalism refers to the inseparable links between cultural pluralism and ethnic cultural pluralism and ethnic inequality, which gives rights to culturally diverse groups in the society.

Kallen (1982) argues that by stressing diversity, Canada acknowledges the plurality of its society, but does not necessarily encourage multiculturalism. The inequality implied by multiculturalism has neither been presented nor believed to have been present in Canadian society (Lawson, 1982). Beyond the general inequalities of wealth and power, religion and ethnic minorities have had to contend as such in a situation where preferential groups are clearly defined and predominant (Kalin and Berry, 1982). Another issue in Canada's multiculturalism is the contradiction in the status of bilingualism within a multicultural and multilingual society.

This is equally true of Nigeria, where the language of official transactions (English) and the three major languages (Igbo, Yoruba and Hausa) have, for so long, dominated communication, and the medium of official transactions in a country of well over 350 languages and dialects (Otite, 1987). It is, therefore, clear that the relationship between language and culture is critical, and that language is not only an instrument for the transmission of culture, but in most cases, it is an important basis on which ethnic identity is maintained (Donwall, 1985; Burnet, 1975). Canada's experience in multiculturalism demonstrates that the concept includes both the principles of ethnic diversity, and national identity and unity.

A dynamic concept of multiculturalism in the Canadian context strikes at the source of inequalities in the structure of the community. Smolicz (1985) believes that appreciating and understanding ethnic and cultural differences as a force is vital in their promotion of multiculturalism; and that conflicts over structural and power changes must be redefined by the school through the generation of consensus.

It is right to argue that multiculturalism is a very important element in the management of power relationships, and will always constitute a serious problem in the politics of education, through which people control access to power and privilege in Canada (Stephen, 1985; Goodenough, 1976). In the end, multiculturalism is not only the preservation of ethnic cultures; it is also the dynamic retention of cultural richness within an integrative identity (Lawson and Ghosh, 1986). It brings to prominence the need to teach the children who they are, and what may become.

Multiculturalism in Canada has one unique dimension, which is, the series of government actions taken to promote support, and develop its existence. Lynch (1986) explains that in 1972, a Minister of State responsible for Multiculturalism was nominated, and one year later, the Canadian Consultative Council on Multiculturalism was constituted in May 1973, as an advisory body

to the Minister of State for Multiculturalism. Again, in 1972, a Multiculturalism Directorate was established within the Department of the Secretary of State, reporting to the Minister of State for multiculturalism.

As explained by Lynch (1986; 26), the main objective of the Multiculturalism Directorate was:-

“to encourage and assist, within the framework of Canada’s official language policy, and in the spirit of existing human rights cases, the full realisation of the multicultural nature of Canadian society, through programmes that promote the preservation and sharing of cultural heritages, and which facilitates mutual appreciation and understanding among all Canadians.”

In a way, the activities of the Directorate of Multiculturalism in Canada greatly informed the purpose and direction of multicultural education, and Nigeria has a lot to learn from this strategy. In November 1981, a National Conference on Multicultural Education, organised by the Multiculturalism Directorate, founded a new organisation called, the Canadian Council on Multicultural and Intercultural Education (CCMIE) with representatives from various provincial and territorial committees. This organisation which

represented a coalition of political, academic, lay, administrative and other representatives from different cultural and racial groups, and the tasks of “fostering a commitment to multiculturalism and equal recognition and consideration in educational institutions of culture, and also to combat racism and discrimination” (Lynch, 1986; 27).

In 1983, a special parliamentary Committee on the participation of visible minorities in Canadian education was constituted. The report of this Committee made far-reaching recommendations on social, integration, employment, public policy, justice, the media and education, which had tremendous influence on the development of multiculturalism in Canada. In addition, the Canadian Congress passed an Act in 1984 regarding bilingual education, which provided for grants to meet the special educational needs of minority group children who are from environments in which the dominant language is other than English. The purpose was for the development of reading, writing, and speaking skills in the English language, and in the language of their parents.

In the final analysis, Canada's commitment to multiculturalism and anti-racism has gone further than the British and American experiences reviewed previously. In addition to the positive achievements in teacher education, resource development, and research into ways of improving multiculturalism and multicultural education, Canada seems to have achieved a genuine national consensus on both issues than any other Western nation. The multi faceted nature of the approach adopted has ensured that in addition to legislative measures to the attainment of equality of educational opportunity, the financial and political support needed to sustain and nourish the movements in the growth and development of multiculturalism, are guaranteed. It is obvious that the Canadian experience and experiment with multiculturalism and multicultural education have valuable clues to ways of tackling Nigeria's multicultural problems, especially in the area of creating ethnic harmony among the numerous cultural groups, and evolving a common educational policy to cope with the diversity in Nigeria's plural soceity, which I included in my recommendation.

2.2.4 Developing countries' perspectives

Two developing countries of unique multicultural compositions, namely Malaysia - a commonwealth and predominantly Moslem nation of the South-East Asia; and Israel - a Middle-East country whose population derives from the most complicated immigrant citizenry, are examined in the subsequently. There had been a growing interest in the role of education in culturally plural societies of South-East Asian countries, partly because education has often been used as a weapon for uniting different groups, and also because many ethnic groups in developing countries generally are now demanding their own identity in educational terms. The concern today is with the phenomenon of educational and cultural diversity within national unity.

Watson (1980; 140) opines that:

“the idea of linguistic and cultural pluralism ... has far-reaching consequences for the internal and also the external form of the school system ... cultural pluralism usually develops from the presence in a society of several ethnic or racial groups with different cultural traditions. Social pluralism is found where the society is structurally divided into analogous and

duplicating but culturally similar groups of institutions ...”

This is true of Malaysia, a country that shows a delicately balanced racial composition of the region, with Malays making up 53 percent of the population, and the non-Malays (Chinese and Indians) constituting 47 percent.

It is obvious that from the point of view of ethnicity, race, religion, and language, Malaysia is culturally plural. Education is therefore, one of the key instruments for bringing about social change, economic development, and political modernisation.

It is seen as a weapon for breaking down the rural-urban gap by creating equality of opportunity for social mobility, and at the same time, providing avenues for greater economic involvement of all ethnic groups. In a culturally plural society such as Malaysia, education is seen as a neutral means of redressing ethnic imbalances, and of creating a sense of national unity. It is also designed to redress economic imbalances among the different ethnic groups.

The official Malaysian government policy has been to create an educational system that is acceptable to the people as a whole, and to establish a national system of education which will satisfy

the needs of the people, and promote their cultural, social, economic and political development as a nation, with the intention of making the Malays language the national language of the country, while preserving and sustaining the growth of the language, and culture of the people other than Malays living in the country (Hirschman, 1972; Watson, 1980). The real problem, however, is with the ethnic differences among the Malays in terms of religion, culture, politics as well as language. An important issue in the multicultural history of Malaysia was the agreement reached between the British Colonial authorities, and the Malays rulers that the custom (adat) and religion (Islam) would not be interfered with. This has had far-reaching educational and economic implications since the Christian missionaries, who were largely responsible for establishing modern, secular, education in Malaysia, were barred from establishing schools among Muslim Malays.

The Chinese and Indians sought western education vigorously. It can therefore, be argued that the British educational policy in Malaysia, which reflects exactly the Nigerian case, amounted to sowing the seeds of separatism by allowing a parallel school system to develop in their colonies.

This legacy provides a classic example of social and cultural pluralism being reinforced through education. The result of this arrangement was that three forms of pluralism were created in Malaysia:-

Social pluralism, cultural pluralism, and economic pluralism (Watson, 1980; 151).

As Chai (1971; 50) admits:-

“The underlying rationale of Malaysia’s educational policy is that education with a common content syllabus, reinforced by a common language, would promote the growth of a nationally homogeneous outlook and the development of a core of shared values leading eventually to the evolution of a common culture which would then provide the basis for social cohesion and national unity.”

But the reality of the Malaysian experience is that the non-Malays (Chinese and Indians), who passed through English-medium education dominate the universities, and thus has resulted in angry contentions that the Malays are economically under-represented.

The Malaysian educational policy in recent years has been to redress what the Malays perceive as economic imbalance through the provision of “preferential educational opportunities” to backward Malay students. This policy is similar to the Nigerian case where the Muslim North are given incentives and preferential treatment so that they can catch up with the South in terms of education. Consequently, a major allocation of resources has gone to the training of Malays so that they can be trained in professional skills, and also acquire the competence needed to occupy positions of responsibility.

Multiculturalism in Malaysia shares certain similarities with another South-East Asian country, Singapore. A primary concern of the Singapore government has been to weld the country’s main ethnic groups into a cohesive whole. A major objective of Singapore’s educational policy has been to inculcate attitudes of social discipline and responsibility, racial harmony and loyalty. The syllabi and textbooks stress the unity of Singapore, and the need to pull together harmoniously. The Civics courses were designed to foster social discipline and national identity, and to develop in the students an appreciation of moral and cultural values (Watson, 1980).

In effect, the educational policies in the culturally plural societies of Malaysia and Singapore are reflections of Western heritage, and the colonial focus gives the multicultural nature of these countries certain elements of separatism. There is a remarkable resemblance in the trend of multicultural education policies in Malaysia, Singapore and Nigeria, which tend to explore cultural diversity rather from the angle of separate educational interests, than common national interests and ethnic integration.

Another developing country of interest is Israel - a migrant society of pluralistic composition. There are Jewish and Arab populations and therefore, it is religiously diversified into Moslems, Christians and Druze, and the Jews who are in the majority. Linguistically, Hebrew and Arabic are both official languages of the state, and as a result of this national, religious and linguistic pluralism, separate educational systems emerged in Israel for Jewish, Arab and Druze learners (Iran, 1986). It is pertinent to observe that the Jewish majority is diverse ethnically, religiously, culturally and educationally.

Differences in religious observance among the Jewish population caused the development of three Jewish educational subsystems namely:- State Education; State Religious Education; and Independent Education of Agudat Israel. The heterogeneity of the

Jewish majority within the Israeli society has raised a dilemma regarding the sociocultural function of education.

As Iran (1986; 467) queries:-

“should education serve as “melting-pot,” namely assimilate the immigrants into the dominant ruling groups or rather an instrument to encourage social interpretation within the pluralist society and encourage cultural diversity of the different groups.”

These two conflicting attitudes found expression in different strategies of immigrant absorption as well as in educational policy, since the Jewish and non-Jewish divide seems to favour separatism rather than integration, and the Arabs perceive integration as threatening their identity and way of life. Therefore, separatism provides them with a feeling of togetherness and security.

Israeli multicultural education policy is predicated on the three aspects of pluralism as examined by Smooha (1978):-

1. Oriental-Sephardi (plural sephardim) and Western-Ashkenazi (plural Ashkenazim), which are used to describe Jews of non-Western and Western origins respectively.

2. Religious and non-Religious Jews;
3. Israeli-Arabs and Jews.

As the result of this diversity, the Israeli education system was faced with the challenge of fusion and integration of exiles, and the rapid modernization and Westernisation of the non-Western immigrants and their linguistic, cultural, ideological, political, and socio economic integration. The Israeli experience indicates that since 1948, education has been the main tool for social-political integration and for the forging of a unified society out of the diversified ethnocultural groups.

Some of the measures taken by the Ministry of Education and Culture brought about the eradication of educational inequality. This ministry established in 1977, an Administrative and Curricula Special Unit to initiate programmes that would lead to:-

“imparting of the cultural assets; awareness of Jewish cultural variety; understanding tolerance and mutual respect among the ethnic groups; recognising the value of the Oriental Jewish heritage; finding common elements in the traditions, customs, and values of Jewish ethnic groups while stressing their particularities; strengthening the self-image of members of the

various ethnic groups striving for mutual cultural enrichment based on internalisation of concepts, values, feelings and attitudes; awareness in school of the importance of the sociocultural background of each student ... ” (Iran, 1986; 469).

As can be seen, this comprehensive statement of objectives for multicultural education has enormous value in the search for direction in multicultural education in developing countries. The lesson to draw from Israel's approach to multiculturalism and multicultural education is that ethnic problems cannot be isolated from inequality in educational level of the people, their standard of living, and political power. It is vital that the culture, traditions, and literacy heritage of children in a plural society such as Israel, should find a place in the multicultural education curriculum. This has the possibility of giving every ethnic group the feeling of belonging in the Israeli society (Smolicz, 1985).

The relationship between Israeli Arabs and Jews has been the most complicated aspect of pluralism in Israel, and the official government policy was aimed at the complete integration of the minorities in Israel in all spheres of life in the state, while respecting their religious and cultural individualities (Iran, 1985). However, Jews and Arabs in Israel maintained two separate educational systems, which can be blamed for the continued mutual

distrust and social unrest between people of both ethnic groups in Israel. It is pertinent to remark that the specific goals for Arab education was to base education on the foundations of Arab culture in the uniqueness of Israel's Arabs and the knowledge of Jewish culture (Sarsour, 1983). In essence, while biculturalism was common in Arab education, it was non-existent in Jewish education.

It is interesting to observe that the Arab education contents included coverage of Hebrew language and literature, Jewish history, the Bible, and other elements of Jewish culture, whereas Jewish students were scarcely exposed to Arab cultural heritage. This general trend is common among cultural minorities where the dominant culture forces multiculturalism down the throat of all other ethnic and cultural groups. The cases of Malaysia and Nigeria are good examples. One can therefore argue that in developing countries, multicultural education has always been designed to perpetuate domination of the powerful groups over the minorities, as a result, the mode of interaction and education policies call for more inclusive multiculturalism.

2.3 Cultural diversity and university life

This study is about multiculturalism and diversity in Nigerian universities, and how this phenomenon affects the social and educational development of students of diverse cultural backgrounds. In this regard, a review of the literature on campus life in relation to cultural diversity is very essential and appropriate to our understanding of the ways cultural pluralism can be channelled towards social cohesion and academic excellence in Nigerian universities. Generally, there is a good deal of social activities in university campuses, most of them arranged to give newly admitted ethnic group students some sense of belonging and identity, the same is true for graduating students. Ethnic Associations maintain close links with staff of their own ethnic origin for guidance and support.

The picture one gets of the students' population, and the distribution of university staff and students in Nigeria, is one of ethnic diversity. Right from the admissions policies of the Joint Admissions and Matriculations Board (JAMB) for students' intake into Nigerian universities, to the recruitment and deployment of university staff by each university, as directed by the guidelines of the Nigerian Universities Commission (NUC), multiculturalism and ethnic diversity are firmly established. It can be debated that most

of the unpleasant effects of multiculturalism on campus life in Nigerian universities are that true and lasting friendships between students of different ethnic groups, and even among staff of various cultural backgrounds, rarely do materialise. This may be a sad case of “Nigerians being a people afraid of themselves.”

It has been observed that talks about cultural diversity on university campuses are often frequent and they often go unrecognised because of several barriers which include communication problems, differences in cultural values, and non-verbal communication patterns. For multicultural environment in campuses to be maintained, there is a need for patience, respect, and openness to each other (Roberts, 1990). The issue of ethnic representation in multicultural university society becomes a vital element of national objective.

A number of authors have expressed valuable views on multiculturalism and university life, and these are reviewed subsequently. D’Souza (1991) has argued that the question is not whether universities should seek diversity, but what kind of diversity. The preference is for diversity of the mind with intent to enriching academic discourse within the parameters of knowledge, and also the need to multiply its objectives of enquiry, and to increase the probability of obscure terrain.

In Nigerian universities, as indeed all other universities, minority students often seek comfort and security among their ethnic colleagues, who are in a similar situation. Thus, many sign up for Societies and Associations that are ethnically affiliated to theirs, where they can share their hopes and frustrations in a relaxed and candid atmosphere. Quite often, minority students feel there is strength and safety in numbers, and tend to develop group consciousness and collective orientation partly as a protective strategy.

Multiculturalism in university life is tied to the concept of cultural pluralism in the wider society. In this context, multiculturalism becomes a process of education that affiliates itself not only with the descriptive nature, but more important, to the prescriptive nature of cultural pluralism. Karamcheti and Lemert (1991) opine that multiculturalism is an attitude that encourages self-questioning, and in the context of university education, it demands that individuals should be less critical about relationships and be more reflective. In this sense, multiculturalism encourages silence. Of considerable interest is the view expressed by Chace (1990) that there should be two approaches to multiculturalism in university curriculum:- the formally academic, and the political.

In reality, true commitment to multiculturalism entails too many risks for those who hold power in universities (Barr and Strong, 1988) which, invariably requires that campus atmosphere of cultural pluralism in which individual minority groups can maintain a sense of identity and uniqueness, while acknowledging and building on shared values and experiences are encouraged, as this has the potential of empowering all members of the university community (Sardo, 1990).

Bryden (1991) believes that multiculturalism is the best approach to helping university students make the most of cultural identity. This would urge that some sort of curricula reform for successful multicultural education is accorded priority. As colleges and universities aspire towards multiculturalism, simple solutions are engendered, clustering around two extremes, political correctness and cultural literacy (Lovin, 1992). Therefore, the role of multicultural education in university should be to provide a framework for understanding and expanding. Perhaps, multiculturalism in campuses would be facilitated, if schools were to introduce such schemes of the early childhood level (Mock, 1982), and this calls for changes in pre-service and in-service teacher education programmes.

Levels of multicultural model for university education have been suggested by Baptiste (1986) for the internalisation of multiculturalism in educational entities which must occur if educational equity and the prescriptive aspects of multiculturalism are to be achieved.

According to Baptiste (1986; 307):-

“Level One of multiculturalism should be characterised by a single cultural or ethnic emphasis such as ethnic or cultural-specific courses, celebration of cultural or ethnic holidays, and fragmented and unrelated topics on the various cultural groups in the curriculum. It should be characterised by workshops, seminars, or courses on specific minority or ethnic groups coupled with a lack of clear-cut programmatic goals or objectives.”

Although above suggestions are in relation to American universities, they are indeed applicable to diversity in university communities everywhere.

At Level Two, multiculturalism takes on a broader base in its incorporation into the education entity, as the generic components of multicultural education are identified along with strategies for incorporating them. Consequently, specific courses and related experiences become a formalized part of the educational system.

In the opinion of Baptiste (1986) this level forms a broad conceptual framework that guides the amalgamation of the elements and principles of multiculturalism, with the core components of the educational programme.

Finally, at Level Three, emphasis should be placed on the attainment of a highly sophisticated internalisation of the process of multiculturalism, combined with a philosophical orientation that permeates all components of the educational entity. Ultimately, this sequential arrangement would cause all facets of educational entity to be governed by the accepted concepts, principles, and goals of multiculturalism in university education.

The principles of multicultural education for universities should involve the development of shared and particular core values, and should focus on cultural development rather than cultural maintenance (Singh, 1995). It should help students of diverse backgrounds to develop competence in the predominant culture, while retaining a positive group identity (Fear, 1993), and

should help university students get along better with each other.

Scott (1992) argues that universities should actively pursue a goal of global diversity on campus as part of an all-embracing educational experience that prepares students for an international multicultural world; and the principles for developing diversity on campus have been outlined to include:-

1. Representation: This refers to the diversity of composition of all campus constituents and emphasizes percentages related to the larger population for all under represented groups;

2. Support: This deals with special counselling ethnic studies and related efforts in support of the chances of success for fresh students on campus;

3. Integration: This has to do with the various ways that the university community can best welcome, and offer a sense of direction to previously under represented minority groups;

4. Multiculturalism: This involves the making of a single community from a multicultural mosaic.

These principles offer valuable clues regarding how Nigerian universities can adapt, as a matter of policy, to a more cohesive, systematic, and aggressive approach in preparing Nigerian university students for cultural diversity on campus. The issue of counselling as a means for developing multiculturalism in university life has received considerable attention.

Pedersen and Pedersen (1989; 304) opine that:-

“cultural misunderstanding and conflicts occur when two persons (or group of people) with differing cultural orientations assume that they share the same expectations for a situation, but choose different behaviour to convey their intentions; and each inaccurately interpret the other’s behaviour from the viewpoint of his or her own cultural experience ... Consequently, there is the need to have properly trained counsellors in the multicultural counselling process to handle such conflicts when they occur.”

The argument above applies aptly to Nigerian circumstances. Conflicts and distrust in Nigerian universities, among staff, students

and officials in charge of students' relationships originate from ethnic and cultural suspicions. This must be addressed through counselling. In a related argument, Parker (1988) examines the role of the multicultural counsellor, and identifies issues of importance which include:- helping students to develop sensitivity, knowledge, and skills. But first, the counsellor should be aware of his or her own attitudes, feelings, and behaviour towards minorities, and should change any negative ones before embarking on campus counselling. Again, the counsellor would need to acquire cultural knowledge about ethnic minorities. In the end, the counsellor ought to develop appropriate counselling skills consistent with the goals, cultural practices, life-styles, and identity development stages of minority clients.

Astin (1993) contend that the most important question about multiculturalism and diversity is how students are affected by campus policies and practices, and the way students' values and beliefs about other ethnic groups, races and cultures are affected by their institutions' policies on diversity and multiculturalism. There is also the dimension of the differences multiculturalism makes in student's attitudes and behaviour when lecturers and professors emphasize diversity issues in their academic and social interactions with students. It is vital that university authorities create a diverse

multicultural environment on campus, and demonstrate in convincing manner that the institutions appreciate multiculturalism. This can be estimated by the degree of emphasis given to diversity issues in university programmes, the extent to which ethnic studies are provided for students, and whether or not cultural awareness workshops are constantly organised for staff and students.

There is need for university authorities to promote discussions on ethnic and cultural issues at all levels of campus life, and also encourage students and staff to socialise with colleagues and mates from other ethnic groups.

Astin (1993) agrees and advises that strong emphasis on diversity enhances students' commitment to promote ethnic understanding, contrary to the views expressed in some quarters that emphasizing issues of ethnicity and multiculturalism tends to exacerbate ethnic tensions on campus.

Several findings made by Astin (1993;46) on multiculturalism and students' campus life can be summarized as follows:-

1. Emphasizing diversity has positive effects on students' satisfaction with university experience, overall satisfaction as well as satisfaction with student life, opportunities to take interdisciplinary courses facilities, and the quality of instruction.

2. Diversity emphasis has a negative effect on the students' chances of joining social organisations on campus, and also on getting married while in the university to people of other ethnic or cultural groups.

3. One element of students' direct experience with diversity is the strong positive effect it has on cultural awareness and commitment to promoting ethnic and cross-cultural understanding, as well as commitment to helping create a healthy university environment.

4. Students' diversity experiences positively increases the frequency with which they socialise with persons from different ethnic groups.

5. The frequent discussions of ethnic issues appear to strengthen students' commitment to developing a philosophy of life on multiculturalism.

6. Participation in campus protest activities does not serve to alienate students from each other. Rather, it seems to strengthen their sense of cultural awareness and appreciation, and reinforce their commitment to promoting greater understanding between the different ethnic groups.

7. As well as providing students with curricula and extra-curricular opportunities to confront ethnic and multicultural issues, diversity encourages students' cognitive and affective development.

8. Emphasizing diversity and multiculturalism is associated with increased commitment to environmental issues such as leadership, participation in cultural activities, citizenship, commitment to developing a meaningful philosophy of life, and reduced materialistic values.

9. Multiculturalism is the quickest and surest way to encourage the expression of diverse points of view on campus, and to promote active discussion and debate of these different views, thus creating real academic freedom.

These findings, though related to campus life in American context, are at the centre of the issues this study seeks to address, and therefore, they do bear direct relevance to the search for positive multiculturalism in Nigerian universities.

The diversity in the ethnic composition of university students' population raises vital issues for campus unionism. Stewart and Hartt (1986) question whether an environment can be created where students share a sense of purpose and unity, and at the same time accept and appreciate their differences. In this regard, Pusch (1979) says multiculturalism is a state in which one masters the knowledge and develop the skills necessary to feel comfortable, and communicate comfortably, and communicate effectively with people of any culture encountered, and in any situation involving a group

of people of diverse cultural background. Nowhere else is this true than in most universities. In effect, multiculturalism can be seen as a process through which one perceives the world beyond one's own indigenous or ethnic boundaries to gain a vision of global community.

Multiculturalism incorporated into campus life can result in a lot of positive values. Stewart and Hartt (1986;3) outline benefits in this respect as follows:-

1. Counteracting the disenfranchisement felt by many members of the non-majority student population;
2. Counteracting the delivery of services by helping university union officials to see beyond their own cultural barriers, and to empathise with the feelings and needs of non-majority students;
3. for the majority student population, it encourages university union officials to recognise the contributions a multicultural filter can make as a developmental tool;

4. assisting students' development by providing opportunities to engage in, and incorporate components of the diversity present within the campus environment;

5. enabling the majority student population to learn skills that can enhance their ability to interact in an increasingly diverse world;

6. enhancing the openness to change and growth within a dynamic community by emphasizing consensus building, cooperative decision-making, and group projects.

