Multicultural Education and Cultural Competence of Teachers and Administrators in the African School Context: An Empirical Investigation

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ABSTRACT: The study proposes a relationship between multicultural education and teacher cultural competence in a multifaceted environment to help students from diverse backgrounds, promoting sound morals, respect, tolerance, and peaceful coexistence, and implementing an integrated teaching and learning process. Multicultural education aims to recognize and respect the experiences and perspectives of oppressed groups often excluded from mainstream academia, such as racial, ethnic, class, gender, language, and religious biases. The research was carried out in the Republic of Niger and The Gambia, utilized both qualitative and quantitative techniques, combining library and field studies. Relevant literature was reviewed, and "Triangulation" (multi-methods) was employed for information gathering (Janvier 2004). To get secondary information, the internet was also utilized for the study's purpose. The research utilized semi-structured questionnaires, focus-group oral interviews, and personal observations to gather data from school administrators, students, and community leaders. The study aimed to satisfy research objectives and included scientific procedures for data presentation and analysis, which included tables reflecting results obtained under research questions. James Banks (1981; 1989) emphasizes the need for comprehensive examination and transformation of all aspects of a school to create a multicultural environment. Multicultural education and cultural competency provide teachers with tools to effectively understand and navigate diverse learning environments, contributing significantly to the development of fair and inclusive learning environments.

KEYWORDS: Environment, Multicultural, education, teacher, competence, multicultural education, school, students

INTRODUCTION

Multicultural education integrates diverse cultural backgrounds into learning, promoting equality, justice, and equity, fostering academic and personal growth by understanding and respecting different cultures. It is an educational strategy known as multicultural education aims to advance inclusion, equity, and diversity in the classroom. It recognizes that there are many different cultural groups in society and seeks to develop a curriculum that takes this diversity into account. The goal of multicultural education is not only to educate students about different cultures but also to foster an appreciation for cultural differences, thereby promoting social justice and equality. The ability of people, especially educators, to comprehend, interact, and communicate with persons from different cultural backgrounds is known as cultural competency. This means understanding how one's own cultural biases may affect connections with students from other backgrounds and being conscious of them. Cultural competence is the collection of behaviours, attitudes, abilities, and knowledge that facilitate successful cross- cultural engagement and communication. The promise of multicultural education to offer equal educational opportunities to all students, regardless of their ethnic or cultural backgrounds, is what makes it important. By integrating multicultural viewpoints into their curricula and teaching methods, educators can help kids develop strong senses of self and appreciate the diversity of their peers. This approach enhances the teaching process while promoting social justice and equity in schools.

As far as data collection tools were concerned, the conduction of the research involved the use of semi-structured questionnaire, which was used as an interview guide for the researcher. Some certain questions were prepared, so as for the researcher to guide the interview towards the satisfaction of research objectives, but additional questions were made encountered during the interviews. All being equal, an appropriate data was gathered from the field, through the use of questionnaires, focus-group oral interviews and personal observation. The field, from which data was gathered, was made up of school administrator/teachers, students and parents/community leaders of the entire affected sample covered. This research report also consisted of the scientic procedures used in data presentation and analysis. The procedure is made up of tables reflecting results, as obtained under research questions.

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RESEARCH DESIGN AND METHODOLOGY

Semi-structured questionnaires, focus-group oral interviews, and firsthand observations were used in the study to collect information from community leaders, students, and school administrators. In order to meet its goals, the study used scientific methods for data presentation and analysis, including tables that presented the findings under the research topics. The research utilized both qualitative and quantitative techniques, combining library and field studies. Relevant literature was reviewed, and "Triangulation" (multi-methods) was employed for information gathering (Janvier 2004). To get secondary information, the internet was also utilized for the study's purpose.

Data Collection, Method, and Tools

For the purposes of this research, in depth interviews were used. In depth interviews are personal and unstructured interviews, whose aim is to identify participant's emotions, feelings, and opinions regarding the research subject. The main advantage of personal interviews is that they involve personal and direct contact between interviewers and interviewees, as well as eliminate non-response rates, but interviewers need to have developed the necessary skills to successfully carry an interview (Fisher, 2005; Wilson, 2003). What is more, unstructured interviews offer flexibility in terms of the flow of the interview, thereby leaving room for the generation of conclusions that were not initially meant to be derived regarding the research subject. However, there is the risk that the interview may deviate from the pre-specified research aims and objectives (Gill & Johnson, 2002).

