The Efficacy of Multicultural Education in Curbing Insecurity in Nigeria

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Abstract
This paper examines the role of multicultural education in curbing insecurity in Nigeria. Education helps in curbing insecurity through the concept of multicultural and critical multicultural education. Teaching multicultural and critical multicultural education in schools could go a long way in curbing insecurity in Nigeria. This type of education should include all learners to inculcate in them the multicultural knowledge to live together in peace and contribute effectively in the society. This paper draws on relevant research evidence and theory to critically evaluate their role in curbing insecurity in Nigeria. First, the paper review relevant literature in relation to multicultural and critical multicultural education. Second, the papers examine the multicultural and critical multicultural perspective on education curriculum as a mechanism for curbing insecurity. Third, the paper examines the role of citizenship education as an aspect of critical multicultural education in curbing insecurity with emphasis on Nigeria. And finally is the summary of the discussion.

Introduction
Education is a tool for identifying the features and impacts of changes in human life. It is also seen as a vehicle for enfranchising and drawing individuals and groups into full members of society (Tomlinson, 2009). Struggle for individuals' and groups' identity, recognition, inclusion and equality have been creating unending crises all over the world. Education has remained the actual instrument for challenging societal division, marginalisation and neglect. This has been the case all over the world and Nigeria in particular. In his comment, a one-time presidential aspirant in Nigeria, Adamu Garba in his Facebook handle wrote; Former Pres. Jonathan said, Literacy (education) is the solution to insecurity in North. This shows the importance of education in making and maintaining the security in every nation.

This study discusses and examines the role of education in curbing insecurities in Nigeria. Multicultural and critical multicultural education were considered to be adopting an acceptable learning procedures in other to increase academic opportunities of various groups in the educational system thereby reducing discrimination and prejudice against the marginalized groups. In Nigeria, like other countries of the world, citizenship education is a form of critical multicultural education taught in schools to educate and orientate individuals about citizenship from childhood for socio-political, economic and religious integration.

Review of Relevant Literature
The review and discussion of relevant literature is based on multicultural and critical multicultural perspectives in education.

Multicultural Education
The multicultural education is the type of education that gives learners inclusive training and gives every individual the opportunity to speak from any of their identities irrespective of their gender, colour, tribe or religion (Montecinos, 1995, pp300). In this review, it might be helpful to remind us the definition and quality of education. One can define education as the process of teaching and learning in order to facilitate the acquisition of knowledge, values, skill, habits and beliefs. Hand and Davies (2016) were of the opinion that education creates democratic societies and assists individuals to develop through participation. Authors are of the opinion that the quality of education, teaching and learning is as a result of revolution in educational philosophy and theory that took place in the 1950s (Carr, 2016; Suissa, J, 2016; Barrow, 2016). It is conceivably that Hand and Davies argument of what constitutes an education might be in line with Hirst and Peters (1975) view of education as the 'development of desirable qualities' in the individuals.

More so, Wheeler (1967) stated that education is a procedure for socialization and enculturation of individuals to live peacefully in their society. Wheeler's view of education indicates that education, society and culture are inseparable. McKinney (2008) was sceptical about the tenability of socialization and enculturation of individuals in a society and noted that individuals in a society are multi-ethnic and multi-cultural and hence the need for the kind of education that will take into consideration the plurality of voices of individuals of mutual understanding. Montecinos (1995) reported that classroom dialog has been constrained by differentials in knowledge/power and institutional policies which tend to silence certain others and privilege certain perspectives (example, white majority over black minority in western countries, Muslims over Christians in Islamic countries, teachers over students). Montecinos's report indicates that there exist mistrust, misunderstanding which might cuase unhealthy and peaceful living in the society. In view of this, there have been comprehensive school reforms in education curriculum to include multicultural education to provide education for all individuals devoid of segregation and racism (Tonbuloglu, Aslan and Aydin, 2016; Beck, 1992) which became prominent in the 1970s (Marrett, Mizuno and Collins, 1992). Multicultural education is described as paradigmatic (Bank, 1986); and, an educational programme that will curb rivalry by giving equal opportunities to learners from diverse cultural, linguistic, racial, social and ethnic groups (Bank, 2009). However, Gay (1994) noted that some authors defined multicultural education based on cultural characteristics or the skin colour of different groups of people, while some rely on political, social and economic powers. He argued that multicultural education is a policy that aimed at presenting equal academic opportunities that allows learners to get fulfilled in life, thereby giving each individual opportunity to exhibit their cultural, social, and ethnic and colour differences to avoid conflict in the society. In line with Gay's assertion, Grant and Millar (1992) has found that multicultural education is a concept and ideology expressed in policy and practice to deal with the diversity of human leaners to avoid rancour in the society. Bank (2009, pp13) defines multicultural education as 'an approach to school reform designed to actualise educational equality for students from diverse racial, ethnic, cultural, social class and linguistic groups'.