Generally, students from the dominant culture come to campus with values that reflect a monocultural or "own-culture" experience. Such a set of values are capable of inhibiting students' development by forestalling the decentering process, which is a primary component of development (Pruitt, 1978).

The role of the Students' Affairs Department of the universities in fostering diversity within the framework of cultural equality and ethnic or racial harmony, can be crucial in the wider bid to maintain multiculturalism in any plural society. Nigeria is a

good example. The way to approach this goal should include the introduction of policies, programmes, and services that are aimed at solving multicultural conflicts and diversity problems, and also stressing the ways the university can contribute to the development of interpersonal skills among students of different cultural backgrounds. Invariably, the promotion of multiculturalism must take place simultaneously, both inside the campus and in the larger society.

There are equally issues of some concern on multiculturalism in universities. First, there is the worry that by embracing all values through the adoption of cultural pluralism, conflicts, polarisation, or even the inhibition of quality change, may occur. Again, there is some element of apprehension that multiculturalism in campuses may result in a diffusion of values, terminating in no clear mission, direction or purpose. This means that student affairs officials in universities should go beyond cultural pluralism in their activities by engaging in a process of integrating beneficial contributions of campus diversity into the general university lifestyle (Stewart and Hartt, 1986).

In addition, university multiculturalism must reinforce the environment and allow total development and learning to occur, and at the same time, student unionism in universities should aim

at bringing the entire campus community together. Stewart and Hartt (1986;6) advocate four basic tenets of student unionism within cultural and ethnic diversity that can apply to university multiculturalism:-

First, both in services and programmes unions should stress the issue of blending the needs and potential contributions of students of all ethnic and cultural groups, which are considered essential to the growth and development of the entire student population, so as to establish a set of common values. Consequently, in assessment and planning, student unionism must not only consider the needs, values, and culture of all its populations, it must examine its willingness to adapt within outlined professional boundaries, and to respect those needs and values.

Second, the university unions should facilitate the interaction of the members of the university community outside the classroom, since there is ample evidence to support that many students would feel culturally isolated, either by choice or by the way the campus environment is structured. Therefore, students' unions must carefully assess the services, conveniences and amenities provided for students, to ensure the fulfilment of the needs of the students'

cross-population. In practice, this calls for the provision of informal lounges and convening areas that facilitate the interaction of the various ethnic and cultural groups. Essentially, food services should offer a variety of menu, and programmes should reflect the diverse interests of the entire campus population.

Thirdly, it is the responsibility of the unions to ensure that the campus serves as a microcosmic forum where democratic processes are upheld. This underscores the necessity for representation and consideration of all students irrespective of their ethnic or cultural origin, within the diversity of the university community. It is believed that multiculturalism can help to promote students' development in individual social competency and group effectiveness, resulting in the development of the total university student, within a diverse environment. Therefore, the role of the unions would be to assist in the development of the total student by structuring opportunities for staff, and decision-making bodies to share, appreciate challenge and integrate difference of opinion, values and ideas.

Fourthly, the unions can promote an ethos about individual students; total campus experience by serving as a unifying force through structuring of an environment where diversity is encouraged and respected. The university will have to provide some degree of leadership and guidance in multiculturalism, that respects and tolerates diversity. Through student unionism, loyalty to the university is generated from the articulation of a clear set of values including cultural and ethnic tolerance, to which students can contribute, and through which they can learn.

In the final analysis, the role of student unionism in campuses should lead to the accommodation and advancement of multiculturalism, and by adopting multiculturalism in its delivery of programmes and services, and in its staffing and decision-making bodies, university student's unionism can significantly enhance the environment of the campus and the quality of the interpersonal development of students of diverse cultural and ethnic backgrounds. It is probably appropriate to conclude this analysis of cultural diversity and university life by examining the feminist perspective on multiculturalism. Brady (1993) outlines useful principles in this respect:-

1. University students' experience must be engaged as central to the teaching and learning process, and this includes, of course, the cultural dimension.

2. There must be conscious effort to offer students the knowledge and skills that allow them to reclaim their voice and history, so as to enable them maintain their clear identity.

3. It should allow for the space for students to reconstruct cultural differences and social identities to produce knowledge that is central to democratic principles.

4. University multiculturalism should develop an image of university teachers as engaged, committed, and culturally unbiased intellectuals.

In the end, the influence of cultural diversity and ethnic pluralism in Nigerian universities on the social and educational development of students can be assessed using the various criteria and parameters which this review has brought to light. What is clear is that several factors such as the activities of the Students

Affairs Departments, the nature of the social programmes available to students, the degree of interest in multicultural promotion by each university, the focus of the students' union activities, the wider political support for campus multiculturalism, the ways parents, guardians and relations of students perceive cultural pluralism, the students themselves in terms of their own level of permeability to cultural tolerance, and a host of other factors, are very crucial.

2.4 Summary

This literature review chapter has examined the concepts of cultures, ethnicity, cultural pluralism and multiculturalism, and an attempt has been made to relate these concepts to the meaning, scope, trends, content, objectives, procedures, variations, of multicultural education first, in the Western countries of Britain, United States of America, Canada, and then two separate developing countries - Malaysia and Israel. In the end, issues related to cultural diversity in the universities, and the role of the university authorities, especially those that deal with students' affairs, and in particular, the place of students' unionism in the promotion and preservation of multiculturalism in campus, have been discussed.

From the review, culture, has been presented as a way of life; the content of an aggregate social relations; as learned ways of thinking, feeling, and acting which are transmitted from person to person, and from one generation to another. As a way of life, culture has been portrayed as a major determinant of ideas of normality and deviant behaviour, and as consisting of traditional ideas and their attached values. In the main, culture includes knowledge, beliefs, art, morals, laws, customs, etc of a given society.

For every society, there is bound to be a dominant culture, minority cultures and subcultures. Some cultures are shared among different groups of people, while others are specifically unique to a particular group. In Nigeria, the many ethnic groups have their own distinct ways of life, both there are common cultural elements in all these cultures. However, the influence of the dominant cultures, quite often overshadow the existence of the minority cultures and subcultures. Therefore, cultural pluralism or multiculturalism is a state in which a person or group of persons acquire some mastery of the knowledge and skills which are essential for relating favourably with people of diverse cultural groups.

It amounts to a process through which people perceive the world around them in a plural society. As people of diverse cultural backgrounds showing distinct forms of behaviour, language,

religion, values etc are identified in a particular society, the multicultural network begins to expose a clear-cut case of ethnic diversity. This is the situation with Nigeria as examined in Chapter One. Consequently, education as a process of learning, value transmission, socializing the younger generation into the culture of their communities, assumes a significant role in recognising and accommodating the different cultural element in the process of teaching and learning. Multicultural education becomes an essential component for the survival of a culturally plural society such as Nigeria.

A lot has been said about multicultural education in the general context. First, as an approach to reconcile the different experiences and perspectives of people in a multiethnic and multicultural society. As an instrument of reform and reconstruction in which every culture and every individual is treated fairly, equally in the teaching and learning transaction. The concept of multicultural education rejects the view that schools seek to melt away cultural differences or that schools should merely tolerate cultural pluralism. Instead, it affirms that schools should be oriented towards the cultural enrichment of all children through the promotion of programmes that are rooted in the preservation and extension of cultural alternatives. In essence, multicultural

education affirms that cultural diversity is a valuable resource that should be preserved, extended, and that major educational institutions should strive and enhance cultural pluralism.

Interesting issues in multicultural education highlighted in this review include the objectives that must be pursued; the core curriculum content and the extent it addresses adequately the various elements of plurality; the role of the teacher which is crucial, and should go beyond special courses or learning experiences, to reflect a total commitment to cultural pluralism which permeates all areas of the educational experiences of both the prospective and practising teachers.

The British experience in multicultural education has been phased from the period of assimilation to integration and then to cultural pluralism with an emerging radical phase of anti-racist education. The American experience is rooted in social reform movement, and has gone a long way to empower the ethnic minorities to evolve specific and proud identities which respects their cultures, and have resulted in clear-cut educational reform policies aimed at institutionalising multiculturalism. Western experiences in multiculturalism and multicultural education in terms of the procedure and curriculum content are very similar. But the Canadian experience is unique in the ways government

came in strongly with legislations and the establishment of specific institutions such as the Multiculturalism Directorate, to tackle the issues arising from cultural diversity and education.

From the developing country perspectives, the practice in Malaysia, Israel, and Singapore, as presented in the review, demonstrates a remarkable difference in approach between two nations that are historically and religiously different, but are faced with the confusion of integrating minority, cultures not dominant and religiously unbending cultures through some sort of melting-pot strategies. But Malaysia is slightly different because of the influence of colonial-induced separation in her plural society, and therefore, has to confront first the need to harmonise educational opportunities through multicultural education. This is also a dilemma for Nigeria. At the end of the review, the ways multiculturalism in the university communities can contribute to academic progress, social and cultural harmony, and a healthy campus life have been given due focus.

Basically, the need for the university authorities to have a clear and favourable attitude towards cultural diversity, and to reflect this in the classroom activities as well as the extra-curricular programmes for students. University policy should respect the needs, values, cultures of the various groups of students and reflect

the diverse interests of the staff and student population of all ethnic groups. University student unionism in all its activities whether sporting, socials, meetings, worship, etc, should integrate the differences of opinion, values, and ideas of all ethnic and cultural groups. The university environment and the quality of the interpersonal, inter-ethnic, cross-gender and multi-religious development can be enhanced when the unions, staff and university authorities, are seen to be strongly in support of multiculturalism in their delivery of programmes, services and decision-making processes.

CHAPTER THREE

3.0 The Social and Educational Policies of Nigerian Governments Aimed at Promoting Multiculturalism

3.1 The National Youth Service Corps (NYSC) scheme

Mention has been made in Chapter One of the government policy on reflecting federal character in official appointments both in the civil service and in political circles. There is also the special attention given to states where certain ethnic groups are considered educationally disadvantaged, in terms of budgetary allocations and incentives to pupils and teacher, in order to encourage speedy development. There are, however, other social and educational policies of successive Nigerian governments which have been directed at generating ethnic understanding, cultural tolerance, and national unity. The National Youth Service Corps (NYSC) scheme is the most prominent. The realisation of the role of youth in national development led to the formal establishment of the National Youth Service Corps scheme by Decree number 24 May 22, 1973 during the Gowon era. The core objectives of the scheme as stated in the relevant government White paper can be divided into two main

areas namely: individual gains aimed at the youth acquiring discipline of the mind, the production of morally strong youth, the development of attitudinal change and self-reliance; and secondly, systemic gains geared towards the development of common ties and the promotion of national unity for a common bond, and the promotion of free movement of labour all over the country for national progress (NYSC Directorate, 1993).

When the NYSC scheme was introduced in 1993, it became mandatory for all categories of graduating students from Nigerian universities and polytechnics, who are Nigerian citizens, and those who have acquired university degrees abroad returning to the country, to service the nation for one calendar year in an ethnic community other than their own. A few years later, the scheme was extended to include students graduating from the Colleges of Education. Then, came the exemption rule for graduates over 30 years and married women.

Some of the articulated objectives of the NYSC scheme have been expressed as:-

- (a) to inculcate discipline in our youths by instilling in them a tradition of industry at work, and of patriotic and loyal service to the nation in any situation they may find themselves;

- (b) to raise the moral tone of our youths by giving them the opportunity to learn about higher ideals of national achievement and social and cultural improvement;
- (c) to develop in our youths attitudes of mind, acquired through shared experience and suitable training which will make them more amenable to mobilisation in the national interest;
- (d) to develop common ties among our youths and promote national unity by ensuring that:
- (i) as far as possible, youth are assigned to jobs in states other than their states of origin, and away from their geographical, ethnic and cultural background,
 - (ii) each group assigned to work together is as representative of the country as possible.
 - (iii) the youths are exposed to the modes of living of the people in different parts of the country with a view to removing prejudices, eliminating ignorance and confirming at first hand the many similarities among Nigerians of all ethnic groups.

- (e) to encourage members of the Corps to seek at the end of the service year, career employment all over the country, thus promoting the movement of labour;
- (f) to induce, employers, partly through their experience with Corps members to employ more readily qualified Nigerians irrespective of their states of origin; and
- (g) to enable our youths to acquire the spirit of self-reliance (NYSC Directorate, 1993; 19).

Over the twenty-three years of its existence, the NYSC scheme has undertaken several projects, most of them aimed at all-year-round community development of the remotest parts of Nigeria.

Some of the projects include:-

- * extra-mural classes for school drop-outs,
- * adult literacy classes and mass literacy campaigns,
- * community theatres, indigenous drama, music, dance,
- * agricultural extension services, youth corps organised farmers' clubs which trained local youths in modern farming practices,
- * environmental protection campaign,
- * public health campaign,
- * civic education (political education, social obligation etc) (NYSC Directorate, 1993).

In concrete terms, the NYSC scheme has supported the rural education programmes of all the states through the provision of qualified trained teachers. It has provided medical doctors, pharmacists, nurses etc, in support of the health-care scheme of all the states. It offered the local communities the services of engineers, architects, and other professionals for the development of the rural as well as urban communities. It has promoted better agricultural practices, and above all, the cultural and ethnic mix in the deployment and posting policy of the scheme has ensured that youth service in other ethnic environments, thereby, giving them the opportunity of knowing other parts of the country, other cultures, and other ethnic realities.

For every "Corper", the service year is divided into two parts. The Primary Assignment segment during which corpers are placed in institutions or establishments relevant to their professional skills and competence. For instance, teachers to schools, doctors to hospitals, accountants to banks etc. Second phase of Community Service involves all Corpers moving into the rural communities to assist in the execution of Community Development Projects such as market, Civic Hall, town centre building, or erection of bridges, roads .

Community development is at the heart of the NYSC scheme. Indeed, many communities have, through various forms of traditional education, sought to perpetuate training in self-help and self-reliance among appropriate age groups. The NYSC helps to inculcate in people, especially the rural dwellers, the experience of communal work-spirit, and the virtues of self-reliance. Through community development, the scheme has helped in leadership training of Nigerian youths. In addition, rural women have also benefited through the provision of family life education in the areas of home management, family planning, and child-rearing.

Olutola (1979) has observed that youth organisations generally, and specifically the National Youth Service Corps scheme, have in common the inculcation of discipline, promotion of national solidarity, propagation of national ideologies and the mobilisation of middle and high level manpower; some are designed to fight unemployment as in Uganda's National Youth Organisation, the Youth Pioneers in Nkrumah's Ghana, and Kenya's National Youth Service. Some youth programmes are deigned to foster national ideologies, and a third category are aimed at a conglomeration of objectives. It is obvious for the stated objectives, that the Nigerian National Youth Service Corps does not strictly belong to any one category.

Several articles have been examining the achievement so the NYSC scheme since its inception in 1973. Olutola (1979) states that the scheme is laudable because it represents one of the greatest instruments of dispelling fears, suspicious and tribal misunderstanding. NYSC members are given the opportunity to mix with people outside their states of origin and there is hope for cross-fertilisation of ideas as well as customs. In essence, the NYSC's greatest achievement is that the scheme has helped to shatter the preconceived tribal feelings among Nigerians, and has offered to the future leaders of Nigeria, the opportunity to mix freely with other fellow citizens with different cultures, and also learning the languages of the peoples. Of particular significance is that Corps members, quite a reasonable proportion of them, are known to have inter-married with people of other ethnic origin. Many have settled down in other cultural environments of their service stations.

Remarkably, therefore, the NYSC scheme has been a prominent vehicle in the promotion of multiculturalism in Nigeria. It has helped in strengthening inter-tribal and inter-ethnic cities which are viable ingredients for unity and national integration (NYSC, Directorate, 1991). It has helped to reduce cultural and ethnic conflicts in Nigeria. It has generated better understanding of

other cultures to Nigerians of other ethnic origins. It has raised hopes of oneness and identity. It has bridged the gap between the elitist university graduates and the rural commoners. Above all, it has exposed the future leaders of the country to the cultural, ethnic, economic, social, and religious realities of Nigeria. It brings home to all Corps members, the practical issues in "unity in diversity" which Nigeria represents. It has given real meaning to the concept of multiculturalism in the Nigerian context.

3.2 Educational policies

In Chapter One, the number status and ethnic-orientation of Nigerian universities have been described. The fact was that Nigerian universities had ethnic affiliations and loyalties. This was reflected in the students admission patterns and staff recruitment quotas. For instance, southern universities admitted exceedingly high proportion of students from southern states, and so did the northern universities. The result was that student populations in Nigerian universities became clearly *dense* on ethnic grounds; among other other things.

A high-powered committee was set up by the federal government to look into the problem of university admissions.

Some of its terms of reference were:-

(i) To study the problem so admission into the universities with a view to removing all bottlenecks limiting entry into these institutions so that increased opportunities for university education in all parts of Nigeria are enhanced;

(ii) To study and make appropriate recommendations on the steps to be taken both within and outside the university system, to ensure that liberalisation of admission into the universities is balanced against the need to maintain quality in the graduate output by means of appropriate course system;

(iii) To review the entry requirements of the various universities in Nigeria with a view to making them not only realistic and responsive to national needs and aspirations, but also uniform in the whole university system, if necessary, through a Common Entrance Board (Fafunwa and Aisiku (1982; 224).

In 1977, the Joint Admissions and Matriculation Board (JAMB) was established in direct response to the committee's recommendation, and in 1978, Nigerian universities registered the first JAMB-admitted students. With the introduction of a central admission mechanism, students from all ethnic groups wishing to enrol into universities situated in other ethnic regions, were given better opportunities to do so. In essence, merit and excellent

performance in the JAMB qualifying examination, became the main criteria for selection to join any Nigerian university of one's choice, rather than one's ethnic origin. This measure has contributed immensely in the substantial ethnic representation of students in Nigerian universities today.

In essence, through JAMB, it has now become easier for candidates from the northern part of Nigeria wishing to go to southern universities to achieve their ambition without obstacles and vice versa. In this way, ethnic barriers are gradually being dismantled, and more and more young men and women from all the ethnic groups of Nigeria, now get the chance to meet each other in cultural environments different from their own. In reality, JAMB became a vital channel through which multiculturalism has been pursued in Nigeria.

Colonial education had a narrow curriculum that emphasized western values. A significant aspect of post-colonial primary education was the introduction of social studies in schools. For the first time in Nigerian education, the study of the various ethnic groups in Nigeria, their languages, cultures, values, economic activities, geography, historical origin, were all included in the primary school curriculum, as a deliberate policy aimed at promoting ethnic harmony and cultural understanding. Civics

became a school subject at primary level. Pupils learned about their role in the society, their rights and obligations as citizens of an independent nation. In 1976, the federal government stipulated that all school children should be encouraged to learn one of the indigenous official languages which was not their own mother-tongue (Ogundimu, 1989). This measure was to encourage exchange of information and ideas about each other's cultural values.

The radical policy measures taken in primary education have since been extended to secondary level, and the linguistic element now applies to university graduates undergoing the NYSC scheme. In addition, the introduction of government colleges scattered all over Nigeria, has been swiftly followed by a deliberate government policy to send students from one ethnic region of the country, to colleges located in other ethnic regions. So, for the first time in Nigerian educational system, teenagers met and studied together with children of other ethnic groups. This has been a major move to expose pupils at the secondary education level to the different cultures of Nigeria, by encouraging them to interact with children from other tribes, cultures and ethnic groups, thus promoting multiculturalism.

Similarly, university students' population in Nigeria is mixed. All students have the cultures of other students. There is therefore the mixing of cultures at the highest levels of education in Nigeria. In this way, the different educational policies of Nigerian governments, have contributed immensely in creating cultural awareness and ethnic tolerance in a multicultural setting.

3.3 University students' unionism and multiculturalism

The policy governing the administration of universities in Nigeria allows for students' unionism. Every university therefore, has a special unit that caters for students' activities and welfare on campuses. The Students' Affairs Department (SAD) is the unit responsible for the initiation, coordination, monitoring and evaluation of non-academic aspects of students' life. In the discharge of this, the SAD has a responsibility to reflect the multicultural nature of the student population, and also ensure adequate interaction between students of different ethnic and cultural origin. Student unionism has been the avenue, through which students acquire leadership skills, political skills, and socialization, which helps in national development some of the objectives of students' unionism in Nigeria include:-

1. To protect and defend the interest of students;
2. To promote social interaction among students irrespective of age;
3. To promote intellectual, cultural and sporting activities within the university and between universities;
4. To enhance the image of the students and their universities through such programmes as may be determined by appropriate university organs;
5. To foster mutual co-existence and understanding among students and the entire University Community in order to promote national consciousness;
6. To promote and maintain cooperation with other national institutions of higher learning;
7. To promote peaceful academic environment on campus, and encourage ethnic harmony (Opinion obtained from student leaders from the universities studies; 1995).

The multicultural dimension of student's unionism centre on the social, cultural and sporting activities organised on campuses. There are frequent dances, parties both at hall, department and school levels, and also on individual, group or private basis.

Such social activities bring people of different ethnic groups together for casual exchange of ideas, interests and values, which go a long way in cementing bonds between students. All Nigerian universities provide common rooms where students meet for relaxation and informal discussions. Televisions and newspapers are provided, so that students discuss freely political and social issues both at local and international levels, and exchange views on those issues that are of common interest to all of them.

One unique feature of students' unionism in Nigeria is the freedom of association openly tolerated on campuses. Different Associations, clubs, are allowed to exist alongside each other . For instance, it is a common feature of campus life to see posters advertising for membership, or announcing meetings of cultural associations, ethnic groups, academic groups, religious groups on campuses. Through such associations and clubs which usually draw their members from across a wide spectrum of social, and ethnic entities, multiculturalism is enhanced. There are, however, some concern that freedom of worship or religious expressions are often hampered by fanaticism on campuses.

In the long run, the fact that students with common social, cultural, religious or ethnic interests can come together to share issues of common interest, must be commended as a positive move towards

ethnic tolerance and development of multiculturalism.

There are certain occasions in Nigerian universities when students with common cultural values organize ethnic dances, drama, other performances to entertain other students thereby disseminating information about their cultural values. This occurs during hall weeks or association day. The significance of this practice is that every ethnic group represented in the student population, has a fair chance to show its culture, and also can learn about the culture of other ethnic groups while studying on campuses. This is a commendable effort towards promoting multiculturalism. Sporting activities are usually organised by students' union between students of various schools or faculties. In addition, there are other sporting competitions between club and association members, such as tennis, golf, volleyball, basket ball, badminton. These competitions cut across ethnic barriers, and therefore, they do contribute immensely in the promotion of multiculturalism. The Nigerian universities have in a place very interesting inter-university games which brings together all athletes of different ethnic groups from the various universities once every two years. This unique sports meeting is rotated from one university to another. Through this sporting programme, students acquire the spirit of victory and defeat, cultural and ethnic

tolerance and greater understanding of the diversity on campuses throughout the nation.

In conclusion, government policies geared towards the promotion of multiculturalism among the growing generation can be categorised into:- the NYSC scheme which remains the most prominent and laudable attempt at entrenching cultural and ethnic harmony in the society; and there are also several educational policies which have been explained earlier; and finally through the university students' unionism and all the social, cultural, sporting and religious activities allowed on campuses, but closely controlled by the university authorities through the Students' Affairs Department (SAD).

CHAPTER FOUR

4.0 Research Methods

4.1 Selection of Universities for the study

In figure 2, the list of Nigerian universities clearly shows that the majority of the thirty four universities are Federal - funded, and although nearly every state in the country now runs their own universities, the element of ethnic-base is a common factor in the establishment of state universities. Consequently, federal universities are fairly more reflective of the ethnic diversity of Nigeria. Again, Nigerian universities can be categorized into regional locations as, Eastern, Western and Northern universities even though student enrolments and staff representations are relatively reflective of the ethnic differences of the nation.

The core ethnically-based universities of Nigeria can, arguably, be identified as Obafemi Awolowo University (OAU), Ile-Ife (Yoruba dominated), Ahmadu Bello University (ABU), Zaria (Hausa-Fulani dominated), and the University of Nigeria, Nsukka (UNN) which is Ibo dominated.

In the selection of the three universities:-

1. University of Maiduguri (North)
2. University of Lagos (West)
3. University of Port Harcourt (East)

the guiding principles were to include only those universities whose student admission policies and staff recruitment patterns, are most likely to be more representative of the complex ethnic compositions of Nigeria, and again, these universities do not represent the core ethnic-based universities, instead, they are more cosmopolitan than other universities.

