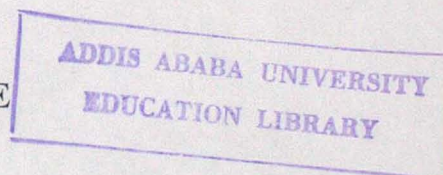




**TEACHERS' AND STUDENTS' ATTITUDE AND
PRACTICE TOWARDS MULTICULTURAL
EDUCATION: THE CASE OF SOME SELECTED
PRIVATE HIGHER EDUCATION INSTITUTES IN
ADDIS ABABA**

BY

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JUNE 2009

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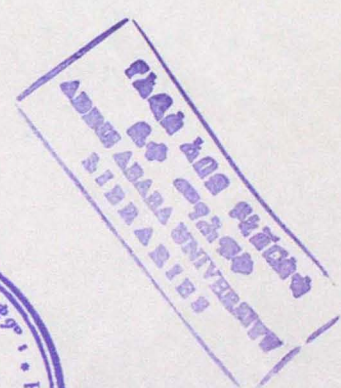
SHEWANGIZAW ABEBE

**A THESE SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES
ADDIS ABABA UNIVERSITY IN PARTIAL FULFILLMENT OF THE
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EDUCATIONAL RESEARCH**

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SCHOOL OF GRADUATE STUDIES

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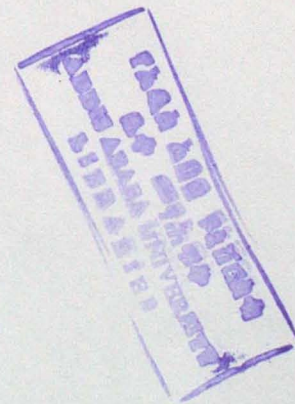


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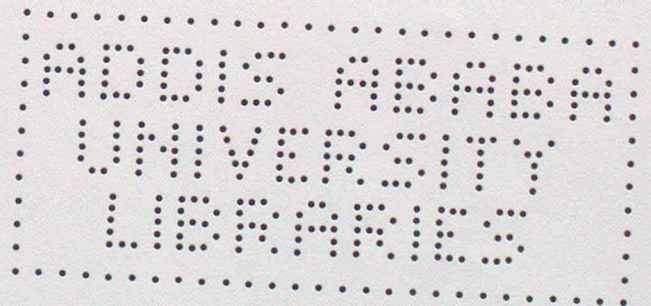
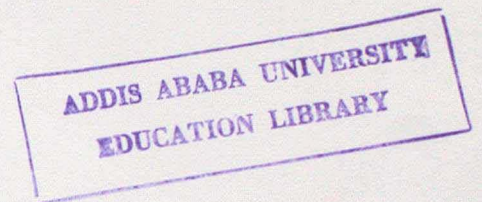
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ACRONYMS

AACU:	Association of American Colleges and Universities
ETP:	Education and Training Policy of Ethiopia
FGD:	Focus Group Discussion
ME:	Multicultural education
MOE:	Ministry of Education of Ethiopia
MCOD:	Multicultural Organizational Development
PHEIs:	Private Higher Education Institutes
TGE:	Transitional Government of Ethiopia



ABSTRACT

The purposes of this study was to asses and understand the magnitude and level of attitude and practice towards multicultural education by teachers and students in some selected private higher education institutions in Addis Ababa. Moreover it was conducted in order to understand the difference among teachers as well as among students on the level of attitude and practice they have. This research has also attempted to see the presence of gender difference among teachers and also among students on their attitude and practice towards multicultural education. In this study a total of 298 teachers and students were taken as a sample. From this sample 58 of them were teachers and 240 were students. For a better understanding of the situation a mixed research method was employed with an emphasis on triangulation design. Questionnaire, FGD and observation were used as method of data collection. The mean value, frequency, percentiles and expected mean were used for analyzing the quantitative data while the qualitative data were thematically organized, categorized and examined to understand the emerging patterns of responses. Finally the results of this study showed that the majority of teachers and students were found as having a good level of positive attitude and a higher level of practice which is advocated by the goals and philosophies of multicultural education. However from both, teachers and students proportions that cannot be taken as insignificant have been found to have a negative inclination and a lower practice of elements that are promoted by multicultural education. Therefore, for enabling the institutes to be benefited from multicultural in this study it is recommended that the institutes, teachers and students should prepare themselves to know, understand and utilize the concepts, ideas and programs of multicultural education.



CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Scientific endeavors have grappled to trace for the first existence of the current form of the human family. Cruz and Sarfa (2005) have stated that zoologically, humans are *Homo sapiens*, a culture bearing, upright walking species that live on the ground and first evolved in Africa between 100,000 and 200,000 years ago. Therefore, it would be naïve not to think that challenges and difficulties were prevalent throughout the history of man in this world. Consequently, these factors or challenges have brought important differences among human beings. With an implication to differences in life style, culture, idea, religion, color, in general to a sole identity of self. In this regard, Verhelst (2001) and his working group called 'Network Cultures' took the approach towards identity as the way a given community looks at and presents itself to outsiders. In addition, they asserted that identity like culture is evolving and is part of a complex whole where economic factors and power relations interact.

The differences among human beings became well refined through time and the complete separateness of racial lineages got accepted very well even if they are thought to have a common origin. Different races of man were believed to have long and independent histories as descendents of different lineages (Wolpoff & Caspari, 1997). These different lineages have been struggling over many issues and resources over the centuries. Consequently, this made them develop trust towards their kin line and hate and fear towards others, in most cases resulting in being ethnocentric. Reynolds, Flager and Vine (1987) stated that due to ethnocentrism each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities, and looks with contempt on outsiders. Bearing this in mind, one can be sure that individuals from different backgrounds will face challenges in accommodating their differences.

The notion of the above discussion was to make the prelude about the issue of diversity and the possible challenges that might result. Besides, it gives clue about the interest of the paper which is about issues related and resulted from diversity of human beings.

As elsewhere differences are strong in educational settings. Educational settings are crowded with diverse cultural groups due to the fact that many are considering education as the base for change and a prerequisite for almost every facet of human development. In fact it is critical for accessing and appreciating a whole range of rights, needs and entitlements. It is also known that illiteracy hinders men and women from assimilating information that has an impact on their lives in fundamental ways (Direccio General de Cooperacio, 2004). Many also argue that getting educated is legitimate and the right of any human being. Thus, provision of education should be made without any point of discrimination. Moreover "more than 40 years ago, the nations of the world, speaking through the Universal Declaration of Human Right, asserted that everyone has the right to education," (World Bank, 1990).

For the researcher and many others claiming education only as a right will do no good. But it must be geared and guided by the spirit of multicultural education and its practices. For a country like Ethiopia especially, the best outcome of education might be possible if the diversity in education can be addressed by the pluralistic type of multicultural education.

Tronvoll (2000) stated "Ethiopia is home to more than 80 different ethnic, linguistic and religious communities" (p. 3). These groups have their own distinct features, which make the differences visible among each group. From the total population in Ethiopia, only a very small section had individually benefited from the educational system. The vast majority had no access due to the inequitable distribution and even the few numbers of schools were found in urban areas. However, these days, the change in governance of educational activities has enabled many to go to school because the government is putting effort to fulfill the educational needs of the underserved and underrepresented groups (FDRE, 2004). This implies and enables one to understand the categories of individuals attending school has increased by large, leading to an increment in the types and composition of school communities in terms of diversity.

Though modern education in Ethiopia has a history of not more than a century, every regime has strived to improve the system with its own way starting from its onset. However, some evidences show that the current period excels in making education available to the people at all levels. The present government of Ethiopia has placed great importance on education and recognized it as an

essential component for development needs of the society (FDRE, 2004). One among the parts of the system that has received a greater emphasis is higher education. According to Yizengaw (2003), higher education in Ethiopia is going through a decisive phase of reform and expansion with a greater requirement placed on it to respond adequately to the development needs of the society and the country.

Higher education has a positive contribution to develop the individuals, the society and the economy as a whole. In other words, the impact of higher education encompasses not only the economic sector, but also it will produce greater social impact contributing to a just democratic, peaceful and enlightened society (OECD, 2003, as cited in Desta, 2005; Yizengaw, 2003). In Ethiopia, the demand for higher education seems currently an all time high because of the society's perception of education is changed and the numbers of different groups going to school have increased by large. Moreover, the current educational policy has paved the way for the expansion of higher education both in public and private sector (TGE, 1994). The limited capacity of the government in catering the demand for tertiary level education has made it call for private initiatives, resulting in proliferation of Private Higher Education Institutions (PHEIs).

In the year 2003 alone the sector had increased by 43 percent and accounts for 24 percent of all tertiary enrollments (Wondwosen, 2003; Saint, 2004, as cited in Driba, 2007). These days a good number of private higher education institutions have been operating and trying to amend the weak link in the provision of public higher education (Damtew, 2005).

This proliferation of PHEIs, unlike the remaining parts of the country, is stronger in Addis Ababa, which optimizes easy access to tertiary level education to the city dwellers as well as to those who come from different parts of the country.

Addis Ababa is a city founded a hundred and some decade's years back. The city has the highest proportion of the people who are not indigenous to it. In this regard, Legum (1992) wrote that Addis Ababa has swollen from 500,000 in the 1960s to over 3 million, of whom more than a third has arrived destitute from the ravages of war and famine. Many ethnic groups comprising the population of the city arrived there due to many historical, economic, political and cultural forces (Getahun, 2007). They have come to the city to continue their education as Getahun himself has

witnessed in his book, or to seek for white collar jobs based on their little education in the country side or to live the so called a 'modern life'.

In the mean time it should not be forgotten that the new born or the group that is born in the city will have its own sub group sometimes with a multiple of identity. This is so because a group is made up of individuals who may have, at their personal, family or other sub or supra group level, identities which vary with, or at least differ from the identity of the group to which they are part (Verhelst, 2001). The researcher is also one among such possessor of a multiple identity, which he assumes is the result of multi ethnic composition of Addis Ababa. Getahun (2007) stated "As to the composition, Addis Ababa is a multi ethnic city" (p. 169).

The relative access to tertiary level education now, other things being constant, has been greatly improved due to the role played by PHEIs. The alluring advantage in these PHEIs will instigate many to go to school, so that they can quench their thirst. From what has been stated, it doesn't ask to be clairvoyant that the students, the teaching and administrative staffs will be of different cultural background. This will play its part on increasing the extent of a multicultural society existing in the institutional communities. In other words, it will be plausible and right to claim the composition of the school community is a multicultural type.

A country which has embarked upon addressing the interests of different groups, there remains a lot to be done in building a multi cultural society. This type of society has the highest possibility of giving recognition and understanding about the differences in the surrounding and acts appropriately as the situation demands. To this end, the current education and training policy has also envisaged bringing up citizens endowed with a human outlook, country wide responsibility and democratic values (FDRE, 2004). In line with this Multicultural Education (ME) is considered by many scholars to serve as the best means of developing an egalitarian society with a better human outlook and democratic values towards plurality of the society.

Similarly, multiculturalism in the educational settings is what good educational institutions do in face of extensive "cultural" differences among students and teachers. A good institution takes learners of different ages, temperaments, interests, and abilities that bring them to a common

level of achievement. Thus, multiculturalism is meant to be an approach to education and public culture that acknowledges the diversity of cultures and sub cultures (Fullinwider, 1996).

In the same vein, Ghosh and Tarrow (1993) stated that the curriculum initiatives in the school system are important, but no amount of curriculum material can make significant differences if teachers, who present and translate the material, do not have the knowledge, attitude and commitment to the ideological change implied in equity and justice. Hence, educational settings should be subjected to scrutiny and investigation to assert whether equity and justice are there.

1.2. Statement of the Problem

Educational settings have been entitled with the utmost authority as the better places where individuals get educated for fostering and improving their behavior. Learners in these settings are taught to have refined outcomes through the achievement of the aims of education. As Shiundu and Omulando (1992) stated, the aims of education are to guide schooling with four main dimensions: intellectual, social, personal, and productive dimensions. Educational aims also express the kind of values society generally expects from those who benefit from education. To fulfill the expectation of the society as well as to develop the skills in those four dimensions mentioned above, students go to school, and since these students are not from a single background that they are subjected to different problems which base on their differences.

Bowser (1993) explained that students of all racial and social class backgrounds come to the university in search of knowledge and skills that will be useful in lifting them out of poverty and into the mainstream. Moreover, the author witnessed from his experience that many teachers of the dominant group have a wrong attitude towards individuals different from them. He reiterated his experience through the following explanation:

When a conflict occur between a student of color and a European American faculty member, we the teachers fuel the fire with our own one-up attitude of blaming the student, thus the students may one-up the profession or the university (or both) is racist (Bowser, 1993, p. 61).

This may happen, as Sharma (2005) explained, due to lack of understanding of ethnic, racial, social, and linguistic diversity of students. Thus, teachers can engage themselves consciously or unconsciously in "mis-education practices". Extending his argument, Sharma emphasized that due to the failure on the part of teachers to understand, accept, and appreciate who those students are; students feel that the school environment is alien and hostile towards them. This condition may cause stress, anxiety and a feeling of lack of support among students which can affect students' daily academic performance.

In addition, as Stent elucidated, multiculturalists have also traditionally argued that lack of understanding and acceptance of racial difference is a problem for both teachers and students, (as cited in Weil, 1998, p.16). In addition, multi-cultural theorists advise and suggest that only by confronting racism and prejudice can we convey an understanding of and appreciation for human dignity.

Rey and Poonwassie (1992) also confirmed that for modern states, possession of a multicultural and plural nature becomes a major problem, especially for countries whose cohesion is defined in terms of the core values of a dominant group. Ethiopia cannot also be an exception in this regard. It is only ensuing the fall of the Derg regime that the repudiation of many nationalities in Ethiopia got forsaken. In the periods before this, the history of Ethiopians was told as only the history of some dominant groups, (Getahun, 2007; Tronvoll, 2000; and Legum, 1992). In the same vein, Weil (1998) claimed that this monopolization of thought is reinforced sociocentricity or the belief in the superiority of one cultural posture (its economic, gender, and social functions) over another.

Based upon information from literature the researcher has attempted to solicit for preliminary information from some PHEIs in his vicinity and he tried to testify that there exists' discrimination, segregation, partiality, prejudice and other negative outlooks which is based on gender, place of origin, cultural background, race and socio economic status. For instance, on most cases students tend to select their friends based on their ethnic background, place of growth, religion, gender and show a sort of pre judgment about the kind of relation they can have with the other groups that are different from them, which is against the theme and aim of multicultural education. Moreover, some students from outside of Addis Ababa especially those who are not

from the town have showed a perceived discrimination by those who are not from the same background.

Based on some observation and dialogue with some students and teachers, the researcher realized that there exist a number of groups which take or consider themselves as a dominant group and focus on their group cohesion rather than becoming inclusive. Furthermore, some institutions have an established mechanism which gratifies the need of the group considered as a dominant that, in the mean time, may affect the education of the other groups.

Perhaps the most problematic thing here is when teachers judge one on their own without knowing what his or her limitation is; rather they may act according to the pre- conceived idea of their own. The teachers whom the researcher interviewed for the purpose of getting basic information assured that they had such biases. In addition, students also confirmed that they have biases towards students that are different from them.

This situation might affect the performance of the students and their educational achievement and their future thinking of societal pluralism. This will inevitably pose a question about problems that may happen due to lack of the appropriate attitude and practice of multicultural concepts in educational settings.

Currently in Ethiopia, there seems a pluralistic approach towards addressing the need of different groups, which is contrary to bringing them to the circle of one dominant group. This helps in increasing the possibility of utilizing the potential owned by all the people. However, there are a number of practices and attitudinal problems that should be avoided in the educational centers if education is to be used as a means of developing the potential existent in this diversified community.

In the background section the writer attempted to show that one of the educational settings is private higher education institution through which access to the tertiary level is expanded. And earlier on, he tried to show some major points regarding issues of multiculturalism as a missing link in educational activity of the institutions. Moreover, most of the institutions, in their type, as

Levy (2002, as cited in Driba, 2007) explained, are the for profit ones that they call attentions of researchers. It means that since they focus on profit maximization they probably will be forced to engage themselves on just increasing the number of students rather than how and what they are being taught. As a result, the way they address the diversity should be open for scrutiny.

The need to undertake this research endeavor can be many folds. Despite the interests and multiplicity of understandings a number of reasons were raised and the fundamentals were:

1. As far as the knowledge of the writer goes, there are none of a type of research conducted previously on such a site or setting.
2. The researcher is with a strong belief that the site is appropriate in terms of a higher degree of representativeness of students in higher education, which is based on some preliminary observation and discussions with pertinent sources.
3. The researcher is informed that most of the researches conducted on similar issues were focused on public institutions with emphasis on teachers training.

Moreover, the need to specify the research problem the following basic research questions, which this study had attempted to answer. They were:

1. What is the magnitude of attitude and practice possessed by teachers and students towards concepts and elements in multicultural education?
2. Do teachers teach students with a multicultural perspective?
3. What kind of attitude do teachers have towards institutional practices, the teaching learning process and multicultural education training? Do teachers differ in their degree of inclination and action? Is there any significant difference between the attitude of male and female teachers towards multicultural education?
4. What kind of attitude and practice do students have towards learning and interacting with students from different cultural groups? Is there any difference among students in terms of attitude and practice level? Does the gender of students have an effect on their level of attitude and practices?