Implementation Strategies for Educators and School Administrators

Teachers can use a variety of tactics to incorporate multicultural education. These include:

Be Aware of Biases: To create a secure learning atmosphere where every student feels appreciated, teachers must be aware of their own prejudices as well as those of their students. **Value Life Experiences:** Peer empathy and affirmation are fostered when students' varied life experiences are incorporated into class discussions.

Understand Student Learning Styles: By adapting their teaching strategies to accommodate students' varied learning styles that are influenced by their cultural backgrounds, educators can provide fair learning opportunities.

Celebrate Cultural Diversity: By using a variety of resources, recognising cultural holidays, and encouraging students to share their cultural characteristics, educators may actively support cultural diversity.

Foster Inclusive Learning Environments: Understanding the social and cultural elements influencing student learning and modifying teaching strategies appropriately will result in a classroom that is culturally inclusive.

Promote Global Citizenship: By integrating global viewpoints into the curriculum and encouraging relationships with people from different cultural backgrounds, educators can promote global citizenship and help students better comprehend their global obligations.

Benefits of Multicultural Education

Through encouraging inclusivity in the classroom and cultivating an awareness for different viewpoints, multicultural education improves student achievement, cultural competency, empathy, and readiness for a varied society. To sum up, multicultural education is essential for establishing a welcoming atmosphere where students can flourish intellectually and socially and for developing a greater awareness of both themselves and other people in a multicultural society.

Cultural Competence

Cultural competency is the capacity of individuals, particularly educators, to understand, engage, and communicate with others from diverse cultural backgrounds. This means understanding one's own cultural biases and how they could affect interactions with students from other backgrounds. The information, abilities, attitudes, and behaviours that facilitate successful cross-cultural communication and engagement are all included in cultural competency.

The Interconnection Between Multicultural Education and Cultural Competence

Shared Goals: The goal of cultural competency and multicultural education is to establish welcoming environments where each learner is treated with respect and worth. Through fostering mutual understanding across various cultural groups, they aim to solve issues of discrimination and inequality.

Curriculum Development: Diverse viewpoints are encouraged to be incorporated into the curriculum through multicultural education. This is consistent with cultural competency since it calls on teachers to understand the cultural backgrounds of their students and modify their teaching strategies accordingly. Teachers can improve learning results and student engagement by implementing culturally relevant resources.

Skill Development: Effective implementation of multicultural education techniques requires educators to possess cultural competence. To successfully negotiate the challenges of a diverse classroom, educators need to cultivate abilities like empathy, active listening, and flexibility. **Social Interaction:** The significance of social contact between students from diverse origins is

emphasised by both ideas. While cultural competency gives teachers the skills, they need to constructively support these encounters, multicultural education encourages cooperative learning opportunities that let students interact with one another's cultures.

Professional Development: Multicultural education is frequently incorporated into training programs aimed at improving cultural competency. Ongoing professional development that prioritises these areas helps educators become more culturally competent and more equipped to meet the demands of a diverse student body.

Impact on Student Outcomes: Studies have indicated that the implementation of multicultural education methods in conjunction with culturally competent strategies improves student engagement, achievement, and general well-being. An educational setting that values students' identities and creates a feeling of community is beneficial to them.

To sum up, multicultural education provides a framework for understanding diversity in learning settings, and cultural competency equips educators with the skills they need to use this framework effectively. Together, they provide a significant contribution to the creation of equitable and varied learning environments.

EMPIRICAL REVIEW

An examination of the literature on cultural competencies shows that the emphasis has generally been on personal competencies. Scholars in this field list components related to personal competency mostly such as knowledge, skills, values (Perso, 2012; Weaver 1997), value/attitude, knowledge, skills (Sue, 2001), attitude/value, knowledge, skills (Cross et al., 1989, Martin and Vaughn, 2007). However, these components which are mostly personal and partially professional do not seem to be able to define the competencies of teachers who will instruct in a culture-conscious manner. And so, because the ultimate goal of multicultural education is to contribute to the establishment, application, and maintenance of social justice and equality and thus ensure a social transformation (Gorski, 2010).