It should be stressed that the decision to narrow down the choice of universities for this study to three was primarily because of the vast geographical spread of Nigeria which meant that universities are far from each other, and an attempt to visit many of them would be both expensive and time-consuming.

In addition, considering the fact that students' population and staff composition can be said to be near homogeneous because of the centralised policies of the Joint Admissions and Matriculations Board (JAMB), and the Nigerian Universities Commission (NUC), the extension of the study to other universities is utterly unnecessary.

In the light of the selection criteria outlined above, three federal universities were chosen for this study, each representing

the major ethnic group and other subcultural groups in the region of its location. It is believed that the universities offer the best chance of random selection of students and staff of the different ethnic groups in Nigeria.

4.2 Sample size and sampling techniques

There are two samples for this study. First, the student sample, and second, the staff sample. The staff sample distribution among the three universities is as shown on Table 1.

Table 1

Distribution of Staff Sample Among the Universities

University	Frequency	Percentage
University of Lagos	45	31.3
University of Maiduguri	54	37.5
University of Port Harcourt	45	31.3
TOTAL	144	100

A slightly higher percentage of staff (37.5 percent) was selected from the University of Maiduguri (North) in reflection of the national population ratio between the North, and the East, and West, who have equal sample representations (31.3. percent).

There was no conscious attempt to reflect ethnicity in the staff sample, rather, the approach adopted was to give out the staff questionnaires to the university lecturers in the various departments and staff of the student affairs units at random, so as to be in a position to determine correctly the ethnic representation of each university's staff population. However, in doing so, attention was paid to the gender ratio of the staff sample as indicated on Table 2.

Table 2
Gender Ratio of Staff Sample

Gender	Frequency	Percentage
Male	75	52.1
Female	69	47.9
TOTAL	144	100

While there was no way the gender ratio can be a perfect reflection of the population of the male and female staff populations in all the universities in the country, an attempt was made to represent both sexes adequately in the sample, and part of the concern was also how this sample appears to represent the various university departments as shown on Table 3.

Table 3
Distribution of Staff Sample by Department

Department	Frequency	Percentage
Arts	24	16.7
Education	31	21.5
Humanities	35	24.3
Science	36	25
Student Affairs	18	12.5
TOTAL	144	100

There was no particular reason for the percentage of staff sample drawn randomly from each department of the universities, except the relative proportion of staff strength as reflected in the number of staff in each department.

One other issue in the selection of staff sample was the way it cuts across the different ranks of university staff categories as indicated on Table 4.

Table 4

Distribution of Staff Sample by Professional Status

Rank	Frequency	Percentage
Professor	20	13.9
Senior Lecturer	47	32.6
Lecturer I	50	34.7
Lecturer II	22	15.3
Assistant Lecturer	5	3.5
TOTAL	144	100

The majority of staff came from the Lecturer I rank (34.7 percent). It can be observed that 32.6 percent of the sample were of the senior lecturer category. Staff from the student Affairs Department belong to the Administrative Category, and were mainly equivalent in rank to the categories of lecturers and other professional posts.

Generally, the random selection of the staff sample took into account their gender, rank and department, but little attention was focused on age and ethnicity. All together, a total of one hundred and forty-four university staff, both academic and a few administrative officials, were randomly selected for this study.

The second sample of this study consists of a total of one thousand and thirty four students selected at random from the three universities used for this study. Again, in making this

selection, ethnicity and age were not considered crucial factors.

The proportion of students drawn from each university has been shown on Table 5.

Table 5
Proportion of Students from Each University

University	Frequency	Percentage
Lagos	319	30.9
Maiduguri	343	33.2
Port Harcourt	372	36
TOTAL	1034	100

The percentage figures shown on Table 5 indicate that the student sample was drawn nearly evenly from the three universities. This is because the central admissions policy for student intake guarantees equal ethnic representations.

The procedure adopted is the random sampling of the student population in all three universities visited was to meet the students during lecture sessions, and with the permission of their lecturers, the student questionnaires were distributed randomly to a selected few.

The students completed the questionnaires right in the classrooms and returned them to the researcher or through their lecturer to the researcher. In this way, it was possible to ensure that all the questionnaires were returned, and also, students who raised questions on any aspect of the items, on the questionnaires, promptly received clarifications. This assisted in maintaining the reliability of the instrument. As was the case with staff sampling technique, gender and departments were considered in the selection of the student sample.

Table 6

Gender ratio of Students Sample

Gender	Frequency	Percentage
Male	512	49.5
Female	512	49.5
Other	10	1
TOTAL	1034	100

The student sample consisted of equal gender representation as shown on Table 6. An insignificant few (1.0 percent) would not describe their sexuality as male or female.

In respect of the departments from which the student sample was drawn, the majority (40.3 percent) came from the Education department as shown on Table 7, and this is in line with the extremely large population of education students in all the universities visited.

Table 7

Distribution of Student Sample by Departments

Department	Frequency	Percentage
Arts	200	19.3
Education	417	40.3
Humanities	156	15.1
Science	261	25.2
TOTAL	1034	100

In general, the selection of the student sample was a random process which took into account gender and departmental issues. It is believed that a sample size of slightly over one thousand students would be adequate for a study of this nature, especially as the student population in all Nigerian universities tend to reflect common characteristics of ethnicity, culture and social orientation.

4.3 Research Instruments

There were two sets of questionnaires for the collection of data for this study. The student questionnaire consists of three parts. The first part was devoted to demographic information in such areas as age, gender, field of study, religion, ethnicity, and similar personal characteristics of student respondents. The second part of the

questionnaire dealt with students' relationship issues in terms of friendship, parental influence, and other matters related to social interaction between students of diverse ethnic origin on campus. The last part centred on marriage, the National Youth Service Scheme, cultural understanding, inter ethnic relationships, roommate issues, seeking help, and social integration with ethnic families. All items were in connection with multiculturalism.

The student questionnaire contains multiple answer items with a lead question followed by rated responses in Likert-like scale, for respondents to select the answers that most appropriately reflect their opinion. So, the student questionnaire was designed to obtain rated responses and deliberately made simple to understand. This has helped in raising the validity and reliability of the students' responses. The student questionnaire can be seen on Appendix A.

The second data collection instrument was the staff questionnaire which was structured exactly as the students' questionnaire except that the last section contains a number of open questions on issues such as:- common problems with university students; the way cultural diversity may influence students' unrest; the approach to ethnic violence control on campus; ethnic segregation of students and nation building; the design of social and

educational policy for cultural integration; and the National Youth Service Corps scheme as a means toward multicultural propagation.

Other open questions contained in staff instrument include;- ways of contributing to cultural relationships in university campuses; support for projects aimed at encouraging understanding of diverse ethnic cultures; marriage, choice of relationship, benefits and enhancement of multiculturalism in Nigeria.

The first part of the staff question dwelt on the demography of respondents such as age, gender, department, academic rank, ethnicity, religion . . . The second part dealt with the influence of staff on multiculturalism on campus; support of multicultural education; inter ethnic marriage; campus diversity and unity; multiculturalism; willingness to accept job in ethnic-based universities other than one's own ethnic group; interest in other Nigerian cultures.

As was the case with students questionnaire items, the multiple response approach was adopted for the greater part of the staff questionnaire items using the Likert scale design. Notably, some of the issues raised in the earlier part of the questionnaire were modified and presented as open questions in the last part of the questionnaire. This was deliberately done to see if there was consistency in staff responses to the main issues of cultural

diversity, marriage, ethnic relationship, and multiculturalism generally. It should be noted that as the result of the personal approach adopted in the collection of data for this study, a return rate of 100 percent was recorded for both staff and student questionnaires.

4.4 Validity and Reliability of Instruments

A number of measures were taken to ensure the validity and reliability of the staff and student questionnaires. In the first place, the instruments were carefully structured to reflect simple and straight forward questions for easy understanding. Nearly all the items were in multiple response and rated form so that respondents had a good deal of response options to reflect their opinion. None of the questionnaires took more than twenty minutes to complete on the average, thus making them less boring to respond to. Above all, the decision to adopt a personal approach in administration of the questionnaires assisted in boosting the reliability of the responses obtained. In this case ambiguous items were very few and were promptly clarified where found.

Both questionnaires were presented to academic experts in multiculturalism and multicultural education for their criticisms, advice and corrections, both at the university of Hull, England, and at all the universities ^{visited} in Nigeria, selected for the study. Although there was no real pilot study conducted, this was considered unnecessary after the views expressed by experts on the various aspects of the questionnaires resulted in some amendments on the original structure of the questionnaires. For instance, some initial items on demographic characteristics of staff and students were considered too direct and personal, and were removed or reconstructed as suggested by Nigerian lecturers. Again, the inclusion of open questions in staff questionnaire was as the result of the observation made by a renowned academic who specialised in multiculturalism in Britain. It is therefore believed, that the structure and content of the questionnaires are sufficiently valid and reliable, and that minor errors they may contain will be rectified during the computer analysis of data.

4.5 Analysis of Data

The analysis of data obtained from the fieldwork has been carried out using the SPSS-PC statistical arrangement. Two approaches have been adopted. First, the frequencies and percentages of responses for each item on the staff and student questionnaires have been obtained, and the results are presented in tabular form in the subsequent chapters. Since much of the data collected were based on understanding the degree of associations between some dependent variables of religion, ethnicity and age, with a host of independent variables concerning the various issues on cultural diversity and multiculturalism in the universities, the Chi-Square Test has been used to express the associations between these non-parametric data.

The procedure has been to present Chi-Square values for all related items in single table, and describe the results as fully as possible. In all cases, the levels of association between multiculturalism measured primarily in terms of ethnic diversity and religious differences, and the wide range of issues on marriage, social relations, National Youth Service, have been established and the results briefly discussed.

CHAPTER FIVE

5.0 Presentation and analysis of student data

This presentation and analysis of data have been conducted in three main sections. Section One dealt with demographic characteristics of students sampled for this study. Section Two focused on data concerning students' relationships. The final section is devoted to issues on multiculturalism specifically on campus life.

5.1. Personal Characteristics of Students

(i) Age

The age ranges of the student sample were as shown on Table 8.

Table 8

Age Range of Students

Age Range	Frequency	Percentage
20-25 years	428	41.4
26-30 years	362	35.0
31-35 years	161	15.6
36-40 years	64	6.2
41 years and above	19	1.8
Total	1034	100.00

The majority (41.4 percent) belong to the age group of twenty to twenty-five years. This is consistent with the general trend in students' age distribution pattern in most universities.

As the age ranges increase, the population of the students decrease, which means that universities have more younger students, and fewer older ones. In this respect, the sample is representative of the students' age ranges.

(ii) Ethnic Origin

The extent of cultural diversity of the universities in Nigeria can be estimated roughly from the ethnic proportion of the students' enrolment as contained in Table 9.

Table 9
Ethnic Origin of Student Sample

Ethnic Group	Frequency	Percentage
Igbo	455	44.0
Hausa-Fulani	304	29.4
Yoruba	249	24.1
Other (Africans)	24	2.3
Other (Non-Africans)	2	0.2
Total	1034	100.00

What has emerged from the ethnic representation of students selected for this study as shown on Table 9., is that 44 percent of the sample are of the Ibo tribe and this includes other subcultural

groups and linguistically related ethnic groups in the Eastern part of Nigeria. The Hausa-Fulani student representation and that of the Yorubas stood at 29.4 percent and 24.1 percent respectively.

Other minority African and non-African students populations were very insignificant.

It should be stressed that the ethnic representation of students in this sample does not in any way reflect the reality in the population of students in Nigerian universities from the different ethnic groups. One is likely to find predominantly students of a particular ethnic group in all state universities and those federal universities that are ethnically-based. It is simply by chance that the random selection of students from the universities used for this study, has produced the ratio indicated in Table 9. For the purpose of this study, the ethnic representation of students in Nigerian universities can be seen to be in the pattern of East, North and West domination in descending order.

(iii) Marital Status

On Table 10, the marital status of the students selected for this study have been revealed.

Table 10.

Marital Status of Student Sample

Marital Status	Frequency	Percentage
Married	277	26.8
Single	748	72.3
Separated	1	0.1
Divorced	8	0.8
Total	1034	100.00

As should be expected, most of the students (72.3 percent) were single, and 26.8 percent were married. Only very few of them were divorced and separated.

(iv) Place of Birth

It is possible for students of one ethnic group, to have been born and bred in another, ethnic region. This can therefore influence their attitude towards people of other ethnic groups and cultures.

Table 11
Place of Birth of Students

Place	Frequency	Percentage
Nigeria (East)	374	36.2
Nigeria (North)	339	32.8
Nigeria (West)	269	26.0
Other (Africa)	39	3.8
Other (Not Africa)	13	1.3
Total	1034	100.00

The percentage proportion of the place of birth of the student sample shows a close even spread among the different ethnic regions. Although the greater percentage (36.2) were born in the East, as against 32.8 percent in the North, and 26.0 percent in the West. About 5.0 percent were born outside Nigeria. It can be deduced from these statistics, that quite a reasonable number of Nigerian students were born in ethnic regions other than their own. This is understandable as parents who work in government establishments may be transferred from one ethnic region to another. In particular, the concentration of people in cosmopolitan cities such as Lagos, Kano, Kaduna, Enugu etc, means that children from parents of different ethnic backgrounds were probably born in major cities, and therefore, they may have experienced the influence of other cultures in the cities. Multiculturalism can be said

to exist in urban cities and cosmopolitan towns. Nigerian students with city backgrounds would be more multicultural in their attitude on entry into the universities.

(v) Religion of Students

Religion is an important component of culture, and in Nigeria, it has a great deal of influence on the ways people relate with each other. Table 12. shows the different religious backgrounds of the students selected for this study.

Table 12
Religion of Students

Religion	Frequency	Percentage
Islam	279	27.0
Christianity	730	70.6
Traditional	13	1.3
Hindu	5	0.5
Other	7	0.7
Total	1034	100.00

Christianity is the dominant religion of the students as can be seen on Table 12, with 70.6 percent belonging to this group. This is followed by Islam (27.0 per cent). These figures do not reflect a national trend in any way. In fact, it can be explained from the fact that the universities of Lagos, and Port Harcourt, both in the South, are likely to harbour predominantly Christian students. The greater number of Muslim students would naturally come from the

university of Maiduguri. Fewer students were traditionalists, Hindu, and 0.7 percent had no religion.

What the statistics on Table 12, demonstrates is that cultural diversity in Nigerian universities is primarily a religious issue as well as ethnic. The interaction between Ibos, Hausa-Fulanis, and Yorubas and in fact other minority groups, in addition to the major influence of Christianity and Islam, constitutes university multiculturalism.

5.2 Students' relationship issues

There are a number of questions dealing with several issues regarding the nature and pattern of students' relationships in Nigerian universities, and the responses have been presented in subsequent Tables and analysed.

Table 13
How Best Friend Was Met

Responses	Frequency	Percentage
Through educational activities	510	49.3
Through social activities	207	20.0
Introduced by a friend	131	12.7
Accidentally	106	10.3
None of the above	80	7.7
Total	1034	100.00

The students indicated that they met their best friends during educational activities mostly (49.3 percent), and through social activities (20.0 percent). Only 12.7 percent of them had their friends introduced to them by another friend, and 10.3 percent met accidentally. The rest met with their best friends in some other ways.

Again, over half the student sample have had their friendships for well over three years (55.5 percent) as shown on Table 14. The responses demonstrate that few (8.5 percent) have been friends for less than six months.

Table 14

The Length of Time They have Been Friends

Responses	Frequency	Percentage
Six months	88	8.5
About six months	105	10.2
About one year	102	9.9
About two years	165	16.0
Three years	574	55.5
Total	1034	100.00

In Table 15, the students have shown that 42.9 percent of these relationships can be said to be very good, and 37.5 percent excellent.

Table 15
Friendship Rating

Responses	Frequency	Percentage
Excellent	388	37.5
Very Good	444	42.9
Good	139	13.4
Fair	55	5.3
None of the above	8	0.8
Total	1034	100.00

Only in 0.8 percent of cases were the relationships rated for reasons unclear.

Furthermore, 62.7 percent of the students said their parents were aware of their campus relationship as indicated on Table 16.

Table 16
Parents' Awareness of Relationships

Responses	Frequency	Percentage
Yes	853	82.5
Maybe Yes	151	14.6
Maybe No	21	2.0
No	6	0.6
None of the above	3	0.3
Total	1034	100.00

Other percentage responses for the different levels of uncertainties are as shown in the Table.

Table 17
Parents' Approval of Relationships

Responses	Frequency	Percentage
Yes	588	56.9
Not Totally	139	13.4
Not Necessarily	190	18.4
No	38	3.7
None of the above	79	7.6
Total	1034	100.00

Again, there was an overwhelming response to the fact that parents do give their approval to their children' campus relationships (56.9 percent) as presented on Table 17. The other percentage responses bordering on uncertainties and disapproval have been shown on the Table.

The students were asked to air their feelings on ethnic relationship, and their responses are contained in Table 18.

Table 18

Feelings About Ethnic Relationship

Responses	Frequency	Percentage
Excellent	307	29.7
Good	411	39.7
Fair	128	12.4
Indifferent	167	16.2
None of the above	21	2.0
Total	1034	100.00

39.7 percent of them thought it was good to have ethnic relationships on campus, and 29.7 percent believe it was an excellent idea. 16.2 percent showed indifference, and 2.0 percent had no clear response.

Similarly, 82.5 percent of the students said they would render assistance to someone of a different ethnic origin as shown on Table 19.

Table 19

A Cross-Ethnic Assistance

Responses	Frequency	Percentage
Yes	853	82.5
Maybe Yes	151	14.6
Maybe No	21	2.0
No	6	0.6
None of the above	3	0.3
Total	1034	100.00

Other responses on uncertainties and their corresponding percentages have been revealed on Table 19.

5.3 Issues on multiculturalism

The frequency responses and their percentages on a wide range of issues concerning students' feelings and understanding in respect of multiculturalism in university life have been summarised and presented on Table 20.

Table 20

Students' Feelings and Understandings About Multiculturalism

Statement		Frequency and Percentage Scale Responses				
		Yes	Maybe Yes	Maybe No	No	None of the above
1...	N.Y.S.C. in another cultural community	826 (79.9%)	147 (14.2%)	10 (1.0%)	33 (3.2%)	18 (1.7%)
2...	Extension of projects like NYSC to secondary school level	440 (42.6%)	194 (18.8%)	57 (5.5%)	320 (30.9%)	23 (2.2%)
3...	Marry from a different ethnic group	497 (48.1%)	188 (18.2%)	118 (11.4%)	210 (20.3%)	21 (2.0%)
4...	Understanding other cultures	895 (86.6%)	106 (10.3%)	13 (1.3%)	19 (1.85)	1 (0.1%)
5...	Support for projects that encourage ethnic understanding	879 (85.0%)	104 (10.1%)	20 (1.9%)	29 (2.8%)	2 (0.2%)
6...	Choosing roommate from a different ethnic group	582 (56.3%)	297 (28.7%)	56 (5.4%)	80 (7.7%)	19 (1.8%)
7...	Intimate relationship with someone of a different ethnic group	197 (19.1%)	580 (56.1%)	71 (6.9%)	69 (6.7%)	117 (11.3%)
8...	Ethnic background considered in choosing mates and friends	344 (33.3%)	158 (15.3%)	83 (8.0%)	442 (42.7%)	7 (0.7%)
9...	Accept a mate/friend whose behaviour is culturally different from yours	385 (37.2%)	321 (31.0%)	118 (11.4%)	186 (7.8%)	24 (2.3%)
10.	Go on holiday to your friends family even if there are cultural differences	716 (69.2%)	256 (24.8%)	21 (2.0%)	36 (3.5%)	5 (0.5%)
11.	Give help to someone of different cultural background	395 (38.2%)	255 (24.7%)	74 (7.2%)	282 (27.4%)	27 (2.6%)
12.	Seek help from someone irrespective of ethnic background	695 (67.2%)	239 (23.1%)	28 (2.7%)	65 (6.3%)	7 (0.7%)
13.	Accept roommate of a different ethnic/cultural value	525 (50.8%)	247 (23.9%)	93 (9.0%)	156 (15.1%)	13 (1.3%)
14.	Object to a roommate whose religious background is different from yours	669 (64.7%)	96 (9.3%)	114 (11.0%)	140 (13.5%)	15 (1.5%)

The National Youth Service Corps scheme is an important channel of propagating multiculturalism and ethnic harmony in Nigeria as examined in Chapter Three. On Table 20., the students gave an overwhelming positive response (79.9 percent) to the possibility of their serving in regions that have different cultural and ethnic orientations. It is therefore, a clear indication of the students' attitude towards multicultural co-existence. In the same vein, 42.6 percent of them would like to see the NYSC scheme extended to graduates of the secondary education systems. Those who object to this proposal are substantial (30.9 percent), and other responses on uncertainties shown on Table 20., on this issue, are clearly evident of the hesitations they have about the proposal.

On the controversial issue of across-ethnic marriage, the feelings in favour (48.1 percent) is as strong as the opinion against it (20.3 percent) and hesitation responses (18.2 percent) and (11.4 percent) respectively. The position is that on balance, there are high responses in favour of marriage across ethnic groups, just as there are also substantial responses in disapproval. But when it comes to the issue of understanding the cultures of students of other ethnic groups, 86.6 percent were overwhelmingly in favour of the idea. This positive response equally goes for support for projects such as the National Youths Service Corps Scheme, which

encourages ethnic understanding and peaceful co-existence (85.0 percent).

The social life of university students tend to revolve around their friends in academic circles, and most especially, their choice of room mates. In the case of room mates, students build intimate contacts and trust with each other. They share a lot of personal information, food, company, domestic responsibilities, in common with their room mates. And so, the kind of person a student accepts to share this close-circle campus relationship is vital to his or her overall social life. It is against this background that the students' responses on room mates matters in this study can best be appreciated. 56.3 percent of the student sample said they would choose their room mates from colleagues of different ethnic groups. This is a significant finding in this study. Another 28.7 percent said it is very likely they would do so. Only a negligible few (7.7 percent) are opposed to this idea, while 5.4 percent are very unlikely to do so. 1.8 percent are undecided. In a related question, 56.1 percent of student responses admitted they are very likely to engage in an intimate relationship with people of other ethnic groups. It is unimportant to observe, that only 19.1 percent of their responses are strongly in support of this proposal. 6.7. percent of them object, and 6.9 percent are unlikely to do so, while 11.3

percent are indifferent to across-ethnic group relationships.

In an earlier response, the students have shown they would choose students of other ethnic groups as room mates. In another question that seeks to reconfirm this attitude, the students are nearly even in their opinion as to whether ethnic considerations constitute the primary criterion in their choice of room mates. While 42.7 percent said no, a reasonable percentage (33.3 percent) said Yes. The 15.3 percent which shows they are most likely to say yes on this subject, gives an impression of very close division on this issue. Again, 37.2 percent of the students would have as a mate or friend someone who is culturally different from them in terms of behaviour. Another 31.0 percent are very likely to do so, while 10.8 percent said no to the proposal, and 11.4 percent unlikely to accept people of cultural dissimilarity with themselves as friends.

Relationships among universities are often superficial, and confined strictly to campus social life. Rarely do they extend such relationships to family level. When they do, the bond between two students linked up by campus life is transferred to a wider family community. It is therefore difficult to say the extent to which students are prepared to involve their respective families especially when there are fundamental cultural differences, in such

relationships. Remarkably, 69.2 percent of students are willing to do just that as indicated in item 10 of Table 20. In addition, 24.8 percent said they are very unlikely to do so. Only a negligible few (3.5 percent) would not go on holidays to their friends family, if there were cultural differences. This finding is important in our understanding of the students' attitude to multiculturalism in Nigeria.

One characteristic of a Nigerian society is the practice of being one's brother's keeper in the true spirit of African community lifestyle. Giving help and accepting assistance from one another is a practical dimension of the daily way of life in and outside the campus community. It is therefore in the light of this exposition that the students' responses in items 11 and 12 can be related. 38.2 percent of them would readily give help to people of different ethnic and cultural background. 24.7 percent are very likely to do so, but a substantial proportion of the sample (27.4 percent) would not give help in such circumstances, and another 7.2 percent are most unlikely to do so. 2.6 percent have no clear responses. But, when it comes to seeking help from someone of another cultural or ethnic group, the response is understandably and humanly in the affirmative. 67.2 percent of students would surely do so, while 23.1 percent are very likely to seek such help. Only 6.3 percent would

not do that.