The problems that make the premises of these questions are considered to have a greater impact on the whole community of the institutions, to the greater extent on the students. Because after

being through with their education, there is a possibility that many will be working at different places throughout the country.

1.3. Objectives of the Study

The main purpose of this study was to understand the magnitude and level of attitude and practices related to the concepts of multicultural education among teachers and students of private higher education institutions. And to examine differences in their inclination and action so that the general figure regarding attitude and practice of teachers and students' towards multicultural education can be understood.

This study was undertaken in view of the findings from the preliminary assessment of what is going on in some PHEIs with relation to ME as well as with the consultation of its theoretical framework. Therefore, it was specifically targeted for finding out and comprehending:

- The extent of attitude and practices of teachers and students.
- What is being done or attempted to be done to accommodate the pluralistic nature of the institution community?
- Whether educational practices are handled in ways that take into cognizance the existing diverse group.
- The presence of a significant variation among teachers as well as among students on their attitude and practice towards multicultural education.
- The presence of a significant variation based on teachers' and students' gender on their attitude and practice towards multicultural education.
- The sources that have contributed to their knowledge, attitude and behavior that they exhibit.

1.4. Significance of the Study

This study was tuned in the direction of understanding issues regarding attitude and practice towards multicultural education by teachers and students of private higher education institutions. It is hoped that this study will contribute:

1. In developing awareness and understanding of multicultural education by the stakeholders.
2. In informing the need to make the educational process undertaken in the institutes to be guided by the principles and objectives of multicultural education.
3. In exposing the fact that positive utilization of diversity fosters the development of a given country and that would be facilitated if multicultural education is implemented
4. In laying the ground for motivating stakeholders to be practitioners of multicultural education in their settings as well as other settings. ✓

1.5. Delimitation of the Study

Research endeavors should be bounded by the reality. They bring scientific knowledge through establishing relationships between facts being delimited within that truth. Unless the study was delimited to some specific area of interest, then the study would have been intangible. Hence, this research was delimited to some selected PHEIs in Addis Ababa city. The sites of focus were:

- 1) Royal University College.
- 2) St. Mary's University College.
- 3) Rift Valley University College.

These sites were selected on the basis of their potential in having a relatively good number of female teaching staffs and on some cases the presence of relevant facts related to the problem to be assessed. Moreover, their reputation and longer years of experience relative to others was also considered. Addis Ababa was selected because of the reason that there exists a higher number of diversity of population and greater number of private higher education institutions.

The target population was delimited and stratified in view of some characters, as a result students and teachers were taken randomly and purposefully taken as samples of the study.

1.6. Limitation of the Study

Lack of methodological rigor was taken as one of the significant factors that have posed a certain degree of limitation. Mixed design is not that much well developed and recognized, since it is a recent phenomenon in the realm of methodology. Available literatures also differ to some degree in their explanation and conception of this design. Therefore the basics of the design were used as a means to the end.

In the case of literatures on multicultural education the type and variety is highly focused to issues of teachers training programs as well as on racism and conflicts happening in schools. This might have happened due to the fact that the concept of multicultural education is a recent phenomenon in the history of education and it might still be focused on serving the basic reasons of its beginning. Moreover in our country as to the knowledge of the researcher the works done are few in number. As a result, treatment and adoption of examples from foreign contexts were made as a major means of understanding the issue. Furthermore, in order to present in a simple way the aspects of cultural groups in many parts of this paper words like gender, ethnic, social class, religion and language and others were put together to signify these groups.

The small number of PHEIs encompassed in the study was also the other limitation of the study. This happened in order that the study can be finalized within the available time. In addition, one from the formerly established PHEIs was not considered in this study because the institute's administrators were not cooperative in letting the researcher to get the needed information within the time specified for this research. Moreover, it would have been impossible to finalize this study if more institutions were taken while working with in these constraints.

On the whole, the short comings discussed above put a limitation in the conclusiveness of the study and in focusing on single elements of multicultural education. Consequently this research work is thought to serve as clue and catalyst in future research endeavors especially in the area of attitude and practices of teachers and students.

1.7. Definition of Terms

Attitude – An opinion, tendency or inclination towards multicultural education.

Practice – The habit or custom of implementing elements of multicultural education.

Institutional community – Students, teachers, and administrative staffs in private higher education institutions.

Multicultural education – An idea or concept, a process and reform movement that strives to build a justified institutional environment, relevant curriculum and intercultural communication where learners are provided with the knowledge and attitudinal change so that they can serve the diverse society they live in and also the world.

1.8. Organization of the Study

This study is organized in such a way that the first chapter presents and discusses the background, statement of the problem, objective, delimitation and limitation of the study as well as definition of terms. The second chapter has attempted to forward various relevant literature works of scholars. In chapter three methodology of the study is presented in a detailed manner. Chapter four reports the presentation, analysis and discussion of the study and finally chapter five presents the summary, conclusion and recommendation of the study.

CHAPTER TWO

REVIEW OF LITERATURE

2.1. The Nature and Definition of Multicultural Education

2.1.1. The Nature of Multicultural Education

Before dealing with specific and detailed elements in multicultural education it would be very meaningful to discuss its nature and definition. Hence the following part is devoted to discuss the nature of multicultural education.

Multicultural education is said to stand against oppression, prejudice, segregation, stereotyping and undemocratic and unjust practices. For many scholars in the field the feature of multicultural education depends on the philosophical and political orientation of the program developer.

For James A. Banks, who has been a great proponent and writer on multicultural education, multicultural education is at least three things; an idea or concept, an educational reform movement, and a process (Banks, 2001). He explains the idea of multicultural education as that all students regardless of their gender and social class and their ethnic, racial or cultural characteristics should have an equal opportunity to learn. Multicultural education is about quality, equity and justice in the education of all students (McIntosh & Green, 2004; Marc, 2005; Coggins & Campbell, 2008).

Multicultural education is also a reform movement that attempts to change the school and other educational institutions so that students from all social class, gender, racial, language and cultural groups will have an equal opportunity to learn (Luchtenberg, 2003; Banks, 2001). In its very nature multicultural education is not what is done once and that the job is finished with no turning back. Rather one might strive to reach the goals of multicultural education building upon the success or failure entertained in the earlier experiences. Banks (2001) statement regarding this emphasizes the need to work on it continuously. In other words, the accomplishment of one multicultural education program cannot be taken as the full attainment of the motives and goals

of the philosophy of multicultural education. He elucidated ideals like educational equality, are similar to the ideals of liberty and justice, which are difficult to fully attain. As he argued, multicultural education must be viewed as an ongoing process, and not something that we do and there by solve the problems that one targets of multicultural educational reform.

Wallace (1980, as cited in Simis and de Martinez, 1981) is with the perspective that multicultural education is simply good in that it serves as a diagnosis, and prescriptive or individualized teaching. This shows that he has seen multicultural education as a well established mechanism of teaching geared towards addressing the individual need of the learner. The focus here is on the interrogation and amendment of the teaching process by making it on individualized bases, which makes possible that the need of each learner is understood and treated effectively.

The main point for a relative different conception and nature of multicultural education as explained by Sleeter (1996) is the difference in the history and thought within the field. In her book she argues that multicultural education can be understood as a form of resistance to dominant modes of schooling or oppression. Through this it is assumed to offer some help in formulating educational practices that challenge oppression.

Many conceptions that are presented in various literary works of multicultural education regarding its nature strengthen the points that were presented above. Banks and Banks 2004; and Cochran and Smith, 2004 (as cited in Guo, 2006) confirmed that multicultural education deals with ideas, reforms and programs aiming at providing equitable learning opportunities for students of diverse socio-cultural backgrounds in a socially just society. Cumming-McCann (2003) in his part claims that multicultural education is not merely about promoting human relations, to help students feel good about themselves, or to preserve students' native languages and cultures. For him these outcomes may be by-products, and argued that primarily multicultural education is about promoting the education and achievement of all students, particularly those who are traditionally underserved in the education system. Here multicultural education is seen as a mechanism of promoting the learning of students thereby increasing their achievement. It also implies, like that of the others presented above, that it is geared towards testing the status-quo which doesn't offer a suitable condition to students who are seen as not representative of the main culture in the education system.

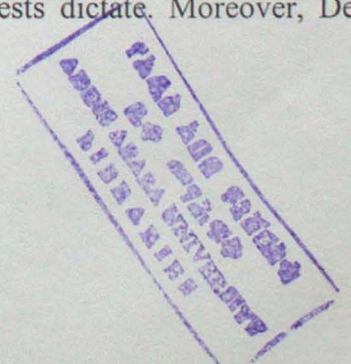
Authorities like Wilson (1996) relates multicultural education as an approach to education and instruction designed for the cultures of several different races in an educational system. This approach to teaching and learning is based upon consensus building, respect, and fostering cultural pluralism within racial societies. Therefore, one can be sure that multicultural education acknowledges and incorporates positive racial idiosyncrasies into classroom atmospheres.

From the discussion went on, in general it is possible to think of multicultural education as an idea, an approach to school reform, and as a movement for equity, social justice, and democracy. It is also clear that it is taken to be instrumental in promoting the learning and achievement of learners.

In their discussion of multicultural education, many scholars tend to give emphasis to issues, different components and characteristics of cultural groups; however, a significant degree of consensus exists within the field regarding its major principles, concepts, and goals. A major goal of multicultural education is to restructure schools so that all students achieve better through acquiring the knowledge, attitudes, and skills needed to function in an ethnically and racially diverse nation and world. Multicultural education seeks to ensure educational equity for members of diverse racial, ethnic, cultural, and socio economic groups, and to facilitate their participation as critical and reflective citizens in an inclusive national civic culture.

2.1.2. Definition of Multicultural Education

Defining multicultural education with a clear cut edge seems to be a perplexing business. We can think of a diamond that gives a number of shapes when you look at it and then make an analogy to the definition of multicultural education. Rosado (2007) argues that the concept of multiculturalism in education embodies a new orientation towards the future. Thus, in all the heated discussion around the term no clear definition of the concept has yet emerged. People are thus left to read into the term whatever their biases and self interests dictate. Moreover, De Gaetano, Williams and Volk (1998) wrote that:



The definition of multicultural education and its program content depend primarily on the socio political perspective of the programmers (Modgil, Verma, Mallik & Modgil, 1986). 'Assimilationists' design programs that facilitate the assimilation process for students from non majority groups. 'Pluralists' advocate programs that teach about the divers groups that makes up and contribute to the nation (Stent, Hazard & Rivlin, 1973). And 'Reconstructionists' call for programs that teach students to be socially and politically aware and active (p.3)

Similarly, Sleeter (1996) argues that these days many educators interpret the meaning of multicultural education quite differently due to changes over the past years in the social and political contexts. In spite of this fact, advocates indulged in the discipline have intelligently attempted to forward a number of definitions.

Banks (1992, as cited in McNergney & Herbert, 2001) defined multicultural education as a reform movement designed to bring about educational equity for all students; including those from different race, ethnic groups, social class, exceptionality and sexual orientations. Moreover, Scholar and Taliaferro (1999, as cited in Melaku, 2007) defined multicultural education as an educational reform movement with a major goal of providing equal educational experiences for students from a diverse background through restructuring the educational system.

The theme of the definitions renders itself to the need of changing and restructuring the whole activities related to educational practices. It entails that the need for changing the educational systems arises from the failure of currently available educational systems, which are unable to satisfy the need of different groups that were given lesser recognition. Then it emphasizes multicultural education is about offering equal educational opportunity for all students.

Multicultural education for Singleton and Lawrence, (1976, as cited in Melaku, 2007) is with two major point's worth of considering. On the one hand, it is an argument for an indigenization of the school so that educational programmes might more truly represent the cultural and political interests of the particular learners and communities involved. Perhaps this more assures the value of multicultural education for countries that have adapted their educational system from other

countries. And the other point as they have argued is, it helps learners to receive advantages of cross cultural experience that equips them with meaningful skills as well as values, facilitating their perception on cross cultural collaboration for goals important to them, whether they are associated with subordinate or dominant social groups.

Building a democratic state through learners experience from educational settings will be realized when there is a room for a truly multicultural education. As to Singleton and Lawrence the incorporation of the real life of learners with its various dimensions coupled with development of skills and values in cross cultural interaction is what multicultural education is characterized by.

Multicultural education also can be defined as:

A philosophical position and movement that deems that the gender, ethnic, racial, and cultural diversity of a pluralistic society should be reflected in all of the institutionalized structures of educational institutions, including the staff, the norms, and values, the curriculum, and the student body (Banks & Banks, 1997, as cited in Olson, 2003).

This definition is a more comprehensive one in terms of attempting to encompass the intent of the different aspects of multicultural education. It looks at multicultural education as a philosophical contention and social reaction towards an overall reform of the educational system and puts demand on educational institutions to reflect the pluralistic society they claim to represent.

As we have seen, there have been many definitions of multicultural education over the years. In general, it is the development of skills and attitudes for people to function in a culturally diverse society. This means not just learning about other cultures, but also developing the attitudes to function in a multicultural society, including: awareness, understanding and acceptance of cultural attitudes and practices. Moreover, it is also about putting an end to the systematic miss reflection of the pluralistic society in educational institutions.

2.2. The History of Multicultural Education

All the discussion presented by scholars attribute the conception of multicultural education to the socio political burdens borne by the underrepresented class of the society in the United States of America. The foible essence of the socio political system instigated movements for multiculturalism. Scholars in the field have endeavored to give an ample explanation regarding the history of multicultural education, which is the concern of the next couple of pages of this paper.

Geneva Gay(1983) one of the major proponents of multicultural education noted that it originated in a socio-political milieu, where concerns about the treatment of ethnic groups in schools curricula and instructional materials directly reflected concerns about their social, political and economic plight in the society at large. She emphasized that in the mid 1960s racial minority groups actively proclaimed and developed consciousness of their own histories and identities. On colleges campuses this ferment took the form of demands for ethnic studies courses and elimination of stereotypic and derogatory treatment.

Similarly Sleeter (1996) discussed the history of multicultural education as it had its first hit during the 1960s and early 1970s, receiving its major impetus from the rejection and oppression of racial minority groups. She also mentioned that it was subsequently joined by feminist groups rejecting sexual oppression. The social movements were directed toward equalizing power and legal status among racial and gender groups.

Multicultural education is a result of the civil rights movement of the 1960s (Banks, 1997; Banks, 2001; Olson, 2003). In the same vein Bennett (as cited in Melaku, 2007) avowed that multicultural education emerged as a response to the civil rights movement of the 1960s and developed into a black power movement and started to include the voices of women in 1970s. The non authentic inclusion of minority groups and women had served as a starting point for multicultural education characterized by challenging the status quo towards change.

Gay (1983) describes the 1970s as prime times for multicultural education; because she claimed it showed a growth and expansion quantitatively as well as qualitatively. Continuing her discussion she stated that during the 1970s profusion of materials including pedagogies, psychologies, ethnographies, histories, and sociologies were created in various forms of communication materials.

According to Simis and de Martinez (1981), in United States by law it was decided that in the eighties education should strive to preserve and enhance cultural pluralism and special attention should be given to multicultural education.

During the mid 1980s the class rooms across the US became more culturally diverse and teachers increasingly began to ask for help and the growing literature base in multicultural education attracted others who were not participating in the social activism. As Sleeter (1996) emphasized in 1980s the involvement of Euro-American educators, groups without any participation in the quest for reform in the 1960s, who became advocates of multicultural education, devised their own way towards the meaning and ideas about the discipline. This in turn had increasingly influenced multicultural education to adopt a focus on gender, social class, disability, and other issues in addition to racism.

Basing their argument on the nature and definition of multicultural education practicing educators these days are able to have many ideas about it. They use the term multicultural education to describe a wide variety of programs and practices related to educational equality, women, ethnic groups, language minorities, low income groups and people with disabilities (Banks, 2001, Grant and Sleeter, 1986). Multicultural education has up to now grown well and spread throughout the world, in sub Saharan Africa, however, where a majority of children have a mother tongue other than the official language, where it was suppose to be highly employed and utilized, multicultural education is still limited (Marc, 2005).

Looking back to the beginning and development of multicultural education exposes that the oppressive and discriminating acts against parts of the society provoked reform and change. Then the movement was accelerated and joined by others oppressed groups like women. In addition the involvement of white educators in multicultural education gave rise to its many forms and

understanding. Hence, multicultural education came to be recognized as an educational practice towards cultural pluralism.

2.3. The Dimensions of Multicultural Education

According to Banks (2001) many think of multicultural education as content related to ethnic, racial, and cultural groups. If this is so, it will be a one way of understanding of the nature of multicultural education. Moreover, it will create a problem for educators who are not able to see easily contents related to other cultures.

When talking about dimensions of multicultural education, basically the discussion will revolve around on what has been explained by James A. Banks (2001). In his explanation Banks (1995) stated multicultural education is a broad concept with several important dimensions. The dimensions are 1) Content integration. 2) Knowledge construction process 3) prejudices reduction. 4) Equity in pedagogy and 5) Empowering school culture and social structure.

2.3.1. Content Integration

This deals with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations and theories in their subject area or discipline (Banks, 2001). This dimension of multicultural education goes in line with what is stated on the sub article 9.1 of article 9 of the general strategies for the implementation of the Cultural Policy of Ethiopia (1997) and it reads that cultural themes shall be included into the educational curricula with the aim of integrating education with culture and thereby to shape the youth with a sense of cultural identity. Therefore, this dimension emphasizes the use of knowledge and cultural group experiences as a means of familiarizing the concepts and theories to be taught in a discipline.