By bringing attention to the social oppression and inequalities in the social structure, this approach aims to create a stronger society that will fulfil the needs and benefits of all groups (Sleeter and Grant, 1988). This requires that the link between learning and social life be formed and that knowledge be directly adapted to and practiced in the daily lives of students. Schools need to individually empower students who will impact social change through strong knowledge and shared effort (Sleeter and Grant, 1988). In such an approach, teachers are agents of change that empower their students and support democratic values (Banks, 2004).

Moreover, there is a consensus among many scholars and researchers that to effectively implement multicultural education institutional changes are needed in education programs, teaching materials, teaching styles, teacher and manager attitudes, perceptions and behaviours, goals, rules, and school culture. (Banks, 2004; Banks, 1992; Bennett, 2001, Sleeter and Grant, 1999), Gorski (2010) states that equality and justice at school might mean justice and equality at a societal level. Therefore, teachers who will be instructing in line with the multicultural education paradigm need to understand the relationship between their perceptions and their life experiences and eliminate any prejudices that might negatively affect the learning experience of students. To this end, teachers are responsible for constantly revising and transforming themselves. For multicultural education to serve its function, institutions and education should be critically evaluated in all respects. Therefore, this responsibility requires that teachers have critical thinking and transformation skills (Gorski, 2010).

In this regard, it is evident that defining the teacher competencies required in a multicultural approach only at a personal and partially at a professional level is far from fully accomplishing the transformation of society which is the ultimate goal of multicultural education. The teachers who will serve in a culture-proper manner need to have 5 main traits (Villegas and Lucas, 2002):

1) Sociocultural conscience,
2) The attitude to properly acknowledge students with different backgrounds,
3) The responsibility and skill to act as an agent of change to make schools and society fairer,
4) Identifying students closely,
5) Culture proper teaching style.

Dimensions of Multicultural Teaching Competencies of Teachers

There are three defined dimensions of multicultural teaching competencies of teachers. These are the cultural competency components, Cultural competency context, and cultural competency (SCP) Foci; as discussed below.

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First Dimension: Cultural Competency Components
This first dimension talks about awareness, knowledge, attitude, and skills. There is no widely accepted definition of cultural competency. Sue (2001) based on cultural sensitivity, defines some of these components as perceptual schema style (Ridley et al., 1994), knowledge of cultures and differences (Pedersen, 1994), one's awareness of cultural assumptions (Pope- Davis and Ottavi, 1994), skills required for a successful cultural struggle (Sue, 1990), worldview levels (Trevino, 1996), using culture-specific contexts to create universal struggle conditions (Fischer, Jome and Atkinson, 1998), the special inclusive nature of multiculturalism (Helms and Richardson, 1997) and some combinations of these components (Sue, Carter, et al., 1998). This study identifies cultural competencies as follows:

a) Awareness; one's understanding of how their beliefs and values are affected by cultural conditions.
b) Knowledge; understanding the factors that play a role in culturally different individuals' and groups' worldviews and interpretation of reality and gaining knowledge on different groups.
c) Attitude; mental, emotional, and behavioural tendencies of a person formed by their understanding at the level of awareness and knowledge
d) Skills; the application of the right interventions to ensure culture proper education/teaching.

The components in this conceptual framework interact with each other and they are interrelated. Furthermore, the area where these components intersect can be defined as the cultural competency area. Therefore, it would not be proper to separate these components. The act of raising their awareness of their cultural perspectives gives teachers insights about expectations and behaviours underlying cultural assumptions (Chisholm, 1994). Being aware of their backgrounds/experiences and prejudices enables teachers to be more sensitive toward different groups and accept differences as well as helps them to realize how this affects teacher- student relations, class management, education-teaching processes, and evaluation. A conceptual framework regarding the multicultural education competencies of teachers accepting differences means that teachers accept the existence and validity of many speeches, attitudes, learning, and thinking styles.