Culture conveys value systems. People of a particular cultural or ethnic group are bound to exhibit certain values. But it is also possible that as the result of other cultural and social influences, people tend to modify their own cultural values or acquire more “neutral” or western values. The values students hold do influence their ways of life, and by implication, the kind of students they can socialize with. In this regard, 50.8 percent of students would accept room mates whose cultural and ethnic values are significantly different from theirs. This is a strong indicator of their attitude towards multiculturalism. A further 23.9 percent are very likely to do so. Very few (15.1 percent) would not do so. And finally, 64.7 percent of students would object to room mates on religious grounds. 13.5 percent would be happy with room mates of other religious beliefs. Another 11.0 per cent are very unlikely to object in such matters. Clearly, religion is a crucial element in students’ social lives, no matter their levels of acceptance of multiculturalism.

5.4 Statistical relationships of students’ responses

The data obtained from the students on the way ethnic origin would influence their social and academic life on campus have been

further analysed using Chi-square computations, in order to establish cases where there are significant relationships or associations between ethnicity or cultural factor and the students' feelings and attitudes on a wide range of issues raised in the questionnaire. Table 21. contains a summary of this statistical analysis, and the full computational details are contained in Appendix K.

Table 21
Statistical Relationships Between Ethnic Origin (Cultural Factor) and Other Variables Based on Chi-Square Computations; N = 1034

Serial N ^o	Variable	Chi-Square Value	Significance
1.....	Students' representation in university departments	235.63	0.00
2.....	Enrolment patterns of students in the selected universities	1050.39	0.00
3.....	Parents awareness of students in the selected universities	25.56	0.61*
4.....	Assistance to someone of a different ethnic origin	15.17	0.51*
5.....	Going on holidays to a friends family of a different cultural origin	15.13	0.52*
6.....	Choosing roommate or friend from a different ethnic group	29.62	0.20*
7.....	Accept roommate or friend of a different ethnic or cultural value	34.64	0.00
8.....	Feelings about ethnic relationships	35.02	0.00
9.....	Intimate relationship with someone of a different ethnic group	20.02	0.03
10.....	Marrying from a different ethnic group	58.06	0.00
11.....	Serving N.Y.S.C. in another ethnic region	19.5	0.24*
12.....	Extending projects like N.Y.S.C. to secondary school level	9.75	0.88*
13.....	Object to a roommate on religious grounds	33.01	0.01
14.....	Support for projects that encourage ethnic understanding	17.13	0.38*
15.....	Accept a roommate or friend whose behaviour is culturally different	35.16	0.00
16.....	Across ethnic group assistance	11.03	0.81*
17.....	Parents' approval for relationships	28.42	0.03
18.....	Understanding other cultures	40.65	0.00

* Significant at 0.05 level of significance (P> 0.05).

The statistical analysis of data as shown on Table 21. is based on the major hypothesis stated earlier in Chapter One, that:

There is no significant relationship between the ethnic origin of students and their opinion on the wide range of issues raised in their social and cultural feelings and understanding.

Consequently, the Chi-square values and their corresponding significance figures have been computed for each variable with respect to ethnic origin factor, at 0.05 level of significance ($P > 0.05$).

The results indicate that there were no statistically significant relationships between students' enrolment patterns both in the different departments, and in the universities at large ($P < 0.05$), in terms of cultural background. Similarly, ethnic and cultural considerations do not influence students' choice of room mates and friends, and in engaging in relationships generally on campus. In fact, ethnic differences are no barrier to students' marriage with each other, and in the quest for cultural understanding.

However, ethnic and cultural differences certainly do come into play when considering parents; awareness of their university children's relationships, but this is not the case with parents'

approval of such relationships. Again, ethnicity is a factor in students giving assistance to people of other cultural background; in choosing a room mate; in going on holidays to families of friends of a different ethnic origin; in serving the NYSC in another ethnic region; in providing support for projects which encourage ethnic understanding; and finally, their opinion on extending the NYSC to secondary school level differs significantly among ethnic origins of students.

5.5 Discussion of findings

As can be expected, students from each ethnic or cultural regions of Nigeria, tend to enrol into the universities near to their own regions. This is understandable as candidates applying for places in the Nigerian universities through the Joint Admissions and Matriculation Board (JAMB) are allowed to indicate three universities of their choice in order preferences. Therefore the finding in this study that students from the different major ethnic groups of Nigeria, do concentrate more in the federal universities in their regions, despite the fact that state universities are known to serve the admission needs of their respective states, raises an important issue on the degree of ethnic mix among Nigerian

university students. One can argue that the dominant ethnic group in each Nigerian university would automatically be students from the localities, and therefore, students of other ethnic backgrounds are inevitable in the minority.

There is nothing socially wrong with this trend, and in fact, it means that most Nigerian students would find it economically cheaper to acquire university education in their own ethnic region. However, in terms of promoting multiculturalism in Nigeria, and particularly in the university campuses, it raises serious issues of whether Nigerian students do really get the opportunity to socialize and understand the cultures and values of other students from other ethnic groups, if such students are not available in their own universities, or among the silent minority of the university population. This situation calls for a major policy change in the manner in which students of the different ethnic groups are admitted to Nigerian universities. If multiculturalism is to be promoted in Nigerian universities, a deliberate measure has to be taken in ensuring a fairly reasonable representation of students from all ethnic groups in Nigerian universities. It calls for JAMB to take another look at the present policy of allowing candidates freedom to choose the university they would like to attend. This important issue has been examined again in the concluding chapter.

This study has shown that on campus, students are most likely to meet and commence friendship in an educational setting such as workshops, lectures, conferences, seminars than through social activities and other channels. While this is not surprising, it does offer some useful information regarding the most appropriate medium for initiating multicultural programmes, or measures aimed at generating multiculturalism in campuses. Since twenty percent of the time, students make friends through social contacts, this medium must be explored. Notably, student friendships are believed to range between excellent and very good on the scale of rating, in Nigerian universities, and the fact that students do tell their parents of their campus friendships and relationships as revealed in this study, is quite commendable.

The very high ratings on parental awareness of relationships and also of parents; approval of such friendships on university campus are vital aspects of the ways multiculturalism can be developed in Nigeria. In essence, parents and their children in the universities do have very close exchanges of information on the type of friends and relationships they make and keep on campuses. It is proper to think that students would discontinue any relationships or friendships their parents disapprove of. The fact that among university students, friendships with colleagues of other

ethnic backgrounds are significantly high, and they are prepared to extend such relationships to their family members, is a clear indication that most Nigerian families are prepared to tolerate and accommodate social engagements between their wards, even in circumstances, where cultural values, behaviour, and ethnic origin differ. This same spirit of ethnic tolerance is reflected in the willingness of students to be of assistance to each other irrespective of cultural differences.

As explained in Chapter Three, the National Youth Service Corps Scheme has played a very major role in bringing young Nigerian graduates of diverse cultural ethnic and religious backgrounds together for service to motherland. The willingness of students to serve in other ethnic environments as demonstrated by their supportive overwhelming responses, goes a long way to show that the spirit of cooperation, self-help, and service to communities of other cultural backgrounds, are important building blocks for a wider national multicultural development. The NYSC is therefore recognised by the students as a suitable avenue through which they develop their interest for multiculturalism. This has a great deal of influence on the social development of the university students.

For instance, the students recognise that they owe the nation a compulsory service to people of other ethnic background. This

serves as a reminder to them of the multicultural nature of Nigeria, and their role in building that multiculturalism. But, while the students show a great deal of support for the National Service, they do not exhibit the same degree of enthusiasm for its extensions to secondary education graduates.

The reason for this trend may have to do with the general belief that for the service or similar national projects to be meaningful, only young adults with specialized skills such as university and polytechnic graduates, can make positive contributions to community development projects. In that case, younger Nigerians must have other ways of mixing with other ethnic communities, and this has been examined in Chapter seven.

Multiculturalism does not appear to be a major issue in marriage matters among university students. In fact, this study does show that ethnic origin is not a key factor in the way students perceive marriage. This is a positive element in the advancement of multiculturalism. In various societies, through marriage, communities have come closer together, and the younger generation have built a bridge across ethnic groups. This can help tremendously to remove ethnic conflicts and cultural barriers. Although, this study is not concerned about the rate of inter-ethnic marriages among students, and this is because students in the

universities are not usually ready to make the difficult decisions about marriage, it raises very important issues regarding the ways multiculturalism can be promoted among university students through inter-ethnic marriages. The concluding chapter of this thesis has explored this issue further.

There is a clear indication from students of a great deal of interest in their desire to understand other Nigerian cultures. This goes a long way to show that Nigerian students do have the will and desire for multiculturalism, and in fact, they do actively seek ethnic harmony. However, religion as an integral element of culture is a sensitive issue - while most students said they would be prepared to relate closely with mates and friends irrespective of cultural differences, their objections for religious differences is prominent. This can be understood against the background of the deep emotions religious matters can generate in any society, not just in Nigeria. Informal associations between students of different religious persuasions is a possibility. But very close relationships may be difficult to sustain, partly because both Islam and Christianity have deep-rooted values and observances that may make such intimacy difficult to attain, this has a great deal of implications in Nigeria.

In the final analysis, the influence of multiculturalism on the social and educational development of Nigerian students demands that a careful examination of those aspects of ethnic tolerance that students have demonstrated in their responses are undertaken, and programmes designed to achieve such goals. The multicultural nature of Nigerian universities provides an appropriate forum for the advancement of multiculturalism. The things the universities authorities should be doing to realize this objective have been presented in the concluding chapter and the way forward.

CHAPTER SIX

6.0 Presentation and analysis of staff data

As was the case with students' data, this analysis of staff data has been carried out in three phases. The first phase deals with demographic information. The second stage involves the presentation and analysis of staff opinion on a wide range of multicultural and ethnic issues. Finally, there is the last phase in which the qualitative analysis of staff responses on the in depth interview and open questions raised on several cultural and social matters have been carried out.

6.1 Demographic characteristics of staff respondents

The distribution of staff sample by universities, professional status, departments and gender have been presented and analysed in Chapter Four. The remaining issues on staff demographic characteristics have been examined subsequently.

(i) Age Range

Table 22

Distribution of Staff Sample by Age Range

Age Range	Frequency	Percentage
30 - 35 years	15	10.4
36 - 40 years	47	32.6
41 - 45 years	49	34.0
46 - 50 years	20	13.9
50 years and above	13	9.0
Total	144	100.0

As can be expected, more of the university staff members selected randomly for the study, belonged to the middle adulthood category represented by the cumulative age ranges 36 - 40 years (32.6 percent) and 41 - 45 years (34.0 percent). Fewer were young (10.4 percent), and nearing the retirement age (9.0 percent).

(ii) Marital Status

Table 23
Distribution of sample by Marital Status

Marital Status	Frequency	Percentage
Married	113	78.5
Single	23	16.0
Divorced	3	2.1
Separated	2	1.4
Widowed	3	2.1
Total	144	100.0

78% percent of staff sampled were married, and 16.0 percent were single. The proportion that were separated, divorced and widowed are as shown on Table 23.

(iii) Ethnic Origin

There was a fair representation of the major ethnic groups among staff population in the sample as indicated on Table 24.

Table 24
Ethnic Origin

Ethnic Origin	Frequency	Percentage
Igbo	46	31.9
Hausa-Fulani	34	23.6
Yoruba	47	32.6
Others (Africans)	7	4.9
Others (Non Africans)	10	6.9
Total	144	100.0

31.9 percent were of Igbo origin. 23.6 percent came from Hausa-Fulani ethnic group, and 32.6 percent were Yorubas. Other Nigerian ethnic groups and some African countries accounted for the origin of 4.9 percent. The rest (6.9 percent) were non-Africans.

(iv) Religion

As was the case with students' sample representation, the majority of staff (64.6 percent) were Christians. 31.9 percent were Moslems. Only 3.5 percent were traditionalists as shown on Table 25.

Table 25

Religion of Staff Sample

Religion	Frequency	Percentage
Christianity	93	64.6
Islam	46	31.9
Traditionalist	5	3.5
Total	144	100.0

(v) Place of Birth

The places of birth of the staff sample were as shown on Table 26.

Table 26
Place of Birth

Place of Birth	Frequency	Percentage
East (Nigeria)	47	32.6
North (Nigeria)	38	26.4
West (Nigeria)	41	28.5
Africans	7	4.9
Non-Africans	11	7.6
Total	144	100.0

6.2 Staff responses on multicultural issues

A number of issues ranging from staff feelings and understanding about multiculturalism, to the ways staff can influence students on cultural matters have been presented and analysed subsequently.

(i) Staff Influence on Students

Table 27.
Staff Influence
N = 144

Response Frequencies and Percentages					
Statement	Strongly Agree	Agree	Don't Know	Disagree	Strongly Disagree
Could influence students attitudes	94 65.3	46 31.9	0 0.0	1 0.7	3 2.1
Could influence students behaviour	59 41.0	72 50.0	12 8.3	1 0.7	0 0.0

The university staff strongly agreed (65.3 percent) that they could influence students' attitudes; and their behaviour (41.0 percent). 31.9 percent agreed for attitudes, and 50.0 percent for behaviour. The levels of disagreement were low for both attitudes (2.1 percent) and behaviour (0.7 percent).

(ii) Ethnic Considerations

On Table 28, staff responses on a number of ethnic considerations in the discharge of their duties have been presented and analysed.

Table 28**Staff Tendencies for Ethnic Considerations in Dealing with Student Matters****N = 144**

Response Frequencies and Percentages						
S/N	Statements	Very often	Often	Sometimes	Seldom	Almost never
1.....	In giving admission to students	0 0.0	1 0.7	26 18.1	43 29.9	74 51.4
2.....	When a student has academic difficulties	2 1.4	0 0.0	17 11.8	26 18.1	99 68.8
3.....	When marking students papers	0 0.0	0 0.0	7 4.9	27 18.8	110 76.4
4.....	In having interest in a student	1 0.7	2 1.4	11 7.6	23 16.0	107 74.3

The response contained in Table 28 indicates that ethnic considerations are almost never given a thought when staff engage in admission matters (51.4 percent); in dealing with students' academic difficulties (68.8 percent); in assessing students test performances (76.4 percent); and when they show interest in students' academic and social matters (74.3 percent). The impression one gets is that despite the cultural and ethnic differences which exist between staff and students in Nigerian universities, these have not constituted a form of barrier to meaningful staff-student relationship.

(iii) Staff Support for Ethic Programmes

This study sought to know the level of staff support for the government policy on special consideration for education in ethnic

regions that are perceived as disadvantaged; and also their support for any programme that does not discriminate against people on ethnic groups. Their response have been presented on Table 29.

Table 29
Staff Responses for Ethnic Programmes
N = 144

Response Frequencies and Percentages						
S/N	Statements	Strongly support	Slightly support	Undecided	Slightly reject	Strongly reject
1.....	Educational programmes that seek to correct educational disadvantages in some ethnic regions	90 62.5	20 13.9	11 7.6	4 2.8	19 13.2
2.....	Any federal programme that does not discriminate on grounds of ethnicity	101 70.1	31 21.5	8 5.6	3 2.1	1 0.7

It can be concluded that there is a strong support from university staff for programmes directed at the provision of education to disadvantaged ethnic groups (62.5 percent) and for non-discriminatory non-ethnic programmes (70.1 percent). It is therefore obvious that ethnic equality and cultural harmony are concepts acceptable to university staff.

(iv) Staff Interests in Other Ethnic Regions

Two questions centred on the willingness of staff to take up appointments in universities situated in ethnic regions other than their own; and again, how willing they were to study the cultures of other ethnic groups. Table 30 shows their responses.

Table 30
Interests in Other Ethnic Groups

N = 144

Response Frequencies and Percentages						
S/N	Statements	Strongly Positive	Slightly Positive	Undecided	Slightly Negative	Strongly Negative
1.....	Like to take up post in a university in another ethnic region	75 52.1	57 39.6	5 3.5	2 1.4	5 3.5
2.....	Willing to study cultures of other ethnic groups	131 91.0	11 7.6	0 0.0	0 0.0	2 1.4

The overwhelming responses were strongly positive, indicating that staff would readily take up appointments in other ethnic regions (52.1 percent); and are willing to learn more about the cultures of other ethnic groups (91.0 percent). Although I don't think they will be willing to take up the appointment if there is any drop in salary, irrespective of where the university is located.

(v) Staff Opinion on Other Issues

Four questions seeking the opinion of staff on inter-ethnic marriage, valuable cultural issues, and disunity raise vital issues on multiculturalism. These have been presented on Table 31.

Table 31
Staff Responses on Multicultural Issues

N = 144

Response Frequencies and Percentages						
S/N	Statements	Strongly Agree	Agree	Undecided	Strongly Disagree	Disagree
1.....	Daughter or son marrying from a different ethnic group	5.5 38.8	61 42.4	14 9.7	12 8.3	2 1.4
2.....	Disunity a major problem in Nigerian universities	71 49.3	53 36.8	8 5.6	6 4.2	6 4.2
3.....	Relations marrying into other ethnic groups	71 49.3	61 42.4	7 4.9	27 18.8	110 76.4
4.....	Other ethnic groups have immense cultural value you could learn from	132 91.7	10 6.9	2 1.4	0 0.0	0 0.0

There is a strong agreement among university staff on the fact that every ethnic group in Nigeria has enormous cultural values which others can learn from (91.7 percent); as well as a strong approval to the opinion that disunity is a major problem in Nigeria (49.3 percent). Their consensus is stronger for relations marrying into

other ethnic groups (49.3 percent), than for their sons and daughters marrying from a different ethnic group (38.8 percent). All the issues raised in Table 31 demonstrate a strong support by staff for moves towards greater multicultural attainment in Nigeria.

(vi) Staff Perception of Multiculturalism

The ways university staff understand the term multiculturalism have been analysed in Table 32.

Table 32
Concept of Multiculturalism

Perception	Frequency	Percentage
Mixed culture	73	50.7
Adoption of another culture	30	20.8
No opinion	6	4.2
Rejection of other cultures	11	7.6
Living with other cultures	24	16.7
Total	144	100.0

It is quite interesting to see the different ways staff understand the concept of multiculturalism. The majority (50.7 percent) understand it as mixed culture, and 20.8 percent see it as the adoption of another culture, while 16.7 percent believe it has to do

with living with other cultures. Rejection of other cultures is the way 7.6 percent of the staff respondents understand it. In all, it is probably correct to say that the true meaning of the term multiculturalism would come from the combination of the three highest response perceptions shown in Table 32.

6.3 Analysis of Staff Unstructured Interview Responses on Multiculturalism

Section 3 of the staff questionnaire raised a number of issues aimed at corroborating staff responses on multiculturalism. Some of the questions had been asked previously, but this time, the open nature of the interview would provide more elaborate responses. Their responses have been kept at simple analysis of Yes and No frequency statistics as shown on Table 33.

Table 33**General Staff Responses on Multiculturalism**

Response Frequencies and Percentages					
		Yes		No	
S/N	Statement	Frequency	Percentage	Frequency	Percentage
1.....	Multicultural disunity is to blame for students unrest in campus	32	22.2	112	77.8
2.....	Ethnic violence in universities should be controlled	141	97.9	3	2.1
3.....	Segregating university students according to ethnic background will aid nation building	53	36.8	91	63.2
4.....	Declared objective of the National Youth Service Corps programme is the promotion of multiculturalism	83	57.6	61	42.4
5.....	Support projects that encourage the understanding of the different cultures and ethnic groups	139	96.5	5	3.5
6.....	Ethnic consideration before going into a relationship	82	56.9	62	43.1
7.....	Marry into a different ethnic group	124	86.1	20	13.9
8.....	Multiculturalism has anything to do with national unity	144	100.0	-	-
9.....	Unity can be promoted through cultural understanding	144	100.0	-	-

University staff believe that students' unrest has nothing to do with cultural disunity on campus (77.8 percent), and they would very much want to see ethnic violence in Nigerian universities controlled

(97.9 percent). Many of them, however, say they do not think ethnic violence really occurs frequently on campuses. The majority (63.2 percent) disapprove of any move to segregate university students according to ethnic origin. A reasonable proportion (36.8 percent) support such an idea.

57.6 percent of staff respondents agree that the stated objective of the National Youth Service Corps programme, which is the promotion of multiculturalism, is indeed a practical reality. 42.6 percent think differently. There was an overwhelming support for projects that would encourage the understanding of the cultural and ethnic diversity of Nigeria (96.5 percent). Remarkably, 56.9 percent of staff said they would consider seriously ethnic issues before engaging in a relationship. 43.1 percent think ethnicity is not an important factor in marriage decisions. But in their response to whether they would marry into a different ethnic group, a clear majority of 86.1 percent said Yes.

There was a hundred percent consensus among staff on the issue of multiculturalism and national unity, and as to whether unity can be promoted through cultural understanding. The responses as indicated on Table 33, confirm absolute support for the two points of view.

Tables 34 (a) - (n)
Frequency of Staff Responses on Open Questions
N = 144

(a) On Common Problems Among University Students
Responses **Frequency**

Inadequate funding	26
Lack of physical infrastructure	11
Poverty	29
Lack of Discipline	17
Communication gap between students	2
Government unpopular policies towards university education	3
Gangsterism, cult practices	5
Ethnocentrism; Lack of cultural understanding	15
Poor attitude to work	3
Western influence through the media	4

(b) Reasons why Disunity Caused by Multiculturalism is
Responsible for Students' Unrest

Responses **Frequency**

Religious intolerance; mutual suspicion	38
Nepotism; favouritism	19
Ethnic politics in wider society	44
Poor leadership and corruption	16
Economic difficulties	23
No single factor	12

(c) Why and How Ethnic Violence in Universities Should be
Controlled

Responses **Frequency**

To foster national unity	30
To avoid catastrophic consequences	37
It hampers academic progress	51
By organising cultural festivals	19
Through regular dialogue	21

Fairness to all ethnic groups on campus	29
Creating proper understanding of all cultures	42
Violence on campus are not ethnically motivated	13
If not controlled, it will affect peace in larger society	49

**(d) Why Students Should or Should not be Segregated
According to Ethnic Group**

Responses	Frequency
Will lead to negative sensitivity	6
Will not promote national unity	31
Will destroy development of students	14
There is no need for segregation	64
Will lead to compartmentalisation, and sow seeds of discord and disquiet	18
It deprives students the opportunity to socialise and understand colleagues of other ethnic and cultural groups	33
It will enhance ethnic loyalties	4

**(e) Policy Opinions Regarding Ethnic Education,
Multiculturalism, and Social Development**

Responses	Frequency
Abolish the issue of state of origin	72
Design a programme on multiculturalism for Nigerian university students	63
Create cultural awareness	14
Encourage cultural exchanges of elitist functions, emphasising women groups	23
Encourage free movement, open state citizenship, inter-ethnic marriage etc.	56
Integration of ethnic groups and cultures	4
Restructure the NYSC to include wider segments of society	21
Legislate against ethnic discrimination	16

(f) Opinion on NYSC and Multiculturalism

Responses	Frequency
Helps to remove ethnic bias and prejudices	47
Has led to inter-ethnic friendship and marriages among Corps members and villagers	39
Brings bout togetherness and social cohesion	41
Youth become exposed to cultural diversity leading to ethnic tolerance	13
Suffers from mismanagement, corruption and favouritism	62
Postings influenced thereby defeating the objectives of service to other ethnic groups	20
Corps members should be offered employment in places of serviceto encourage ethnic harmony	17

(g) Ways of Encouraging Inter ethnic and Multicultural Relationships in Universities

Responses	Frequency
Integration of cultural elements into university General Studies curriculum	63
Discouraging ethnic and religious tendencies on campus	24
Encourage student unionism, clubs and associations along multicultural lines	38
Initiate inter-state visits on exchange programmes for cultural workshops	15
Organise seminars, symposia exclusively on multiculturalism from time to time	24
Staff should be seen to promote multicultural atmosphere through their behaviour and attitude to staff and students of other ethnic groups	6
Showing fairness, and balanced presentation of ethnic issues	8

(h) Reasons for Supporting Projects that Encourage Understanding of Different Ethnic Groups and their Cultures

Responses	Frequency
Helps to break down stereotypes and encourages greater ethnic tolerance	37
Enhances national unity, promotes peace, and appreciation of other cultural values	61
Would help to prepare students for leadership roles for the future	22
Promote awareness of cultural diversity and foster group cohesion	13
It reduces cultural and ethnic conflicts	27

(i) Opinion on Starting a Relationship and Ethnic Consideration

Responses	Frequency
Knowledge of cultural background is vital to clearer understanding and perceptions of values, and consequently stable marriage	29
Compatibility, love and mutual understanding are more important factors in relationships than ethnicity	12

(j) On Marrying into a Different Ethnic Group

Responses	Frequency
This will help to break down ethnic barriers and promote national unity	62
Brings about mutual respect between the ethnic groups, and strong social bonds	23
Will promote proper understanding of the cultural diversity of the people in the two communities	40

**(k) Your Response to Parental Disapproval of Relationship
on Ethnic Grounds**

Responses	Frequency
Try to educate them on my point of view, and convince them	86
Take advice, seek reasons and tread cautiously	12
Ignore them and carry on	4
Pray about it	2
Listen to them and probably discontinue the relationship	10

(l) Comments on Benefits of Multiculturalism

Responses	Frequency
Peaceful co-existence and unity	46
Offers the opportunity for people to live in a microcosm of the nation	12
Respect for one another's culture	61
Leads to tolerance and peace	39
Creates atmosphere for understanding and positive attitudes	14
Encourages positive psycho-social development and high academic performance	2
Enables people to learn about each other's culture, and to love one another	37
Creates conducive avenue for exchange of ideas, and promotion of values	3

(m) Relationship Between Multiculturalism and Unity

Responses	Frequency
Togetherness encourages friendship	28
Leads to competitive spirit	3
Brings out the best of every ethnic group for common good	6
Erodes bias and broadens understanding of other cultures	12
Generates tolerance of each other and appreciation of other's values	30

(n) Suggestions on Issues for Further Enquiry into Multiculturalism in Nigeria

Responses	Frequency
Should examine cultural stereotypes that affect relationships among people of different ethnic groups, and how these stereotypes are originated	16
More attention should be paid on whether religious differences do influence students' unrest in universities	27
This investigation into multiculturalism should be extended to politicians, civil servants, administrators,	50
The concept of multiculturalism should be clearly operationalized	3
Public lectures, workshops should be organised to generate awareness on the benefits of this study to national unity	62

The valuable information contained in Tables 34(a) to (n) have provided greater insight into the different opinion held by staff on multicultural issues. Prominent among these were the strong belief in controlling students' unrest in universities in order to protect academic progress. There is also the view that religious intolerance, ethnic politics and mutual suspicion could be blamed for disunity among students, and therefore could hamper multiculturalism. Poverty has been identified as the major problem facing Nigerian university students, and that the suggestion for segregating students according to ethnic group is most undesirable and would threaten national unity. Strong views have been advocated on ways of initiating policies to preserve multiculturalism. First, is the abolition of "statism," and making it possible for any Nigerian to become part of any state he or she has lived in for two years. Again, universities must provide students with a compulsory course programme on the vital elements in Nigeria's multicultural composition. Furthermore, free movement within states, inter-ethnic marriage, integration of ethnic groups and their cultures, creation of cultural awareness among all ethnic groups, and legislating against any form of discrimination on ethnic groups, are measures to be pursued with greater commitment if Nigeria is to survive as a multiethnic and multicultural society.