However, this might not be flawless, because multicultural education is not only about incorporating ideas and culture of different groups. Rather it mainly gives stress to attitudinal change. Moreover in some discipline the opportunity for integrating content is very limited to some degree (Banks, 2001).

2.3.2. The Knowledge Construction Process

The knowledge construction process relates the extent to which teachers help students to understand, investigate and determine how the implicit cultural assumptions, frames of references, perspectives, and biases within a discipline influence the way in which knowledge is constructed (Banks, 1996). As a result multicultural education can be a best tool in building appropriate knowledge of students. Rothenberg (2000, as cited in Olson, 2003) claimed that true multicultural education teaches people to think critically and identify the various perspectives that form knowledge. The role of the school in the knowledge construction process is also one thing that should be given a proper weight. Ladson-Billings' (1999, as cited in Camicia, 2007) emphasized the need for schools to serve as places where students critically and dynamically eradicate traditional claims that support the legitimacy of hierarchies that imprison knowledge and rectifying social ranking.

However, as Turner (2007) elucidated, teachers' cultural awareness, knowledge, and skills or lack of these, thereof can be very influential within the educational environment. Educational institutions therefore must look for teachers who are competent enough to teach and learn from the existing diverse group of student composition, which is the main issue in multicultural education. To teach a true multicultural education, they need to possess skills in the process of knowledge construction so that they can help in making students more critical towards what they are presented in the curriculum.

Teacher being at the fore front in helping students build a repertoire of knowledge need to strive in making students realize the political, social, cultural and economical facts of the existing knowledge. To this end, this dimension of multicultural education is about enabling learners comprehend the fact behind the existing body of knowledge and how it is systematically organized.

2.3.3. Prejudice Reduction

This describes lessons and activities teachers use to help students develop positive attitudes towards different racial, ethnic, and cultural groups (Banks, 2001). The very fact that students come from different background is thought to impose a sort of limitation on their understanding

of others. Results of research indicated that students come to school with many negative attitudes and misconceptions about different racial and ethnic groups (Banks, 2000; Stephan, 1999, as cited in Banks & Banks, 2001). It is also the case that as Weil (1998) made clear, most students have little experience reasoning empathetically from diverse points of view and are often committed, consciously or unconsciously to the perpetuation of oppressive reality. On the other hand, when students experience prejudice in school, they sometimes disengage from school because they disassociate the setting of school from their overarching identities (Spencer, 1982; 1983; 1985; Steele, 1997, as cited in Camicia, 2007).

Camicia (2007) confirmed prejudice reduction as part of multicultural education, decreases student negative misconception of others and leads to learning environments that affirm the values of equitable education and social justice. In view of this prejudice reduction as a necessary component of multicultural education help students gain consciousness of their perspective towards their classmates and others.

From the explanation given above it is possible to notice that this dimension is about building a positive attitude and interaction with others different from oneself. Therefore, utilization of multicultural materials as well as building positive images of the different cultural groups present in the class room is helpful in the strive for constructing a just society.

2.3.4. Equity in Pedagogy

Equity in pedagogy exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, gender, and social class groups (Banks, 2001). In the same vein Wallace (1980, as cited in Simis and de Martinez, 1981) emphasized teachers should pay attention to the cultural differences students bring to the school. Finding teachers with quality of modifying their teaching in line with the existing student diversity might be somewhat problematic. Alicia Fedelina Chávez who has an extensive knowledge in areas of collegiate teaching wrote "Finding a few professors who do create this kind of classroom experience for me is like finding islands of empowerment within a stormy and dangerous sea," (Chávez, 2007, p. 274).

Here, it is possible to see that the shortage of teachers with the appropriate attitude and skills in multicultural education for the existing and emerging diversified body of student is a big problem. Though the problem of shortage of teachers is one thing, but no one should forget teachers who are currently teaching should shoulder the responsibility for offering students with equal chance of learning. Adams and Marchesani (1999) and Knefelkamp (1997) stressed that the understandable difficulty for faculty socialized within another historical and cultural situation is the compelling force for teachers to know how best to facilitate diverse student learning within an increasingly multicultural context. They furthered their argument that effective teaching in the multicultural classroom depends on the teacher's willingness and ability to develop a flexible repertoire of teaching strategies so as to maximize the match between his or her cultural and learning style and those of the students.

Employing a variety of teaching styles and approaches that are appropriate for the existing diverse student body is mandatory for helping students to get through their education. A diverse student composition necessarily demands a variety of approaches and styles to be adopted by teachers. If teachers are able to understand the group and employ different and appropriate teaching methodologies then they are meeting an aspect and aim of equity in pedagogy.

2.3.5. An Empowering School Culture

Another important dimension of multicultural education is a school culture and organization that promotes gender, racial, and social class equity (Banks, 2001). Educational settings with cultures and organizations parallel with the dominant group must be restructured. This process or the restructuring process should encompass all members of the institutional community, starting from the examination of the situation to the accomplishment of the desired goal. In this regard important issues like student interaction with staff across ethnic and racial lines and gender aspects are taken as matters that need to be examined. This is done in order to empower students from diverse racial and ethnic groups and from both gender groups so that institutions can become excellent places for learning and teaching.

The Association of American Colleges and Universities (AACU), (2009) noted taking the initiative on making institutional excellence, the future requires us to re-consider diversity and inclusion as critical processes through which we envision and create new forms and levels of excellence in teaching, research, learning, student development, workforce development, institutional functioning and more. AACU further noted that for colleges and universities to realize fully the aspirations for excellence, we must reach beyond traditional, individual-oriented strategies to models of inclusive leadership and organization development and the models of Multicultural Organizational Development (MCOB). MCOB provide just such systemic change frameworks for colleges and universities dedicated to fully support their mission of teaching, research and service with the imperative to create diverse, equitable and inclusive institutions.

McIntosh and Green (2004), on their part emphasized the need to recognize that, in order to implement effective multicultural education and facilitate reform, administrators of institutions and teachers must participate in professional development. On the other hand the report of the University of Oregon's College of Education elucidated, institutions should create a more inclusive educational community of students, faculty, staff, and non-campus community stakeholders through fostering an open, respectful sharing of diversity. The report claimed that these interactions will promote an academic environment in which all students will receive a high-quality educational experience designed to prepare them to educate and support the children, youth, adults, and families of their country in an effective and inclusive manner <http://interact.uoregon.edu/pdf/gov/finaldiversityreport0206> retrieved on 28/ 01/09.

To this end, building an empowering school culture and appropriate educational environment demands an inclusive institution where the voices of all participants is heard and taken with respect. Moreover, it is contended that emphasis should be given for organizational development that is abided by principles in multicultural education, which encompasses in school and out of school community.

In general multicultural education embracing those five dimensions is about integrating and using values and elements from different cultural groups so that relevant knowledge is to be constructed. This provides opportunity for changing the attitude of students positively through eradicating previous misconceptions and prejudice. This all is possible through giving equal

opportunity for students and empowering them. Points discussed by Weil have got much to do with what has been stated here. In his argument of critical pedagogy in relation to multicultural education stressed the impossibility of talking about implementing a rich, global critical notion of pedagogy with a curriculum that enhances class room life, critical thought, and knowledge acquisition without addressing the wider issues of equity, class, race, gender, culture and power Weil (1998: p. 35)

2.4. Multicultural Teaching and Learning


Multicultural education is a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity and these ideals are also acknowledged in various documents, such as the Universal Declaration of Human Rights adopted by the United Nations (1948) and the Constitution of Federal Democratic Republic of Ethiopia (1995). Therefore, one can claim these documents are in line with the philosophy of multicultural education.

Multicultural education affirms our need to prepare student for their responsibilities in an interdependent world. It recognizes the role schools can play in developing the attitudes and values necessary for a democratic society. It values cultural differences and affirms the pluralism that students and teachers reflect. It challenges all forms of discrimination in schools and society through the promotion of democratic principles of social justice.

Educational settings can support or hinder the development of healthy identity and intergroup awareness of learners. Vedder, Bouwen and Pelis (1996) emphasized, considering teachers as the most influential part of the institutional community, that teachers should own extra skills and special attitude for working with students of diverse background, because of the individuality of each learner. These authors further explained that teachers should encourage positive attitudes towards representatives of other cultures by teaching learners the values and standards reflecting respect and acceptance.

In spite of the place teachers hold in the life of students in helping them acquire skills that enable the learners to live and learn in a diverse environment, they face hindrances in doing so. Warren (2004, as cited in Desta, 2007) ratified teachers are challenged by their former stereotyped views about students from other cultural background; lack of familiarity with the teaching methods of

the academia and the practice of professional disciplines; and curriculum content that fails to include a range of cultural example. Erickson (1992) elucidated the very problematic thing in multicultural curriculum and pedagogy is the over emphasis on visible (explicit) culture at the expense of the invisible and implicit culture.

Hence, beyond the problem teachers' face in owning a positive attitude, appropriate practices of multicultural education and methodological incompetence they tend to give over emphasis on what are known and the privileged group. This may be misleading by concealing the potential of others who are not afforded equal opportunity. Therefore, focus on visible culture and what is known might limit the horizon of educational experiences of learners. 

In solving this problem, Anyon (1997) stressed teachers can foster critical understanding of students by bringing into the curriculum the history of ordinary peoples' racial, ethnic and struggle histories. Extending the discussion Anyon emphasized teachers in all kinds of locales can take initiatives to develop the sensitivities and locate resources to learn enough about groups of people who differ from themselves and to develop respect for those who may be different from them.

However, it might not be only what is to be taught that really matters. In this regard, the explanation given by Feuerwerker (2005) go in line with the well known adage even the best curriculum materials will fail if the teachers heart is not in it. She further claimed that any caring teacher understands instinctively that it certainly is not merely a question of mastering certain technical skills but knowing it is relational and interactive and acting accordingly. This argument of Feuerwerker puts a question on the benefit of normal acquisition of skills and technique, which is highly emphasized. Rather teachers should look deep in to themselves and prepare to possess a cordial and positive appreciation of students they teach.

The need of change in teachers should also transpire in students as well as in the institutions. Regarding this Ladson-Billing emphasized the need for educational sites to serve as places where students critically and dynamically decipher traditional claims that support the legitimacy of hierarchies that imprison knowledge and none existent social ranking, (as cited in Camicia, 2007, p. 222)

To this end, teaching and learning in multicultural environment is about learning differences, challenging and reforming the barriers towards unity in diversity. It is better for teachers, as a responsible facilitator of learning, to build their knowledge, attitude, and skills to cope up with the demands of teaching in multicultural educational setting. In addition, institutions should also help learners to be part of the change desired by assuring the conduciveness of the learning environment.

2.5. The Importance of Teachers' Attitude and Practice in Multicultural Education

Situations in a multicultural society and institutional environment put a potential requirement on the way diversity is addressed. Teachers who are preparing learners for a better future should be prepared to cope up with the variety of students present in a class room. Desta (2007) after reviewing MA thesis produced by Alemayehu (1998) and Erango (1986) indicated that many of the teacher education programs in our country lack to include explicitly delineated theoretical or experiential learning in multicultural education and contended that the policy makers should consider teachers preparation with multicultural perspective.

In addition to this the researcher is with the idea that teacher recruitment in higher institutions overlaps on the problem of lack of a formal teacher preparation for such institutions except those trained with pedagogical programs. Teachers for higher institutions mostly are taken for granted among the high achievers during their stay in the undergraduate or graduate program, and then they move up on the educational ladder. For example, Bekele and Zewdie (1994) on their analysis report of teacher education program stated that although very few Ethiopian teacher educators and directors have professional teacher training education, the majority of them have BA or BSc degree, typically in the subject for which they are teaching. However, Yizengaw (2003) mentioned, that the strategy for the reform and expansion of higher education in Ethiopia envisages the establishment of each pedagogical centers in each higher education for helping teachers improve their skills of teaching.

This research had attempted to trace any statement or materials that ratify the presence of teacher education program in our country that include multicultural education as its one part, but it was not possible. Moreover, the study conducted by Alemayehu (as cited in Dejene, 2007) showed

there is even lack of positive attitude towards multicultural education by teacher educators. Thus, there is a higher possibility for teachers to lack the needed amount of attitude and practice of multicultural education. What might be worse is, in most of the private higher institutions teachers are taken as long as they are able to communicate the content material.

Recruitment of teaching staffs is not only that matters but there are number of things higher institutions in a multicultural society suppose to consider. In such a society the role of the higher institutions is essential and more crucial, as it is expected to help in many ways. Abdin Sharif (2008) has stated five major points as a role that higher institutions should perform. And the writer has found three of them worth of being presented here. The roles are:

1. Restructuring its orientation and academic programs, recruiting policies (allowing multicultural recruitment among staff and administrators), and modifying its regulations in general to suit the situation.
2. Continuously emphasizing that "unity is in diversity"; that is to say that human societies are kept unified and strong as long as their cultural differences are recognized.
3. By emphasizing that multiculturalism is a normal and positive issue rather than being disintegrative and equal to "racism". Cultural transfer is important for human societies, and, historically human societies were formed by people from different backgrounds migrating into more comfortable agricultural and industrial spots.

Statements of Abdin Sharif testify the need for an overall transformation of higher institutions to become more responsive to the need of the society they are representing. He claims differences are natural and accidental and a society's culture is formed while it strives to build better conditions for living. Hence the cultural differences should be taken in to account and higher institutions must build their strength on it towards a common goal.

A profusion of scholarly articles have been produced that testify the gap in teachers' preparation through well designed multicultural programs. The next section will discuss scholarly views on teacher training practices and will attempt to expose the attitude and practice of teachers towards multicultural education.

It is natural that class rooms are overwhelmed with variety of students from different background. For such diverse student composition effective teachers with no discrimination must help all students to become reflective citizens in pluralistic and democratic state by enabling them to understand themselves and others. Besides, teachers themselves must develop reflective cultural, national, and global identifications if they are to help students to become thoughtful, caring, and reflective citizens in a multicultural society (Banks, 2001). Despite this fact, teachers often enter classrooms culturally, racially, and ethnically incompetent, without developing the skills necessary to be sensitive to cultural differences (Larke, 1990, as cited in Milner, Flowers, Moore, Moore, & Flowers, 2003). Likewise, although plurality and diversity are often taken as givens in the ongoing conversation on the ideal role of schooling, but the fact is that educators do not necessarily share the same understandings of these sociological facts (Schechter & Pacini-Ketchabaw, 2002).

This difference in understanding of teachers regarding plurality and diversity with relation to multicultural education was also found to be influenced by their gender. Turner (2007) studied Multicultural Teacher Attitudes and Cultural Sensitivity, which was conducted on preservice teachers, and in his study he made comparison to other studies similar in theme with his and found that his sample was the largest ($n = 115$) which included 47 males. He asserted that his study has the most diverse sample in terms of race, ethnicity and sex, and is more mature age-wise and educationally advanced as all participants had earned their baccalaureate degree, and is more nationally representative. He finally found that male and female participants had showed significant difference in their attitude, with females exhibiting more positive inclination than males.

Furthermore, Olson (2003) conducted a research with students that were attending their education in the preservice teacher education programs, and took sample of 169 (112female and 57male) students for the pretest group and 157(105 female and 52male) for the posttest group. The purpose of the study was to examine preservice teachers' attitudes toward multiculturalism and the change that occurred in attitudes after completion of multicultural training. From her further analysis of the data she found the presence of significant gender differences in feelings and attitudes toward multiculturalism both prior to taking the course and after the course had been completed, here also females were found to have more positive inclination than males.

Boske (2007) also has showed the presence of a statistically significant difference between male and female teachers in their attitude and practice towards the main goals and philosophy of multicultural education. The research was conducted on 945 school superintendents, and they were made to complete and self-report on a single-staged, electronic survey questionnaire and a correlation analyses was performed and the result indicated a significant positive correlation between multicultural attitudes and diversity actions. Although these correlations were moderate, they were higher among women than men.

In fact not only their gender but also teachers' personal philosophy and political perspective may also be the major interferences with what is in the principle of multicultural education. From a data that was taken from a two year longitudinal ethnographic study conducted on volunteered teacher participants who believed multicultural education might be useful to them, has got something to show us. The study was undertaken by Christen Sleeter along a staff development program in multicultural education for the teachers. At the end, two groups emerged out of the study. One group saw multicultural education as irrelevant basing its argument on conservatism outlook (a thought that advocates the existence of equal opportunity to achieve upward mobility and that those who do not progress are hindered by their own effort or deficient home background). The other group categorized as liberal favored multicultural educations as helping to develop inter personal skills and in increasing learners self esteem, and they demanded for abolishment of institutional hindrances and drawbacks (Sleeter, 1996).

Nevertheless, with whatever philosophical perspective they think of the educational process in general and multicultural education in particular, they should always be aware that they are at the fore front in helping students to become competent enough in to the life in such diverse community. Therefore, they are expected to be equipped with the positive attitudes and practices required for the teaching learning process by increasing their awareness and opening themselves for a better understanding of diversity and pluralism.

