International Journal of Advanced Multidisciplinary Research and Studies

Incorporating the Values of multiculturalism into history teaching in Ugandan society: A case study secondary schools in Jinja City

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Abstract

This paper investigates the incorporation of multicultural values into the teaching of history in Ugandan society. This study used descriptive analytical techniques to collect data from history textbooks, history curricula, journals, and ugandan and other historical literatures. This essay investigates multiculturalism, its implementation in Ugandan schools, the opinions of experts and adversaries on the issue, as well as its limitations. The purpose of this article is to examine Uganda's diversity from a single perspective, focusing on the benefits of multicultural education, the government's role in supporting multiculturalism and diversity, and any challenges Uganda may have in implementing multiculturalism. It also tries to show how variety can be utilised to enhance a nation. The study's findings emphasized the importance of incorporating multicultural ideals. Encourage Ugandan children to respect differences in classrooms, it has also focused on how the administration has attempted to incorporate the value of diversity into Ugandan schools and has further investigated the significance of multiculturalism in Ugandan schools.

Introduction

Technological improvements have made it simpler for people from different cultures to connect in today's globally connected society. As a result, the concept of multiculturalism has evolved significantly. Multiculturalism is a belief system or way of life that respects and appreciates the diversity of a general population's nationality, culture, religion, and race. Multiculturalism has a crucial role in shaping people's personality and making them more accepting of difference, especially in the context of education. It is vital to instill multicultural thinking in children at a young age in order to ensure that the future generation of people is more grounded and all-encompassing (Hikmah and Awaru, 2023) [6].

A multicultural society is one that is constantly optimistic about solving whatever issues it confronts. This optimism is not only a lack of capital; it is backed by the capacity and commitment to constantly grow intellectual, emotional, and spiritual intelligence in order to have sensibility, sensitivity, appreciation, compassion, and empathy. Thus, multicultural individuals are those who have studied and used culture in contact and communication in an efficient, clear, and optimal manner. Multiculturalism is a social concept or state in which multiple cultures coexist. (Sismanto *et al*., 2022) [11] Multiculturalism is frequently a pleasant sentiment molded by knowledge. Knowledge is created via abilities that promote a successful communication process, with each individual derived from the cultural attitudes met in every event involving a group of people with diverse cultural attitudes.

Pluralist-multicultural education is education that emphasizes the process of building a way of life that is mutually courteous, genuine, and tolerant of cultural difference in a pluralistic society. It is intended that pluralist-multicultural education would foster wide knowledge and understanding, resulting in a tolerant attitude, rather than an attitude that is inflexible, exclusive, and rejects the existence of other groups or people who are different, whatever the form of difference. In the Indonesian setting, which is rich in diversity, pluralist-multicultural education plays an important role in creatively managing difference. Disputes and conflicts produced by plurality-cultural issues are at the root of Indonesia's significant challenges today (Anita Goswami & Vandna Kumari, 2023) [2].

Education serves several purposes. It can serve as a tool for channeling knowledge, a tool for character formation, a tool for skill training, a tool for sharpening the brain, a tool for increasing employment, an investment tool, a tool for instilling religious values and morals, a tool for forming national awareness, a tool for improving the standard of living, a tool for

reducing poverty, a tool for improving the social status of individuals and groups, a tool for mastering technology, and a tool forEducation, from the most basic to the most advanced levels, may be arranged within such a broad functional framework to construct and offer an ideal picture of multiplicity and multiculturalism (Wasino, 2013) [14].

Islamic education and upbringing are inextricably linked to every societal transformation, both in terms of individual development dynamics and social processes on a larger scale. According to Azra, Muhammad Abduh said firmly that education is a potent weapon for effecting change."3 Education must be placed correctly in such a big functional structure. Education must be positioned within the context of critically and creatively developing common sense. This is a method of comprehending and applying Islamic teachings. As a result, education involves the formation of an intellectual paradigm. Students will have mental preparation and theoretical abilities in this paradigm to live their lives, which are constantly changing in the complexity of the present period (Amri *et al*., 2017) [1].