Many scholars working in the field of multicultural education state that knowledge reflects people's social status, cultural status, and power status, and based on the knowing party's context, this knowledge is always defined and validated through one of such variables as gender or class (Banks, 1993; Tetreault, 1993). Incorrect information acquired about culturally different groups is not free choice (Dovidio and Gaertner, 1999; Sue, 2001). Through social conditioning, this information is imposed on people, and people are taught to be afraid of and hate people who are different than themselves (Jones, 1997). Nobody in society is born prejudiced, biased, or bigoted by their free will (Dovidio, 1997; Sue, 2001; Sue, 1999). The impartiality and prejudices are generally expressed involuntarily at an unconscious level (Dovidio and Gaertner, 1999; Sue, 2001). Therefore, teachers need to be aware of the conscious and unconscious assumptions, prejudices, and impartialities of their cultural reference points. Culturally competent teachers have the attitude to properly acknowledge students from different backgrounds (Villegas and Lucas, 2002). The attitudes and behaviours of teachers toward their students affect the learning of students and eventually shape the expectations of students about their learning (Irvine, 1990; Pang and Sablan, 1998; Villegas and Lucas, 2002). Studies show that positive affirmative attitudes enhance student learning (Ladson-Billings, 1994; Lucas, Henze and Donato, 1990; Nieto, 1996).

Teachers who are respectful of cultural differences know that students who are not from the dominant culture are also talented and that they come with a different thinking, behaviour, and speaking style than the one present in the dominant culture (Delpit, 1995). Being aware of their cultural points of view and interpersonal relations and correctly interpreting intercultural relations are important skills that teachers need to possess (Chisholm, 1994). According to intercultural interaction studies, culturally competent individuals can:

(a) Cope with the psychological and behavioural stress of being a stranger
(b) Quickly form relations with others
(c) Understand the feelings of others
(d) Communicate with people from different backgrounds
(e) Properly respond to incorrect communication (Giles, Coupland, Williams, and Leets, 1991).

Intercultural communication calls for as much nonverbal communication as verbal communication. Nonverbal messages form a common ground in interpersonal communication (Curt, 1976; Barnlund, 1968; Hall, 1973; LaFrance and Mayo, 1978). The nonverbal messages of a person are an important component of communication (Bonvillain, 1993). Although some nonverbal messages are universal, culture and cultural context play a major role in shaping touch, appearance, body language, and personal space (Chisholm, 1994; Hall, 1966; Hecht, Andersen, and Ribeau, 1989). Managing intercultural relations successfully is also strongly related to the ability to limit oneself. This includes restraint, patience, the ability to put up with silence, listening skills, resisting the urge to keep talking, etc (Weaver, 1997). Managing student behaviours especially while the educational programs are in

progress can be seen as a pedagogic application that includes all these skills (Marzano et al., 2003).

Second Dimension: Cultural Competency Context
The second Dimension focuses on personal, professional, institutional, and social. Studies on cultural competency are generally geared towards individuals at a micro level (Sue, 2001). During teacher's education and training, this field is explored in more detail and to increase teachers' awareness of cultural competency, some vocational activities on the history, culture, and lifestyles of various minority groups are carried out also to develop culture-specific education methods. The agent of change role attributed to teachers in the critical multicultural education approach also calls for the development of social competencies along with personal and professional competencies. In this conceptual framework, cultural competencies for teachers are considered under the contexts of personal, professional, institutional, and social competencies.

Personal context is related to a teacher's acquisition of cultural competencies and includes all components of cultural competency. To be able to develop personal competencies, it is required to acknowledge that race, ethnic origin, and culture are the primary drivers behind people's thinking, decision-making, behaviours, and event interpretation (Sue, 2001). Four principles will ensure the acquisition of cultural competencies at a personal level (Sue, 2001). Firstly, individuals should try to test the validity of their personal beliefs and assumptions by employing as many different sources as possible. Secondly, they need to spend time with people who properly represent a given cultural group. Thirdly, they need to be aware of the fact that the experiential reality of the groups they are hoping to understand and the factual reality require an additional level of understanding. Finally, they need to keep themselves constantly vigilant against both their prejudices and the prejudiced statements of others in their surroundings. The professional context of cultural competency means a combination of attitudes, values, knowledge, understanding, and skills to effectively target people from a different culture (Perso, 2012). As a result of culture-proper education/teaching students to:
i.   **Develop academic success experiences.** Protect and/or develop their cultural competencies and
ii.   **Develop a critical perspective.**
However, cultural diversity poses a pedagogic and social challenge to educators (Chisholm, 1994). When the cultural features of students in a classroom are a lot different from those of a teacher, educating these students becomes harder (Brown, 2007). Culture-sensitive teachers believe that culture has a profound effect on student learning (Stoicovy, 2002).