Moreover, Nieto and Bode (2008) view multicultural education as a basic education and a comprehensive school reform process with the aim for all learners rejecting and challenging racism and any form of segregation, discrimination and misunderstanding in the society and schools. Nieto and Bode's socio-political theory is perhaps an important aspect of multicultural education which affirms and accepts the pluralism (racial, religious, ethnic, gender, linguistic, socio-economic, among others) that the learners, teachers and the communities reflect. Multicultural education seeks to improve equal (live and let's live) living in the society for the benefit of all by integrating individuals into the existing society and help individuals develop the necessary skills and a knowledge base that will help to improve societal cohesion (Grant and Sleeter, 2007). Hence with multicultural education, schools are reformed around equality and plurality principles so as to promote mutual understanding and curb insecurity in the society.

Critical Multicultural Education
Gillborn (2005, pp114) argued that multicultural education is a systematic way of eternalising and continuing abuse or using of minority ethnic groups by racist 'by pampering their cultural sensitivities'. Gillborn's maintained that multicultural education contains processes and structures of racism and so is a hidden plan for institutional racism. Critical multicultural education (CME) was structures as a recognition of the construction of differences based on 'lack of power and the subordinate identity of people and groups' (James, 2001, pp190). The debate and controversy over the merits of multicultural education began to emerge in the 1990s as a result of its development and popularity throughout the 1980s (Lei and Grant 2001). Multicultural education was critiqued by critical multicultural education theorists on the facts that the multicultural education focus on culture at the expense of socioeconomic inequality and racism (May, 2009; Sleeter, 1995). The critique led to the emergence of critical multicultural education which shifts emphasis from cultural issues to other issues such as racism and socioeconomic segregation. It could be said that education greatly curb insecurities caused by racial, socioeconomic and political segregation when one considers Nieto (2004) reported that education takes into consideration the larger political and social forces that operate in a given society as well as the impact which they may have on the learners. Nieto's report was supported by Vavrus' (2015) argument that critical multicultural education is aimed at social, knowledge and power change. Lastly, in discussing approach to critical multicultural education it should be noted that teachers and their method of teaching play vital role. Tonbuloglu, Aslan and Aydin (2016) were of the view that in order for teachers to apply appropriate educational techniques in their classroom teaching, they need to understand the social, ethnic and racial diversities of their learners.

Role of Multicultural and Critical Multicultural Education in Curbing Insecurities