Almarza (2005) citing (Buttery, Haberman & Houston, 1990; Darling-Hammond, 1997; Delpit, 1992; Gay, 2000 & Nieto, 2000) stated the need and urgency to more effectively prepare teachers to meet the academic and personal success of racially, culturally, socioeconomically, and linguistically diverse students. In addition Korthagen & Kessels (1999, as cited in Almarza,

2005) claimed, though teachers learn from their college courses a substantial amount of theories, including concepts on diversity, as well as other strategies and methods for teaching, but they are seldom able to apply that knowledge in everyday teaching practice.

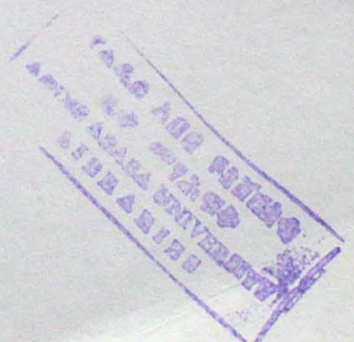
For this reason, it is possible to tell that let alone teachers with no training in pedagogical skills but even those with appropriate training may be challenged greatly in teaching a diverse group effectively.

2.6. Why Do Students Need Attitude and Practice towards Multicultural Education?

The needs of the 21st century demand a citizenry that is culturally sensitive and internationally focused, with an orientation toward the future rather than the past Rosado (1998). Therefore, educational settings as major places in molding learners, at their best, should attempt to cultivate students that can make a turn on traditional attitudes and practices in favor of new outlooks and understandings towards others.

It has been reiterated in different works of scholars that multicultural education enables the promotion of citizens in good manner through good educational experiences. As Banks' (1989) explanation, this is possible through transforming the educational experience of male and female students, exceptional students, as well as students from diverse cultural, social-class, racial, and ethnic groups by granting them an equal opportunity to learn in schools.

Here, it is mandatory to notice that this learning experience should comply with the major goals of multicultural education. One of the main goals is to understand the social living conditions of other groups. This can mean learning about the culture and beliefs of other people groups throughout the world or even learning about how various students within the community deal with issues of religion and traditions. Multicultural education is mainly focused on the "other", meaning it attempts to understand people of different backgrounds. <http://sitemaker.umich.edu/barkley.356> retrieved on 17/12/08.



The importance of multicultural education comes here as an opportunity to improve relations among diverse groups and to help all students gain the knowledge, attitudes, and skills needed to take part in cross-cultural interactions (Ocak, 2005). This shows that the end result of learning under the philosophical umbrella of multicultural education helps students in developing a positive attitude and acceptable practices by any group.

It is contended that, when students build up a multicultural perspective, they improve their self-concept and self-understanding, develop a sensitivity to and understanding of others, and extend their ability to perceive multiple identities, and interpretations of events, values, and behavior (Ulin, 2001, as cited in Azzopardi, 2008). Grant (1999) and Gay (1994) also share this idea that multicultural education is aimed at enhancing the self-esteem and the enabling of positive interaction and responsiveness for all. Thereby it results in improvement of academic outcomes, promotion of equity, and effecting change in the school community and beyond.

Gay (1994) contended the vitality that students learn how to interact with and understand people who are ethnically, racially, and culturally different from themselves. Yet, for most students, the way they are brought up is in ethnically and culturally isolated enclaves. This existence does not adequately prepare them to function effectively in ethnically different environments and multicultural settings. And this influences their cross cultural interactions which are often obstructed by negative attitudes, values, and expectations; resulting on attempts to impose rules of social manners from one cultural system onto another.

In addition to the way they are brought up, some scholars also have discussed that their gender also makes a difference on their inclination towards pluralism and issues of diversity and their subsequent actual practices of accommodating their differences. Zhai & Scheer (2004) conducted a survey on agriculture students at the state University of Ohio and found out that women tend to have a higher inclination towards cultural diversity and pluralistic perspective of multicultural education. In addition Oades, Caputi & Humpel (2000) after conducting a more comprehensive survey on students, teaching and administrative staffs and also on the community, reported that female students have showed a greater inclination towards cultural pluralism and diversity, and actions that promote the realization of the concepts in multicultural education.

Therefore, in order to avoid the problems students face and cause, being influenced by many factors, Gay (1994) suggested that multicultural education as a good antidote. She noted that multicultural education can help mitigate these tensions by teaching skills in cross cultural communication, interpersonal relations, perspective taking, contextual analysis, understanding alternative points of view and frames of reference, and analyzing how cultural and personal conditions affect values, attitudes, beliefs, preferences, expectations, and behaviors. It also can help students learn how to understand cultural differences without making hasty and arbitrary value judgments about their intrinsic worth.

These goals can be attained by providing wide varieties of opportunities for students to practice their cultural competence and to interact with different ethnic peoples, experiences, and situations. For example these students can be supported to communicate and collaborate among themselves or tell stories of achievement of different ethnic groups in their social economical and political process to the class. In multicultural education there are many ways on how these goals can be attained, which the next section of this paper will try to treat in comprehensive manner.

In general students that learn in institutions that are filled with a diverse community are expected to develop interpersonal communication skills, build or acquire a positive attitude towards others and know how to deal with differences. In this process of developing these skills, multicultural education is found to be a great way. Then through multicultural educational practices students might gain the chance to be more productive parts of the community, because as it's argued by many of the scholars above their whole over development will be realized.

2.7. Approaches to Multicultural Education

Advocates of multicultural education offer many different suggestions on how it can be accomplished in institutional practices. Christine Bennett, James Banks, Ricardo Garcia, Sonia Nieto, Geneva Gay, Christine Sleeter, Carl Grant, and Margaret Gibson are among the leaders in the field who have developed models for implementing multicultural education (Gay, 1994). These approaches are crucial tools in fostering multicultural education at any institutions at any level.

As Gay (1994) claimed that other proposed approaches to multicultural education are based on suggestions by Banks, and Grant and Sleeter. Therefore, as much of the discussion in many scholarly articles here will also revolve around major points of what has been suggested by these scholars.

Banks (as cited in Gay, 1994) identifies four approaches to multicultural education, each increasingly more significant and comprehensive: (1) Teaching about contributions of culturally different groups and individuals; this can be used when there is an attempt to integrate ethnic and multicultural curriculum content in to the mainstream, for example this approach can be characterized by the insertion of stories of heroes/heroines in to the curriculum. (2) An additive approach in which multicultural lessons and units of study are used as supplements or appendages to existing curricula; which is accomplished by addition of a book, a unit or a course in the curriculum without changing it substantially. (3) A transformation approach in which the basic nature of curriculum and instruction are changed to reflect the perspective and experiences of diverse cultural, ethnic, racial, and social groups; and this fundamentally differs from the contributions and additive approaches. This approach changes the basic assumptions of the curriculum and enable students to view concepts, issues, themes, and problems from several ethnic perspectives and points of view, and; (4) a decision making and social action approach, this teaches students how to clarify their ethnic and cultural values, and to engage in socio political action for greater equality, freedom, and justice for everyone. This approach includes all the elements of the transformation approach but adds components that require students to make decision and take actions related to the concepts, issues or problems studied in the unit with the goals of educating social criticism and social change and to teach them decision-making skills.

Banks (2001) explained that in actual teaching situations these approaches are mingled together and the simplest approaches like the contributions approach can be used as a base for the more complicated ones like the transformation and social action approaches. Here, one should recognize that this move is essential, because it will be difficult for one teacher to move from the previous curricula which is influenced by the dominant culture and educational practices, to the new one.

Similarly, (Grant & Sleeter, 1999, as cited in Banks & Banks, 2001) analysis of issues in multicultural education generated five approaches: (1) teaching the exceptional and culturally different students to fit into mainstream society. The goals of this approach are to equip students with the cognitive skills, concepts, information, language, and values traditionally required by the society and eventually to enable them to hold a job and function within the society's institution and culture. (2) A human relations approach; this approach emphasizes the need that diverse people should live together harmoniously. This will help students in developing respect for each other regardless of race, class, gender, or disability with a goal of promoting feeling of unity, tolerance, and acceptance among people. (3) The single group studies approach, which concentrates on developing awareness, respect, and acceptance of one group at a time. It seeks to raise the social status of the target group by helping young people examine how the group has been oppressed historically and what its capabilities and achievements have been. (4) Multicultural education approach, this approach synthesizes many ideas from the previous three approaches and focuses on prejudice reduction, providing equal opportunities and social justice for all groups, and the effects of inequitable power distribution on ethnic or cultural groups. The last but not the least category is, (5) education that is multicultural and social Reconstructionist; and this teaches students to become analytical and critical thinkers and social reformers who are committed to redistribution of power and other resources among diverse groups. Its purpose is to prepare future citizens to reconstruct society so that it better serves the interests of all groups.

To this end multicultural education approaches are claims that are made on how multicultural perspectives with its various dimensions is to be developed and implemented so that the learning experience of students will be beneficial to themselves and the society. The approaches in general range from the issue of teaching content about cultural pluralism to that of establishing more effective instructional relationships and rapport with students from different ethnic, cultural, and racial backgrounds as a basis for improving educational opportunities and outcomes, and combining content and process, which means using culturally pluralistic content, experiences, and perspectives in teaching other knowledge and skills.

Finally, though all these approaches can be helpful in one way or another (Grant and Sleeter, 1999, as cited in Banks and Banks, 2001) emphasized that implementers of these approaches should ask themselves which approach they are most comfortable with.

2.8. Multicultural Education in Ethiopia; Issues and Prospects

Ethiopia is home to many cultural groups who are known for their peculiar characters. The cultures of the various nations and nationalities constitute the Ethiopian culture which is very rich and complex. This cultural diversity was neglected in the educational system except that of the dominant culture. Yet, the Federal Government of Ethiopia through its constitution has granted the right to self expression and cultural preservation. It declared that the "Government shall have the duty to support on the basis of equality, the growth and enrichment of cultures and traditions that are compatible with fundamental rights, human dignity, democratic norms and ideals" (Article 91/1, FDRE, 1995, p. 133). This notion of the collective goal of the government is to be implemented through its many effector agents. Perhaps the prominent will be the educational system it has formulated.

Though Ethiopian educational system started to recognize multicultural issues as envisaged in the current Education and Training Policy, as far as this research is concerned no documents were available to ratify the delivery of multicultural education as having a firm base and a long history in this country. Nevertheless, the documents consulted such as the Education and Training Policy of Ethiopia (ETP) as well as the Cultural Policy of Ethiopia fundamentally affirms that educational practices are to be undertaken recognizing cultural and individual differences of students.

Here the researcher would like to praise one of the reflections of the policy in the recently inaugurated program at a graduate level in Multicultural and Multilingual Education at Addis Ababa University. Because this might give a chance for formulating and implementing multicultural education that promotes the objectives of the ETP that reads "bringing up citizens who respect human rights, stand for the well-being of people, as well as for equality, justice and peace, endowed with democratic culture and discipline" (TGE, 1994:4)

Among other things the main policy document and the document for the implementation of the ETP lays the responsibility on the regional governments for designing curriculum and train teachers in their regional languages for the primary levels (MOE, 2002 & TGE, 1994). This might lay the ground for arguing that the educational system has philosophies that are in line with the practices of multicultural education vis-à-vis the possibility of facing some problem of designing the curriculum and relevant programs. Because, Kassaye (as cited in Kassaye, 2004_a) claimed that in a study conducted recently there is no common understanding or concepts of culture and its selection criteria among designers. And he expresses his fear that this could have an overall impact in achieving the objectives indicated in the ETP.

The tenet of multicultural education is about equality, quality and justice in educational institutions. By the same token, ETP also envisages that equal access and opportunity should be given to all students regardless of gender, ethnic group and region. Moreover, it states class rooms should focus on learner centered teaching and learning approaches (TGE, 1994). Therefore, it is possible to understand multicultural education has its roots in Ethiopia through the ETP as well as other documents that assure recognition of the diversified group in the educational system.

Available studies conducted by students at the graduate level have also explained the lack of an explicit statement for the formulation and implementation of multicultural education at all levels in the educational system. Therefore studies done by Alemayehu, (1998); Melaku, (2007); Dejene, (2007); and Desta, (2007) have preferred and bashed at showing the current educational and training policy coupled with other documents, as the possible base for practices that promotes the realization of multicultural education in Ethiopia.

If the intent of the documents is properly implemented and the support of the government coupled with the effort of other stakeholders put in the educational system, multicultural education can have a good future. As a result, it is also possible to assume the progeny of this generation will be benefited from multicultural education.

Therefore, if multicultural education is given proper understanding and emphasis one can hope the potential of the pluralistic society Ethiopia posses might have the chance towards a better future of societal cohesion based on mutual understanding.

CHAPTER THREE

METHODOLOGY AND PROCEDURE OF THE STUDY

3.1. Method of the Study

A mixed research design is employed for this research work with the intent of addressing the issue in question. This method was selected with the hope that it will help in giving complete set of information on the issue with the two types of data forms (qualitative and quantitative). Creswell and Clark (2007:9) asserted that mixed method research helps answer questions that cannot be answered by qualitative or quantitative approaches alone. Furthermore methodologists like Churton have testified that methodological pluralism is a common solution to the limitations of individual research methods in order to present a balanced picture of the topic (Churton, 2000: 272). Therefore this method is employed because it is thought it will enable the researcher to grasp the existing attitude and practice of teachers and students in the selected private higher education institutes with relation to multicultural education. In addition it was used for understanding specific and relatively general pictures of factors that influence attitude and practice of the institutions' community regarding multicultural education. And based on this it was expected that it will be easy to make valid generalizations and conclusions for the population under study.

A triangulation mixed method design is used as a major way of conducting the research. In this type of design qualitative and quantitative data are used for supporting and validating each other. Responses from the questionnaires, focus group discussion and experiences from class room observation are analyzed and interpreted in a complementary manner with relation to conceptual frameworks and empirical evidences of multicultural education.

Since the objective of the study is to understand the attitude and practice of teachers and students, the analysis and interpretation had mainly focused on the existing attitude of cultural background of learners, the teaching learning process and the curriculum, institutional organization, intercultural interactions and understanding of the pros and cones of teaching learning in an institution where learners and teachers are from a diverse cultural, racial, religious, socioeconomic class and gender backgrounds.

3.2. Major Variables of the Study

Major variables of the study are factors that are found at the two other ends, and of which the one end is thought to influence the other. Independent variables like educational levels, social class (income level, educational attainment), gender, age group, engagement (teacher or student); academic stream and place of origin (rural/ urban) could have been considered all in at once. However, to make the study manageable and to use available literature within the reach of the researcher, only gender and engagement (teacher or student) are taken as the independent variable of the study. On the other hand, this study has taken attitude and practice towards the concept of multicultural education as the dependent variables. Therefore this study has attempted to understand the difference on the magnitude of attitude and practice as it is influenced by gender and their engagement.

3.3. Study Area

Private higher education institutes in Addis Ababa are the major concern of this study and according to the sampling procedure five of them were selected as areas for the pilot testing and the main study. Higher education was selected for the fact that it is the place where students are going to be graduated with some professional knowledge and skill and are at the verge of entering in to the diverse society. The reason why this study was focused on higher education and especially on PHEIs had been explained in chapter one.

3.4. Sources of Data

To accomplish the task of fulfilling this research work and answer the basic questions, data was solicited from teachers and students through methods that are considered to be appropriate.

3.5. Samples and Sampling Procedure of the Study

3.5.1. Samples of the Study

Teachers and students were selected as the participants of the study. The basic questions of the research show that participants to be taken as sample are assumed to be fairly homogenous in character. Therefore, a total of three institutions and two hundred seventy-seven teachers and students were taken as sample for the main study.

3.5.2. Sampling Procedure

To have the appropriate data sources the sampling procedure has followed different stratification and sampling techniques for institutions, teachers and students that participated in this research. The following statements present the way the institutions, teachers and students were selected to participate in giving responses to the different types of data collection instruments.

3.5.2.1. Institutions

From forty two currently functional PHEI in Addis Ababa, five were selected with purposeful sampling for relatively having the appropriate characteristics for the study. That is on a pre assessment of the institutions availability of female teachers and appropriateness to the issue in having students from the capital and other parts of the country was used as criteria for taking these five institutions. From these five institutions two of them were used for the pilot study and three were taken for the main study.

3.5.2.2. Teachers

The selection of sample teachers was done on different levels of stratum. Gender and department of the teachers were used as a means of stratifying and taking the samples. In general 55(27%) of 205 teaching staffs were selected as a sample from the three institutions included in the main study. The sample size was greatly affected by the availability of female teaching staffs and due to this; availability sampling was employed for female teachers. Hence, 25 female teaching staffs were taken as a sample and made to fill out the questionnaire. The number of male teachers was greatly desired to be proportional with the female teaching staffs and 30(18%) were taken from 171 of them. Regarding male teachers, five departments, which are common for the three institutions, were taken for establishing strata through lottery method. In this process six male teachers participated in filling out the questionnaire from each department.

Teachers for observation were selected through purposive sampling by consulting vice presidents, deans and coordinators. They were considered in the observation because the consulted bodies have testified that they have a good experience and teaching skills. The experience and their skill was considered because it was thought it helps for understanding a well

established classroom routine and styles of teaching and minimize actions that might be anecdotal. The teachers were three in number and were all male. Female teachers were not observed because they were not willing for their class to be observed. Moreover, the three teachers were cooperative and volunteer for arranging situations for their class room activities to be observed.