Educators generally agree that for effective teaching to take place, mastery of content knowledge and pedagogic skills is a requirement (Brown, 2007). In a classroom with students from different cultural backgrounds, effective teaching means creating equal opportunities for the academic success and personal development of all students and using culture-sensitive strategies and content. This situation requires that teachers be knowledgeable about how children from minorities perceive the world, and process and organize information (Chisholm, 1994; Irvine, 1990). A teacher who raises their awareness of their perspectives realizes that there is neither a universal norm nor a single truth. In short, teachers should not only develop an awareness of their knowledge and skills but also how these impact students' learning activities. Teachers need metacognitive strategies to accomplish this (Chisholm, 1994; Cardelle-Elawar, 1992). Moreover, teacher attitudes should reflect an acknowledgment of each student's cultural, linguistic, and social traits. Institutional cultural competency means changing the power relations in institutions to minimize institutional discrimination. Sue (2001) argues that the steps in this process are:
(a) Involving minorities in decision-making mechanisms and power-sharing with them and
(b) Developing and prioritizing institutional multicultural programs and applications that are economic and sustainable.

More importantly, these programs should be directly aimed at eliminating favouritism, prejudices, and stereotypes. No program that is not strongly antiracist will be successful (D'Andrea ve Daniels, 1991). Teachers need to understand the aspects of institutional policies and practices that might obstruct multicultural development and how these might affect their subject. Teachers need to critically evaluate the role schools play in generating and legitimizing this inequality. Though schools claim to offer unbounded opportunities for social progress, they simultaneously, maintain their structure to limit the social progress of those below the social scale (Labaree, 1997). Many teachers tend to explain the academic success or failures of students based on their traits rather than institutional discrimination (Davis, 1995). Teachers also need to understand how social inequalities are generated and maintained through an ideology of social merit and institutional discrimination (Sturm and Guinier, 1996).

Third Dimension: Cultural Competency (SCP) Foci
The third dimension defines sociocultural perspectives, student, teaching, and transformation. To have a socio-cultural perspective (SCP) means to approach policies in all fields, social relations and structures, institutional structures and practices, and education by putting culture at the very centre. According to Sue (2001), there are three main obstacles to cultural competency in a society:
(a) The invisibility of ethnic-based monoculturalism,

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(b) The power of a single perspective in defining reality,

(c) A biased historical heritage that glorifies the contributions of a group in comparison to others.

Having an SCP enables teachers to be aware of these social, institutional, professional, and personal obstacles. This awareness can be defined as a socio-cultural identity at a personal level. The invisibility of ethnic-based monoculturalism and the power of a single perspective on defining reality prevent the perception of the traits of people's own culture. Under these influences, race and ethnic origin become less obvious, and thus prejudice, discrimination, and systematic oppression based on these traits become invisible. To eliminate this obstacle, teachers, first and foremost need to investigate their own cultural identity (Banks, 1991; Bennett, 1995; Zeichner and Hoeft, 1996). The teachers, who develop awareness of their sociocultural identity and acquire knowledge about it, then become aware of the race, ethnic origin, social class, language, and gender-based identities of students from various social and cultural groups.

At a personal level, personal cultural competency requires assuming responsibility for an action or inaction in which inequality is directly or indirectly maintained (Sue, 2001). This situation requires teachers to be aware that schools generate and maintain inequality for culturally different students. To value multiculturalism means observing how students from different cultures are affected by institutional and social policies and practices and fighting against the malpractices. For this to happen, teachers need to investigate and evaluate institutional and social policies and practices through a SCP. To make learning and teaching more accessible and equal to students from a wide range of backgrounds, it is required to understand students' cultures better (Gay, 1994).