The National Youth Service Corps scheme has been highly rated as a surer way to removing ethnic bias and prejudices; of bringing about togetherness and social cohesion; as contributing immensely to inter-ethnic friendship, marriages and cultural understudying. However, the scheme is believed to suffer from mismanagement, corruption and favouritism, and also the fact that the objective is being defeated as postings to ethnic regions have constantly been influenced by Corps members with powerful connections.

Top on the list of ways of encouraging inter-ethnic and multicultural relationships on campuses are:- the integration of cultural elements into university curriculum; encouraging student unionism along the line of multiculturalism; organising seminars, symposia, workshops on multicultural matters from time to time; and initiating inter-state visits for cultural exchanges. Such measures would enjoy a great deal of support as they will help to break down stereotypes and encourage greater ethnic tolerance, and at the same time enhance national unity and reduce the chances of cultural and ethnic conflicts, leading to peace and better understanding among the people of Nigeria.

Marriage has been clearly identified as a way of breaking down ethnic barriers, promoting understanding of the cultural

diversity of Nigeria, and bringing about mutual respect between the various ethnic groups. If parents should disapprove of relationships on ethnic grounds, most university staff would prefer to educate them and persuade them to see reason, rather than ignore them.

There is a tremendous feeling among staff that multiculturalism will lead to respect for one another's culture, and tolerance and peace, and also create atmosphere for understanding and positive attitudes. It will bring about peaceful co-existence and unity, and offer the opportunity for people to live in a microcosm of the nation. It will erode ethnic bias and prejudices, and encourage friendship and togetherness. Finally, it will lead to competitive spirit and generate a conducive atmosphere for exchange of ideas and promotion of values.

The Chi-square computations for ethnic origin against each other variables on staff data were carried out to see whether opinions among staff of different ethnic origins responding to the questionnaire, were statistically significant. Table 35 reveals that there were no significant differences in staff opinion on admission issue; on disunity constituting a major problem in Nigerian universities; on whether multiculturalism enhances national unity; on ethnic considerations constituting an important factor in establishing relationships; on whether there are benefits to be

derived from proper understanding of other cultures; and finally, they admit their sense of fairness in assessing students' performances.

Their differences on other issues regarding marriage; the National Youth Service Corps Scheme; on taking up appointment; on segregation of students by ethnicity; staff influence on students; and a host of other variables on multiculturalism, were statistically significant ($p < 0.05$).

Table 35

Chi-Square Computations of Ethnic Origin by Other Variables on
Multiculturalism for University Staff

N = 144

S/N	Statement/Variable	Chi- Square value	Significance
1	Help to students with difficulties	13.13682	0.35917
2	In giving admission	26.62876	0.00874*
3	Staff Departments	19.52681	0.24229
...4...	Support for federal programmes that promote multiculturalism	20.65846	0.19202
...5...	Disunity a major problem in universities	26.83178	0.04339*
6	Multiculturalism enhances national unity	18.95337	0.01511*
7	Ethnicity considered in relationship	10.72083	0.02989*
...8...	There are benefits to derive from undertaking other cultures	41.08019	0.00000*
9	Staff can influence students attitudes	20.25041	0.06249
10	Staff can influence students behaviour	15.89413	0.19613
..11..	Ethnic consideration in showing interest in students affairs	12.36259	0.71867
..12..	In marking or assessing students performance	17.72536	0.02338*
..13..	In marrying from a different ethnic group	13.1128	0.66449
..14..	In marrying into another ethnic environment	5.6246	0.22899
15	N.Y.S.C. promotes multiculturalism	3.52184	0.47457
..16..	Multiculturalism has something to do with national unity	11.46308	0.78004
..17..	Taking up appointment in another ethnic region	23.08038	0.1116
..18..	Segregation of students according to ethnicity	12.65602	0.1308
19	Study other cultures	9.7116	0.28585
..20..	Controlling students unrest in universities	2.72457	0.60492

* Not significant at 0.05 level of significance (P < 0.05).

6.4 Discussion of findings

This study has revealed university staff in Nigeria are fairly well-represented in terms of ethnic composition, but they tend to take up appointments more in universities situated in regions of their own ethnic origin. Among the staff, the greater proportion are Christians, although this trend cannot be said to apply to northern universities.

There is a strong support for the proposition that university staff can influence the attitudes and behaviour of their students. This is understandable when one realises that staff are in positions of authority, and therefore students are very likely to copy or imitate, or accept without reservations, staff behaviour, beliefs, opinion and ways of life. What this means is that staff can influence students equally on multiculturalism, and also the way they relate to others on cultural and ethnic matters, are bound to have some negative or positive impact on students who are close to them.

In general, ethnic considerations are not influencing the way staff conduct their duties and in their discharge of academic and social responsibilities. There are therefore no obvious signs that staff do influence students negatively on cultural and ethnic issues even though they could do so. On a note of optimism, staff have shown support for the policy aimed at correcting educational

imbalance through the provision of special schemes for disadvantaged ethnic regions. They also show support for the NYSC and any other programmes that promotes ethnic harmony.

Most staff would like to take up appointments in universities located in other ethnic regions, as well as study the cultures of other ethnic groups. They would encourage inter-ethnic marriages, and are prepared to work for national unity. Their views on students; unrest, segregation of students on ethnic basis, and ways of promoting ethnic understanding, have been highlighted in previous analysis. On the whole, the influence of multiculturalism on university staff have been positive and in the direction of national unity, and ethnic and cultural harmony.

CHAPTER SEVEN

7.0 Conclusions

This study has investigated the influence of multiculturalism on the social and educational development of students in Nigerian universities, not in the context of racism or sexism, but rather within the perception of ethnic diversity and cultural pluralism which are the relevant issues in Nigeria's multicultural nature. This is consistent with the respondent's perception of multiculturalism - as a mixed culture scenario; as an adoption of another culture; and as cultural coexistence. As future leaders of an ethnically diverse country, university students are seen as centred to the pursuit of ethnic tolerance and cultural harmony, hence the centrality of this study on students. But the university staff play a significant role in the formation of students, their behaviour and attitudes as revealed in this study. Consequently, a proper approach to the study of multiculturalism in Nigeria's campuses must include the opinion of staff, and also the influence of society on students' development.

There has been several conflicts in Nigeria that were ethnic or religious in nature, which have led to unnecessary loss of lives. Only recently, September 1995 to be precise, an ethnic conflict erupted at one of Nigeria's Northern universities, and five students were dead, and many people were injured. These ugly events underscore

the value of this study, which is, a proper understanding of the best ways campus ethnic and cultural diversity can be channelled for social and educational benefits of students, and in the end, bring about national peace and unity. The literature review has shown that several approaches have been adopted worldwide in the promotion of multiculturalism.

There is the assimilationist strategy widely used in Europe. Then, the integrationist dimension. The melting-pot approach equally experimented in several multicultural societies. But, ethnic and cultural diversity in Nigeria is unique in the sense that no single ethnic group can claim overall majority or dominance. Consequently, multiculturalism in Nigeria has been developing along the path of mutual dependence, co-existence and multi-ethnic identity.

In effect, multiculturalism, in Nigerian universities can be visualised as an organisation that is genuinely committed to diverse representation of its membership and also sensitive to maintaining an open, supportive and responsive environment, while at the same time working, towards the inclusion of elements of diverse cultures in its structures and operations, and quick to respond to all ethnic and cultural issues confronting it (Manning and Coleman, 1991). The implication, therefore, is that the approaches adopted within a

multicultural campus environment should encourage free communication between students of all ethnic backgrounds and experiences, using a variety of strategies, and adopting multiple cultural approaches and perspectives. Such a measure would ensure that campus life becomes less hostile and more socially interpreted.

Religion is at the heart of Nigeria's multiculturalism. This study has demonstrated that religious differences are strong barriers to multicultural integration among Nigerian university students. They are prepared to get involved with colleagues in relationships, friendships, acquaintance, and even go as far as exchange of home visits despite cultural, ethnic, value and behavioural differences. But when religion comes into the diversity picture, hesitation to socialise is immediately noticed.

This finding is reflective of the strong position religion occupies in Nigeria's sociocultural set-up, and the influence of that trend in the development of university students. For multiculturalism in university campuses to become a reality, staff and students of different religious persuasions, must be made to view life in different ways:- as generative, cyclical rather than linear and finite. Common elements of Islam and Christianity, Nigeria's dominant religions, and also aspects of traditional religion

should be incorporated into a multicultural curriculum for university students, so that each can learn about the beliefs of the other, and come to appreciate religion as a common goal in the pursuit of good life, rather than an instrument of fanaticism and division.

The removal of the negative influence of religion on multiculturalism in the development of Nigerian students is fundamental to the growth of campus social life. Effort must be made by university authorities to encourage non-dominational religious worship sessions where practicable. In the case of Moslem-Christian diversity, a ecumenical approach may not work because of the fundamental differences in the worship systems. In the alternative, a special dialogue session between Moslem and Christian students should be arranged on a regular basis, for them to exchange ideas on issues of common interest in both religions, and how they could relate socially without offending each other's belief system.

Unlike religion, marriage and relationships among staff and students of different cultural and ethnic groups have positive indications for the promotion of multiculturalism in Nigerian campuses, and should be explored fully as a potentially useful channel of establishing healthy pluralism. Marriage has been known

throughout history to create peaceful links between communities, nations, empires. In the case of Nigeria, multiculturalism can be propagated through the initiation of policies in university administrations that encourages students to seek active relationships among colleagues of other ethnic groups. Remarkably, they are favourably inclined to such tendencies as suggested by their responses to the questionnaires.

What has to be done is for universities to come up with packages of incentives for students of different ethnic groups who fall in love or share common close social bonds, so that multicultural ties can be developed through marriage. In effect, rather than multiculturalism, influencing this social aspect of campus life, marriage becomes a tool for cementing campus diversity.

Generally, students of both the dominant cultures and minority cultural groups in Nigeria often come to an unfamiliar campus culture from relatively monocultural homes and communities, which leaves them grossly unprepared for the multicultural norms and experiences they encounter on campus. Most of them come from ethnic groups that have never seen cultural diversity. Some may have experienced cultural or ethnic conflicts. But the unique position campus diversity presenters urges that new students should not be thrown directly into a socially

diverse and complex campus culture, without first, providing the necessary guidance, education and support, to help them understand and survive in that new culture. Consequently, this study strongly recommends that as part of the initial measures of initiating university fresh students into campus diversity, the orientation programmes must feature prominently lectures on cultural pluralism on campus, and outline clearly the university policy on the promotion of multiculturalism.

In the pursuit of the goal of establishing firmly new students to a campus atmosphere of multiculturalism, several prominent community leaders drawn from all the major ethnic groups in Nigeria, should be invited to give speeches on the elements of their own culture. An attempt should be made to highlight common issues in the culture of all speakers, and suggestions must be made on ways those common cultural elements can be integrated into campus social life pattern. Thus, right from the onset, new university students, are confronted with the reality, that the university thinks seriously of multiculturalism, and respects all aspects of cultural diversity on campus. Works of arts, dances, drama, and other displays depicting the rich cultures of all the ethnic groups of Nigeria, should be provided at such orientation sessions for new students. This will further bring home the message

of ethnic tolerance, and cultural identity and pride.

When the Joint Admissions and Matriculations Board (JAMB) was established to handle completely the admission of students into the nations's universities, one of the expectations people had was that it would make it possible for students from one ethnic group wishing to study at another university situated in another ethnic group, to realise their dreams without hindrance. The reality is far from this. What JAMB has succeeded in doing is to ensure that students who successfully pass the Joint Admissions Matriculation Examinations (JAME), are offered a place in the university of their first choice to study their course of preference. Where this priority is not possible, they are given a chance to go to another university of their choice to study any of the three courses they have indicated in the application form.

The fact remains that the freedom given to students to say the university they would like to study at, has exposed a major ethnic problem. This study has demonstrated that students tend to enrol into the universities in their own ethnic regions, as a result, the study found out that there is a disproportionate number of students of local ethnic origin in each of the universities studied. That is, there are more northerners in northern universities, more westerners in western universities and more easterners in eastern

universities. The implication, therefore is that Nigerian universities, whether state or federal, are dominated by the major ethnic group of its locality. So, campus multiculturalism can be described as a mixture of different cultures with one dominant culture. If the opinion earlier examined in the literature review is right, that multiculturalism can never involve the coexistence of dominant cultures, but rather, the dominant culture, usually single, dominating and influencing the minority cultures, then there is genuine concern that the disproportionate representation of Nigerian cultural groups in the universities, must be addressed.

It is correct to assume that the dominant culture of the community in which a university is situated is bound to influence campus life. For instance, the interaction of the students with the locals in terms of shopping, language, domestic staff such as cleaners, catering officials, constitute major channels of cultural transmission. In this sense, multiculturalism reflected in the ways of life of the communities in which Nigerian universities are located, can influence both the social and educational lives of students. Knowledge of the culture of the locals and their value systems is a substantial form of learning. In effect, when students from a particular ethnic group are admitted to study in their own local universities, they have inadvertently been denied the opportunity

to learn about people of other cultures in other university communities. In the final analysis, the present trend in the student enrolment scheme into Nigerian universities inhibits the promotion of multiculturalism, and by extension, negatively affects the cultural and social development of Nigerian students.

This study is recommending that new measures are urgently required in Nigeria to effectively guarantee genuine multiculturalism in Nigerian universities. And this demands a major policy change mandating all Nigerian universities to ensure that their yearly student's admission pattern reflects a proportionate representation of all the major ethnic groups and other cultural minority groups. In concrete terms, at least 15 percent of the student population must come from each dominant ethnic group, and under no circumstances should the population of the local ethnic group among the students exceed 30 per cent. This measure would ensure that no single ethnic group can dominate the cultural atmosphere of any university. The consequence of this to the general student population would be the creation of a truly multicultural environment on campuses.

The Joint Admissions and Matriculations Boards (JAMB) has a duty to amend its policy on a candidate's right to choose the universities they would like to attend, and incorporate a new

provision requiring every student not to select universities located in regions of their own ethnic origin, and cultural group. So that students are mandatorily sent to universities situated in other ethnic groups to meet other students from other ethnic groups and study in an entirely different ethnic environment, where they can mix with the locals and interact with alien cultures.

By so doing, multiculturalism is handed out to all Nigerian students in the appropriate cultural setting, and this is a surer way to their development socially and educationally for the benefit of ethnic harmony and national unity. This study has revealed that students do share their campus experiences with their parents, apparently, to get their advice on how to proceed in their relationship, and their opinion on religious and cultural issues as they make friends with students of other ethnic backgrounds. There are strong indications that like university staff, parents' advice and objections can influence the behaviour and attitudes of their university children or wards. Therefore, the views, biases or prejudices parents hold of any ethnic or cultural group are bound to influence the reaction of students on multicultural matters. It is against this background that the promotion of multiculturalism in Nigerian universities cannot be pursued in isolation, without the involvement of parents.

Parents are part of the wider Nigerian society, and therefore the issue of multiculturalism in Nigeria as a whole has been treated subsequently in this chapter. In the meantime, the university programme on multiculturalism should incorporate the scheduling of special occasions during which parents visit the campus on days of multicultural displays. This could be at hall, departmental or faculty level, or even a special day set aside by the university for all members of the university community to interact with parents and cultural diversity. This measure will have two main influences on the social and educational development of students. First, it would constitute a day of cultural unification with their parent's involvement and approval, and a direct acceptance of a multi-ethnic larger society. Second, it will break permanently the barriers of cultural and ethnic diversity on campus, since students are now reassured that no barriers in terms of parental ignorance or prejudices exist to undermine cross-cultural relationships on campus.

In all the universities studies, provisions were made for students' common-room or social halls, usually in halls of residences. In such places, newspapers were provided, and also confectionery and liquor shops were available. There were television sets for students to watch. It was a common practice for

students of all shades of religion and academic orientations to sit together in the evenings over some drinks, discussing issues of common interest, and listening to national news, and arguing over issues raised in the news. There can be no better forum for multicultural and multi-ethnic promotion on campus. This constitutes a major avenue through which multiculturalism among students enhances their social and educational perceptions of contemporary issues. Thus, the student's common-room provides an excellent base for the cultural integration of students of diverse cultural backgrounds, this is indeed commendable.

A similar environment is required at faculty and departmental levels to bring not only students together, but also staff and students' into an atmosphere of relaxed and informal setting for the purpose of cultural exchanges. This study recommends that as a deliberate policy of promoting campus multiculturalism, and involving staff in this procedure, a common-room for staff and student members of every faculty, school or department should be introduced so that cultural, religions, political and academic matters can be discussed in the most relaxed and informal manner between staff and students of diverse cultural and ethnic background. This will help in the development of campus multiculturalism.

Students' affairs officials in all Nigerian universities have the capacity to profoundly influence the initiation and fulfilment of multiculturalism within their areas of responsibility as well as throughout the campus as a whole. Through the management of such major programmes on campus as residence life, financial aid, and other campus activities, profound influence on the choices of university symbols, speakers, leadership awards, and the registration of associations, cultural groups and clubs, students' affairs officers can promote multiculturalism and exercise control of ethnic disagreements. In addition, it has significant windows of opportunity to influence and shape a multicultural campus environment.

One important area the students' affairs departments of Nigerian universities must explore fully in influencing the social and cultural diversity on campus is the placement of students in rooms, apartments and halls of residence. An interesting finding in this study is the fact that Nigerian students are willing to share residential accommodation with people of other ethnic and cultural backgrounds who possess different values attitudes and interests. This is quite significant. It therefore means that campus diversity is not an obstacle to mixed cultural and ethnic residential arrangements in Nigerian universities. At present, students are

segregated in halls of residence on sex grounds. That is, most universities prefer to accommodate male and female students separately. While this does not amount to sexism, it does reflect the moral expectations of parents and the traditional society of Nigeria. To mix students of both sexes especially the younger undergraduate category who are just fresh from higher schools and have lesser self-control would attract public criticism. In some instances, adult postgraduate students share the same halls of residence in some Nigerian universities.

But the fact remains that the goal of multiculturalism must be extended to hall arrangements and room-sharing. This study suggests that students of the same ethnic origin must not be allowed to share the same room or apartment in halls of residence. The university students' affairs departments must pursue a deliberate policy of bringing together students of different ethnic and cultural backgrounds as room-mates, both for male and female hostels and halls of residence. It is believed that when two students of diverse cultural identities are made to share students' accommodation, they learn to share each others' beliefs, interests and values over a period of time. They learn to tolerate each others' shortcomings and negative attitudes. They begin to mirror the cultural realities of the wider society through the knowledge of

each other as room-mates. And so, as a matter of policy, universities should seek to promote multiculturalism by the process of cross-cultural room-mating.

There is, however, one caution that must not be ignored. This study has revealed that religion is a strong diversity element among the students that must be respected. In the implementation of this policy of room-mating, the students' affairs department should ensure that the issue of religion is carefully and properly dealt with to avoid conflict. There is nothing wrong in bringing together two religiously opposed students under the same roof. If a Christian and a Muslim agree to share a room, that would be excellent in the move to foster multiculturalism. But, their consent must be sought, and if they do not wish to stay together, then their views must be respected.

In order to appreciate fully the importance of campus diversity and multiculturalism, university authorities in Nigeria, especially the staff, must be made to understand the several interlocking imperatives involved. First, the notion of melting-pot which does not bear direct relevance to Nigeria's multi-ethnic realities must be replaced with cultural pluralism or reciprocal multiculturalism (Hunt and Others, 1992).

The issue here is not one of adapting the different ethnic groups to a preset monocultural standard, but of creating a new multicultural standard that includes the contributions of all ethnic and cultural groups. This is quite appropriate in the Nigerian circumstances. Again, the significance of cross-cultural educational programmes at all levels of education must be accepted as vital in the preparation for negotiating life in a multicultural and multi-ethnic society.

In the case of campus life, a multicultural curriculum is vital for staff and students to develop cross-cultural skills in teaching and learning during classroom interactions. This calls for university authorities to incorporate workshops on multicultural teaching and learning styles, social issues in the classroom, and related topics into its conference and seminar sessions directed at promoting multiculturalism among staff and students. Furthermore, there must be a statement of principle affirming that all members of the academic community are entitled to pursue their work free of ethnic intimidation and harassment. Everyone must be seen as working to create a campus climate where differences are affirmed and valued, and where there are conflicts or disagreements, such grievances are swiftly and effectively addressed.