Insecurity

Before evaluating the roles of multicultural and critical multicultural education in tackling insecurities, it is important to give one or two definitions of the word insecurity. Insecurity is the opposite of security. Security is prerequisite to national peace and development (Eyisi, 2016). The present state of insecurity in Nigeria is quite disturbing. Insecurity is a state of worry, fear, uncertainty, unsureness, threat, danger (Udhe, 2015). Insecurity entails absence of peace, stability, national cohesion and integration, political and socio-economic objectives of a nation (Omede and Omede, 2015). Insecurity is agued to be presence of danger, uncertainty, hazard, inadequately protected, lack of stability and absence of safety (Achumba et al, 2013). Insecurity can devastate individual, group, community and a nation. Although insecurity is a global problem but the rate at which insecurity is worsening in Nigeria is quite alarming. Antisocial problems such as rapping, abduction, kidnapping, killing, armed robberies, bombing and wired fraud cuts across villages, towns and cities such that lives and properties are not safe (Ozoigbo, 2019). Antisocial activities have been at an increase as a result of decrease in national consciousness and moral values. The insecurity issues in Nigeria is raising serious question as to whether school curriculum is capable of curbing insecurities across the country.

Multicultural Perspectives in Education

Education is an important tool for curbing insecurities in any nation. Insecurities are caused by societal division and segregation. Division or segregation manifests itself as a result of marginalisation of certain group of people due to race, colour, ethnicity, culture or social class. Although it was reported that in an educational system, diversity occurs in the division of students into classes within or outside the school for example, arranging male or female, white or black, tall or short students separately (Tonbuloglu et al 2016). There exist dominant ethnic and cultural group in every society which controls economic resources, social rewards and power and education through curriculum attempt to manipulate and maintain the same power (Wang, 2009). Wang reported that curriculum is used as an ordered plan for selecting knowledge for the learners by the educational institutions. The curriculum includes written and hidden curricula which contain values and beliefs predominant in the society; these values and beliefs determine the ways teachers perceive their functions as well as their attitudes towards learners from different cultural and ethnic backgrounds. Consequently, insecurities arising from conflicts as a result of marginalisation of any group are effectively managed through the multicultural education perspective, as it help learners from diverse cultural, ethnic and social orientations mediate between their school cultures and home cultures (Huang, 2001).

However, insecurities could be managed by reducing negative impact on the minority groups' psychological, social well-being and self-esteem. Huang (2001, pp129) noted that teachers in ME perspectives should always adopt appropriate methodology during teaching to accommodate students from every backgrounds. Moreover, in order for multicultural education to curb insecurities by bridging the societal division, it is argued that teachers should be knowledgeable and also understand who they teach (Tobitt, 1981). Tobitt noted that in a multicultural education perspective, the need to value, understand and accept the rights of others should be taught and inculcated in the learners. In order to curb societal divisions, crises and insecurities, the India, boarding schools were established to civilize the natives, thereby forbidding the children from speaking their native languages and observing native religions (Banks, 1986, pp30). Also in America, schools 'Americanize' the immigrants by teaching them values, languages and behaviour so as to integrate them into American culture. In view of this, Banks suggested that having multicultural education in the curriculum helps in inculcating in the learners towards positive attitudes and respect for other people's culture, language and religion. In the United Kingdom (UK), debate is still ongoing on whether faith-based schools, shared education or state schools have the potential to resolve societal division which causes insecurity (Hughes and Donnelly, 2012; Short, 2003). Faith-based schools are schools established and run by religious bodies. Shared education is the coming together of schools run by different religious bodies in some occasions to share views on different issues. While state schools are those that are fully financed by the government. Faith-based schools were criticised for ignoring students' autonomy by exposing them to religious instructions against their wishes (Jenkins, 2005). However, authors argue that religion-based schools uphold quite different religious values and principles that reflect and represent the societal division; hence, this perpetuate tensions, segregation and sectarian differences within the society (IRISH, 1969, pp12; Meer, Pala, Mohood and Simon, 2009; Donnelly, 2012).