3.5.2.3. Students

The selection of students for this study has two main purposes. The first is to assess and understand their own attitude and practice towards multicultural education and the second is to have their perceptions on the attitude and practice of teachers, institutional circumstances, the curriculum and the teaching learning process in relation to the concept and philosophy of multicultural education. Therefore, a total of 240 students were selected as a sample from those three institutions for filling out the questionnaire and for the focus group interview.

Students were selected considering study programs, department, year level and gender as stratification criteria. Students who are attending degree programs were selected assuming that they will have a better understanding than students who are attending TVET programs. Then they were stratified on the base of department, and in this process Accounting, Management and Law departments were selected through lottery method from the available six departments that are common to the three institutes. From these departments 114 and 108 students were selected from third and second year students respectively using proportional stratified random sampling technique. Finally, 57 students were taken from each sex group from third year and also 54 students again from each sex from second year students. This enabled the researcher to have 111 female and 111 male students as samples of the study.

During the selection of 18 students who participated in the focus group discussion the help of deans, teachers and students was very great especially in locating students who could give good information. This is to mean in the selection of students an attempt was made to have students that are from different races, religions, place of origin and language. And this made it possible to have respondents that were from different backgrounds. In the discussion nine female and nine male students were selected with purposive sampling technique. From each institute six students participated in the group interview of which three were females.

3.6. Instruments of Data Collection

In order to collect qualitative and quantitative data, from the primary sources, different instruments were developed, commented, pilot tested and were employed for gathering information. To this end to get relevant information, questionnaire, observation and focus group discussion have been used as an instrument for data collection. The statements below give a detailed description of instruments and the way the data were gathered.

3.6.1. Questionnaire

To cover larger data source, questionnaires were developed for teachers and students. For both groups items were constructed for the variables attitude and practice and presented in a four point Likert scale and open ended forms. The preparation and construction of items was done by the researcher through reviewing the literature on concepts of multicultural education. Different empirical works were also referred for assuring items constructed are appropriate and relevant. For teachers, items were constructed in English language while the questionnaire for students was constructed in Amharic language. Then it was commented by the advisor of the research and was presented to two individuals who have graduated from the department of Measurement and Evaluation at a post graduate level. The comments given enabled the researcher to adjust questions that are not focused to the research questions and to avoid questions that are not helpful in answering the basic questions. As a result some items were dropped and some were added and some were improved.

The questionnaire for assessing teachers' attitude had 20 scaled items and 3 open ended items, while the questionnaire for assessing students' attitude had 17 scaled items together with 4 open ended items. For evaluating teachers practice 15 scaled and 3 open ended items were included in the questionnaire. The practice questionnaire of students had 15 scaled and 2 open ended items. The response sets for the scaled items were Strongly Agree, Agree, Disagree and Strongly Disagree. This four point scale was selected because this will help in making respondents give a directional response and avoid responses that might be answered with reluctance.

3.6.2. Observation

This method of data collection was employed for teachers only. It was done with the purpose of grasping the actual class room practices of teachers. An observation protocol was produced based on the literature in a way that the researcher can have an insight to points to be focused. The protocol was meant to enable the researcher to understand and bear in mind the main points to be considered because the researcher was supposed to produce an extensive account of the field note after leaving the field. In this process the researcher conducted the observation by taking a non participant observers role.

3.6.3. Focus Group Discussion

The intention of the focus group discussion was to have thick and detailed information regarding acknowledgment of students on the attitude and practice of teachers, the institutions and their own with relation to the concepts and philosophy of multicultural education. The focus group discussion was formulated with 6 semi structured questions. These items were used as a base for soliciting information and facilitating the discussion so that the participants can revolve around the theme of the study.

3.7. Pilot Study

After the preparation of the instruments on each variable, it was due to tryout the items to get validity and reliability information. The preparation and testing the relevancy and consistency of the items was done by consulting pertinent bodies that have knowledge and experience in testing and measurement.

The test try out was conducted in Alkan Health Science College and Admas University College. From these institutions 20 teachers (10 male and 10 female) and 40 students (20 male and 20 female) were selected as participants through availability and proportional stratified sampling procedures.

For ascertaining the reliability and consistency of the questionnaires, the software Statistical Package for Social Science (SPSS) version 15 was used. In the process it was found that the items reliability needs to be improved by dropping some items, due to having a negative inter

item correlation. From attitude questionnaire of teachers, five items were dropped, while three items were dropped from the practice questionnaire. Finally the items for measuring the attitude and practice of teachers gave the Cronbach reliability level 0.78 and 0.79 respectively.

The scaled items for students were also processed by using the SPSS software for assuring their reliability. Nevertheless the reliability level resulted was not in the range of what is necessary. The minimum expected range for these items was 0.65; however what was gained was less than this alpha level. Therefore, the researcher consulted one of the previously mentioned colleagues. Then, after a thorough examination of the responses given, the individual commented that the respondents have showed a problem of understanding the questions and suggested that the items should be translated in to Amharic language. Consequently, the researcher translated the items in to Amharic language. In doing so to cleanse problems of deviation between the intent of the first set of items prepared in English language and the one translated in to Amharic language a colleague who is an English language instructor was made to translate it back in to English. Finally the two questionnaires which were written in English were closely scrutinized and some questions of the Amharic version were corrected as a result of the cross checking between the two English versions.

The questionnaire prepared in Amharic was administered in Gage Information and Business College (a site that was not included in the main sample frame at first but was taken for the second test audition of students' questionnaire). Then 40 (20 male and 20 female) students were selected through proportional stratified sampling technique. After the retrieval of the questionnaires the scaled items were analyzed by using SPSS. Then the reliability coefficient 0.77 for attitude items and 0.74 for practice items were gained after deletion of some items which deviate greatly from the others. From the attitude questionnaire three items were taken out and also three items were deleted from the practice questionnaire. Finally after incorporating the corrections and amendments made the questionnaires were made ready for the undertaking of the main study.

3.8. Data Collection Procedure

On informed consent of the institutions and the participants the questionnaires were distributed, the focus group discussion and the observation were conducted. All the participants of the study were informed about the purpose of the study before the questionnaires were distributed. Moreover, during the administration of the questionnaire further clarifications were given by the researcher on points which were not clear for respondents. For both groups, the questionnaires were delivered on hand. From the fifty-five administered questionnaires for the teachers 100% return rate was secured while 93.4% return rate was secured from 222 questionnaires disseminated for students.

The observation was conducted after building a rapport with the teachers observed. The cooperative teachers were willing to inform the researcher their time schedules and gave the researcher to select an appropriate time and days of the week. The researcher conducted the observation for a total of 18 hours. Each teacher was observed for six hours while teaching the same group. The observation was in place for about four weeks. In the whole observation process the researcher had assumed the position of a non participant observer's role.

The focus group discussion was conducted with 18 students. It was conducted in class rooms which were reserved for this purpose with the help of deans. In each of the three discussions the respondents were assured at first that anonymity will be maintained and their responses will be held in secret and will not be used for other purpose than for the fulfillment of this research. The researcher was using the semi structured items and was facilitating group discussion. The participants were encouraged and given the chance to argue, to support and give supplementary or complementary ideas for each other based on the question raised by the facilitator. For each group discussion responses were gathered with the help of a microcassette recorder and coupled with this, major points were also taken on a writing pad with the help of a colleague.

3.9. Method of Data Analysis

Before commencing the data analysis the questionnaires were examined for response accuracy. In the process it was found that the responses of teachers all in all were good to be included in the

study. On the contrary from the students' questionnaire five were rejected for lack of clarity and improper replies. Then the data retrieved from the respondents through different methods of data collection were organized and categorized into different dimensions, patterns and themes that emerge from the data itself. The quantitative data were analyzed and interpreted by employing statistical procedures while the qualitative data were coded, categorized and analyzed to understand for natural variation within them.

The attitude and practice scores on the scaled items from each individual respondent were summed together and it was used to calculate and have frequencies, percentages, mean values, standard deviations and independent t test values of teachers and students.

The frequencies, percentages and mean values were used to discuss the proportion of respondents along the scales of agreement and disagreement. The percentages and frequencies in the discussion part are presented in such a way that the responses in the Strongly Agree and Agree class are summed together and this was also done for Strongly Disagree and Disagree responses. Nevertheless, in presenting the table the percentages and frequencies for each response set are presented individually.

Moreover the total mean value was used to categorize those above and equal to it as having positive attitude and higher practices and those below it as having negative attitude and lower practices with relation to the concepts and philosophy of multicultural education. In line with this to understand the significance of difference between teachers and students who are above and below the total mean as well as between male and female respondents independent t test was employed. Here as a final means of understanding the general attitude and practice of teachers and students comparison between the total mean and expected mean was conducted and if the expected mean is lower than the total mean the respondents were taken as having positive attitude and if it is found to be above the total mean then they are considered as having negative attitude toward multicultural education. The same thing was also done for the practice items. The expected mean is computed by multiplying the possible minimum score, which is 1 and the possible maximum score, which is 4 by the number of total items in each category and then summing this two numbers and then dividing the resulting number by 2.

The data from the focus group discussion was first transcribed with the help of a colleague who is a graduating class student in the under graduate program at Addis Ababa University. Then the data was meticulously studied for understanding patterns of responses and they were coded and categorized according to the similarities and variations they exhibited. Then the discussion was made depending on the themes of the responses together with the statistically analyzed data. The same procedure was also employed for the open ended items except to that of the transcription process. In order to maintain anonymity of respondents during presentation of qualitative data the alphabet codes were used. In this process informants were denoted with the letter 'I' together with Arabic numbers that starts with 1 and continues progressively to the last informant. In other words the first respondent is represented with I₁ and the second I₂ and continues in such a way to the last respondent.

Regarding the observation the researcher has attempted to produce an extensive account of the events retrospectively after each observation period and getting back from the field. The data secured was analyzed for having emerging themes and patterns with relation to conceptual frame work of multicultural practices of teachers. Then, relevant ideas were discussed together with the information from the quantitative data analysis.

In the attempt made to discuss the analyzed data from the different sources, a number of empirical works and theoretical frameworks of multicultural education were used as reference.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND DISCUSSION OF DATA

The objective of this section is to present, analyze and discuss the data that is received through the instruments. Based on self report of the respondents, their background information and responses on the itemed scales, open ended items, the focus group discussion and facts from the observation conducted are discussed. The presentation and discussion are organized and presented in such a way that the demographic information is discussed first followed by the responses to the scaled items coupled with responses from the open ended questions and focus group discussion as well as themes from the observation undertaken.

4.1. Demographic Information

In this study teachers and students from three private higher institutions in Addis Ababa are taken as a sample and their demographic characteristic is presented in tables and discussed down here. The presentation will discuss teachers' background first followed by the students'.

4.1.1. Teachers' Background Information

Table 1: Characteristics of Teachers

No	Institutions		Samples taken by sex				Total	
			Male	%	Female	%	No	%
1	Saint Mary's. U.C		10	18	15	27	25	45
2	Royal. U.C		10	18	7	13	17	31
3	Rift Valley. U.C		10	18	3	6	13	24
	Total		30	54	25	46	55	100
Place of growth								
Urban		%	Rural		%	Both		%
33		60	9		16	13		24
Experience of teaching in years								
1-3		%	4-6		%	Above six years		%
45		81	7		13	3		6

As it is visible from the table above the total number of teachers taken as a sample are 55 in number. Due to the selection criteria for the availability of females the number of teachers is seen

to vary from institute to institute. As a result 25(45%) of the samples are taken from Saint Mary's University college, from which 10 are male and 15 are female. From Royal University College 7 female and 10 male teachers are taken as a sample and they constitute 31% of the total sample. The remaining 24% of teachers are taken from Rift Valley University College and still male teachers are 10 while females are 3 in number.

Based on the self report of teachers they are categorized in to three according to the place they have grown up. From table one it is possible to see that 33(60%) have confirmed that they have grown in urban areas and 9(16%) have claimed they have grown in rural areas while 13(24%) have replied as they have grown in both areas. Finally, regarding the experience of teaching teachers are categorized in to three. In general it is visible from table one that teachers have an experience that ranges from one up to above seven years. From this range of experience 45(81%) have an experience of teaching from one to three years and 7(13%) of them have an experience from four to six years while 3(6%) have asserted that they have above seven years of teaching experience.

In general the sample teachers' demographic information shows that they have diverse characteristics in terms of gender, the place they have grown and the years of experience they have taught.

4.1.2. Students' Background Information

Table 2: Characteristics of Students

No	Institutions		Samples taken by sex				Total	
			Male	%	Female	%	No	%
1	Saint Mary's. U.C		37	16.7	37	16.7	74	33.33
2	Royal. U.C		37	16.7	37	16.7	74	33.33
3	Rift Valley. U.C		37	16.7	37	16.7	74	33.33
	Total		111	50	111	50	222	100
Sample Students classification by place of growth								
Urban		%	Rural		%	Both		%
149		67.12	24		10.81	49		22.07
Sample students classification by departments								
Accounting		%	Management		%	Law		%
75		33.78	75		33.78	72		32.43
Sample students classification by year level								
Second year			%		Third year			%
108			48.64		114			51.35

The above table attempts to show the characteristics of sampled students from the three private higher education institutions. As it is visible above a total of 222 students are selected as a sample for this study and the sampling procedure have enabled the researcher to have equal number of male and female students from each institute. The number of students taken from each institute is 74 and from these students, 37 are female while the same proportion is male.

Regarding the place they have grown the sample students 149(67.12) have self reported that they have grown in urban areas and 24(10.81%) of them in rural areas while 49(22.07%) have confirmed as they have grown in both areas. It is the researcher's belief that the students who have grown in urban areas and those students who have grown in both areas will have a better chance to have more intercultural experience, since urban areas are dwelled by people from diverse cultural backgrounds that have migrated at different historical periods.

From the three departments which were selected through lottery method an attempt was made to select equal proportion of students. However, due to the relatively lower number of students who

are studying at the department of Law the sampled students taken from this department are 72 constituting 32.43% of the total sample. On the other hand from Accounting and Management department a total of 150 students are taken as a sample in that from each department 75 (33.78%) of students are sampled.

In the attempt to have diverse experience of students their year level was also used as one means of accomplishing it. Thus as is visible in the table above 108 (48.64%) were selected from second year students while 114 (51.35%) are sampled from third year or graduating class students.

In general the above table gives a picture of the attempt to diversify the respondents in terms of institute, sex, place they have grown, department and year level so that more detailed and relatively representative information can be obtained.

4.2. Presentation, Analysis and Discussion of Data on the Variables of the Study

The objective of this section of the paper is to present the analysis and discussion of the data obtained through the three methods of data collection; questionnaire, FGD and observation. The analysis and discussion is organized in such a way that the information gathered from teachers is presented and discussed first followed by students. The discussion is presented based on the data gathered from the field together with scholarly views and empirical experiences from different sources. All discussions are expected to show the attempt made to answer the basic questions of the research in relation to the two variables of the study.

4.2.1. Teachers' Attitude towards Multicultural Education

The inclination of teachers towards multicultural education is organized on two themes, which are considered to be general for this analysis in view of the basic questions of the research. The first table under this is concerned with issues related to the attitude of teachers on the need of possessing a multicultural perspective while teaching a diverse student composition. In this category there were nine items from which the total mean was calculated. However the discussion was made on five selected items that are presented in table three. The remaining four items are item number 4, 6, 7, 8, and 9 of appendix 'C'. The other table under this discussion is focused on teachers' attitude towards multicultural education in relation to the process of

teaching and institutional organization and development of awareness towards multicultural education. The discussion ensuing to the table builds itself upon the analysis of the quantitative data and the qualitative data from the open ended items. In this category also the total mean was calculated on the base of eleven items. But the six items presented in table five were used for the discussion about the inclination of the teachers in this category. The remaining five items, that are item number 12, 13, 14, 19, and 20 of appendix 'C' were used in calculating the total mean.

Table three and five will attempt to depict the level of agreement or disagreement on the four point scale and the scale is divided in to two groups as high and low based on the location of the responses of the majority in the strongly agree and strongly disagree continuum. Moreover, the total mean obtained through the data analysis is used to show those who have a high attitude and a lower attitude in relative terms. The mean value, standard deviation, the frequency and the percentage for each item along the level of agreement or disagreement is presented and used for discussion.

The discussion about teachers' attitude begins by forwarding the table below which presents the category of teachers' response on their inclination towards teaching students with a multicultural perspective.

Table 3: Teachers' attitude towards possessing multicultural perspective

No	Statements	High				Low				Mean	SD
		4	%	3	%	2	%	1	%		
1	Encouraging students to be proud of their cultural, ethnic, social class and gender is challenging.	16	29.1	10	18.2	20	36.4	9	16.4	2.6	1.08
2	Teachers have the responsibility to be aware of their students' cultural, ethnic, social class and gender backgrounds.	34	61.8	14	25.5	6	10.9	1	1.8	3.47	0.76
3	As class rooms become more diverse in culture, ethnicity, social class and gender the teacher's job becomes increasingly challenging.	5	9.1	2	3.6	29	52.7	19	34.5	1.87	0.86
4	In order to be an effective teacher one doesn't need to be responsive to the cultural, ethnic, social class, and gender differences present in the class room.	32	58.2	15	27.5	8	14.5	-	-	2.9	1.2
5	It is not important for teachers to spend their time on developing knowledge about the cultural, ethnic, social class, religious and gender backgrounds of students they teach.	30	54.5	17	30.9	5	9.1	3	5.5	3.3	0.86

The responses given on most of the scaled items for this category have given out that teachers have showed a positive attitude towards teaching students diversified in terms of culture, ethnicity, social class and gender with a multicultural perspective. The discussions about some of the representative patterns in the responses are presented here and will attempt to show its extent.