One of the main pillars of multicultural education is related to the fact that learning and teaching are cultural processes taking place in a social setting. This makes it necessary for teachers to get to know students better. This is because though students are not only a product of their own culture and there are differences in their identities and personalities, they still have some distinctive cultural behaviour related to their group (Banks, 2001; Boykin, 1986). Racial and ethnic differences are generally portrayed as racial and ethnic shortcomings by the dominant culture (Guthrie, 1997, Lee, 1993, Sue, 2001, White and Parham, 1990). Teachers' acknowledgment that race, ethnic origin, and culture are strong variables in people's thinking, decision-making, behaviours, and event interpretations can be taken as the first step in eliminating prejudices that might negatively affect students' learning and offering culture- proper teaching. When different cultural systems face each other in a multicultural class, if there is no deliberate mediation between them, cultural conflicts that jeopardize the effectiveness of teaching emerge (Gay, 1994). Culture plays as much role in a child's learning process as in his/her learning skills (Ingalls, 2007). Studies indicate that cultural context has a profound effect on the learning outcomes of minority students (Ingalls, 2007; Orsnstein and Levine, 1989; Salend, Garrick, Duhaney, and Montgomery, 2002). The differences that emerge at schools between the dominant and one's home culture negatively impact these students' social and academic success (Cummins, 1989; Ingalls, 2007; Ogbu, 1987). This situation necessitates that teacher be knowledgeable about the social and cultural context of learning and teaching as well as the cultural backgrounds of their students.

Teaching should respond to the culture-specific needs of students from various racial, ethnic, cultural, and linguistic backgrounds (Banks, 2001). Moreover, from a constructive point of view, learning is a meaning-generation process students engage in response to the new ideas and experiences they encounter at school. In this interpretation process, students use the mental structures they have stored in their mind (such as knowledge frameworks, schemas, mental models, and personal development theories as put forward by cognitive theorists), their previous knowledge and beliefs to make sense of the new input (Glasersfeld, 1995; Piaget, 1977). As can be seen from this, the information that children bring to school which is derived from their personal and cultural experiences is at the centre of their learning (Villegas and Lucas, 2002). Learning experiences should be related to culture-specific experiences and perspectives and be structured to reflect these in the case of culturally different students. This need reflects the fact that learning is more effective when it is connected to previous knowledge and experiences (Boggs, WatsonGregeo and McMillen, 1985, Cazden, John and Hymes, 1985, Gay, 1994, Neisser, 1986).

Teachers should help students create connections between their knowledge and beliefs and the new ideas and experiences they will be exposed to within the context of a new course to facilitate their knowledge generation. This requires that students question, analyze, and comment on the topic or problem that is of interest and value to them. Since students come to the learning environment with different knowledge frameworks, they will not be able to process the information in line with the framework of a new topic (Villegas and Lucas, 2002). This situation makes it necessary for teachers to not only know the topic they will teach but also to get to know their students and learn about their backgrounds, A Conceptual Framework Regarding the Multicultural Education Competencies of Teachers Impact on their Learning, their culture, their culture-specific attitudes and behaviours, their culture-specific learning styles and the teaching and evaluation strategies tailored to these (Gay, 2004).

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Transformation is a term at the centre of critical multicultural education. Critical theorists (Darder, 1991; Freire, 1970, 1998; Giroux, 1989, 1997; MacLaren, 1994) agree that unless there is a serious social change and change in the school system, the school failures of minority students will not be a surprising phenomenon. The goal of multicultural education to ensure social justice and equality is related firstly to a transformation of teachers and then to the transformation of schools, the education system, and society. For a society to be pluralist and democratic, three main components need to be transformed (Gorski, 2010):

(1) Personal transformation of teachers,
(2) Transformation of schools and education and
(3) Transformation of society.

Teachers have the responsibility to understand the relationship between their perceptions and their life experiences and eliminate any prejudices that might negatively affect the learning experience of students. To this end, teachers should constantly revise and transform themselves. For multicultural education to serve its function, institutions and education should be critically evaluated in all respects. Multicultural school transformation requires student-centered education, multicultural curriculum, multicultural learning environment, culture-proper education material, supportive school and class environment, and more fair and constant assessment and evaluation. Multicultural education takes transforming itself and schools as a metaphor and a starting step to transform society. As Gorski (2010), states equality and social justice at schools might mean social justice and equality at a societal level.