In Northern Ireland (NI) in particular, religiously separate education that will 'act as a moral compass for the society as a whole' as well as providing education to children at the expectation of the parents was backed up by

Education Act of 1930 (Jenkins, 205, p44; Donnelly, 2012). Hughes and Donnelly (2012) stated that government of Northern Ireland faithfully satisfies the statutory obligation on providing separate schools so as to curb insecurity by reducing community conflict and promoting inter-community and societal cohesion. It was as a result of problems inherent in faith-based schools that faith-based schools in NI agreed to work together and share their resources for common educational goals and objectives on a voluntary basis in form of shared education. After critical examination of articles and papers written by various authors on shared education in NI Hughes and Donnelly (2012, pp497) concluded that shared education contributed positively in promoting behavioural tendencies and good attitude among different groups, hence, shared education helped in curbing insecurities through promoting community cohesion.

Moreover, the state schools were established to integrate community needs into school system (Byrne and Donnelly, 2006). The state schools welcome students from all religious, cultural and social backgrounds and those without religious background. These schools are fully financed by government; hence the government exercises much control on the running and supervision of such schools. Although analyst and critics were of the view that state schools are used by government to run apartheid practices and programmes (Lynch, Modgil and Modgil, 1992). Viewed differently, Halstead and McLaughlin, (2005) opined that respect, goodwill and tolerance towards one another, which is the civic virtues expected in the multicultural societies for peaceful co-existence, are easily developed in state controlled/maintained schools. Hence, it would be argued that education has the propensity to curtail insecurity by instilling right attitudes to individuals starting from infant.

Critical Perspectives in Multicultural Education
There was outcry that schools were not meeting the legitimate needs of different groups of people living within the same society. Troyna (1993) was of the view that education practitioners and policy makers have been compromising with the basic wish of ethnically, culturally and socially mixed societies. Critical multiculturalism is the key one among the four major approaches to multiculturalism suggested by Kincheloe and Steinberg (1997). The general goal of education was to nurture students in accepting dominant ideologies and directives religiously, but in Kincheloe and Steinberg suggested approach, critical multicultural education nurtures students towards critical thinking and improvement in the society and people's decision making ability (Banks, 2004; Yasemin, 2016). Although May and Sleeter (2010), were of the view that the theory of multicultural education lies within a cultural context and framework of maintaining unequal power relations in daily interactions in the society. But Zembylas and Iasonos (2017, pp4) found that critical multiculturalism acknowledges the importance of power relations and challenges inequalities in 'shaping dominant discourses and practices'.

Consequently, the critical multiculturalists advocates for critical multicultural education that is fashioned towards combination of structuralism and culturalist concerns to bring a democratic approach to education (May, 2009). Zembylas and Iasonos argue that critical multicultural education is noted for the training of learners in order to challenge differences that are connected to social injustices and marginalisation to usher in peaceful living within the society. Looking at Zembylas and Iasonos argument it could also be argued that critical multicultural education is capable of curbing insecurities within the society due to its alignment with antiracist and critical race theory that challenges any form of injustices, marginalisation and racism. Hence, effective learning and teaching of gender, rule of law, linguistic and cultural knowledge were incorporated in most nations' education curriculum. The goal of critical multicultural education is to usher in peace and maintenance of security in the society through the enlightenment of learners in terms of democracy, freedom and equality (Moland, 2015). May (2009) and Sleeter (1995) noted that critical education theorists were more interested on gender, power and economic equality which could be believed to be the main concern of insecurity within the society.
Moreover, critical multicultural education is believed to be capable of curbing insecurity in the society as it is argued that through CME students receive instruction that enables them to confront prejudicial attitudes, gain accurate cultural knowledge and have a firm commitment to social justice (Estrada and Matthews, 2016; Bear, 2016). However, in view of 'You Lie Moment' and 'Opportunity for dialogue are scarce in classrooms' authors believed that the impact of CME with regard to prejudices reduction, racism and social justice are yet to be felt especially in the United States of America where CME has being in operation for a decade (Marshall, 2015, pp1; Park, 2016, pp127).