CHAPTER EIGHT

8.0 Recommendations and the way forward for the promotion of multiculturalism in Nigerian universities.

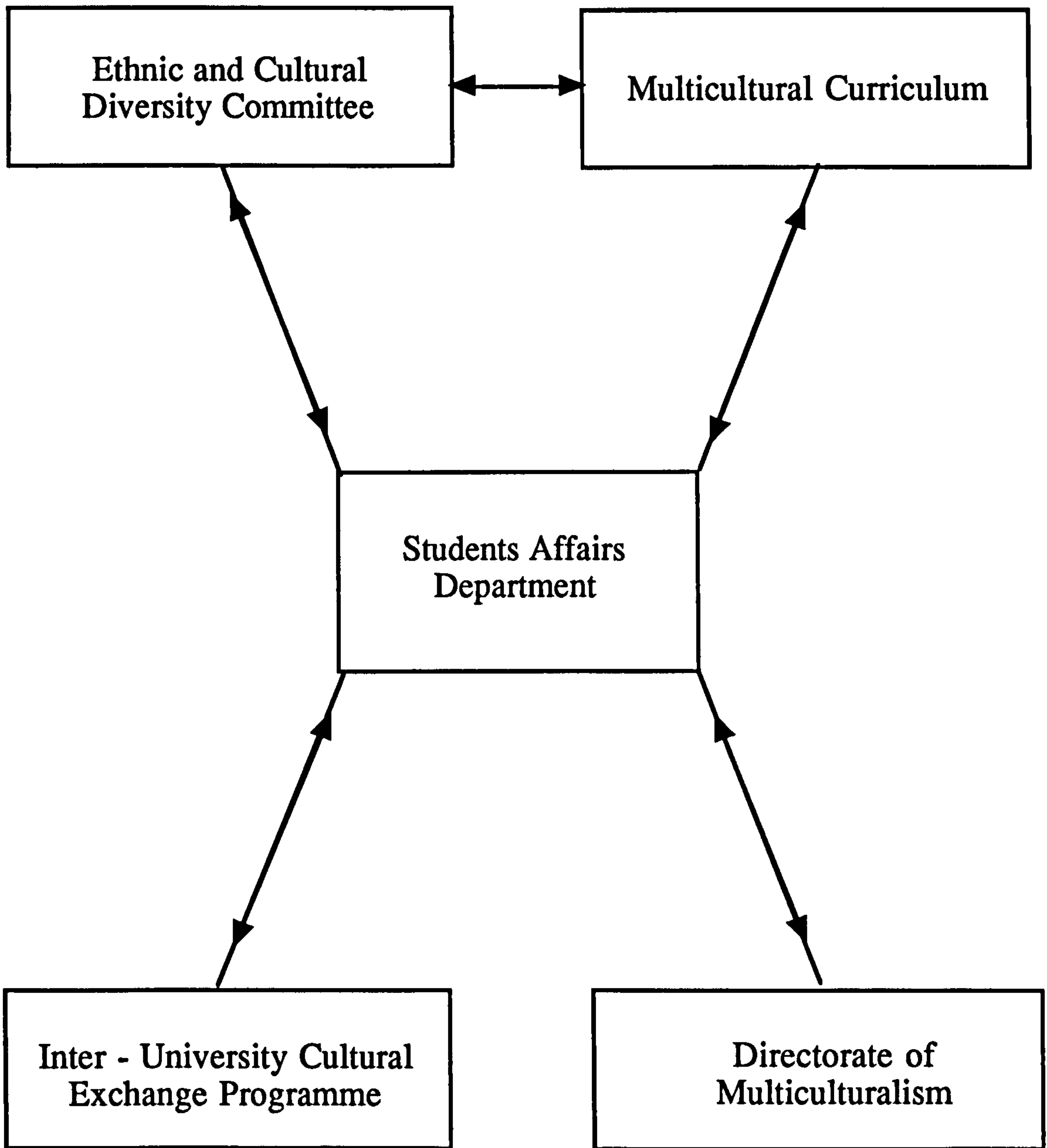
A number of measures should be taken to create a better campus climate, safe, free from unrest, culturally tolerant, and peaceful and harmonious in its ethnic diversity. The first is the introduction of the Ethnic and Cultural Diversity Committee (ECDC) in halls of residence, under the control of the Hall Warden appointed by the Students' Affairs Registrar. The ECDC should consist of representatives of all the ethnic and cultural groups present in each hall and in the strength of representation should reflect the population of students from each ethnic and cultural groups in the appropriate proportion. The ECDC should meet once every month to examine general cultural issues that affect the particular hall, and could meet at short notice to deal with any serious emergency such as a potentially ethnic conflict, or religious disagreement between room-mates or groups of students resident in that hall. The hall Warden should preside over such sessions. Only at the invitation of the hall ECDC, generally agreed among committee members can an official of the students' affairs departments, or any other university or outside body members, attend such meetings. But when the hall ECDC feels that a particular case is too serious to warrant the

attention of the authorities, the matter can then be referred to the students' affairs department. In effect, the activities and authority of the hall ECDCs derive from the overall control of the students' affairs department, but it cannot be seen as interfering in its decisions. Once every academic semester or term, all the members of the hall ECDCs should meet at the discretion of the students' affairs officials to discuss common cultural and ethnic problems on campus, and recommend ways they have been handled or resolved for other hall ECDCs to borrow from their experience.

The responsibility of the ECDCs should be wider than resolving conflicts. It should extend to organising cultural shows, hall seminars and workshops on multiculturalism and ethnicity with the aim to enlightening its residential members on cultural tolerance and ethnic harmony. There should be residentially located diversity courses aimed at developing a new campus culture based on mutual understanding and respect for each other. Such workshops should bring together students from diverse social groups to help them forge positive residential hall cultural experiences. Other approaches to the promotion of campus multiculturalism can best be visualised as a network of interrelated efforts, rather than separate measures. The way these approaches are linked and coordinated have been indicated on Figure 3.

Figure 3.

Model for the Promotion of Multiculturalism in Nigerian Universities



This University Multiculturalism Promotion Model has at its centre the pivotal and coordinated influence of the students' affairs department. In other words, the Students Affairs Department (SAD) should be the centre of all activities aimed at students development in the direction of multiculturalism. Already, the place and role of the hall ECDCs have been explained, and the nature of the SAD control examined. In addition to this, this model suggests that there should be frequent cultural exchanges both at academic and social levels, between the Nigerian university students and staff. One way of implementing this, is for the ECDCs and university faculties and departments, to invite students and staff of other universities different from theirs, to attend cultural shows, workshops through the SAD.

Furthermore, such cultural exchanges must not be confined to campus activities only. It should include SAD-organised excursions for students to places of cultural interest around the country, with the help of other university SADs. It might be a good idea to arrange for students, especially those whose disciplines are related to cultural matters, to visit and live with people of other cultural communities as part of their exchange learning programmes. In this way, students would enhance their social and educational perspectives in a multiculturally diverse setting.

Two other features of the multiculturalism model are the need for a multicultural curriculum, and the establishment of a Directorate of Multiculturalism. The latter is an off-campus proposal aimed at guaranteeing all-round multicultural development of students in the larger society. It will be discussed fully subsequently. But the need for a multicultural curriculum in the development of campus multiculturalism, and the promotion of peaceful cultural and ethnic diversity, cannot be over-emphasised. A culturally diverse curriculum would enable students to develop an understanding of the pluralistic nature of Nigerian society; to develop a global perspective of multiculturalism by studying about the ways other multicultural and multi-ethnic societies have appreciated their differences, and harnessed such diversity for collective development. It should also enable them to interact respectfully and knowledgeably with people of other cultural and ethnic backgrounds. In effect, the multicultural curriculum suggested for Nigerian universities must consist of the core curriculum dealing with multiculturalism in terms of ethnicity and gender issues in the Nigerian context, and second, a global study of the ways multiculturalism has helped other multiracial and multi-ethnic societies cope with social and economic development.

A brief outline of the content of the multicultural curriculum for Nigerian university students is desirable:-

A. Core Curriculum

- (i) Teaching the historical origin of the various ethnic groups in Nigeria
- (ii) Their geographical location
- (iii) Their economic activities
- (iv) Their beliefs, values, interests, symbols, arts
- (v) Their contributions to national development
- (vi) Basic elements of their cultural identity such as language, dance, music, traditions .
- (vii) Evaluating the positive and negative elements of the major cultural and ethnic groups
- (viii) Examining ways positive cultural elements can be developed for national unity.

B. Global Multicultural Perspectives

- (ix) The essential features of the practice of multiculturalism in one or more of these plural societies, e.g. Britain, United States of America, Canada, Australia.

- (x) The elements of multicultural practice in any one of these developing countries, e.g. Israel, Malaysia, China.
- (xi) Conflict factors and how they have been tackled
- (xii) Ways multiculturalism have helped in the social, economic and political development of these nations
- (xiii) Lessons for Nigerian multiculturalism

While this multiculturalism curriculum may not be exhaustive, it offers a clear direction in which the development of Nigerian multiculturalism can be pursued. The ultimate goal would be to assist students to build better images of other ethnic groups and their cultures, and to acquire the spirit of tolerance.

It is important to stress that the university multicultural curriculum should be integrated into the existing General Studies course offered in all Nigerian universities. It should be a policy that every student must show evidence of attendance to at least seventy percent of the total course units on multiculturalism, and in addition, a pass in the assessment of the multicultural education elements of the General Studies is necessary for successful completion of graduate studies. In this way, students will realize and appreciate the importance attached to their social and educational development along the path of Nigerian and global multiculturalism.

Finally, there should be room for inter-university promotion of multicultural curriculum. This can be experimented by introducing some elements of competition and unification in the content and assessment of multicultural curriculum. For instance, the tests on multiculturalism can be centrally set for all university students in Nigeria, and collectively assessed, to obtain students of outstanding performances, who are rewarded with awards. This will encourage seriousness among university students on the course on multiculturalism and the award serving as an incentive and a reinforcement.

8.1 Way forward for Directorate of multiculturalism in Nigeria

Ethnic pluralism has its positive sides in development. Cross-cultural diversities and the human and material resources they bring, are potentially effective tools for development if properly exploited and effectively utilised. Ethnic pluralism in some measures can constitute a divisive weapon in society and may lead to serious consequences such as ethnic conflicts, a derailment of the social system, and a divided people. This is why preferential treatment of a segment of the ethnic compositions of Nigeria, in the

form of quota system in university admissions, appointments and employment, must be handled with great caution, to avoid a negative outcome or rebellious response from other ethnic groups.

As Otite (1987) observes,

“in articulating and mobilising the resources of the nation, the poverty of certain ethnic territories should not be regarded as the burden of the others; rather, Nigerians forced to migrate because of natural and man-made problems should be integrated as full Nigerian citizens in the richer unexploited territories located in other parts of the country.”

It is possible to sustain a high degree of social stability and national integration through the practice of socioeconomic interdependence of the very essence of ethnic diversities. It can be argued, that in the Nigerian context, ethnicity is ubiquitous and inherent in the social structure of multi-ethnic groups (Otite, 1987), but can be harnessed to build a virile nation. The Nigerian experiment has failed to redirect the potentials of ethnic diversity from conflict scenario, to development of the social, economic and cultural endowment of the pluralistic entities of the nation. This

neglect is the costliest mistake of the various political administrators that have governed the country since independence. It has to be addressed now if Nigeria is to avoid another civil war in the future.

Earlier in this chapter, an argument has been advanced that parents have a role in the establishment of multiculturalism in university campuses, and that parents constitute an integral part of the larger society. It will be futile to promote the social and educational development of students in multiculturalism on campus, and on return to their homes, they are confronted with a society that is ethnically and culturally divisive, hostile and at cross-roads with all the positive multicultural values they have acquired on campus. There is, therefore, the need for a wider campaign on multiculturalism in the society to complete holistic development of Nigerian students on multiculturalism. This is the basis for the proposal for a Directorate of Multiculturalism in Nigeria.

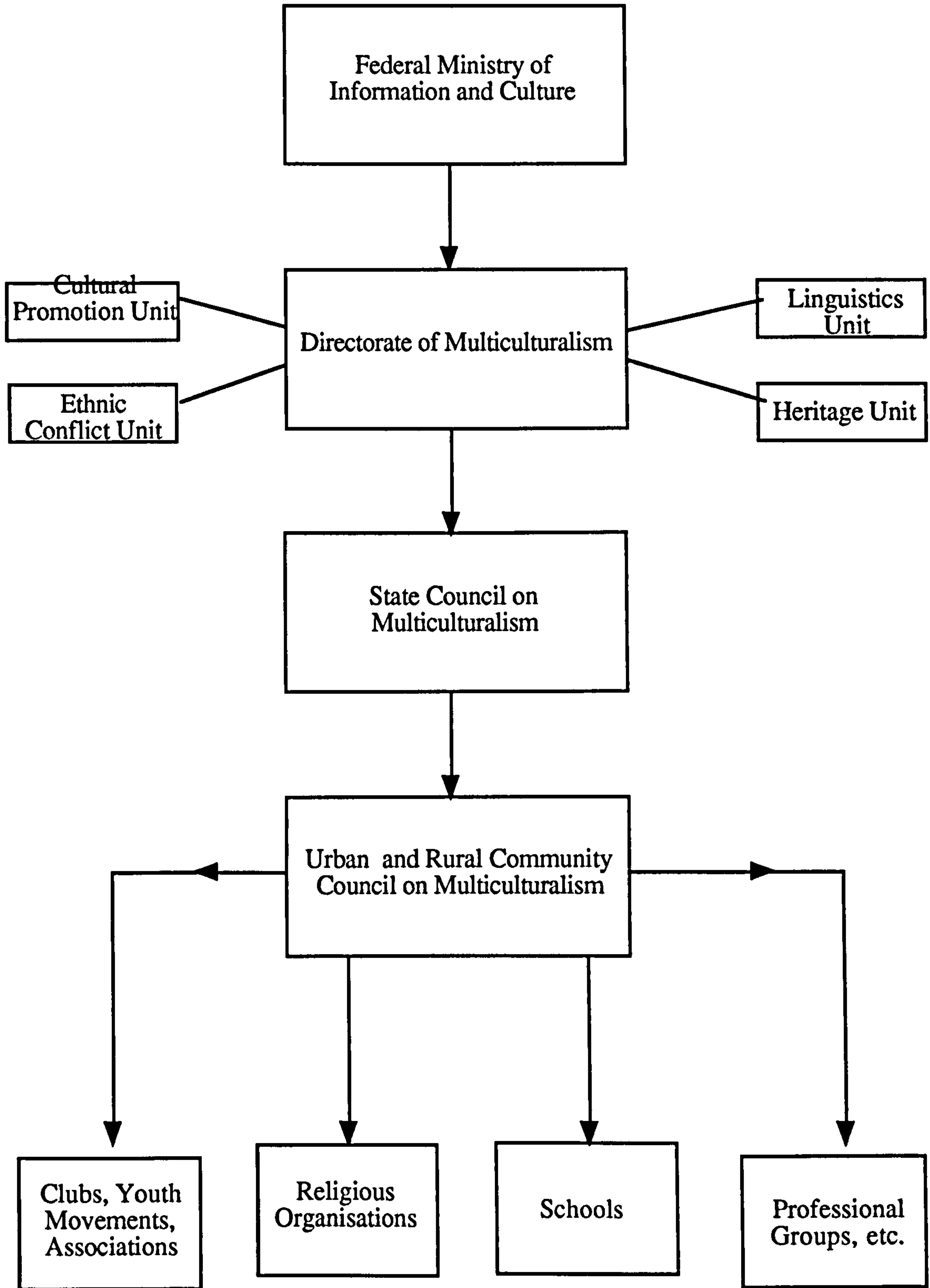
The Canadians have approached their multiculturalism needs through the establishment of a distinct arm of government to handle ethnic and multicultural matters. This is commendable, and desirable for Nigeria. However, the structure of the Directorate of Multiculturalism for Nigeria must be unique and relevant to

Nigerian needs, which are purely ethnic, as opposed to the racial, and multicultural focus of Canada's pluralism. In this regard, the Directorate will be integrated into the civil service system, under the Ministry of Information and Culture.

The Minister is in charge of the Directorate of Multiculturalism, but is represented in terms of administration and organisation of the directorate by an Executive Director, who reports to the Minister. At the Federal Level, the Directorates will have several units, i.e. Linguistic, Cultural, Heritage, Ethnic Conflict. These units are identified as State Council on Multiculturalism. The Head of the State Council is the State Director.

Figure 4.

Structure of the Directorate of Multiculturalism for Nigeria



Very often, ethnic conflicts originate from the urban and rural communities where there are several ethnic groups living side by side. In such communities, the Community Council on Multiculturalism (CCM) should be constituted to meet regularly, at least once a month, to resolve whatever ethnic conflicts, or other matters affecting the welfare of their community diversities. Members should be drawn from all walks of life, e.g. youth clubs, associations, religious organisations, schools, market women, traders, drivers, police, army. The Council should seek to expose all the factors that create ethnic conflicts in the community and find ways of removing them. By constantly engaging in dialogue, the leaders of the various ethnic groups, cultural entities, and other aspects of community diversity, will have the opportunity to present their grievances, and by so doing, diffuse potentially explosive ethnic tensions before they reach a tragic level.

The purpose of having a State Council on Multiculturalism (SCM) in all the states of Nigeria, is for them to coordinate the activities of the Community Council on Multiculturalism (CCM), and report such issues to the Directorate. Thus, through the State Councils on Multiculturalism, the directorate exercises control over the CCMs. But, most important, only the SCMs can handle ethnic conflicts at inter-state levels. That is, when an ethnic conflict

involves people or communities from two different states of Nigeria, the SCMs in both states take up mediation, and attempt to find solutions to the problems. Like the CCMs, the SCMs are composed of members drawn from similar sources as in CCMs.

The work of the Directorate of Multiculturalism may centre on resolving ethnic conflicts, since this is a major threat to multiculturalism and multi-ethnic survival of Nigeria. But it should include other equally vital functions. The linguistic unit should address the issue of popularising the major Nigerian languages among the different ethnic groups, through the construction of reading materials, posters on the different major languages of Nigeria. Radio and television are useful channels of disseminating such programmes and also through schools.

Of course, the Ethnic Conflict Unit is the main organ of the Directorate, and is exclusively responsible for ethnic conflict resolutions. It is important that members of the Unit are drawn from the major ethnic groups, and particularly, reflect all the religious groups in Nigeria. The Directorate will need to protect the cultural values of the different ethnic groups by promoting the heritage of all groups. In doing this, the pluralism and diversity in the national heritage must be highlighted.

Finally, the Cultural Promotion Unit (CPU) working closely with the Cultural Department of the Ministry of Information and Culture, should seek to identify all the essential cultural elements and values of all ethnic communities at the urban and rural levels. The purpose should be to identify offensive elements to people's culture in all the communities and carefully seek ways of minimising the offence they cause. It is believed that when people are persuaded to see how their cultural values offend people of other ethnic groups, rather than resorting to confrontation, conflict can be minimised.

In sum, this study has investigated the influence of multiculturalism on the social and educational development of university students. Two variables are revealed to have potentially negative multicultural effect; concentration of students in universities situated in their own ethnic environment; and religion. In other multicultural issues such as marriage, relationship, ethnic diversity, , students tend to have positive attitudes. This study has therefore, explained how the negative influences can be overcome, and ways of enhancing the multicultural development of students in other matters. The good example which the National Youth Service Corps (NYSC) has set in the promotion of multiculturalism among university graduates can be reinforced and sustained, if all

the recommendations made in this study for the promotion of multiculturalism on campus and in the wider society, should^{be} taken seriously by the Nigerian government, and implemented.

8. 2 For Further Research

This study has focused on students exclusively, although the opinions of university staff have been interpreted in the discussion of findings on a wide range of multicultural issues. The narrow scope of the focus of this study was mainly for research convenience, and does not in any way underestimate the need for a wider understanding of the influence of multiculturalism on the people of Nigeria, generally, students, as future leaders and custodians of Nigeria's cultural values, are justifiably of considerable interest in any effort aimed at promoting multiculturalism.

It is suggested that a broader investigation into the ways multiculturalism or cultural diversities in Nigeria, have affected the social, economic and educational development of all the major ethnic groups of Nigeria, ^{It} should be undertaken as a follow up to his study, so that greater insight into the barriers multiculturalism can pose to national unity and social cohesion can be better understood.

There are various directions in which this study would have been focused, it is appropriate to examine the cultural stereotypes that affect relationships among students of different ethnic backgrounds in Nigerian universities; and also an investigation into how such stereotypes originated, and how they can be eradicated for cultural and ethnic harmony, would have been desirable. These issues can be the focus of further studies, and they have to be associated with the wider objectives of promoting healthy campus diversity, and mutual ethnic harmony.

The investigation into multiculturalism in Nigeria should be broadened to include such subjects as politicians, police and military personnel, civil servants, local administrators, community leaders, church ministers etc. All those who wield a great deal of public influence and are capable of instigating ethnic controversy or conflict must be made to go through ethnic purification process, by exposing them to the cultural values of other people they relate to, and work with, on day to day basis.

Finally, religion is a very sensitive element in Nigeria's multicultural nature, and seems to constitute a negative factor in her diversity and ethnic pluralism. It is therefore important that a thorough investigation should be conducted into the extent to which religion hinders the promotion of multiculturalism and pluralism in

Nigeria. Strategies for resolving religious conflicts both among students and in the larger society should be an issue for urgent research.

NB:-

With the help of literature reviewed of developed countries, for example, Great Britain, America and Canada which have experienced multiculturalism gave me an insight into how solution could be reached in solving multicultural issues and finding peace, unity in Nigeria universities and country at large.

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APPENDIX A

QUESTIONNAIRES FOR STUDENTS ON THE INFLUENCE OF MULTICULTURALISM ON THE SOCIAL AND EDUCATIONAL DEVELOPMENT OF UNIVERSITY STUDENTS IN NIGERIA.

INSTRUCTIONS: Please complete the blank space provided from items 1 to 9 and tick (3) the responses that correspond with the alphabets (a) to (e) of your answers on each of the remaining items.

1. Name of University
2. Faculty/Department
3. Date of birth 4. Place of birth
5. Ethnic origin 6. Year/Part
7. Gender 8. Marital Status
9. Your best friend gender
10. Where did you meet your best friend for the first time?
 - (a). In an educational gathering
 - (b). In a social gathering
 - (c). In the market / shop
 - (d). In a transport (station)
 - (e). None of the above

11. Where did you meet your best friend for the first time?
 - (a). Through educational activities
 - (b). Through social activities
 - (c). Introduced by a friend
 - (d). Accidental meeting
 - (e). None of the above

12. For how long have you been friends?
 - (a). Over 3 years
 - (b). About 2 years
 - (c). About 1 year
 - (d). Less than 1 year
 - (e). Less than 6 months

13. How will you rate your relationship?
 - (a). Excellent
 - (b). Very good
 - (c). Good
 - (d). Fair
 - (e). None of the above

14. Are both parents aware of the relationship?
 - (a). Yes they are
 - (b). Not yet , but will
 - (c). Unless by accident
 - (d). Never will
 - (e). None of the above

15. Do both parents approve of the relationship?
 - (a). Yes
 - (b). Not totally
 - (c). Not necessarily
 - (d). No
 - (e). None of the above

16. What do you think of a relationship with someone of different ethnic background?
- (a). Excellent
 - (b). Good
 - (c). Fair
 - (d). Indifferent
 - (e). None of the above
17. If someone of different ethnic origin needs your assistance will you definitely assist?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above
18. Will you like to serve your NYSC in another cultural background different from your own?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above
19. Would you like to marry from a different ethnic group?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above
20. Will you agree to extend projects like NYSC to secondary level (apart from problems of economy and time)?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above

21. Do you agree that you should understand other cultures apart from your own?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above
22. Would you support projects which encourage understanding of different ethnic cultures?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above
23. If choosing a roommate, will you choose someone from a different cultural background?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above
24. If you are found in an intimate situation with someone of a different ethnic origin would you be?
- (a). Very embarrassed
 - (b). Embarrassed
 - (c). Not embarrassed
 - (d). Not very embarrassed
 - (e). None of the above

25. Will you object if your roommate is of a different religion to your own?
- (a). No
 - (b). Maybe no
 - (c). Maybe yes
 - (d). Yes
 - (e). None of the above
26. If you're culturally different roommate's behaviour is not up to your expectations, will you accept him or her?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above
27. If the values of your roommate are different from your own, would you accept him or her?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above
28. In choosing a relationship will you take ethnic background into consideration?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above

29. If you are in a position to help only one person, would you consider someone of a different cultural background?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above
30. If you were in need, would you seek help from someone irrespective of their ethnic background?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above
31. If a friend from a different cultural background asks you to have a holiday with his or her family in their home area, would you accept the invitation?
- (a). Yes
 - (b). Maybe yes
 - (c). Maybe no
 - (d). No
 - (e). None of the above
32. What is your religion?
- (a). Muslim
 - (b). Christian
 - (c). Traditionalist
 - (d). Hindu
 - (e). Other

Thank you !

APPENDIX B

QUESTIONNAIRE FOR STAFF ON THE INFLUENCE OF MULTICULTURALISM ON SOCIAL AND EDUCATIONAL DEVELOPMENT OF UNIVERSITY STUDENTS IN NIGERIA.