Conceptual Framework Regarding the Multicultural Education Competencies of Teachers.
There is a strong belief in societies that the cultural heritage of a group (history, values, language, traditions, art/handcraft) is superior to others (Sue, 2001). According to Sue (2001), firstly the norms and values of this group are viewed positively and might include such terms as more advanced and civilized. The members of this group, consciously or unconsciously, have a superiority feeling that "the best way" to something is their way. Secondly, they have the belief that the cultural backgrounds, values, traditions and languages of other groups in society are inferior. They accept that other people or groups are less advanced or uncivilized. Thirdly, the dominant group have the power to impose its own standards and beliefs on the less powerful groups. Monoculturalism is defined by this power or the unequal status between groups (Jones, 1997). Fourthly, the values, beliefs, policies, programs and structures of monoculturalism are present in all social institutions. Lastly, people are entirely the products of cultural conditions, their values and world views emerge without conscience.

This conclusion supports the fact that monoculturalism is harmful because a single group has the power to define reality. It is harmful because people socialize in an environment of cultural superiority beliefs, undemocratic values, attitudes and beliefs (Sue, 2001). Such monoculturalist societies develop prejudices against individuals or people who are different than they are. Understanding this situation that develops at a societal level is related to teachers' acquisition of a SCP. Teachers who have sociocultural awareness take responsibility to remedy social inequalities.

Fullan (1999) views teachers as agents of change, Villegas and Lucas (2002) argues that it is a moral responsibility for teachers to be agents of change. Villegas and Lucas (2002) state that teachers who view themselves as agents of change can understand how school and society are interrelated. They believe that though education has the potential to remedy inequalities at schools and transform society, unless there is an intervention in schools, schools tend to reproduce these inequalities by giving more status to the thinking, speaking, and attitude styles of the dominant culture. Teachers with this perspective accept that education is naturally a politically and ethically complex process. They are aware that there are no gaps in institutional structures or practices but that these are consciously or unconsciously created and maintained by humans. Therefore, teachers need to develop their decision making, social action, leadership and political activity skills, as well as a moral determination for human dignity and equality as much as their knowledge on ethnic issues (Banks, 1991; Gay, 1994; NCSS, 1992). Therefore, teachers need to have a clear vision regarding the goals of education and their roles (Fullan, 1999).

FINDINGS OF THE STUDY
According to respondent, parents are overwhelmingly seen as people who do not have any influence and therefore see multicultural education as strange and play no role, by 57% majority. The research also found out that those parents may not be necessarily be people who want to get involve but could support in some way because they do not have an idea and do not want to know, by 33%. While the Government, Administrators/teachers are seen as people who take decision that can either mar or enhance the involvement by 10%, and are equally suppose to be involved in the integration multicultural education in schools African. See Figure1.

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Fig.1: Views of administrators/teachers on Integrated Multicultural Education in Africa.
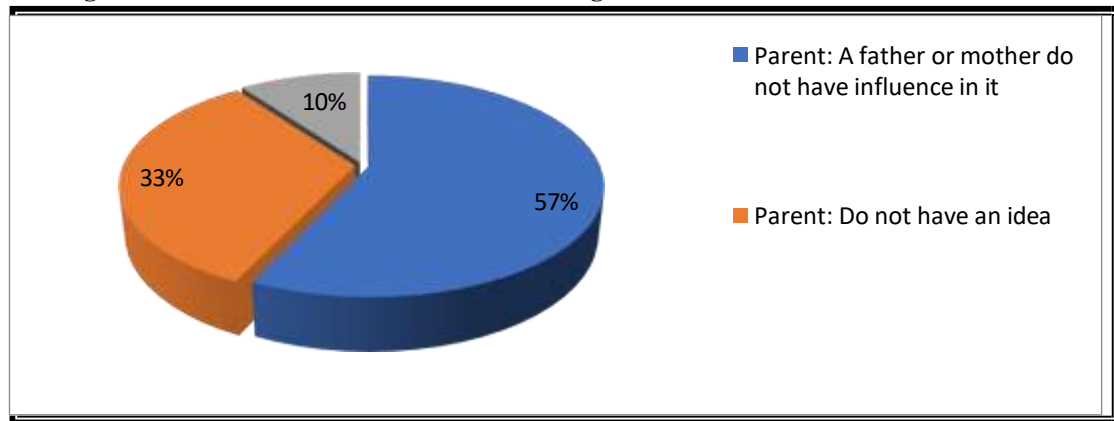
Source of data: Field Research, 2025 by Fatima Favour-Tamar Tanimu

Why Administrators/Teachers Don't Participate in The Integration of Multicultural Education in School System In Africa.