In the United Kingdom and Northern Ireland in particular, educational institutions are empowered by government legislation to seek to eliminate racism and promote good relations and equal opportunity between individuals of different ethnic and racial groups (McEwen, 1999; Furey, Donnelly, Hughes and Blaylock, 2016). In order to curb insecurities within the society, government deemed it necessary to equip individuals with knowledge and skills to challenge prejudiced and discriminatory views capable of causing misunderstanding by

introducing revised curriculum containing CME learning in schools in 2007 (Chaney, 2011). However, one might rightly say that education has contributed immensely in curbing insecurities all over the world and in Nigeria in particular. Social justice, which is described as the main goal of critical multicultural education (Zembylas and Iasonos, 2017), is being observed and gladly accepted in almost every nation. Critical multicultural education has been introduced into the national curriculum of several countries of the world in several ways such as; community and culture in education, social studies, social justice education, civic or citizenship education, government, multicultural social work education, and a host of others (Starkey, 2000; Andrews and Mycock, 2007; Awhen, Edinyang and Ipuole, 2014; Fulmer and Makepeace, 2015; Convertion, 2016; Bell, 2016; Rosen, McCall and Goodkind, 2017).

Citizenship Education (CE)
It will be of great importance to outline the meaning of citizenship before going on to explore citizenship education. Citizenship as a word is a contested concept (Figueroa, 2004; Hanna, 2017). Figueroa noted that citizenship may either emphasize relationship with society or with a state and the obligations and legal right of individuals within the nation. These rights among others include benefiting from social heritage, political participation, liberty, justice and economic welfare. People living in the same country are equalized through citizenship which bestowed upon them the same right, duty and obligations irrespective of other differences that may exist (Marshal, 1950; Moodley and Adam, 2004). A citizen is defined as person who enjoys all legal rights and privileges given by a state to people within its territory and is obligated to perform the duties and comply with the laws of the state (Musa and Etta, 2014). One can define citizenship as a right for being a legal or legitimate member of the society, state or country.

Education prepares students for jobs and active citizenship for a harmonious living (Grant and Sleeter, 2013). Grant and Sleeter found that education previously pay much more attention to job preparation than to citizenship which is now being popularised due to crises in every nation. Studies have shown that migration in search of better living from one city to other city as well as one country to other country in this century have increased the economic, cultural, social and racial diversity of students within schools in every society and nation and thus calls for repositioning of students for universal consciousness (McGinnis, 2015; Suarez-Orozco and Qin-Hillard, 2004; Levitt and Waters, 2002). As a result of this, there are insecurities in societies due challenge in the youth identity, citizenship and power construction relationship as a result of the feelings of exclusion, inclusion and marginalisation across gender, ethnicity, race and socioeconomics (McGinnis, 2015). Consequently, the need sensitise individuals within the society through citizenship education attracted attention since it was argued to be a cure for societal unrest and rivalry (Ploeg and Guerin, 2016). Ploeg and Guerin argued that developing citizen's character conducive for active participation and solidarity in the society through citizenship education in schools will help redress the problems of hatred, bickering and fighting for survival. The origin of citizenship education was traced to the 1948 Universal Declaration of Human Rights adoption by the General Assembly of the United Nations (Osler and Starkey, 2010). Niens and McLlrath (2010) stated that the emergence of citizenship education in Northern Ireland was as a result of the global desire for an educational programme that will help battle antisocial behaviours, renew interest in citizenship, alleviate political apathy, and to prepare individuals for the ever changing economy and labour market. In view of this, many governments in European Nations agreed to fulfil their international obligations through teaching citizenship in schools (Osler and Starkey, 2010) as a concept that would emphasize critical thinking, democratic values, debating and listening skills so as to curb antisocial activities (Niens and McLlrath, 2010).