Educational sociologists believe that there is a reciprocity (reciprocity) between the realm of education and the socioeconomic circumstances of society. Because of this interdependence, what happens in the field of education is a mirror of the actual situations in complicated social life. Similarly, the state of society, both in terms of growth and civilization, is mirrored in the state of the world of education. (Rahmawati. Yeni; Yi-Fong, Pai; Chen, 2014) [10]. As a result, the progress of the world of education may be used to represent the progress of society, and the chaotic world of education can also be used to reflect the state of society.

According to Ary H. Gunawan, society's duty is to transfer culture from one generation to the next. This process occurs in a dynamic manner, depending on the environment and conditions, as well as the requirements of the community. Education and social contact are the vehicles for this cultural transmission. In this concept, education may be viewed as a socialization process, meaning the socialization of values, knowledge, attitudes, and skills across generations.

Multiculturalism is incredibly significant in the educational context for character development. It has a huge influence on the country's national culture and identity, as well as encouraging tolerance among students. Uganda, the most populated country in Africa, is home to a bewildering diversity of races, traditions, and religions. While managing this variety might be difficult, it also has a tremendous impact on Indonesia's identity and growth. (PhD Bernadette, 2023).

Uganda has a diverse population and a rich cultural history. Throughout the country, there are more than 50 separate ethnic groups, each with its own set of customs, behaviors, and beliefs.Diversity must be linked with reform measures to bring the ethnically varied nation together (Syllabus, n.d.). Intercultural education, according to John Wiley & Children, is a vital component of encouraging diversity and inclusivity in the media. It emphasizes the need of recognizing and encouraging equitable opportunities for all persons, regardless of socioeconomic background (Thahir, 2023).

According to Anita Goswami and Vandna Kumari (2023) [2], multicultural education is a wonderful method that tries to build a more just and equitable society by questioning current power structures and promoting civil rights. In Uganda, multicultural education is critical for fostering social cohesion and civic unity. The country's population is diversified, reflecting a wide range of ethnic groups, beliefs, and socioeconomic systems.

Additionally, (Sismanto *et al*., 2022) [11] highlighted the need of raising awareness of diversity in the public sphere. The evaluation emphasized the need for individuals to recognize and respect social differences, foster opposition, and value diversity. The focus also emphasized the need for educational institutions to promote diversity and multiculturalism in their curricula in order to promote inclusion and equal opportunities for all students.

The importance of this study arises from its adherence to contemporary literature on multicultural education as well as its insights on the need of supporting diversity and inclusion in public life. In order to improve community relationships and stimulate action, the study will give suggestions to the government and different partners on the most effective strategy to promote diversity and multiculturalism in Uganda.

This study's distinctive focus on the significance of diversity in Uganda and its effect on the course of events in the country is exceptional. There have been a few studies on multiculturalism in Uganda, but more research is needed to fully grasp its relevance.This research will give insights into Uganda's unique problems and amazing potential in creating multiculturalism and variety.

The research also stressed the need of firms implementing procedures and policies that encourage workplace inclusion and diversity. Multiculturalism is an important component of promoting diversity and inclusiveness in the public sphere. It emphasizes the need of detecting and addressing social gaps, as well as promoting equal opportunity for all people, regardless of socioeconomic level. In Uganda, multiculturalism is critical for creating social connection and civic cohesiveness (Grytsiak & Khlopchyk, 2022) [5].

The country's population is diverse, with ethnic groups, faiths, and cultures from all over the world (Paul *et al*., 2021). Nonetheless, despite the country's diversity, ethnic conflicts and wars have hampered prosperity. In order to develop public unity and move events forward, Uganda has to encourage diversity and variation. A few studies have examined the role of multiculturalism in fostering diversity and inclusion in the public eye.

For example, (Lumowa, 2022) conducted a subjective study on diversity and public personality in Uganda and discovered that boosting intercultural education is critical for creating social cohesion and public unity. The research stressed the need of the public sector promoting diversity and multiculturalism in the nation's educational system in order to generate community cohesiveness and advance historical advances.