1. Name of the University

2. Faculty / Department

3. Date of Birth 4. Place of Birth

5. Ethnic origin 6. Rank

7. Gender (Please delete as appropriate) Male / Female

8. Marital Status (please tick where appropriate)

- (a). Married
- (b). Single
- (c). Divorced
- (d). Separated
- (e). Widowed

9. Religion

- (a). Islam
- (b). Christian
- (c). Traditionalist
- (d). Hindu
- (e). Others

10. As a senior staff member of the university do you consider that you could influence student attitudes?
- (a). Strongly agree
 - (b). Agree
 - (c). Neutral
 - (d). Disagree
 - (e). Strongly disagree
11. As a senior staff member could you influence students behaviour?
- (a). Strongly agree
 - (b). Agree
 - (c). Neutral
 - (d). Disagree
 - (e). Strongly disagree
12. If it is in your position to give admission to students, when selecting candidates will you consider their culture or ethnic background?
- (a). Almost never
 - (b). Seldom
 - (c). Sometimes
 - (d). Often
 - (e). Very often
13. When a student is having an academic difficulties with your course, will you consider ethnic background as a contributor?
- (a). Almost never
 - (b). Seldom
 - (c). Sometimes
 - (d). Often
 - (e). Very often
14. When marking students' examination papers, do you consider their cultural or ethnic background?
- (a). Almost never
 - (b). Seldom
 - (c). Sometimes
 - (d). Often
 - (e). Very often

15. Do you take an interest in student because he/she is from a particular ethnic background?
- (a). Almost never
 - (b). Seldom
 - (c). Sometimes
 - (d). Often
 - (e). Very often
16. Will you support an educational programme that seek to correct the educational disadvantage of certain ethnic group?
- (a). Strongly support
 - (b). Slightly support
 - (c). Don't know
 - (d). Slightly reject
 - (e). Strongly reject
17. What do you understand to mean by the term multiculturalism?
- (a). Mixed culture
 - (b). Adopting another culture
 - (c). Don't know
 - (d). Reject other culture
 - (e). Living with other cultures
18. Would you like your daughter/son to marry from a different ethnic group?
- (a). Strongly agree
 - (b). Agree
 - (c). Don't know
 - (d). Disagree
 - (e). Strongly disagree
19. As a staff member in the university community, do you think disunity is a major problem in Nigerian universities?
- (a). Strongly agree
 - (b). Agree
 - (c). Don't know
 - (d). Disagree
 - (e). Strongly disagree

20. If you were to seek a post in another university, will you like to go to another ethnic region other than your own?
- (a). Strongly positive
 - (b). Positive
 - (c). Don't know
 - (d). Negative
 - (e). Strongly negative
21. Will you support any federal programme that does not discriminate among different ethnic groups?
- (a). Strongly support
 - (b). May support
 - (c). Don't know
 - (d). May reject
 - (e). Strongly reject
22. Will you like any of your relations to marry from another ethnic group?
- (a). Strongly approve
 - (b). Approve
 - (c). Don't know
 - (d). Disapprove
 - (e). Strongly disapprove
23. Do you agree that other ethnic groups have immense culture and ideas to offer in the community?
- (a). Strongly agree
 - (b). Agree
 - (c). Don't know
 - (d). Disagree
 - (e). Strongly disagree
24. Will you willingly study other culture in your leisure time?
- (a). Strongly positive
 - (b). Positive
 - (c). Don't know
 - (d). Negative
 - (e). Strongly negative

SECTION TWO

PERSONAL OPINIONS:- (Please tick where appropriate).

1a. What do you think is the common problem students face in tertiary institutions?.....

1b. Please give reason for your answer

.....

.....

.....

2a. There has been some student unrest in some tertiary institutions in recent years, do you think multicultural disunity has influenced the unrest? (a). Yes (b). No

2b. Please can you elaborate the reason for your answer

.....

.....

.....

3a. Do you agree that ethnic violence in tertiary institution should be controlled? (a). Yes (b). No

3b. Please give reason for your decision

.....

.....

.....

4a. Do you think segregating students according to ethnic background will help in a national building? (a).Yes.....(b).No.....

4b. Please elaborate on your reason

.....

.....

.....

5a. If you are asked to design a policy about ethnic education and social development, what development will you suggest?

.....

.....

.....

.....

6a. Do you consider that the declared objective of the NYSC programme is promoting multiculturalism? (a).Yes.....(b). No

6b. Reason for your decision

.....

.....

.....

7a. How can you contribute to improve cultural relationship in the institution?

.....

.....

8a. Will you support projects which encourage understanding of different ethnic culture? (a). Yes (b). No

8b. Please give reason for your answer

.....
.....

9a. When going into a relationship, do you take ethnic background into consideration? (a). Yes (b). No

9b. Please give reason

.....
.....

10a. Will you like to marry into a different ethnic group?

(a). Yes (b). No

10b. Please give reason

.....
.....

11a. If your parents disapprove of your relationship with your best friend, because of cultural difference, what will you do?

.....
.....
.....

11b. Please give reason for your decisions

.....
.....

12. What do you think are the benefit of multiculturalism in tertiary institution?.....

.....
.....

13a. Do you think multiculturalism has any thing to do with unity?
(a). Yes (b). No

13b. Please give reason for your answer
.....

14a. Do you think that with cultural understanding, unity can be enhanced? (a). Yes (b). No

Please give reason
.....
.....

15. Please give your views on how this enquiry could be improved

.....
.....
.....
.....

THANKS FOR YOUR ASSISTANCE!!!

APPENDIX C

NIGERIA'S 374 ETHNIC GROUPS AT A GLANCE

Name of Ethnic Group	Location (By States)
1. Abanyom	Cross River
2. Abua (Odua)	Rivers
3. Achipa (Achipawa)	Kebbi, Sokoto
4. Adim	Cross River
5. Adun	Cross River
6. Affade	Borno, Yobe
7. Afizere	Plateau
8. Afo	Plateau, Taraba
9. Agbo	Cross River
10. Akaju-Ndem (Akajuk)	Cross River
11. Akweya-Yachi	Benue, Kogi
12. Alago (Arago)	Plateau
13. Amo	Plateau
14. Anaguta	Plateau
15. Anang	Akwa Ibom
16. Andoni	Akwa Ibom, Rivers
17. Angas	Bauchi, Kano, Plateau, Taraba
18. Ankwei	Plateau
19. Anyima	Cross River
20. Attakar (Ataka)	Kaduna
21. Auyoka (Auyokawa)	Kano
22. Awori	Lagos
23. Ayu	Kaduna
24. Babur	Adamawa, Borno, Yobe
25. Bachama	Adamawa
26. Bacheve	Cross River
27. Bada	Plateau

28. Bade	Adamawa, Borno, Jigawa, Kano, Plateau, Yobe
29. Bahumono	Cross River
30. Bakulung	Taraba
31. Bali	Taraba
32. Bambora (Bambarawa)	Bauchi, Jigawa
33. Bambuko	Taraba
34. Banda (Bandawa)	Adamawa, Taraba
35. Banka (Bankalawa)	Bauchi
36. Bansa (Panso)	Adamawa, Taraba
37. Bara (Barawa)	Bauchi, Kaduna
38. Barke	Bauchi
39. Baruba (Barba)	Kwara
40. Bashiri (Bashirawa)	Plateau
41. Bassa	Benue, Kaduna, Kogi Niger, Plateau
42. Batta	Adamawa, Taraba
43. Baushi	Adamawa, Bauchi, Jigawa, Kaduna, Kano, Katsina, Kebbi, Kogi, Kwara, Plateau, Sokoto, Taraba, Yobe
44. Baya	Adamawa
45. Bekwarra	Cross River
46. Bele (Buli, Belewa)	Adamawa, Bauchi
47. Betso (Bete)	Taraba
48. Bette	Cross River
49. Bilei	Adamawa, Taraba
50. Bille	Adamawa, Taraba
51. Bina (Binawa)	Kaduna
52. Bini	Edo
53. Birom	Plateau
54. Bobua	Adamawa, Taraba

55. Boki (Nki)	Cross River
56. Bokko	Plateau
57. Boko (Bussawa, Borgawa)	Kogi
58. Bole (Bolewa)	Bauchi, Borno, Yobe
59. Bollere	Adamawa, Taraba
60. Boma (Bomawa, Burmano)	Bauchi
61. Bomboro	Bauchi, Jigawa
62. Buduma	Borno, Niger
63. Buji	Plateau
64. Buli	Bauchi
65. Bunu	Kogi
66. Bura	Adamawa, Borno
67. Burak	Bauchi
68. Burma (Burmawa)	Plateau
69. Buru	Adamawa, Borno
70. Buta (Butawa)	Bauchi
71. Bwall	Plateau
72. Bwatiye	Taraba
73. Bwazza	Adamawa
74. Challa	Plateau
75. Chama (Chamawa Fitolai)	Bauchi
76. Chamba	Taraba
77. Chamo	Bauchi
78. Chibok (Chibbak)	Borno
79. Chinine	Borno
80. Chip	Plateau
81. Chokobo	Plateau
82. Chukkol	Taraba
83. Daba	Adamawa, Taraba
84. Dadiya	Bauchi
85. Daka	Adamawa, Taraba
86. Dakarkari	Niger, Kebbi, Sokoto
87. Danda (Dandawa)	Sokoto, Kebbi
88. Dangsa	Adamawa

89. Daza (Dere, Derewa)	Bauchi
90. Degema	Rivers
91. Deno (Denawa)	Bauchi
92. Dghwede	Borno, Yobe
93. Diba	Adamawa
94. Doemak (Dumuk)	Plateau
95. Dugari	Bauchi
96. Daka (Dukawa)	Sokoto
97. Duma (Dumawa)	Bauchi
98. Ebana (Ebani)	Rivers
99. Ebirra (Igbirra)	Edo, Kogi, Kwara, Ondo, Plateau
100. Ebu	Edo, Benue, Delta
101. Efik	Cross River
102. Egbema	Rivers
103. Egede (Igedde)	Benue
104. Eggon	Plateau
105. Egun (Gu)	Lagos
106. Ejagham	Cross River
107. Ekajuk	Cross River
108. Eket	Akwa Ibom
109. Ekoi	Cross River
110. Engenni (Ngene)	Rivers
111. Epie	Rivers
112. Esan (Ishan)	Edo, Delta
113. Etche	Rivers
114. Etolu (Etilo)	Benue
115. Etsako	Edo, Delta
116. Etung	Cross River
117. Etuno	Edo, Delta
118. Falli	Adamawa
119. Fulani (Fulbe)	Adamawa, Bauchi, Borno, Kaduna, Kano, Katsina, Kebbi, Plateau,

	Sokoto, Taraba, etc.
120. Fyam (Fyem)	Plateau
121. Fyer (Fer)	Plateau
122. Ga'anda	Adamawa
123. Gade	Niger
124. Galambi	Bauchi
125. Gamergu-Mulgwa	Borno
126. Ganawuri	Plateau
127. Gavako	Borno, Jigawa
128. Gbedde	Kwara
129. Gengle	Taraba
130. Geji	Bauchi
131. Gera (Gere, Gerawa)	Bauchi
132. Gerka (Gerkawa)	Plateau
133. Geruma (Gerumawa)	Bauchi
134. Gingwak	Bauchi
135. Gira	Adamawa
136. Gizigz	Adamawa
137. Goemai	Plateau
138. Gokana (Kana)	Rivers
139. Gombi	Adamawa
140. Gomun (Gumun)	Taraba
141. Gongla	Adamawa, Gongola
142. Gubi (Gubawa)	Bauchi
143. Gude	Adamawa
144. Gudu	Taraba
145. Gure	Kaduna
146. Gurmana	Niger
147. Gurumtum	Bauchi
148. Gusu	Plateau
149. Gwa (Gurawa)	Bauchi
150. Gwamba	Taraba
151. Gwandara	Kaduna, Niger, Plateau
152. Gwari (Gbari)	Kaduna, Niger, Plateau

153. Gwom	Taraba
154. Gwoza (Waha)	Borno
155. Gyem	Bauchi
156. Hausa	Adamawa, Bauchi, Borno, Jigawa, Kaduna, Kano, Katsina, Kebbi, Plateau, Sokoto
157. Higi (Higgi)	Adamawa, Borno
158. Holma	Adamawa
159. Hona	Adamawa
160. Ibeno	Akwa Ibom
161. Ibibio	Akwa Ibom
162. Ichen	Taraba
163. Idoma	Benue, Plateau, Taraba
164. Igala	Benue, Kwara, Enugu
165. Igbo	Abia, Anambra, Benue, Enugu, Imo, Rivers
166. Ijumu	Kwara, Kogi
167. Ikom	Cross River
168. Irigwe	Plateau
169. Isoko	Edo, Delta
170. Isekiri (Itsekiri)	Edo, Delta
171. Iyala (Iyalla)	Cross River
172. Izon (Ijo)	Edo, Delta, Ondo, Rivers
173. Jaba	Kaduna
174. Jahuna (Jahunawa)	Taraba
175. Jaku	Bauchi
176. Jara (Jaar Jarawa, Jarawa-Dutse)	Bauchi, Borno, Plateau
177. Jere (Jare, Jera, Jerawa)	Bauchi, Plateau
178. Jero	Taraba
179. Jibu	Taraba
180. Jidda-Abu	Plateau

181. Jimbin (Jimbinawa)	Bauchi
182. Jirai	Adamawa
183. Jonjo (Jenjo)	Taraba
184. Jukun	Bauchi, Benue, Plateau, Taraba
185. Kaba (Kabawa)	Adamawa
186. Kadara	Kaduna, Niger
187. Kafanchan	Kaduna
188. Kagoro	Kaduna
189. Kaje (Kache)	Kaduna
190. Kajuru (Kajurawa)	Kaduna
191. Kaka	Adamawa
192. Kamaku (Kamukawa)	Kaduna, Kebbi, Niger, Sokoto
193. Kambari	Kebbi, Kwara, Niger, Sokoto
194. Kambu	Taraba
195. Kamo	Bauchi
196. Kanakuru (Dera)	Adamawa, Borno
197. Kanembu	Borno
198. Kanikon	Kaduna
199. Kantana	Plateau
200. Kanufi	Kaduna
201. Kanuri	Borno, Jigawa, Yobe
202. Karekare (Karaikarai)	Bauchi, Borno
203. Karimjo	Adamawa, Taraba
204. Kariya	Bauchi
205. Katab (Kataf)	Kaduna
206. Kenem (Koenem)	Plateau
207. Kenton	Adamawa, Taraba
208. Kiball (Kiwollo)	Kaduna
209. Kilba	Adamwara, Borno
210. Kirfi (Kirfawa)	Bauchi
211. Koma	Taraba

212. Kona	Taraba
213. Koro (Kwaro)	Kaduna, Niger
214. Kubi (Kubawa)	Bauchi
215. Kudachano (Kudawa)	Bauchi
216. Kugama	Adamawa
217. Kulere (Kalere)	Plateau
218. Kunini	Adamawa, Taraba
219. Kurama	Kaduna, Kano, Plateau
220. Kurdul	Adamawa
221. Kushi	Bauchi
222. Kuteb	Taraba
223. Kutin	Taraba
224. Kwalla	Plateau
225. Kwami (Kwom)	Bauchi
226. Kwanchi	Taraba
227. Kwanka (Kwankwa)	Bauchi, Plateau
228. Kwaro	Plateau
229. Kwato	Plateau
230. Kyenga (Kengawa)	Sokoto
231. Laaru (Larawa)	Kwara, Kogi
232. Lakka	Taraba
233. Lala	Taraba
234. Lama	Taraba
235. Lakja	Adamawa
236. Lau	Taraba
237. Libbo	Adamawa
238. Limono	Bauchi, Plateau
239. Lopa (Lupa, Lopawa)	Kwara, Kogi
240. Longuda (Lunguda)	Adamawa, Bauchi
241. Mabo	Plateau
242. Mada	Kaduna, Plateau
243. Mama	Plateau
244. Mambilla	Taraba
245. Manchok	Kaduna

246. Mandara (Wandala)	Adamawa, Borno
247. Manga (Mangawa)	Borno
248. Margi (Marghi)	Adamawa, Borno
249. Matakam	Adamawa, Borno
250. Mbembe	Abia, Cross River
251. Mbol	Taraba
252. Mbube	Cross River
253. Mbula	Taraba
254. Mbum	Taraba
255. Mernyang (Meryan)	Plateau
256. Miango	Plateau
257. Miligili (Migili)	Plateau
258. Miya (Miyawa)	Bauchi
259. Mobber	Borno
260. Montol	Plateau
261. Moruwa (Moro'a, Morwa)	Kaduna
262. Muchalla	Adamawa
263. Mumuye	Taraba
264. Mundang	Taraba
265. Munga	Adamawa
266. Mupan (Mupang)	Plateau
267. Mushere	Plateau
268. Mwahavul (Mwaghavul)	Plateau
269. Ndoro	Adamawa
270. Ngamo	Bauchi, Borno, Tigawa
271. Ngizim	Borno
272. Ngweshe (Ndhang, Ngoshe-Ndhang)	Adamawa, Borno, Yobe
273. Ningi (Ningawa)	Bauchi
274. Ninzam (Ninzo)	Kaduna, Plateau
275. Njayi	Adamawa
276. Nkim	Cross River
277. Nkum	Cross River
278. Nokere (Nakere)	Plateau
279. Nunku	Kaduna, Plateau

280. Nupe	Kwara, Kogi, Niger
281. Nyandang	Taraba
282. Ododop	Cross River
283. Ogori	Kwara, Kogi
284. Okobo (Okkobor)	Akwa Ibom
285. Okpamheri	Edo, Delta
286. Olulumo	Cross River
287. Oron	Akwa Ibom
288. Owan	Delta
289. Owe	Kwara
290. Oworo	Kogi
291. Pa'a (Pa'awa, Afawa)	Bauchi
292. Pai	Plateau
293. Panyam	Plateau, Taraba
294. Pero	Bauchi
295. Pire	Taraba
296. Pkanzom	Taraba
297. Poli	Adamawa
298. Polchi Habe	Bauchi
299. Pongo (Pongu)	Niger
300. Potopo	Adamawa
301. Pyapun (Piapung)	Plateau
302. Qua	Cross River
303. Rebina (Rebinawa)	Bauchi
304. Reshe	Kwara, Sokoto
305. Rindire (Rendre)	Plateau
306. Rishuwa	Kaduna
307. Ron	Plateau
308. Rubu	Niger
309. Rukuba	Plateau
310. Rumada	Kaduna
311. Rumaya	Kaduna
312. Sakbe	Adamawa
313. Sanga	Bauchi

314. Sate	Taraba
315. Saya (Sayawa, Za'ar)	Bauchi
316. Segidi (Sigidawa)	Bauchi
317. Shanga (Shangawa)	Sokoto
318. Shagawu (Shagau)	Plateau
319. Shan-Shan	Plateau
320. Shira (Shirawa)	Kano
321. Shomo	Adamawa
322. Shuwa	Adamawa, Kano, Katina, Jigawa, Yobe
323. Sikdi	Plateau
324. Siri (Sirawa)	Bauchi
325. Srubu (Surubu)	Kaduna
326. Sukur	Taraba
327. Sura	Plateau
328. Tangale	Bauchi
329. Tarok	Adamawa, Plateau
330. Teme	Adamawa, Taraba
331. Tera (Terawa)	Bauchi, Borno
332. Teshena (Teshenawa)	Kano
333. Tigon	Taraba
334. Tikar	Taraba
335. Tiv	Benue, Plateau, Taraba
336. Tula	Bauchi
337. Tur	Taraba
338. Ufia	Benue
339. Ukelle	Cross River
340. Ukwani (Kwale)	Edo, Delta
341. Uncinda	Kaduna, Niger, Sokoto
342. Uneme (Ineme)	Edo, Delta
343. Ura (Ula)	Niger
344. Urhobo	Edo, Delta
345. Utonkong	Benue
346. Uyanga	Cross River

347. Vemgo	Taraba
348. Verre	Taraba
349. Vommi	Taraba
350. Wagga	Taraba
351. Waja	Adamawa, Bauchi, Borno
352. Waka	Adamawa, Borno
353. Warja (Warjawa)	Kano
354. Warji	Bauchi
355. Wula	Adamawa
356. Wula-Matakam	Borno
357. Wurbo	Taraba
358. Wurkun	Taraba
359. Yache	Cross River
360. Yagba	Kwara
361. Yakurr (Yako)	Cross River
362. Yalla	Benue
363. Yandang	Taraba
364. Yergan (Yergum)	Plateau
365. Yoruba	Kogi, Kwara, Lagos, Ogun, Ondo, Osun, Oyo
366. Yotti	Adamawa
367. Yumu	Kogi
368. Yungur	Adamawa
369. Yuom	Plateau
370. Zabarma	Kogi, Kwara
371. Zaranda	Bauchi, Sokoto
372. Zarma (Zarmawa)	Sokoto
373. Zayam (Zeem)	Bauchi
374. Zul (Zulawa)	Bauchi

APPENDIX D

Objectives of Multicultural Education as outlined by Lynch (1983;61), The Multicultural Curriculum, Batsford, London.

1. To help children develop lively enquiring minds; giving them the ability to question, and to argue rationally, and to apply themselves to tasks.
2. To instil respect for moral values, for other people and for oneself, and tolerance of other races, religious, and ways of life.
3. To help children understand the world in which we live, and the interdependence of nations.
4. To help children to use language effectively and imaginatively in reading, writing and speaking.
5. To help children to appreciate how the nation earns and maintains its standard of living and property to esteem the essential role of industry and commerce in this process.
6. To provide a basis of mathematical, scientific and technical knowledge, enabling boys and girls to learn the essential skills needed in a fast-changing world of work.
7. To teach children about human achievement and aspirations in arts and sciences, in religion, and in the search for a more just social order.
8. To encourage and foster the development of the children whose social or environmental disadvantages cripple their capacity to learn, if necessary by making additional resources available to them.
9. To teach children the customs, values, and beliefs of the main cultures represented in Britain.

10. To teach children why different groups have immigrated to Britain in the past and, how the local community has come to acquire its present ethnic composition.
11. To encourage pupils to evaluate their own cultures dispassionately.
12. To teach children the history and achievements of their own culture and what is distinctive about it.
13. To encourage children to develop positive self-image.
14. To give children confidence in their sense of own identity.
15. To make children accept the value and achievements of other cultures and nations.

APPENDIX E

Multicultural Education Core Curriculum suggested by Lynch (1983;75), The Multicultural Curriculum, Batsford, London.

1. A commitment to value and actively support the culturally diverse nature of society;
2. A critical awareness of pride in oneself and one's own culture in so far as it is congruent with the basic ethics of society;
3. An accurate and factual knowledge of the British Multiculture, the commonalities of British society and the richness and diversity of representative cultures;
4. A commitment to active engagement for, and in respect for others, their cultures and lifestyles in so far as they are in line with the basic ethics of society and particularly for the improvement of race relations;
5. An ability to live with the paradox of practising cultural sensitivity, whilst treating each person as an individual;
6. Communicative competence over a range of registers and with a variety of cultural groups;
7. Intercultural competence, that is, the ability to relate creatively to individuals and groups of a different cultural background and to inter-learn with them;
8. An awareness of, and competence in, a variety of aesthetic forms and media reflective of the diversity available in society;

9. A knowledge of the social, educational and economic systems and the way in which they contribute to racial and other cultural discrimination;
10. A sensitive awareness of the sources of bias, discrimination and prejudice in British society, identifying whatever generic descriptions are used, and an ability to combat them, and understanding why they are incompatible with the fundamental ethic of our society;
11. An active ability and willingness to evaluate one's own opinions and behaviour reflexively against the basic ethics of society;
12. An acceptance of the mutuality of commitment to criteria for such evaluation and to discourse as the means of generating them;
13. An ability to celebrate difference of view and ability to see one's own opinions rejected;
14. An active engagement for constructive but humane social change and an acceptance of his/her own role in that change;
15. A commitment to open-mindedness and the acceptance of uncertainty and provisionality;
16. An ability to view all learning as necessary, in a wider world view, and in a reflexive way which is committed to rational and collaborative improvement.

APPENDIX F

Principles of Procedure for Multicultural Education suggested by Lynch (1983; 79), *The Multicultural Curriculum*, Batsford, London.

1. The teacher will analyse his or her own biases and seek to modify them;
2. The teacher will pursue knowledge of, and increase, and increase his or her sensitivity to, the cultural background of his or her pupils;
3. He or she will, however, treat all persons as individuals, seeking to build on the experience and capacities which children bring to school;
4. A climate of acceptance, mutual respect and collaboration will be created, facilitating free expression of ideas, feelings and diverse cultural capital;
5. Pupils will be assisted to construct a positive self-image and positive attitudes towards others;
6. Experiences will be developed which help pupils to develop a sensitivity to the needs and feelings of others;
7. A learning environment will be striven for, which expresses a cooperative ethic, is conducive to racial harmony, to an understanding and valuing of all cultural groups, and which is pedagogically sensitive to different social and cultural backgrounds;

8. The teaching will express a commitment to the worth and dignity of the individual, and it will avoid stereotypical labelling of the competence of different ethnic groups;
9. Procedures for assessment and evaluation will be fair to all cultural groups;
10. Minority views will be accorded the same critical hearing and appraisal as majority views;
11. A commitment will be manifest to the provisionality of knowledge and the consideration of teaching materials as a source of evidence rather than authority;
12. Constructive social action will be encouraged as supportive of the knowledge of the social, economic and other power structures of society provided;
13. Learning processes will be designated in accordance with present knowledge of differences in cognitive functioning, motivation and ethnic background;
14. Materials will be used which are free from cultural bias;
15. The teaching will encourage a high level of rational and reflexive thinking.