Citizenship education (CE) is a complex and multidimensional construct (McGinnis, 2015) and as such creating the curriculum and practices of citizenship education in order to create good citizenship requires the knowledge of the type of values that are acceptable as well as what is not acceptable (Fischman and Hass, 2012). Hanna (2017) stated that citizenship education focuses generally on the state and her citizens' issues; therefore, the effectiveness of citizenship education rests on its strength in inclusion of many different views on different topics. To this end, Fischman and Hass believed that schools, curriculum, practice of citizenship education and actions of the society are incorporated to manage the tensions and insecurities that evolve from the inequality of daily lived reality and egalitarianism in the society. Citizenship education is a form of critical multicultural education for the training of learners to acquire the knowledge, skills and attitudes necessary for taking actions and making reflective decisions to make their society just, peaceful and democratic (Banks, 2004). Swarts and Dahlstrom's (2001) findings that multicultural education aimed at equity, access, equality and democracy that will take into account the need of small and marginalised people and communities was consistent with Dewey's vision of democracy that perceived a community of differing groups and individuals in dialogue (Kaplan and Kaplan, 1997). When discussing citizenship education, Torres's (2001) 'Enlightenment' theory for the notion of citizenship education is considered necessary. Torres posited that the social and historical construction of a person's identity and individual socialization is crucial and should be addressed by the government through

educational institutions. Although, Kerr (2003) argues that citizenship education has no precise definition because of competing contexts and conceptions, but conceptualised citizenship education as encompassing the preparation of individuals for their responsibilities and roles as citizens. Authors found that citizenship education is an education that assists the individual to live in a diverse community sharing common values through the development of attitudes and competencies such as tolerance, open and democratic mindedness (Lee, 2002; Osler and Starkey, 2010). In consideration of Torres's (2001) citizenship education enlightenment theory, some authors argue that the quest for citizenship education was due to growing international concern about youths' antisocial, lack of civic and political engagement (Johnson, 2016; Stuteville and Johnson, 2016); hence members of the society are enlightened through citizenship education from youth.

Citizenship education have being in the school curriculum in so many countries such as Nigeria, Turkey, United States of America, Northern Ireland and a host of other countries. In Northern Ireland, citizenship education was introduced in the National curriculum in 1986 (Andrews and Mycock, 2007) and it was aimed at teaching learners how to participate and contribute socially, economically and democratically in the society as well as making informed decisions throughout their lives (Hanna, 2017). Also in United State of America, Johnson noted that standard curriculum in citizenship education system helps in inculcating values of citizenship in their youth. The study also shows that citizenship education in the United States makes citizenship accessible to all individuals through teaching and learning that help in tackling insecurity issues by challenging marginalisation, exclusionary, racist and jingoistic policies that favours social and dominant ethnic groups (Wegner, 2013). In order for citizenship education to achieve its noble objectives, Hanna (2017, pp19) noted that the two key themes around which CE in Northern Ireland was built is 'Diversity and Inclusion and Human Right and Social Responsibility'. Although, the explanation for these two themes is beyond this paper, Hanna argues that in the CE agenda in Northern Ireland, dealing with differences which has been the main cause of insecurity appears to be high priority. Citizenship education programme in Northern Ireland school's curriculum created a more inclusive and tolerant society in the racist, ethnically and religiously divided society of Northern Ireland (Gallgher, 2007). Also in Turkey, inclusiveness are inculcated in their citizens from different ethnic and religious backgrounds through citizenship education (Ibrahimoglu, 2015). Perhaps, this study agree with Bickmore and Parker (2014) that the dialogue about social, economic and political conflicts is the key elements of citizenship education.