Aside from these issues, one of the major challenges confronting society today, particularly the field of education, is conflict and violence. Violence appears to be becoming more common in Indonesian society. Violence exists on a small scale, in neighborhoods, villages, and even between ethnic groups. All forms of violence necessitate the involvement of the educational community in their resolution. A security measure alone will not enough to end violence.

Even while there is no religion that preaches violence, conflict, and forceful control over those who are different, as evidenced by the description above, we cannot ignore the

reality that religion is frequently "impressed with a violent face. (Amri *et al*., 2017; Grytsiak & Khlopchyk, 2022; Pranata *et al*., 2020) [1, 5, 9]" The role of religion as a source of conflict poses serious concerns. Because, regardless of the form of religion, the descent of religion on the face of the planet bears the same message of divine and humanity. All faiths highlight the necessity of establishing peace based on the ideals of human equality and togetherness.

Because of the complexity of theological, historical, and social challenges that all religion devotees face, this basic message does not appear to have formed a collective reference for all religious believers. If yes, where is the source of the issue?

In reality, Ugandan societies are diverse in terms of linguistic, social, cultural, religious, political, and economic ambitions. This diversity promotes the creation of conflict in numerous areas of life, including both vertical and horizontal conflict. Vertically, conflict emerges among numerous societal groupings. This can be distinguished based on the way of manufacturing, resulting in disparities in adaptability. Thus, conflict can emerge when there is a lack of mutual understanding and tolerance between the class with the ability to exercise hegemony and the group with the ability to become the object of hegemony.

Furthermore, (Grytsiak and Khlopchyk, 2022) [5] emphasized the need of supporting multiculturalism in the workplace. The research emphasized the need of organizations recognizing and addressing socioeconomic differences, as well as encouraging inclusion and fair access to opportunities for all employees. In 2020, Hifza *et al*. did a research on the influence of diversity on economic development. Diversity, according to the study, supports economic growth by improving productivity, creativity, and innovation.In order to improve economic growth, governments must promote multiculturalism and diversity in their policies and practices, according to the study. Miftah (2016) also performed research on e importance of diversity in the advancement of peace and security. According to the study, multiculturalism promotes tolerance, understanding, and respect for cultural diversity, which in turn promotes peace and security.

Writing about multicultural education is intriguing since the subject has not before been prominent and relevant enough to be debated in the arena of educational thought in Uganda. However, as the globalization regime accelerates, this approach is now regarded as the most appropriate in attempts to establish a multicultural society. Where there are no barriers separating one culture from another. Thus, intercultural contacts or dialectics are an unavoidable occurrence. As a result, the following sections of this article attempt to clarify the problem's focus: (a) What is the status of multicultural education in Uganda? (b) What role does intercultural education play in Uganda?

Research Methodology
The qualitative documentary analysis research approach entails evaluating existing documents to get insights into a certain issue. To investigate the integration of multiculturalism and national identity into Ugandan societies, this article employed qualitative documentary analysis to evaluate the implimentation of multicultural values in history materials such as government policies, curricular guidelines, and academic literature.The process entails a thorough review of the materials to uncover

patterns, themes, and concepts pertinent to the research questions and objectives. The researcher thoroughly reviewed and evaluated the materials, taking notes and marking crucial aspects. This type of data collection was utilized to corroborate the study's conclusions and give insights into the value of diversity in Uganda.

Discussions and presentations
In Uganda, multicultural education is a relatively recent paradigm that is considered as more appropriate for the diversified Ugandan society, particularly during the time of autonomy and decentralization from 1962 to 1995. (Tulibaleka, 2022) [12]. The regional autonomy policy has an influence on the world of education, either directly or indirectly, in order to create educational autonomy. As a result, multicultural education created in Indonesia is consistent with the growth of democracy, which is carried out in accordance with policies of decentralization and regional autonomy.