Based on the self report of teachers, it was found that 87.3% of them have agreed that they should take the responsibility of making themselves aware of students' cultural, ethnic, social class, and gender differences as appropriate. Moreover, 85.5% have agreed that they will be effective teachers if they considered students' diverse background in their teaching. This need was mentioned by Turner (2007) in that he explained teachers should be competent enough to teach and learn from the existing diverse group of student composition and stressed that this need is the main issue in multicultural education.

With regard to possessing a multicultural perspective the qualitative data from teachers was consulted to see emerging themes in the responses for the open ended items to understand contradicting and supportive ideas. Organizing the data into categories that have the same intention enabled the researcher to understand that majority of teachers look at diversity as a beauty and have stated that they should teach students with full respect of their individual and collective identity and improving their academic achievement.

For example I₁, one of the female teachers has stated that “we should appreciate differences and thus, we should develop and encourage students to be proud of their culture, ethnic, social class and gender group experiences and characteristics”. Likewise I₂ has expressed that teachers should teach students with multicultural perspective in mind and acknowledged that “students would be able to understand subject matters easily if they can be thought based on their cultural backgrounds, values, beliefs and norms”. I₃ in her part stated that “teaching with multicultural perspective fosters diversity and leads to the road of tolerance, respect and minimizes the existing students’ stereotypic and ethnocentric belief towards each others’ cultural background etc”.

As claimed by the respondents Banks (2001) have also argued that teachers should modify their teaching in ways that will facilitate the academic achievement of students from diverse ethnic, cultural, gender, and social class groups. However, the observed positive inclination was found to be different among teachers’ and it was proved through the statistical analysis based on the total mean. Therefore, it will be due to consider the extent of positive attitude and the significance of difference these teachers have and it is presented down here.

The responses given by each individual on each item is summed together and divided by the total number of respondents to obtain the total mean on this category. In this process it was found that this category has a total mean value of 24.7 and standard deviation which is equal to 3.35. Consequently the mean scores that are below the total mean are taken as having low attitude with relation to those who have exhibited a more positive attitude. The table below is meant for showing the significance of difference between these groups.

Table 4: The test for significance of difference on possession of multicultural perspective by teachers

Groups	N	Mean	SD	t – calculated	DF
Above the mean	26	27.31	2.75	*8.020	53
Below the mean	29	22.37	1.74		

* P < 0.05 (two tailed)

Based on table four, one can see that teachers above the total mean are 26(47.7%) in number and have a mean value of 27.31 with a standard deviation 2.75 and those below the mean are 29(52.73%) and they have a mean value of 22.37 and a standard deviation 1.74. The mean difference between the two groups which is 4.94 shows the existence of difference between the two groups. In addition the value of the calculated independent t test for the significance of difference which is 8.02 at 53 degree of freedom where $P < 0.05$ is greater than the value of the t critical which is 2.00 and this shows the existence of a statistically significant difference.

Though there is a positive inclination, the statistical analysis has shown the difference among teachers. Above all the proportion that lies below the mean is greater than those who are above the mean. As a result one can easily understand that there is a group which has showed a negative attitude towards teaching a multicultural student body with a multicultural perspective in comparison with that of the group above the total mean.

If we take for example the inclination of 87.2% of the teachers, it can be noticed that they take teaching students that have different cultural, ethnic, social class and gender backgrounds as a challenging task. This was also found to be true with some of the ideas from the responses given for the open ended items. I₄ for instance argued that “teaching with a multicultural perspective might force teachers to address the need of many students which they are not able to do and this without doubt will give the ground for the occurrence of conflict”. However Adams and Marchesani (1999) and Knefelkamp (1997) argued that effective teaching in the multicultural classroom depends on the teacher's willingness and ability to develop a flexible repertoire of teaching strategies so as to maximize the match between his or her cultural and learning style and those of the students. Hence, teachers are expected to strive to develop a welcoming mind and heart and facilitate the learning of students.

In general from the analysis of the self report of teachers on the scaled items and the open ended items the inclination has fallen into high category of the responses classification.

The next presentation and discussion is focused on teachers' inclination towards the way teaching process and institutional organization are supposed and should be with relation to multicultural education. Besides, the need of developing awareness by teachers towards ME is also treated.

Table: 5. Teachers' attitude towards teaching process, institutional organization and development of awareness with relation to multicultural education

No	Statements	High				Low				Mean	SD
		4	%	3	%	2	%	1	%		
1	The teaching process doesn't need to be reformulated to meet the needs of students with cultural, ethnic, social class and gender differences.	27	49.1	16	29.1	8	14.5	4	7.3	3.2	0.95
2	I am a graduate from an institute that advocates diversity in a class room is positive and important.	10	18.2	19	34.5	14	25.5	12	21.8	2.49	1.03
3	In the institution I work the educational process doesn't need to be guided by the philosophy of multicultural education.	10	18.2	6	10.9	21	38.2	18	32.7	2.14	1.07
4	Multicultural education awareness training can help me work more effectively with a diverse student population.	32	58.2	17	30.9	5	9.1	1	1.8	3.45	0.74
5	I don't feel comfortable in settings with people who exhibit cultures and beliefs different from me.	30	54.5	23	41.8	1	1.8	1	1.8	3.49	0.63
6	I should only teach the subject matter as it is in the curriculum than making it suitable to the need of the individual learner.	14	25.5	23	41.8	15	27.3	3	5.5	2.87	0.86

Based on table five, the respondents for the majority of the items lie in the high category of the classification. Thus one can see that most have a positive attitude towards teaching and learning process and institutional organization that is abided by the philosophy of multicultural education and the development of multicultural awareness and skills. Most of the teachers or 78.2% have ascertained that the teaching process need to be reformulated so that the need of students who have a diverse cultural, ethnic, social class and gender backgrounds can be addressed. Perhaps this is what multicultural education is all about. Ratifying this Scholar and Taliaferro (1999, as cited in Melaku, 2007) argued that multicultural education is an educational reform movement with a major goal of providing equal educational experiences for students from a diverse background through restructuring the educational system.

In addition 89.1% have claimed that multicultural awareness training can help them work more effectively for teaching the diverse student composition. This was also evident from the statement by I₅;

Knowing about the diversity of students and an awareness of multicultural education can help teachers to be effective in classroom presentation and discussion in every direction or every issue. I don't have any training or awareness on this issue but I just always tried to build common understanding as a way of avoiding an imbalanced educational process. But it would have been better if I was more trained on the issue. (Response to item number two of the open ended question of the questionnaire).

The positive inclination of teachers was also found congruent with the gist of the idea McIntosh and Green (2004) emphasized. They argued that in order to implement effective multicultural education and facilitate reform, administrators of institutions and teachers must participate in professional development.

Based on the responses on many of the items it was possible to understand that in general the respondents have positive inclination. Yet, the statistical analysis based on the total mean, which is 34.7 with a standard deviation 3.79, for these items has made equal proportion of the

respondents to fall above and below the mean signifying the presence of groups with a lesser positive attitude.

Table 6: Test for significance of difference on teachers' attitude on the teaching process, institutional organization and development of awareness.

Groups	N	Mean	SD	t - calculated	DF
Above the mean	28	37.36	2.36	*8.82	53
Below the mean	27	31.56	2.52		

*P < 0.05 (two tailed)

From the table above the mean value for the group that is below the total mean value is 31.56 with a standard deviation of 2.52 and the group above the total mean has a mean value of 37.36 and a standard deviation of 2.36. The mean difference between these groups shows that there is a difference in the positive attitude held by the teachers which is also visible from the analysis for the independent t-test. The t-test result for these groups has an obtained value of 8.82 while the t critical is 2.00 at 53 degree of freedom where $P < 0.05$ and this ratifies the existence of a significant difference on the positive attitude possessed.

Though teachers in general have showed positive inclination, the magnitude greatly differs within them. Moreover they have showed lower inclination to some issues. In this regard 70.9% of the teachers were found to have lower attitude in the expression of their disagreement towards the need of making their institution to be guided by the philosophy and goal of multicultural education.

Conversely from the qualitative data analysis the majority have recommended that institutes should treat the students from diverse cultural backgrounds equally and without discrimination and should attempt to design methods that address different individual cultural backgrounds and the curriculum also should be formulated in that way. This is also what has been forwarded by AACU (2009), it noted, initiative should be taken on making institutional excellence, and stressed that the future requires re-considering diversity and inclusion as critical processes through which we envision and create new forms and levels of excellence in teaching, research, learning, student development, workforce development, institutional functioning and more.

In the lower inclination observed 67.3% of the teachers have also declared that they only want to teach the subject matter as it is than making it suitable to the need of the individual student. On the contrary the response of I₆ had it that "multicultural education is thinking about students' differences in different aspects as gender, religion, living standard, and academic achievement and it is important these differences are treated equally as much as possible". It was also argued by Banks that teachers should help students to understand, investigate and determine how the implicit cultural assumptions, frames of references, perspectives, and biases within a discipline influence the way in which knowledge is constructed (Banks, 1996). Furthermore one of the approaches towards multicultural education as explained by Grant and Sleeter (1999, as cited in Banks & Banks, 2001) emphasizes students should be thought to become analytical and critical thinkers and social reformers who are committed to redistribution of power and other resources among diverse groups. Therefore it should be noted that teachers are expected to teach students not only the subject matter but also the way things happen in the reality and to prepare themselves to become a change agent.

The credibility of the positive inclination is more ascertained by looking at the difference between the expected mean and the observed mean of the scores on the scale. The expected mean is calculated by summing the possible minimum and maximum scores or by summing if respondents answered to all the items in the positive direction and also if they answered in the negative direction and then dividing it by two. Regarding teachers attitude the expected mean is 27.5 and the obtained mean is 34.5. As it can be seen here the calculated mean is greater than the expected. Therefore, teachers have showed positive attitude towards the need of guiding their instructional activities and developing a multicultural education awareness and skill. Almost all of the teachers have asserted the importance of incorporating multicultural education in higher institutions.

After looking at the attitude of teachers by grouping items that are thought to show the perspective of teachers towards satisfying the need of students and teaching with multicultural perspective and their inclination towards the need of developing awareness of multicultural education, making the institutional organization and the teaching process a multicultural one, an analysis was also made to the presence of gender difference on the general attitude.

Table 7: Test for gender difference on attitude of teachers towards multicultural education.

Groups	N	Mean	SD	t - calculated	DF
Female	25	58.96	5.60	0.31	53
Male	30	59.43	6.26		

P > 0.05 (two tailed)

Table seven depicts that the mean values of the two groups are 59.43 and 58.96 for male and female teachers respectively. The mean difference between the two groups is 0.47. From this one can understand that there is a difference which is not statistically significant. Moreover, an obtained t- value 0.31 is lower than the t- critical value 2.00 at 53 degree of freedom and $P > 0.05$, hence, it shows a statistically insignificant difference between male and female teachers on their attitude towards multicultural education.

Unlike this result, Turner (2007) has found a statistically significant difference between male and female teachers on his study about Multicultural Teacher Attitudes and Cultural Sensitivity. In addition a research conducted by Olson (2003), exposed the presence of significant gender differences in feelings and attitudes toward multiculturalism. Both of the above research results, in general showed females were found to have more positive inclination than males.

Though the literature has shown the existence of a significant difference between male and female teachers as it has been presented above this study has not found any significant differences. This might be for that, these teachers had a good exposure to positive interaction and experience with different cultural groups. In this case if one refers back table six he/ she can see that 96.3% have disagreed to the statement that says I feel discomfort in settings where people exhibit cultures and beliefs different than mine. This huge percentage of teachers shows that both female and male teachers are in disagreement with the statement. Therefore, if both groups are comfortable in places where there are many different cultural groups then it might result in the presence of insignificant difference between these groups.

On the whole, on the total attitude scale it was observed that the expected mean which is 50 falls below the total mean that is 59.2. Hence in general the quantitative data obtained from the respondents coupled with the qualitative data has given an implication that teachers in private

higher education institutions found in Addis Ababa have positive attitude towards multicultural education with some deviations on issues related to the call for addressing the need of the diverse cultural group of students, the teaching learning process, developing awareness about the philosophy of multicultural education and institutional organization.

4.2.2. Teachers' Practice of Multicultural Education and Intentions towards its Implementation

The positive attitude towards multicultural education will bear fruit if the attitude possessed is put into practice. Therefore, it will be in order to attempt to understand the kind of practice teachers have towards multicultural education. The concern of the table below is to describe the values given by teachers regarding their practice along a four point scale of agreement and disagreement. Following the table a discussion basing the analysis of the quantitative data, the open ended items and the observation is presented. Here the total mean was calculated on the whole items measuring the practice of teachers. However the following table presents only the selected five items and the remaining are found on appendix 'C' where the teachers practice is indicated by their mean scores.

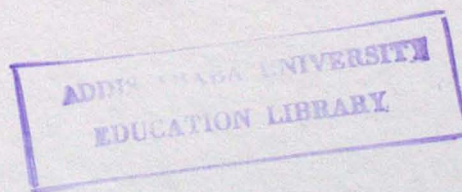


Table 8: Teachers' multicultural education practice.

No	Statements	High				Low				Mean	SD
		4	%	3	%	2	%	1	%		
1	Most of the time I address issues and concepts from the experiences of different cultural, ethnic, social class, and gender group attending in the class room.	8	14.5	25	45.5	14	25.5	8	14.5	3.6	0.91
2	Most of the times I arrange suitable conditions for students from different background to work together on different assignments.	8	14.5	21	38.2	20	36.4	6	10.9	2.56	0.88
3	I have engaged myself in developing ways of treating students I teach who are different in terms of culture, gender, and social class.	1 2	21.8	24	43.6	15	27.3	4	7.3	2.8	0.87
4	The institution I am working in hasn't helped me in developing appropriate experiences for teaching a multicultural student composition.	1	1.8	21	38.2	20	36.4	13	23.6	2.18	0.82
5	I always strive to develop interpersonal skills and increase learners self esteem by making myself more responsive to the need of students I teach.	3 1	56.4	16	29.1	8	14.5	—	—	3.42	0.74

The theme of the quantitative data from the above table shows that the majority of the teachers self reported that they have practices that are in line with the concept, goal and philosophy of multicultural education with some deviations on some issues. This can be seen from their agreement to most of the items that are considered to have the capacity of showing a good multicultural practice.

In this regard 74.5% of teachers have declared that they have engaged themselves in developing ways of treating students who are different in terms of culture, gender and social class. This action of teachers goes in line with the idea of Wallace (1980, as cited in Simis and de Martinez, 1981) which states that teachers should pay attention to the cultural differences students bring to the school. Regarding this Feuerwerker (2005) in her part made a remark that teachers should

know that teaching is relational and interactive and suggested that teachers should prepare themselves beyond development of certain skills and act with full heart.

In line with this, 52.7% have declared that they arrange suitable conditions for students from different cultural backgrounds to work together on different assignments. These employments of skills that are advocated by multicultural education are helpful in preparing learners for effectively taking part in multicultural community. Ocak (2005) explained that teachers should help students to get the knowledge, attitudes, and skills needed to take part in cross-cultural interactions.

The thematic organization of the qualitative data on the practice of teachers produced that they give equal opportunity to all the students and attempt to address the need of each learner without defying the values and the differences they bring into the classroom. I₇ for example stating the three ways how he gives equal opportunity of learning to all the students pointed out that:

I give equal chances in;

- Group works and assignment as well as presentations.
- Giving attention for their problems and trying to solve it as much as possible.
- Calling their names in class whether students are male or female, from any religion, social class etc, without making biases based on their differences.

I₈ in her part avowed and wrote "I discourage students who are laughing at minority cultures and give advice for students who laugh at language imperfect students".

The agreement made by 60% of the teachers in that they address issues and concepts from the experience of different cultural, ethnic, social class, and gender group attending in the class room they teach was found to be true in the written statement of many of the respondents. For example I₉ acknowledged that she always avoid the practice of discriminating students and attempts to mention facts and truths from any part of the country where possibly they have come from. Scholars like Anyon (1997) have also emphasized that teachers can foster critical understanding of students by bringing into the curriculum the achievements and experiences of different cultural groups.

Though the teachers at large have exhibited practices that are in line with multicultural education but there were some points that the practice of teachers turn aside. Therefore it was important to understand the difference of practicing activities that goes in accordance with the concept of multicultural education, which was done based on the total mean. The following table will attempt to show the difference among teachers practice.

Table 9: Difference in teachers' multicultural education practice

Groups	N	Mean	SD	t - calculated	DF
Above the mean	28	44.39	3.24	*10.47	53
Below the mean	27	35.63	2.52		

*P < 0.05 (two tailed)

The statistical analysis done to understand the practice of teachers regarding multicultural education exposed the fact that there are teachers whose practices fall below and above the total mean. In terms of proportion teachers that are below and above the total mean is almost equal. The total mean which is 40, represents an average practice of multicultural education and as the statistical analysis has proved 28(50.9%) of the teachers have average and above average practice. Whereas 27(49.1%) have below average practice, which means they have less experience of practicing multicultural education.