Citizenship Education in Nigeria
In 1914, people from different cultural, ethnic, social and religious background with different philosophies and ideologies were coerced to form a common nation-Nigeria (Alubo, 2004; Enu and Eba, 2014). Due to the diverse ethnic, cultural and religious composition of Nigeria, there was need to promote committed citizens against the earliest ethnic, cultural and religious cleavages after the independence. In view of this, education was seen as common ground for fostering and promoting national unity, understanding, citizenship and consciousness (Oyeleke, 2011). Forming good citizens is not something that can be done in one day and so to have good citizens, there is need to train and educate individuals from childhood (Dustin, 1999). In order to achieve this in Nigeria, there was a National Curriculum Conference in November 1969 at the then National Assembly Hall Lagos which was followed by National Seminar in 1973 (Fafunwa, 1974). The seminar discussed the National Conference recommendations and adopted the National Policy on Education (NPE) as the Nigeria Educational Policy framework which was first published in 1976. In that NPE it was stated that schools and its curriculum will serve in achieving Nigeria's' educational goal of creating good citizens which was derived from Nigeria's national philosophy and goals (FME, 1976) as contained in the policy document. The goals as contained in FME include building a society which is;
  ➢ Full of bright opportunities for all citizens
  ➢ Free and democratic
  ➢ Just and egalitarian
These national goals, were simply summarised by Sunal, Gaba and Osa (1987) as beliefs, due process, equality, justice, freedom, diversity, privacy, protection, participation and responsibility formed the basis for the citizenship education so that every citizen will feel safe and secured in every part of the country. As at that time, social studies were used as a curriculum framework for fostering citizenship and were taught in both primary and secondary schools (FME, 2004; Oyeleke, 2011).

I recent time, it was argued that in a heterogeneous society such as Nigeria with about 250 ethnic groups, people are characterized by ethnicity, religion, gender, economic and social class (Nduka, 2004; Omo-Ojugo, 2009). In view of this, social studies curriculum was restructured to harness these diversities for inclusiveness and greatness. Based on maintaining peaceful society, Oyeleke also found that in order to consolidate and sustain democratic values, tolerance, equality, justice, liberty and service must be inculcated in the individuals. To avoid insecurities such as misunderstanding, fighting, killing and other antisocial behaviours in the new

democratic dispensation in Nigeria, the citizenship education aspect of social studies was removed to form a separate subject called civic education. Civic education was introduced in primary and secondary schools in 2007 and was designed towards promoting active citizenship (Musa and Etta, 2015; Yusuf, Agbonna, Jekayinfa and Saliu, 2011). Authors affirmed that civic education fosters the much-needed knowledge, understanding, unity and skills for the survival and development of Nigeria society (Falade, 2008; Yusuf, Agbonna, Jekayinfa and Saliu, 2011. Anumba (2013) also noted that teaching civic education in Nigerian schools enables individuals to acquire comprehensive knowledge of the local environment, state and the nation as well as their statutory rights, duties, obligations and expectations necessary to conform to the standard way of life, rules and regulations of the state and the nation at large. Iyamu and Obiunu (2005) argued that civic education exposes the learners to appropriate learning activities, skills and experiences that assist them in developing appropriate values, attribute as well as raising their civic consciousness for good relationships in Nigeria society. The content of the school civics curriculum for teaching citizenship education for the primary and secondary schools in a pluralistic nation like Nigeria include;

➢ Duties and Responsibilities of Citizens, National Economic Life, Peace and Conflicts.
➢ Our Values, Rule of Law, Government and Civil Society, Popular Participation and Health Issues.
➢ Citizenship, National Consciousness, Community, Identity, Representative Democracy, Nigerian Constitution, Human Rights, Rights and Obligation of Nigerian Citizens and Social Issues.

Source: Nigerian Educational and Research Development Council (NERDC), 2007.