Overwhelmingly, 50% of the respondents confirmed that ignorance on multicultural education, religoius influences, culture and the perception that education is free (this is the case in public schools in Niger Republic and The Gambia). While 37% was found to be due prejudices, poverty, do not attach value to the education of the children and wards as well as ignorance. It was however discovered that some of the respondents hold that education is for the rich and because they (parents) are poor therefore feel that sending children is another way to dodge any disturbance from them at home, by 13%. Thus, the idea of multicultural educaion is not existing in their minds. See table 1.

Table 1: Response on why Administrators/teachers don't participate in the Integration of Multicultural Education in school system in Africa.

S/N0	Responses	Frequency	%
1	Teachers: Ignorance, Religious influences, culture, education is free in public schools.	15	50%
2	Parents: Ignorance, prejudices, poverty, donot value education, do not attend PTA	11	37%
3	Parents: School/education belong to the rich.	4	13%
Total		30	100%

Source of data: Field Research, 2025 by Fatima Favour-Tamar Tanimu

Participation of School Administrators/Teachers In Integrating Multicultural Education System In Africa.

The research shows that most parents according to school administrators beleive that everything concerning the education of their children depends on the government because education is free from all levels, in some countries of Africa by 80% majority. This might be due to the fact that education is free in Niger Republic and The Gambia for example. Government does the curiculum development, contruction of physical structures, recruitment of teachers, payment of salaries, provision of learning materials, etc. It was also indicated that 17% said that parents are only invited when there is need to contribute through the construction of thatch class rooms and administrative offices, giving of gifts-this act is only seen amongst rich parents and few influencial, educated elites in the communities. Even at this, male parents do not care visit and see to themselves how and what's going on in the school. They only storm in the school compound or the administrator's office whenever a serious matter of misconduct regarding their children or wards come to their notice. While in the other hand, 3% agreed that parents/guardians are not involve curiculum development nor participate in any decision making as members of the Parent-Teachers Association (PTA) meetings. See Table 2

Table 2: Response on participation of school administrators/teachers in Integrating Multicultural Education system in Africa.

S/N0	Responses	Frequency	Percentage
1	School Administrator: Everything depends on government	24	80%
2	Parents: Because it is a strange system of education	5	17%

3	Decision-Making process	1	3%
Total		**30**	**100%**

Source of data: Field Research, 2025by Fatima Favour-Tamar Tanimu

CONCLUSION

Multicultural education is an educational strategy that incorporates diverse cultural backgrounds into learning, promoting equality, justice, and equity. It aims to develop a curriculum that acknowledges and respects these differences, fostering academic and personal growth. Cultural competency, the ability to understand and interact with people from different cultures, is crucial for successful cross-cultural engagement. Multicultural education aims to provide equal educational opportunities to all students, fostering strong self-esteem and appreciation for their peers' diversity. The research shows that parents are seen as indifferent to multicultural education, with 57% identifying them as uninvolved. 33% of parents may not want to participate, while 10% view government administrators/teachers as decision-makers who can influence involvement. 50% of respondents in Niger Republic and The Gambia believe ignorance about multicultural education, religious influences, culture, and the perception of education as free is the main reason. 37% attribute this to prejudices, poverty, and ignorance. 13% believe education is for the rich.

The research indicates that most parents believe their children's education is dependent on the government, as education is free in some African countries like Niger Republic and The Gambia. However, 17% of parents only participate when necessary, such as contributing to classroom construction or giving gifts. Male parents often only visit school premises when serious misconduct occurs, while 3% do not participate in curriculum development or decision- making as members of the Parent-Teachers Association.

RECOMMENDATIONS

Global crises and conflict zones necessitate migration to unfamiliar cultures, requiring children to adapt. Quality, accessible, and contextualized multicultural education is crucial for their well-being. International cooperation is crucial for migrants to help vulnerable children integrate into their new communities. However, some people may develop an "I-don't-care" attitude, ignorance of multicultural education, religious affinity, culture, poverty, and the mentality that education is free. Governments must facilitate multicultural educational programs in African schools, introducing new ideas that benefit students and communities.

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