The mean value for teachers above the total mean is 44.39 with standard deviation of 3.24 and those who are below have a mean value of 35.63 and a standard deviation of 2.79. The mean difference between these groups is 8.76. This shows that there is a significant difference between these groups. Moreover the independent t test for these groups is 10.47 at 53 degree of freedom and $P < 0.05$ lie greatly above the t critical value 2.00. Therefore the two groups have a greater difference in practicing multicultural education.

The higher practice level of teachers might have resulted from their personal effort that is 85% of the teachers have expressed that they always strive to develop interpersonal skills and increase learners self esteem by making themselves more responsive to the need of the students they teach. Moreover it was found from the response of the majority that the help they received from their institution in developing appropriate multicultural experiences for teaching a multicultural

student composition were found to be low in that 60% have claimed that they are not helped by their institution. Despite the fact, AACU (2009) illustrated colleges and universities must make systemic changes to fully support their mission of teaching, research and service with the imperative to create diverse, equitable and inclusive institutions.

On the response to the open ended items teachers have presented many of the hindering factors that inhibited them from satisfying the need of the students with the help of multicultural education practices. Among the main; class size, shortage of time, curriculum and institutional organization and lack of training have been mentioned by almost all of the respondents. The idea raised by I₁₀ is an exemplary one and she explained that:

The institution's administration doesn't give emphasis on encouraging smooth teaching learning process which is seen in the shortage of time, in not helping teachers to get training that can eliminate their preconceived views that hinders them from applying it effectively and lack of reformulating the current curriculum which doesn't give a chance.

As we have seen earlier based on the majority of teachers' responses, it can be ascertained that they have activities that are in line with multicultural education, however there is a great difference on the extent of practice when the actual classroom practice of teachers is observed.

The researcher has attempted to observe actual classroom activities of three selected teachers at the three institutions. And after the analysis of the field note it was found that the three teachers who were observed for a total of eighteen hours have a lot in common. The class room participation made by students was very small and it was done mostly upon request by the teacher. Here the teacher was supposed to increase the chance where students can bring their experiences and discuss it in the classroom, so that they can learn from each other and develop new ones. In addition just giving lectures will not help to address the need of individual students. In this regard Banks (2001), Wallace (1980, as cited in Simis and de Martinez, 1981), Adams and Marchesani (1999) and Knefelkamp (1997) stressed that effective teaching depends on the teacher's willingness and ability to develop a flexible repertoire of teaching strategies so as to maximize the match between his or her cultural and learning style and those of the students.

Moreover the focus of all the teachers seems on covering the course content. Though, there was some sporadic mentioning of examples about some issues that students do have the knowledge, for example I₁₁ used the cloth Jeans as an example for the discussion about globalization, (March 18/ 2009). This can be seen as a good one because it will help students to understand the concept since most of them are at least familiar with that type of cloth. Because many scholars in ME have argued that bringing issues that are experienced by most of the students will help students in building a better knowledge.

The thing is also the same with I₁₂. During one of my observation sessions he was teaching about increasing the number of costumers and he raised the idea of advertising a beer, taking some from his own words "many persons, whatever their religion, cultural background and gender dictates them, they will start to drink beer if an ad is transmitted on a TV by a physician who is saying that drinking beer is good for health". After giving them this example he asked them "how do you think this institution can expand its costumers?" This shows teachers attempt to make the subject they teach relevant with the knowledge of the students based on their daily experiences.

On the other hand, the class room activity is covered by the dominancy of the teacher over the students. All the teachers were lecturing and asking questions and this process had a focus on the explanation of the theoretical framework of the subject matter they taught. For a clue and general understanding of the actual classroom practices a prototype is presented on Appendix F.

In general one can understand that most of class room activities that were observed are done on the contrary to what has been discussed in the literature part of this study. Many scholars have argued and suggested that educational activities should be conducted taking into cognizant the approaches and dimensions of multicultural education if an excellence in educational outcome is desired.

After trying to mention the facts about classroom observation now let us see the kind of difference that exists between male and female teachers in practicing the concepts in ME based on the quantitative data.

Table 10: Test for gender difference of teachers on practice of multicultural education

Groups	N	Mean	SD	t - calculated	Df
Female	25	36.48	3.89	* 5.79	53
Male	30	43.10	4.47		

*P < 0.05 (two tailed)

The analysis for assessing the existence of differences between female and male teachers in practicing multicultural education has produced a mean value of 43.10 with standard deviation of 4.47 for males, whereas the mean value of females is 36.48 with a standard deviation of 3.89. The mean difference between these groups is 6.62, which shows the existence of differences in practicing multicultural education. In addition the two tailed t test have ascertained that the two groups have a difference which is statistically significant with an obtained value of 5.79 which is greater than the t critical value 2.00 with 53 degree of freedom and P<0.05. The analysis shows males tend to have a higher practice of multicultural education than females which is seen by the higher mean value of male teachers.

Contrasting to the finding of this study Boske (2007) conducted a research and the correlation analyses he executed indicated a significant positive correlation between multicultural attitudes and diversity actions. Although these correlations were moderate, they were higher for women than men. In addition according to Turner's (2007) explanation there is an accumulated research on sex differences in cultural and other types of sensitivity to social groups which indicates that, in general, women have more favorable and accepting attitudes and actions than males. From the statement of (Aosved & Long, 2006, as cited in, Turner, 2007), it was found that men reported higher levels of racism, sexism, classism, homophobia, ageism, religious intolerance than did women. According to (Goertzel, 1983; Schlesinger & Heldman, 2001; Shapiro & Mahajan, 1986, as cited in Turner, 2007) women are in support of the provision of social services at higher levels than men.

This bunch of literature reports have showed that women tend to have higher practices that are in line with multicultural education than men. However, in this study the quantitative data revealed that males tend to have higher practices that are in line with multicultural education on the contrary to that of what many have stated regarding females high scores of favoring and encouraging implementation of actions that accommodate cultural diversity.

The practice of multicultural education by teachers in general, though there are differences in gender and level of practice or intensity of practice, is found to be high. This can be understood by the comparison between the expected mean which is 37.5 and the total mean value that is 40. This comparison yielded that they do have practices that are in line with multicultural education, because the observed mean value is greater than the expected value. Despite this, results of the observation have exhibited that teachers have a lot to do to make their practice in congruent with that of multicultural education.

4.2.3. Students' Attitude towards Multicultural Education

The following presentation and discussion is focused on students and will attempt to forward the data from the quantitative and qualitative parts together with the facts from different literatures.

The table below is concerned with showing the statistical analysis of students' response regarding the kind of attitude they have towards multicultural education. The discussion following the table also presents the results of the analysis from the open ended items and the focus group discussion that were used to have students' free response. In addition the total mean which is used for discussion is calculated on the whole attitude items for students. But the five items presented in table eleven are used for discussion while the remaining items are presented on the appendix 'D' as indicated by their mean scores.

Table 11: Students' attitude towards multicultural education

No	Statements	High				Low				Me an	SD
		4	%	3	%	2	%	1	%		
1	All students regardless of their gender, social class, and their ethnic and cultural characteristics should have an equal opportunity to learn.	192	95	9	4.5	1	0.5	–	–	3.95	.25
2	Learning in educational environment that has diverse cultural groups helps learners to receive advantages of cross cultural experiences that equips with meaningful experience in life.	136	67.3	13	18.3	13	6.4	16	7.9	3.45	.93
2	I will be benefited from my learning if I attended lessons with students who have similar culture, religion, ethnicity and living standards like mine.	103	51.5	68	33.7	14	6.9	17	8.4	3.27	.92
3	Teachers should teach in ways that will facilitate the academic achievement of students from diverse cultural, social class, and gender groups.	160	79.2	26	12.9	9	4.5	7	3.5	3.68	.72
4	Students should understand and pay attention for the diverse and different culture, religion, language, gender and living standards of other students.	110	54.5	44	21.8	23	11.4	25	12.4	3.18	1.06
5	The diversity of students in religion, culture, language, as well as ethnicity is one of the main reasons in forcing teachers to use different teaching approaches and styles.	57	28.2	62	30.7	43	21.3	40	19.8	2.67	1.09

At a glimpse on the above table, one can notice the positive inclination of students towards multicultural education as expressed by their agreement on most of the items that are thought to show a better attitude towards multicultural education.

Here the discussion will attempt to base itself on the total mean and take the groups above and below it to see the significance of difference in the positive attitude in relation to multicultural education. Comparison is also made to see the significance of difference between male and female students. Moreover to understand the overall attitude direction of students the total mean is compared with the expected mean. The responses on open ended items and main points from the focus group discussion are also presented to show the strength of the inclination and the gaps encountered.

The positive inclination of students can be seen in that for example 99.5% have agreed that all students should have an equal access to education regardless of their ethnic, racial, religious, gender and social class characteristics. Moreover 85.6% have claimed that learning in educational environment that has diverse cultural groups of learners will help them to receive advantages of cross cultural experiences that equips them with meaningful skills for life. This agreement of students is in line with the goal of multicultural education about the need of building a multicultural perspective. Ulin (2001, as cited in Azzopardi, 2008), Grant (1999) and Gay (1994) stated learning in such institutions and developing multicultural perspective will help students improve their self-concept and self-understanding, develop a sensitivity to and understanding of others, and extend their ability to perceive multiple identities, and interpretations of events, values, and behavior resulting in improvement of academic achievement. This was also assured by almost all of the respondents through the open ended item that asks what value they think they receive by learning with students who are different in terms of culture, social class, language, ethnic and gender backgrounds.

Let us look at some of the patterns from the qualitative data which can represent the inclination of the students. In this case the idea of I₁₃ was found to be one of the good statements to be quoted, she stated that "I can learn the life style of different individuals and also I can learn the values, skills and other specialties from different people since everybody has got his/her own potential". The same is true for I₁₄, he claimed learning with a diverse student groups, "helps to know about

the realities of the different environments and cultural groups, then it gives an understanding on genuine basis which finally enables me to acquire things that I have no experience". I₁₅ in his part confirmed that "It shows that every cultural group is equal and that everybody can learn and have the potential to learn". These intentions of the students had also prevailed in the focus group discussion. The researcher has asked the participants of the FGD what they have to say on the advantages or disadvantages that a country can have by possessing a multicultural community. As a result three set of response patterns resulted. They were, 1) The country will be benefited. 2) It has more negative impacts. 3) It has benefit and negative impacts. But the majority reported that "The country will be benefited" for example I₁₆ said:

You know it will be no use to have one cultural group in one country. Rather it is good to have different cultural groups in one country for example one group will learn from the other; as a result it will widen its knowledge as well as attitude and skill. If you take one person who lives with only one cultural group he/she will only know about one thing. On the other hand a person who lives with people who came from different cultural backgrounds and places will learn many more things and will have better understanding and attitude of others and will develop experiences to live in any society, relatively speaking (March 21, 2009).

Respondents were offered the chance to testify on their teachers on how they should teach students that came from different cultural group and 80.2% have declared that teachers should teach in ways that will facilitate the academic achievement of students from diverse cultural, ethnic, social class, and gender groups. There by showing their positive attitude towards an inclusive way of teaching learning process. Taking some direct words of students from the responses on the open ended part perhaps will help us to understand more. For instance I₁₇ stressed that "teachers should approve for students that the ability to learn is not restricted by one's gender, social class status, culture and race and teach them that they should struggle to learn ahead and solve the problems of the country". I₁₈ also forwarded teachers "should teach students with relation to their real life experiences and help them have a very concrete knowledge". Moreover 58.9% affirmed that the difference of students in culture, race, gender, social class, language and religion is one of the reasons to force teachers to use different teaching

methods and styles. This was also confirmed by the majority of the students on their self report to the open ended part of the questionnaire. Perhaps the statement of I₁₉ on this issue can be more exemplary, he stated:

Teachers should teach about the equality of different ethnic, cultural, linguistic, religious and social class groups and bring experiences from these groups. Teachers can use different styles and methods of teaching and use the value of poems, dramatization and other methods to show the experiences of these groups.

Thus here it happens to be easy for one to understand that students even expect from their teachers a kind of education that is harmonious with multicultural education.

The general figure shows that there is a positive inclination; nonetheless there were some variations within it. Hence, the following discussion will attempt to show the difference in the extent of attitude among students.

Table 12: Test for difference on students' attitude towards multicultural education

Groups	N	Mean	SD	t – calculated	Df
Above the mean	106	55.01	3.35	*17.56	200
Below the mean	96	45.96	3.97		

*P < 0.05 (two tailed)

Though the majority have showed a positive attitude towards multicultural education, nevertheless the statistical analysis based on the total mean which is 50.7 have showed that 106 (52.47%) and 96 (47.53%) lie respectively above and below it. The mean value for the group above the mean is 55.01 with a standard deviation 3.35 and the mean value of the group below the mean is 45.96 with a standard deviation 3.97. The mean difference between these groups is 9.05 showing the difference in the attitude level of the students. The two tailed t test for these groups is 17.56 at 200 degree of freedom and P < 0.05 which is highly greater than the t critical which is 1.96. Therefore one can easily see and understand the existence of a statistically significant difference between the groups that lie above and below the mean.

As it is presented above the general figure of the responses on most of the items has exhibited students' positive inclination towards multicultural education. On the other hand 84.7% have confirmed that they believe they will be benefited if they attend lessons with students who are similar with them in culture, religion, ethnicity and living standards. Despite this claim made by students Gay (1994) argued the importance that students learn how to interact with and understand people who are ethnically, racially, and culturally different from themselves. Moreover (Pike, 2002, as cited in, Zhai & Scheer, 2004) contended that students must be prepared to function effectively in a diverse society.

Students' negative inclination was also seen in the responses to the open ended items in which learning with a diverse student group was perceived as not beneficial. I₂₀ for example stated learning with students who came from different backgrounds "doesn't help to get any external experiences. Because every body counts itself as superior and if it helps it will be only for those who are from the same background." In addition from the focus group discussion students have also argued that they see no advantage of having many cultural groups in one country exposing their lowered inclination towards philosophies of multicultural education. Based on his experience I₂₁ said:

Though it might have some value, the existence of different cultural groups in one country has the power to inflict more problems up on the society. From my experience I have grown up in a place where two cultural groups live and I have seen when the other language speakers exclude and show discrimination on the other. Moreover they do not exchange their cultural values. Even the elders are the one who highly inhibit the cross cultural interaction. Therefore, from what I have seen the disadvantage is stronger than the advantage (March 24, 2009).

The test for significance of difference was also done based on the gender of the students for the sake of understanding if this variable has a potential to make difference on students attitude.

Table 13: Test for gender difference on attitude towards multicultural education.

Groups	N	Mean	SD	t - calculated	Df
Female	103	50.64	6.08	0.17	200
Male	99	50.78	5.65		

$P > 0.05$ (two tailed)

In the analysis for the significance of difference between male and female students in that whether one group has a positive attitude towards multicultural education greater than the other was found to be statistically insignificant. Male students have a mean value of 50.64 with a standard deviation of 6.08 and female students have a mean value of 50.78 and a standard deviation 5.65. The mean difference between these groups is 0.14 and shows a statistically insignificant difference between the groups. In addition the two tailed t test has a t value 0.17 at 200 degree of freedom and since it isn't equal or doesn't exceed the t critical value 1.96 and $P > 0.05$ then it is understood that the difference between male and female students in their attitude towards ME is statistically insignificant.

In the literature part of this study mention was made about inclination of students to issues that are thought to show ideas advocated by multicultural education, such as intentions towards cultural diversity and cultural pluralism. Most often cultural diversity is used to describe components like ethnicity, gender, race, socio-economic status, religious affiliation and language (Oades, Caputi & Humpel, 2000). Furthermore, (Stanley, 1996, as cited in Oades, Caputi & Humpel, 2000) stated cultural pluralism (multiculturalism) is a way of promoting equality for all people and giving value to cultural diversity.

Using these facts as a means of understanding students' attitude, empirical evidences suggested that female students have more positive inclination than their male counterparts to such issues. Zhai & Scheer (2004) conducted a survey research on global perspectives and attitudes toward cultural diversity among summer agriculture students at the Ohio state university and results of their study indicated that, in comparison with males, females had significantly more positive attitude towards cultural diversity. In addition Oades, Caputi and Humpel (2000) after conducting a more comprehensive survey on students, teaching and administrative staffs and also on the community, reported that female students have showed a greater inclination towards cultural pluralism and diversity, and to actions that promote the realization of the concepts in multicultural education.

Hence, unlike the result of this research the experiences in other parts of the world have showed the existence of a significant difference between male and female students where females have showed a positive inclination. The lack of difference between male and female students might have happened that the samples taken for this study might be more culturally informed. From the demographic self report of the respondents the majority have claimed that they have grown up in town. Therefore this might have given them the chance to encounter different cultural groups and to build positive attitude towards cultural diversity and multiculturalism.

In general the attitude of students can be concluded as positive basing the discussion on the comparison between the expected mean which is 42.5 and the total mean which is 50.7. Since the value of the total mean is higher than the expected mean it is clear to understand that the majority have a positive attitude towards multicultural education.

4.2.4. Students' Practice towards Multicultural Education

The possession of positive attitude towards multicultural education is not the end by itself. Therefore, it is important to probe into the practice of students regarding multicultural education. The following table is concerned with depicting the practice of students in relation to multicultural education. The table shows the proportion of responses for each item along a four point scale and average response for each item. The discussion ensuing to the table will use the total mean as the initial point for categorizing groups as having a high practice and low practices that are in line with multicultural education. There is also an attempt to see if there is a difference between the practices of male and female students. Moreover points from the focus group discussion and open ended items are also discussed.