When one critically examines Vavrus' (2015) critical multicultural and Nieto's (2004) socio-political education aims of social, knowledge and power change along with Nigeria's civic core curriculum for social tolerance and promoting democratic values, one might perhaps relate it to Banks (2004, pp432) 'core of a curriculum for diversities and democracy'. The civic education curriculum also stresses the importance of learning about community and identity, which agrees with Parker's (2004) argument of studying ethnicity if the learners are to learn the concept and understand its diversity locally and internationally. Understanding and appreciating the diversity of societies locally and internationally would assist in curbing antisocial behaviours locally and internationally. Ugwuozor (2016) argues that leadership in Nigeria is smacked by ethnic and regional storms; hence, civic education curriculum was planned to inculcate in Nigerians from childhood the knowledge of accepting acceptable civic culture and peaceful coexistence through effective citizenship participation (NERDC, 2007; Nwaubani and Okafor, 2015). In view of this acceptable civic culture and peaceful coexistence Dania (2015, pp48) noted that civic education and social studies are directed towards attainment of social justice and political ethics. And any nation with high rate of attainment of social justice and political ethics might as well enjoy internal security. The question that one might ask is: Does Nigeria enjoy internal security despite teaching civic education for decades considering the high rate of terrorism, kidnapping, killing, rapping, and destructions witnessed in recent years? Notwithstanding the well-articulated aims and objectives of civic education for tackling antisocial behaviours in Nigeria, the curriculum seemed to have suffered some setback on its implementation. For effective teaching of citizenship, Wilson (1992) suggested that teachers need to bridge the gap between theory and practice by using teaching strategies that exemplify students' real life situations for better understanding in a local context. It was on this note that Enu and Eba (2014) stated that the civic education in Nigeria mainly focussed on rote learning and memorization with less emphasis on questioning and analysis which might give the learners the opportunity to appreciate the world around them. They also noted that the curriculum and instructions for teaching citizenship education in Nigeria was designed to suit the colonial master's dictatorship model which does not encourage questioning that will provide learners with opportunities for creativity and critical thinking needed for decision-making and problem solving as suggested by Kumi-Yaboah and Smith (2016). In citizenship education learners could have acquired more confidence to act as the participant and team member during questioning and analysis rather than being passive learners. Sequel to this, Dewey (1941) was of the opinion that subjecting the mind to ready-made and outside material is denying the ideal of democracy founded on moral principle and personal belief. Also, civic education curriculum for teaching learners citizenship education is argued to be as a result of some pressing issues such as military decree, societal outcry and research findings (Oyeleke, 2011). Authors questioned the efficacy of citizenship education in meeting the desired aims and objectives as it was borne out of parochial and dictatorship interest (Oyeleke, 2011) noting that it was theory instead of learners' practical oriented programme (Sunal, Gaba and Osa, 1987; Falade, 2008). The authors was of the view that teaching and learning citizenship should not be narrowed to only citizenship education but rather it should cut across every aspect of studies. On the other hand, textbooks for teaching citizenship education contributed to the failure of the curriculum in solving the antisocial behaviours. It was reported that issues and topics were limited to a simple definition because the available books were shallow in content and standard textbooks were in short supply (Oyeleke, 2011). In Despite the challenges faced by citizenship education, the curriculum seems to be good in providing learners with opportunities to investigate the manner in which marginalisation, sectarianism, racism, identity and economic power can cause

division and insecurity as well as inculcating in them the skills and knowledge necessary to manage and resolve all forms of crisis, conflicts and other related antisocial issues within the society.

Conclusion

This paper discussed and evaluates the efficacy of multicultural education in Curbing Insecurity in Nigeria. Multicultural education has pedagogical policies and practices that allow the prevention of silencing some groups and privileging certain perspective so that there will be peaceful coexistence within the society. Critical multicultural education was introduced as a result of multicultural education neglecting of areas such as marginalisation, gender, rights, sectarianism, economic and socio-political issues and placing too much emphasis on cultural diversity. Critical multicultural education increases academic opportunities of underrepresented groups in the school system by allowing them to receive instructions that enable them to confront sectarian and antisocial issues and have a firm commitment to social justice. Citizenship education is a form of critical multicultural education taught in schools in Nigeria to educate individuals about citizenship from childhood. Although proper teaching and learning of citizenship was hindered due to improper implementation and unavailability of textbooks, there was still wild acknowledgement that citizenship education has gone a long way in curbing insecurities and other antisocial issues since its introduction as a subject in schools in Nigeria. In order for citizenship education to yield effective results, it is recommended that participatory, collaborative and demonstrative approach methods be used in teaching citizenship education rather than teaching for only knowledge and memorization.

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