The multicultural education discourse seeks to address the phenomena of ethnic and socio-cultural conflict, which frequently emerges in mixed cultures. Until now, the face of diversity in our nation has been like a fire in the chaff, which might one day surface due to high political, religious, and socio-cultural temperatures, allowing these tensions to re-emerge. Of fact, there are other reasons of conflict, but the majority of them stem from ethnic, religious, racial, ethnicity, and cultural differences.According to the preceding fact, it is desirable that the multiculturalism3 understanding be anchored in the world of education We. Understanding multiculturalism is critical, especially in promoting a feeling of national unity and integrity in accordance with the spirit of independence in 1962 as a watershed moment in the history of the Republic of Uganda's creation (Hikmah & Awaru, 2023) [6].

In recent years, multiculturalism has attracted a lot of attention, especially in nations with different populations. One of such nation with a diversified population and rich cultural heritage is Uganda. Multicultural education has been discussed for many years in Uganda, with several parties arguing in favor of its acceptance. This essay examines how diversity is practiced and relevant in Uganda using data from a research done in Arua city.

According to the survey, not all areas of Uganda have seen an equal implementation of multicultural education. The extent to which multicultural education is implemented can be influenced by variables including infrastructure, local politics, and ease of access to educational materials. Compared to rural or distant locations, urban communities typically have greater opportunity to adopt intercultural education. The general public should be aware of and supportive of the value of intercultural education (Diversity *et al*., 2022) [4].

Given the context of this issue, it is acceptable for us to create a new paradigm in education, namely the multicultural education paradigm. The multicultural education paradigm eventually results in the formation of attitudes among students/students who are willing to comprehend, appreciate, and respect cultural, ethnic, religious, and other diversity in society. In fact, if feasible, they could collaborate. Then, multicultural education raises understanding that ethnic, ethnic, cultural, religious, and other diversity do not prevent students from coming together. Students with differences are supposed to remain

unified rather than split apart; they are also required to collaborate and compete in goodness (Kurniyati, 2020) [7].

Effective intercultural education can occasionally be hampered by people's limited viewpoints and awareness of cultural variety. Collaboration between educational institutions, communities, and governments is necessary for a greater understanding of the significance of multicultural education.

The survey also discovered that Uganda's many cities and towns have a diverse social population. In numerous Ugandan cities and towns, people from various clans, ethnic groupings, and cultures coexist. Significant cultural variety can be found in cities like Kampala, Mbale, Jinja, Mbarara, Post Gateway, Masaka, Soroti, and Lira. Cultural variety is also influenced by the migration of people to cities and towns from surrounding areas and beyond. As a result of all of this, we call tolerance "pseudo-tolerance." This implies that education has failed to foster genuine tolerance. The New Order's "tolerance" speech in response to the multicultural reality has failed. The most reasonable rationale is that tolerance in the social realm is based on egocentrism rather than differences (Faiq, 2004). One group wishes to tolerate other groups for the sake of their own glory. The success of the total educational process is functionalized. (Polat & Günçavdi, 2020) [8]. However, we must be cognizant of the complexities of the challenges that must be addressed, particularly in light of the rising expectations for scientific and technological competence.

Aside from that, another critical problem is how current educational institutions, including families, schools, and communities, integrate. This integration will have an impact on a variety of educational aims and functions, including Islamic education. One way that might be used is to utilize a communication model that emphasizes features of diversity. The conversation technique is quite successful in this process, particularly in the teaching and learning process, which is a comparative study of religion and culture. Because discussion allows each group, which has a different theological background, to argue their point of view.It is intended that during this process, there would be an attitude of lending and borrowing and getting to know each other among the traditions of each faith followed by each student. So those kinds of truth claims and salvation claims can be limited and, if feasible, discarded. This is due to the fact that each of these organizations has functions that cannot be performed by other institutions. Socio-cultural revolution in society necessitates the integration stated above, because everything is a chain with the same aim, which is to progress to the second phase of educational functionalization.The study therefore, emphasizes the necessity for civic education and religious education to be included into multicultural education at the primary and secondary education levels (Ukpong (Ph.D) & Nyah (Ph.D), 2023) [13].