APPENDIX G

Ethnic Origin of Students' Sample by Universities

Ethnic Group	University of:			Total & Percentage
	Lagos	Maiduguri	Port Harcourt	
Igbo	100	23	332	455 44.0
Hausa-Fulani	19	277	8	304 29.4
Yoruba	199	26	24	249 24.1
Other (African)	1	16	7	24 2.3
Other (Non-African)	-	1	1	2 0.2
Total Percentage	319 30.9	343 33.2	372 36.0	1034 100.00

APPENDIX H

Religious Background of Students' Sample by Universities

Religion	University of:			Total & Percentage
	Lagos	Maiduguri	Port Harcourt	
Islam	57	203	19	279 27.0
Christianity	253	132	345	730 70.6
Hindu	2	1	2	5 0.5
Traditional	6	4	3	13 1.3
Others	1	3	3	7 0.7
Total Percentage	319 30.9	343 33.2	372 36.0	1034 100.00

APPENDIX I

Place of Birth of Students' Sample by Universities

Place of Birth	University of:			Total & Percentage
	Lagos	Maiduguri	Port Harcourt	
East (Nigeria)	80	17	277	374 36.2
North (Nigeria)	27	286	26	339 32.8
West (Nigeria)	201	16	52	269 26.0
Others (African)	7	23	9	39 3.8
Others (Non-African)	4	1	8	13 1.3
Total Percentage	319 30.9	343 33.2	372 36.0	1034 100.00

APPENDIX J

Years in the University of the Student Sample

Year/Part	Frequency	Percentage
Year 1	189	18.3
Year 2	302	29.2
Year 3	358	34.6
Year 4	172	16.6
Post Graduate	13	1.3
Total	1034	100.00

APPENDIX K

Chi-Square Crosstabulations for Ethnic Origin (Cultural Factor) Against Other Variables for Students' Data

Table 1(a): Ethnic Origin by Universities

Ethnic Group	University of:			Row Total
	Lagos	Maiduguri	Port Harcourt	
Igbo	100 140.4	23 150.9	332 163.7	455 44.0
Hausa-Fulani	19 93.8	277 100.8	8 109.4	304 29.4
Yoruba	199 76.8	26 82.6	24 89.6	249 24.1
Others (African)	1 7.4	16 8.0	7 8.6	24 2.3
Others (Non-African)	- 0.0	1 0.7	1 0.7	2 0.2
Column Total	319 30.9	343 33.2	372 36.0	1034 100.00

Chi-Square Value
1050.39003

DF
8

Minimum E.F.
0.617

Significance
0.00000

Cells with E.F. < 5: (3 of 15; 20%)

Number of Missing Observations: 0

Table 1(b): Ethnic Origin by Departments

Ethnic Group	Departments				Row Total
	Art	Education	Humanities	Science	
Igbo	130	182	99	46	455
	88.0	183.5	68.6	114.9	44.0
Hausa-Fulani	40	72	43	149	304
	58.8	122.6	45.9	76.7	29.1
Yoruba	27	156	12	54	249
	48.2	100.4	37.6	62.9	24.1
Others (African)	3	7	3	11	24
	4.6	9.7	3.6	6.1	2.3
Others (Non-African)	0	0	1	1	2
	0.4	0.8	0.3	0.5	0.2
Column Total	200	417	156	261	1034
	19.3	40.3	15.1	25.2	100.00

Chi-Square Value **DF** **Minimum E.F.** **Significance**
235.62788 **12** **0.30** **0.00000**

Cells with E.F. < 5: (6 of 20; 30.0%)
Number of Missing Observations: 0

Table 1(c): Ethnic Origin by Parental Awareness of Relationship

Ethnic Origin	Awareness Count					Row Total
	None of the above	Never Will	Unless by Accident	Not yet but will	Yes	
Igbo	9	24	44	117	261	455
	11.9	19.8	29.9	108.2	285.1	44.0
Hausa-Fulani	10	7	16	67	204	304
	7.9	13.2	20	72.3	190.5	29.4
Yoruba	7	13	8	54	167	249
	6.5	10.8	16.4	59.2	156	24.1
Others (African)	1	1	0	7	15	24
	0.6	1	1.6	5.7	15.0	2.3
Others (Non-African)	0	0	0	1	1	2
	0.1	0.1	0.1	0.5	1.3	0.2
Column Total	27	45	60	246	648	1034
	2.6	4.4	6.6	23.8	62.70	100.00

Chi-Square Value **DF** **Minimum E.F.** **Significance**
25.55633 **16** **0.052** **0.06060**

Cells with E.F. < 5: (8 of 25; 32.0%)
Number of Missing Observations: 0

Table 1(d): Ethnic Origin by Assistance to Someone of a Different Ethnic Origin

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	0 1.3	3 2.6	6 9.2	67 66.4	379 375.4	455 44
Hausa-Fulani	2 0.9	1 1.8	10 6.2	55 44.4	236 250.8	304 29.4
Yoruba	1 0.7	2 1.4	5 5.1	27 36.4	214 205.4	249 24.1
Others (African)	0 0.1	0 0.1	0 0.5	2 3.5	22 19.8	24 2.3
Others (Non-African)	0 0.0	0 0.0	0 0.0	0 0.3	2 1.6	2 0.2
Column Total	3 0.3	6 0.6	21 2	151 14.6	853 82.5	1034 100.00

Chi-Square Value 15.17159 **DF** 16 **Minimum E.F.** 0.006 **Significance** 0.51211 **Cells**
with E.F. < 5: (15 of 25; 60.0%)
Number of Missing Observations: 0

Table.1.(e): Ethnic Origin by Holidays to a Friends' Family of Another Ethnic Group

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	2 2.2	14 15.8	4 9.2	113 112.6	322 315.1	455 44
Hausa-Fulani	1 1.5	12 10.6	6 6.2	78 75.3	207 210.5	304 29.4
Yoruba	2 1.2	10 8.7	9 5.1	61 61.6	167 172.4	249 24.1
Others (African)	0 0.1	0 0.0	2 0.5	4 5.9	18 16.6	24 2.3
Others (Non-African)	0 0.0	0 0.1	0 0.0	0 0.5	2 1.4	2 0.2
Column Total	5 0.5	36 3.5	21 2	256 24.8	716 69.2	1034 100.00

Chi-Square Value 15.12566 **DF** 16 **Minimum E.F.** 0.010 **Significance** 0.51546
Cells with E.F. < 5: (11 of 25; 44.0%)
Number of Missing Observations: 0

Table.1.(f): Ethnic Origin by Choice of Mate/ Friend from a Different Ethnic Group

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	3 3.1	163 194.5	48 36.5	68 69.5	173 151.4	455 44
Hausa-Fulani	1 2.1	154 129.9	21 24.4	44 46.5	84 101.1	304 29.4
Yoruba	3 1.7	109 106.4	13 20	44 38	80 82.8	249 24.1
Others (African)	0 0.2	15 10.3	1 1.9	2 3.7	6 8	24 2.3
Others (Non-African)	0 0.0	1 0.9	0 0.2	0 0.3	1 0.7	2 0.2
Column Total	7 0.7	442 42.7	83 8	158 15.3	344 33.3	1034 100.00

Chi-Square Value **DF** **Minimum E.F.** **Significance**
29.61527 **16** **0.014** **0.02010**
Cells with E.F. < 5: (11 of 25; 44.0%)
Number of Missing Observations: 0

Table.1.(g): Ethnic Origin by Ethnic Value Consideration in the Choice of Mate / Friend

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	8 5.7	75 68.6	53 40.9	80 108.7	239 231	455 44
Hausa-Fulani	1 3.8	36 45.9	24 27.3	98 72.6	145 154.4	304 29.4
Yoruba	4 3.1	39 37.6	16 22.4	63 59.5	127 126.4	249 24.1
Others (African)	0 0.3	5 3.6	0 2.2	6 5.7	13 12.2	24 2.3
Others (Non-African)	0 0.0	1 0.3	0 0.2	0 0.5	1 1.0	2 0.2
Column Total	13 1.3	156 15.1	93 9	247 23.9	525 50.8	1034 100.00

Chi-Square Value **DF** **Minimum E.F.** **Significance**
34.64486 **16** **0.025** **0.00444**
Cells with E.F. < 5: (10 of 25; 40.0%)
Number of Missing Observations: 0

Table.1.(h): Ethnic Origin by Students' Feelings on Ethnic Relationships

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	12 9.2	66 73.5	60 56.3	167 180.9	150 135.1	455 44.0
Hausa-Fulani	4 6.2	34 49.1	39 37.6	143 120.8	84 90.3	304 29.4
Yoruba	4 5.1	58 40.2	27 30.8	95 99.0	65 73.9	249 24.1
Others (African)	1 0.5	9 3.9	2 3.0	5 9.5	7 7.1	24 2.3
Others (Non-African)	0 0.0	0 0.3	0 0.2	1 0.8	1 0.6	2 0.2
Column Total	21 2.0	167 16.2	128 12.4	411 39.7	307 29.7	1034 100.00

Chi-Square Value **DF** **Minimum E.F.** **Significance**
35.02280 **16** **0.041** **0.00395**
Cells with E.F. < 5: (8 of 25; 32.0%)
Number of Missing Observations: 0

Table.1.(i): Ethnic Origin by Feeling in an Intimate Relationship with Someone of a Different Ethnic Group

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	51 51.5	99 86.7	250 255.2	27 31.2	28 30.4	455 44.0
Hausa-Fulani	41 34.4	45 57.9	182 170.5	19 20.9	17 20.3	304 29.4
Yoruba	19 20.2	45 47.4	137 139.7	24 17.1	24 16.6	249 24.1
Others (African)	5 2.7	8 4.6	10 13.5	1 1.6	0 1.6	24 2.3
Others (Non-African)	1 0.2	0 0.4	1 1.1	0 0.1	0 0.1	2 0.2
Column Total	117 11.3	197 19.1	580 56.1	71 6.9	69 6.7	1034 100.00

Chi-Square Value **DF** **Minimum E.F.** **Significance**
20.02163 **16** **0.133** **0.03143**
Cells with E.F. < 5: (9 of 25; 36.0%)
Number of Missing Observations: 0

Table.1.(j): Ethnic Origin by Cross-Ethnic group marriage

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	51 51.5	99 86.7	250 255.2	27 31.2	28 30.4	455 44.0
Hausa-Fulani	41 34.4	45 57.9	182 170.5	19 20.9	17 20.3	304 29.4
Yoruba	19 20.2	45 47.4	137 139.7	24 17.1	24 16.6	249 24.1
Others (African)	5 2.7	8 4.6	10 13.5	1 1.6	0 1.6	24 2.3
Others (Non-African)	1 0.2	0 0.4	1 1.1	0 0.1	0 0.1	2 0.2
Column Total	117 11.3	197 19.1	580 56.1	71 6.9	69 6.7	1034 100.00

Chi-Square Value 58.06108 DF 16 Minimum E.F. 0.041 Significance 0.00000

**Cells with E.F. < 5: (9 of 25; 36.0%)
Number of Missing Observations: 0**

Table.1.(k): Ethnic Origin by NYSC in a Different Cultural Environment

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	6 9.2	113 92.4	68 51.9	72 82.7	196 218.7	455 44.0
Hausa-Fulani	3 6.2	37 61.7	20 34.7	74 55.3	170 146.1	304 29.4
Yoruba	12 5.1	55 50.6	29 28.4	38 45.3	115 119.7	249 24.1
Others (African)	0 0.5	5 4.9	1 2.7	4 4.4	14 11.5	24 2.3
Others (Non-African)	0 0.0	0 0.4	0 0.2	0 0.4	2 1	2 0.2
Column Total	21 2.0	210 20.3	118 11.4	188 18.2	497 48.1	1034 100.00

Chi-Square Value 19.50298 DF 16 Minimum E.F. 0.019 Significance 0.24344

**Cells with E.F. < 5: (13 of 25; 52.0%)
Number of Missing Observations: 0**

Table.1.(l): Ethnic Origin by Extension of NYSC to Secondary School Leavers

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	5 10.1	143 140.8	27 25.1	83 85.4	197 193.6	455 44.0
Hausa-Fulani	7 6.8	94 94.1	15 16.8	58 57	130 129.4	304 29.4
Yoruba	10 5.5	75 77.1	13 13.7	48 46.7	103 106.0	249 24.1
Others (African)	1 0.5	8 7.4	2 1.3	4 4.5	9 10.2	24 2.3
Others (Non-African)	0 0.0	0 0.6	0 0.1	1 0.4	1 0.9	2 0.2
Column Total	23 2.2	320 30.9	57 5.5	194 18.8	440 42.6	1034 100.00

Chi-Square Value 9.75121 DF 16 Minimum E.F. 0.044 Significance 0.87929

**Cells with E.F. < 5: (8 of 25; 32.0%)
Number of Missing Observations: 0**

Table.1.(m): Ethnic Origin by Objection to Relationship on grounds of Religious Differences

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	10 606	309 294.4	48 42.2	40 50.2	48 61.6	455 44.0
Hausa-Fulani	0 4.4	200 196.7	23 20.2	40 33.5	41 41.2	304 29.4
Yoruba	5 3.6	143 161.1	21 23.1	33 27.5	47 33.7	249 24.1
Others (African)	0 0.3	17 15.5	3 2.2	1 2.6	3 3.2	24 2.3
Others (Non-African)	0 0.0	0 1.3	1 0.2	0 0.2	1 0.3	2 0.2
Column Total	15 1.5	669 64.7	96 9.3	114 11.0	140 13.5	1034 100.00

Chi-Square Value 33.00747 DF 16 Minimum E.F. 0.029 Significance 0.00737

**Cells with E.F. < 5: (11 of 25; 44.0%)
Number of Missing Observations: 0**

Table.1.(n): Ethnic Origin by Support for Projects that encourage ethnic harmony

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	0 0.9	7 12.8	5 8.8	50 45.8	393 386.8	455 44.0
Hausa-Fulani	1 0.6	14 8.5	8 5.9	35 30.6	246 258.4	304 29.4
Yoruba	1 0.5	8 7.0	6 4.8	18 25.0	216 211.7	249 24.1
Others (African)	0 0.0	0 0.7	1 0.5	1 2.4	22 20.4	24 2.3
Others (Non-African)	0 0.0	0 0.1	0 0.0	0 0.2	2 1.7	2 0.2
Column Total	2 0.2	29 2.8	20 1.9	104 10.1	879 85.0	1034 100.00

Chi-Square Value 17.12972` **DF** 16 **Minimum E.F.** 0.004 **Significance** 0.37725
Cells with E.F. < 5: (13 of 52; 44.0%)
Number of Missing Observations: 0

Table.1.(o): Ethnic Origin by Acceptance of mate or friend of a different ethnic background

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	12 10.6	69 81.8	64 51.9	143 141.3	167 169.4	455 44.0
Hausa-Fulani	4 7.1	73 54.7	28 34.7	107 94.4	92 113.2	304 29.4
Yoruba	8 5.8	40 44.0	23 20.4	63 77.3	115 92.7	249 24.1
Others (African)	0 0.6	4 4.3	2 2.7	7 7.5	11 8.9	24 2.3
Others (Non-African)	0 0.0	0 0.4	1 0.2	1 0.6	0 0.7	2 0.2
Column Total	24 2.3	186 10.0	118 11.4	321 31.0	385 37.2	1034 100.00

Chi-Square Value 35.15880 **DF** 16 **Minimum E.F.** 0.046 **Significance** 0.00378
Cells with E.F. < 5: (13 of 52; 44.0%)
Number of Missing Observations: 0

Table.1.(p): Ethnic Origin by Consideration for ethnic background in giving help to someone

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	8 11.9	119 124.5	37 32.6	107 112.2	184 173.8	455 44.0
Hausa-Fulani	8 7.9	90 83.2	20 21.8	81 75.0	105 116.1	304 29.4
Yoruba	10 6.5	67 68.1	14 17.8	63 61.4	95 95.1	249 24.1
Others (African)	1 0.6	6 6.6	3 1.7	4 5.9	10 9.2	24 2.3
Others (Non-African)	0 0.1	1 0.5	0 0.1	0 0.5	1 0.8	2 0.2
Column Total	27 2.6	283 27.4	74 7.2	255 24.7	395 38.2	1034 100.00

Chi-Square Value **DF** **Minimum E.F.** **Significance**
11.03008 **16** **0.052** **0.80762**

Cells with E.F. < 5: (7 of 28; 44.0%)
Number of Missing Observations: 0

Table.1.(q): Ethnic Origin by Parental Approval of Relationship

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	34 34.8	12 16.7	100 83.6	72 61.2	237 258.7	455 44.0
Hausa-Fulani	26 23.2	9 11.2	51 55.9	33 40.9	185 172.9	304 29.4
Yoruba	16 19.0	17 9.2	36 45.8	28 33.5	152 141.6	249 24.1
Others (African)	3 1.8	0 0.9	3 4.4	5 3.2	13 13.6	24 2.3
Others (Non-African)	0 0.2	0 0.1	0 0.4	1 0.3	1 1.1	2 0.2
Column Total	79 7.6	38 3.7	190 18.4	139 13.4	588 56.9	1034 100.00

Chi-Square Value **DF** **Minimum E.F.** **Significance**
28.48271 **16** **0.074** **0.02767**

Cells with E.F. < 5: (9 of 25; 36.0%)
Number of Missing Observations: 0

Table.1.(r): Ethnic Origin by Understanding of other cultures

Ethnic Origin	None of the above	No	Maybe No	Maybe Yes	Yes	Row Total
Igbo	0 0.4	5 8.4	5 5.7	48 46.6	397 393.8	455 44.0
Hausa-Fulani	0 0.3	9 5.6	3 3.8	36 31.2	256 263.1	304 29.4
Yoruba	1 1.2	5 4.6	4 3.1	20 25.5	219 215.5	249 24.1
Others (African)	0 0.0	0 0.4	0 0.3	2 2.5	22 20.8	24 2.3
Others (Non-African)	0 0.0	0 0.0	1 0.0	0 0.2	1 1.9	2 0.2
Column Total	1 0.1	19 1.8	13 1.3	106 10.3	895 86.6	1034 100.00

Chi-Square Value DF Minimum E.F. Significance
40.64542 16 0.002
0.00004

Cells with E.F. < 5: (15 of 25; 60.0%)
Number of Missing Observations: 0

APPENDIX L

Mariam O Mohammed,
Education Department,
University of Hull,
HU6 7RX.

26 - 9 -94.

Dear Sir /Madam,

I am currently a research PhD student with the above University of Hull in UK. Researching on The Influence of Multiculturalism on the Social and Educational development on Nigerian Students in Tertiary Institution in Nigeria. Hoping that this research will contribute useful information and suggestion on how these influence could be used to understand , tolerate and respect each others cultural background thereby fostering National unity.

This is a new area in educational development, It's very sensitive and delicate. I think we have to face the reality of our basic problems now for the benefit of the future generation. Accordingly, I am interested in investigating the Influence of Multiculturalism affecting Students behaviour , attitudes, values and beliefs.

Moreover, identify the multicultural influences affecting students relationships. Suggest how tertiary Institution could help students to foster Multiculturalism and how student can improve Multiculturalism on the Social and Education Development in Tertiary Institution in Nigeria.

I will be delighted if you can spare a little of your time to complete the attached questionnaire, I will be back same day next week to collect completed questionnaire. Please feel free to attach additional paper, if the space on the questionnaire is insufficient for your answers. I promise that the information given will be highly confidential.

Your co- operation in completing the questionnaire will be much appreciated.

Many thanks.

Yours Sincerely,
M. O. Mohammed [Research Student]

APPENDIX M



UNIVERSITY OF LAGOS
Department of Educational Administration

FACULTY OF EDUCATION
YABA, LAGOS, NIGERIA

Head,
Department of Education Admia.

Our Ref _____

Your Ref _____

Cables and Telegrams: UNIEDUC


Telephone:

10th March, 1995.

TO WHOM IT MAY CONCERN

Mrs. Mariam O. Mohammed of University of Hull, England came to University of Lagos to administer her Ph.D Questionnaire to staff and students of the above Department.

Yours sincerely


Dr. S.C. Madumere
Head of Department.
Dept. Of Educational Administration
Faculty of Education
University of Lagos

APPENDIX N

UNIVERSITY OF MAIDUGURI
FACULTY OF EDUCATION

DEAN:
P. Frank C. CAREW, Ph. D. (Iowa)
Professor of Counselling Psychology

FACULTY OFFICER:
Iijani Bukar

SECRETARY:
Athanasius O. Agbam



University Post Office

Maiduguri, Nigeria.
Phone: 076-232949

(OFFICE OF THE DEAN)

Ref:.....

Date:.....

Mrs. Mariam O. Mohammed,
Faculty of Education,
University of Hull,
HULL HU6 7RX
Yorkshire,
ENGLAND

20th. March, 1995

Dear Mrs. Mohammed,

INFLUENCE OF MULTICULTURALISM ON SOCIAL AND EDUCATIONAL
DEVELOPMENT OF NIGERIAN STUDENTS IN TERTIARY INSTITUTIONS

This is with reference to your request to conduct a survey of opinion among students in the Faculty of Education. This study seems of interest to the Faculty and I am delighted to convey approval for you to go ahead with your survey. However, it will be appreciated if you could let us have some idea of students' responses after analysing your data

I wish you all the very best and good luck in your research.

Yours sincerely,

Professor F.C. Carew
Dean

APPENDIX O

UNIVERSITY OF PORT HARCOURT



Dean;
Professor E. E. Ezewu
BA, P.GDE, M. Phil, P.hD (Ibadan) M.A.
(Bernadean) Dip. d' Arts. Dramatiques
(Paris)

East - West Road,
Choba,
P. M. B. 5323
Port Harcourt.

FACULTY OF EDUCATION

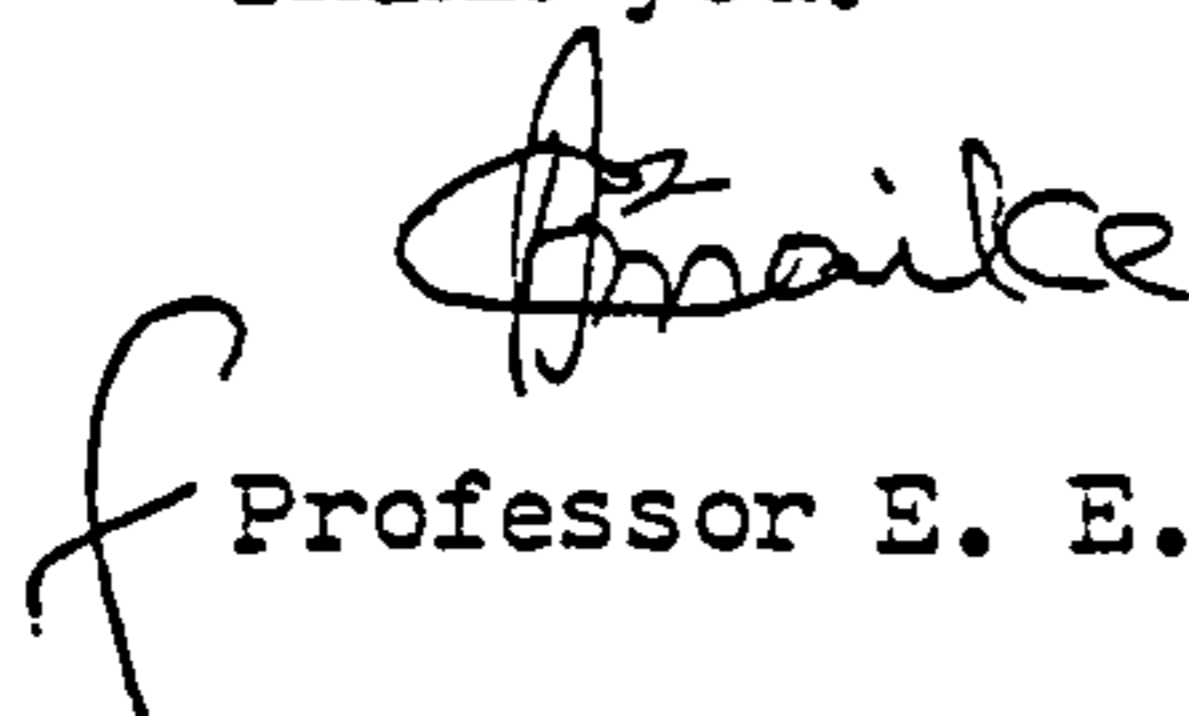
Our Ref: UPH/FED/252

16th February, 1995

TO WHOM IT MAY CONCERN

The bearer, Mariam O. Mohammed of the University of Hull, in England is a Ph.D. research student. She is here to conduct a research. It will be greatly appreciated if you will give her the maximum assistance and cooperation to enable her conduct the research speedily and successfully.

Thank you.


Professor E. E. Ezewu.