Three crucial factors must be present in order to promote intercultural education, claims Muhaimin (2008). It is first incorporated into classroom instruction via the small-group discussion technique. Second, it covers topics such as religion, democracy, the majority, and other pertinent topics, as opposed to information that is primarily focused on multicultural society-related concerns. Third, shift the paradigm by building solid foundations that are attentive to socio-religious concerns and developing mutual respect, honesty, and tolerance for cultural variety in the society. In order to accomplish the objectives of multicultural education, the research underlines the necessity of cooperation between numerous stakeholders, including the government, educational institutions, instructors, and society at large. This paper aims to provide an exposition of the concept of multicultural education in Indonesia, by explaining the meaning of educational epistemology, multiculturalism, and the concept of multicultural education, so that we can know in general that multicultural education can make a significant contribution to efforts to transform local, global, and so on. It is impossible to stress the importance of intercultural education in Uganda. (Barbara (PhD), 2023) [3] Uganda is a nation with a diversified population and a rich cultural history. Understanding and tolerance for cultural variety may be fostered via multicultural education, which is crucial for fostering social cohesiveness and a sense of national identity. As prejudice and discrimination are frequently rooted in ignorance and a lack of exposure to various cultures, it can also aid in reducing these attitudes. Additionally, a multicultural education can aid in preparing pupils for a society that is increasingly globalized and values cultural variety. Additionally, intercultural education can support the growth of empathy and critical thinking abilities.

Multicultural education may aid students in gaining a deeper awareness of the world and its inhabitants by exposing them to various cultures and points of view.

Multicultural education must be implemented in Uganda if the country is to foster social cohesion, racial harmony, and international competitiveness. Although there are obstacles to adopting multicultural education, such as a lack of resources and cultural differences, the advantages greatly exceed these obstacles. Diverse stakeholders can guarantee that intercultural education is implemented successfully and fairly throughout Uganda by cooperating.

A country's religious education programs have had a wide-ranging impact on social life. This is due to the fact that these policies will be derived from other domains with different scope. Religious education policy consequences affect not just the sphere of religious education, but also the social, political, cultural, and even economic fields. If educational politics is implemented in an exclusive and rigorous manner, the consequences for social ties between members of society will be fraught with mistrust, bias, and distrust. In a larger sense, this state is a catalyst for conflict and violence. On the other hand, if the creation of educational political policy contains inclusive qualities, Tolerant, and based on mutual awareness of variety, a peaceful atmosphere, mutual respect, and respect will be generated in social services, so that in the end. Uganda appears to have a lengthy history of education policy and politics. Long before Uganda gained independence, this problem had become an essential aspect of a complex dynamic and constellation of interests. Each party attempts to channel its different goals and interests into binding policy. The field of contending for interests through political policy is a natural thing, given that there is a means to formalize in rules, making it simpler to regulate the application of these interests. Even though the founding fathers of this nation employed diversity to construct Ugandan culture, multiculturalism remains a foreign idea to the majority of Ugandans today. As a result, more articles by qualified experts on multiculturalism in the mainstream media are needed than have previously existed.

Conclussion

Finally, the development and application of diversity in Uganda are critical for creating social cohesion, racial peace, and international competitiveness. This study underlines the importance of comprehensive intercultural education implementation in Uganda, particularly at the basic and secondary levels of schooling. The research also emphasizes the importance of collaboration among multiple stakeholders, including the government, educational institutions, instructors, and society at large, in order to achieve the goals of multicultural education.The study's findings imply that intercultural education has not been applied consistently throughout Uganda. Infrastructure, local politics, and the ease of access to educational resources can all have an impact on the amount to which multicultural education is implemented. The paper also underlines the importance of understanding the benefits of multicultural education, which asks for collaboration across educational institutions, communities, and governments.Multicultural education may help to remove prejudice and discrimination in addition to building empathy and critical thinking skills. It can also serve to raise awareness of and appreciation for cultural diversity. Given Uganda's rich cultural heritage and diverse population, the need of intercultural education cannot be overstated. Multicultural education may help student preparedness for a worldwide society in which cultural diversity is becoming increasingly important.

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