Table 14: Students' practice of multicultural education.

No	Statements	High				Low				Me an	SD
		4	%	3	%	2	%	1	%		
1	I spent most of my educational time with people who are different in culture, gender, social class and religion and in the mean time attempt to learn about their background.	91	45	71	35.1	23	11.4	17	8.4	3.17	0.94
2	I found it preferable to learn with students who are different from me in cultural, ethnic, religious, gender and social class backgrounds.	119	58.9	61	30.2	17	5.4	11	5.4	3.43	0.83
3	The culture/cultures I have grown in have helped me to interact more with other students who have different culture, gender, language, religion, and living standards.	102	50.5	56	27.7	23	11.4	21	10.4	3.18	1.00
4	Sometimes students perceive the misunderstanding and the problem I face as the result of being different in culture, gender, social class and language background.	32	15.8	58	28.7	61	30.2	51	25.2	2.35	1.02
5	The students I am learning with do not understand my being different and fail to treat me positively in all respects.	99	49	60	29.7	31	15.3	12	5.9	3.22	0.92

A mere inspection of the table above will help one to understand the overall tendency of the majority of students as having a high practices that can be considered as part of multicultural education. This general figure is portrayed in the agreement by the majority of the students to most of the items that are thought to show a good practice of multicultural education.

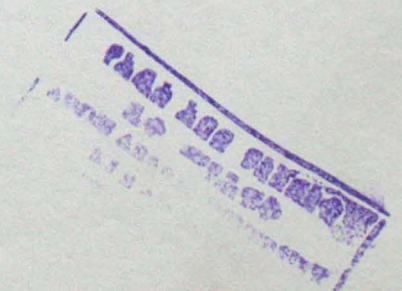
In this regard, among the respondents 80.1% have declared they spent most of their educational time with people who are different from them in culture, gender, social class, and religion and in the mean time they attempt to learn about their background. This idea of respondents is seen to be helpful and Abdin Sharif (2008) has argued that cultural transfer is important for human societies and historically human societies were formed by people from different backgrounds learning from each other and helping each other. Moreover, 89.1% have claimed that they have found it preferable to learn with students who have different and diverse cultural, ethnic, religious, and gender and social class backgrounds.

The respondents were also made to give their statement against the practice of students they learn with and 78.7% confessed that most of the students they learn with understand them and treat them positively. This testimony of students helps one to understand that students have practices that are advocated by multicultural education. And if students accept each other positively, it means they have practices that goes in line with multicultural education's central purpose of improving relations and helping all students acquire the knowledge, attitudes, and skills needed to participate in cross cultural interactions and in personal, social, and civic action that will make the nation more democratic and just (Parker, 2003, as cited in Mwonga, 2005).

During the focus group discussion sessions respondents were asked what they would do if they come across students who have practices that are contrary to the intentions of multicultural education. In relation to this I₂₂, one of the female respondents gave a statement that can encompass the idea reflected by the others too. She remarked; "At first it will worry and annoy me but I will attempt to solve it peacefully. I will tell anyone who has showed me such things, what my potential is and what type of differences we have which cannot determine my destiny".

I₂₃ also stressed:

No one has decided and choose his/her nature and the culture they grown up. Therefore, I will tell anyone no to base any of my outlooks and experiences as a point to discriminate me. He/she should see me equally and understand that some of the problems I face or weaknesses I have are due to misunderstanding of the discipline or the content taught rather than basing it on my being from different cultural group (March 19, 2009).



The real experience of I₂₄ shows also the same thing, but with a different perspective. It was a caution for students to watch over their steps before they made a conclusion about mistreatment based on their cultural background. She explained;

Students also should not fail to understand that everything is going wrong because of their differences. They might feel as they are not respected but they must first evaluate what they are wrong and right rather than simply attaching things to their differences. For example, I used to have a friend, who came from Gojam, and she scored low on one course and she immediately thought as this happened to her due to the ethnic difference she has from the teacher. But the exam was re evaluated and scored again and was proved that she hadn't done well during the exam time. Finally, I and other students advised her to think everything in detail before making pre judgment (March 19, 2001).

The compiled facts up on here testify students' experience of learning in class rooms where diversified cultural groups are found and their intentions of implementing the elements of multicultural education. The responses of the students exposed that they have a higher actual practices that are in line with multicultural education and positive intentions towards its realization.

Respondents were grouped in to two based on the total mean. The group that lie above the total mean is thought to have a higher or average and above average practice of multicultural education and those below the total mean are taken as having a lower practices that are in line with the concepts and philosophies of multicultural education.

Table 15: Test for difference on students' practice of multicultural education.

Groups	N	Mean	SD	t – calculated	DF
Above the mean	107	48.57	2.82	*17.85	200
Below the mean	95	40.00	3.53		

*P < 0.05 (two tailed)

The total mean of the students in this category is 44.8 and has a standard deviation of 5.10. From the statistical analysis it was found that 95(47.03%) and 107(52.97%) of the respondents lie below and above the total mean respectively. The group above the total mean has a mean value of 48.57 and a standard deviation value which is 2.82 and the mean value of the group below the

total mean is 40 and a standard deviation value of 3.53. The mean difference between these two groups is 7.99, which shows the existence of differences in practicing multicultural education by students. The two tailed t test value for these groups at 200 degree of freedom, $P < 0.05$ is 17.85. And the t critical is 1.96 which is greatly lower than the obtained t value and ascertains the difference which is statistically significant.

This difference also shows that there are proportions that can not to be taken as insignificant as having a lower practice. For example, 55.42% of respondents replied that sometimes the students they learn with consider the misunderstanding and the problem they face as the result of their difference in race, social class, religion, culture, language, ethnic and gender backgrounds. Perhaps this practice of students might be due to lack of exposure to situations where there is more intercultural interaction. In the same vein (Banks, 2000; Stephan, 1999, as cited in Banks & Banks, 2001) stated, results of research have indicated that students come to school with many negative attitudes and misconceptions about different racial and ethnic groups.

Regarding this a lot of students have also replied as they have been discriminated, prejudged and undermined to the open ended item that asks whether they have experienced any sort of discrimination and segregation by students or teachers. Students like I₂₅ stated his experience and remarked; "Since I am not able to speak appropriately the language that most students speak and since I am a low achiever and since I am from a lower socio economic group, I have faced a lot of discriminations and segregations". I₂₆ in his part gave a detailed description of what he had grappled with and stated;

As to my experience, there was a teacher who was sitting with a teacher whom I am going to ask for permission of taking a course in his class. But the other one, speaking in another language that he might have thought that I would not be able to understand, told him not let me so. But fortunately it happened that I was able to understand that language and asked back the teacher that I have the right of taking this class and finally the problem got solved. What do you think? Don't you believe I was going to be delayed for some time for the reason I don't know and was not responsible?

Furthermore, I₂₇ explained about the practice of students and teachers, and she stated:

Most teachers are concerned more only about the cultural group they are familiar with. I have been discouraged, when I attempted to present an old story about the place where I came from. Moreover, students have undermined me because I speak a language that is different from them.

In general, as the above responses of students have exhibited, one can understand that there are teachers who have problems of accommodating the needs of the diverse groups they teach. Furthermore, they have claimed that this have resulted in encouraging and forging results to the groups of students that share the same cultural background with them. In line with this, sexual harassment by teachers, language skill differences that made students to laugh at less efficient students, level of achievement, racial background are some of the major factors which students have reported as points that made them to feel as being oppressed and discriminated.

Hence, it is plain to understand that there are some practices of the institutional community in general and students' in particular that impedes the achievement of students due to lack of the real practices of multicultural education.

Though the analysis tends to show that there is a higher practice which is compatible with the goals and philosophies of multicultural education, but the report of students had also exposed the fact that there exists a practice which needs great deal of attention.

The analysis for understanding the practice of students was also done based on gender and the following part will attempt to show what had resulted from the analysis of the quantitative data.

Table 16: Test for gender difference on the practice of multicultural education.

Groups	N	Mean	SD	t - calculated	DF
Female	103	44.74	5.07	0.21	200
Male	99	44.89	5.16		

$P > 0.05$ (two tailed)

When we come to the analysis of multicultural education practice based on gender, the statistical analysis has showed that there is insignificant difference between the two groups. Female students have a mean value of 44.74 and standard deviation of 5.07 and their male counterparts has a mean value 44.89 and a standard deviation value of 5.16. The mean difference between the two groups is 0.15 which is not powerful to show the significance of difference they exhibit. Furthermore, the independent t-test value which is 0.21 at 200 degree of freedom $P > 0.05$ is lower than the t critical value 1.96, and this also verifies the insignificant statistical difference between the two groups.

Hence, one can say that in this study gender is not found to be a factor for making difference in practicing concepts, goals and philosophies of multicultural education. However, still using the survey result of Oades, Caputi & Humpel (2000) the intention of females in implementing the concepts of multicultural education was found to be higher than males.

In general, the respondents from the three private higher education institutes have showed a practice that is in congruent with multicultural education along the responses to the items that are thought to show a good multicultural practice. This is assured by the higher value of the total mean compared with that of the expected mean. The expected mean is 37.5 and the total mean is 44.8. Therefore, it is credible to conclude that students have practices that correspond with the philosophies, concepts and goals of multicultural education.

As it has been confirmed by 78.2% of the respondents the culture/cultures they have grown in have helped them to interact more with other students who have different culture, race, gender, language, religion, and living standards. Therefore, this might be the reason for the higher practice scores and statements of agreement made to ideas that are considered as practices in multicultural education.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5. 1. Summary

This study was concerned with examining and understanding the attitude and practice of teachers and students towards multicultural education. The study was conducted on teachers and students from some selected PHEIs in Addis Ababa. Based on the conceptual framework of ME and the initial assessment of the situation, the following basic research questions were formulated. The questions were:

1. What is the magnitude of attitude and practice possessed by teachers and students towards concepts and elements in multicultural education?
2. Do teachers teach students with a multicultural perspective?
3. What kind of attitude do teachers have towards institutional practices, the teaching learning process and multicultural education training? Do teachers differ in their degree of inclination and action? Is there any significant difference between the attitude of male and female teachers towards multicultural education?
4. What kind of attitude and practice do students have towards learning and interacting with students from different cultural groups? Is there any difference among students in terms of attitude and practice level? Does the gender of students have an effect on their level of attitude and practices?

These questions were raised with the intent of meeting the objective of this study. This study was targeted on examining: the extent of attitude and practices of teachers and students, the presence of difference within teachers and within students as well as among female and male teachers and students. Hence, to answer the basic questions and realize the objectives of this study, 298 teachers and students were taken as samples from three PHEIs. Quantitative and qualitative data collection instruments were developed and employed to have the required information. The questionnaires were formulated on a four point Likert scale together with some open ended items. In addition to this observation was used to understand class room practice of teachers. On the other hand, focus group discussion was utilized to understand students' inclination and practice with relation to the concepts and goals of ME.

After the retrieval of the data, relevant quantitative and qualitative methods of analysis were used, that enabled the researcher to arrive at the answers for the basic questions of the study. The findings of the study are listed below and presented for teachers and students distinctively.

Findings

A. Teachers' Attitude towards Multicultural Education.

1. In general from the analysis of the self report questionnaire and the open ended items, the inclination of teachers has fallen into high category of response. Though teachers on the whole have showed positive inclination, the magnitude greatly differs within them. Some have also showed negative inclination towards some issues and concepts of ME. The negative inclinations were found concerning the need of teaching a diverse student population with multicultural perspective and in making the process of teaching and institutional organization to be oriented by the governing principles of ME.
2. Regarding the need for teaching with a multicultural perspective, the teachers at large were found to have a positive inclination. However, a little above 50 % were leaning to the negative inclination towards this issue. The analysis showed that some teachers avoid teaching with a multicultural perspective and also are not willing to address the needs of different cultural groups in fear of possible conflicts.
3. In this study, many teachers indicated that they have a positive attitude towards teaching and learning process that is in line with the philosophy of multicultural education and the development of multicultural awareness and skills. Conversely, equal proportions of teachers have showed negative inclinations towards some issues of ME. The negative inclination was stronger among teachers in their view towards the need of making their institution to be guided by the philosophy of ME.
4. Though the consulted literature works have showed the existence of a significant difference between male and female teachers attitude towards ME, where females were found to be more positively inclined, in this study it was found that there is no such significant difference.

B. Teachers' Multicultural Education Practice.

1. The practice of multicultural education by teachers in general, though there are differences in gender and level of practice, was found to be high.
2. Teachers' difference in practicing multicultural education was found to be higher and almost equal proportion of teachers indicated as they have lesser experiences of practicing the elements of ME. Regarding this the analysis for difference among teachers has showed that 49.1% of the teachers have a practice which is below average practice owned by the group of teachers that participated in this study.
3. Teachers in this study indicated that they are making their own personal effort to address the need of the different cultural groups. They stated that they received a little help from their institution in developing appropriate multicultural experiences for teaching a diverse student population. Teachers also claimed that they would do better if they received training to promote multicultural education.
4. Though the gists of the quantitative data have showed that teachers have a higher practice of multicultural education, results from the observation indicated that most classroom activities were done contrary to the concepts and ideas of ME.
5. The analysis for gender difference in practicing multicultural education has showed that male teachers have higher practice than female teachers.
6. In this study, teachers have signified that class size, shortage of time, curriculum and institutional organization and lack of training, as some of the hindering factors that inhibited them from satisfying the need of the students with diverse cultural backgrounds.

C. Students' attitude towards multicultural education.

1. The general trend of students' inclination towards multicultural education was found to be positive. In this regard, the majority have claimed that learning in educational environment that has diverse cultural groups of learners will help them to receive advantages of cross cultural experiences that equips them with meaningful skills for life. However, there were some variations within this group of students.

2. The variation between students in their inclination towards the goals and philosophies of multicultural education was higher. And a little lower from half (47.53 %) have exhibited a negative attitude. This was seen in their assertion that they perceive learning within a diverse student population as not beneficial. They also claimed that they will be benefited if they attend lessons with students who are similar with them in culture race, religion, ethnicity and living standards.
3. Showing their positive attitude towards an inclusive way of teaching learning process, students have stated that teachers should teach in ways that will facilitate the academic achievement of students from diverse racial, cultural, ethnic, social class, and gender groups.
4. Result of the analysis for gender difference among male and female students in their attitude towards ME was found to be insignificant.

D. Students' Practice towards Multicultural Education.

1. The overall tendency of the majority of students is that they have practices that are in line with multicultural education and positive intentions towards its realization. It was understood from students' assertion that they spent most of their educational time with people who are different from them in culture, race, gender, social class, and religion and in their attempt to learn about the background of those students they interact with. On the other hand, a small proportion of students have exhibited a lower practice of multicultural education.
2. The difference among students was seen to be higher in having practices in line with the intentions and goal of ME. In this case, 47.03% of the students have practices which are below the average practice exhibited by the majority. Here it was reported that there are times students misunderstand the problem other students face as the result of difference in race, social class, religion, culture, language, ethnic and gender backgrounds. In addition, a lot of students mentioned that they have been discriminated, prejudged and undermined by students.

3. Students also indicated the presence of some practices of the institutional community in general and students in particular that impedes the achievement of students due to lack of the real practices of multicultural education. Corresponding to this, sexual harassment by teachers, language skill differences that made students to laugh at less efficient students and being a low achiever were some of the major factors which students have reported as points that made them to feel as being oppressed and discriminated.
4. Based on the literature and empirical results reported, male and female students were found to have a significant difference in practicing multicultural education, however; in this study, gender was not found to be a factor for making difference among students in practicing concepts, goals and philosophies of multicultural education.

5.2. Conclusion

Based on the findings the following conclusions were drawn in conjunction with the basic questions of the research:

1. Regarding teachers' attitude, in this study, it was found that they have a general positive inclination towards ME, but with a significant difference among teachers. As a result it was asserted that there are teachers who have showed negative inclination towards some elements of multicultural education.

In this regard the teachers have claimed that they should teach with full respect of students' individual and collective identity in order to help them improve their academic achievement. In addition, teachers stressed the need of taking the responsibility of making themselves aware of students' cultural, racial, ethnic, social class, and gender differences as appropriate. Teachers have also confirmed that they will be effective if they considered students' diverse background in their teaching. Moreover, they asserted that the teaching process needs to be reformulated so that the need of students who have a diverse cultural, racial, ethnic, social class and gender backgrounds can be addressed. However, these teachers also have spelled out that they see teaching students from different cultural groups as a challenging task and also indicated that there is a fear of possible conflicts if an attempt is made to address issues of diversity. Furthermore

teachers have claimed that their institution doesn't need to be guided by the philosophy of multicultural education.

The difference between male and female teachers in their attitude towards ME was insignificant. This might have happened due to teachers' exposure to interactions with many different cultural groups and due to the comfort felt by almost all the teachers in situations where there are many cultural groups.

In general teachers in the selected PHEIs were found to have positive attitude and it can be taken as vital foundation and can serve as an example to base further and better level of attitude to be owned by the whole teachers. However, the level of attitude possessed by almost half of the teachers have showed a lesser positive inclination therefore it should be clearly designated and different mechanisms should be used to eliminate or minimize it.

2. In addition, to attitude the practice of the majority of teacher was found to be in line with what is advocated by multicultural education. Though there were issues that the teachers have low practices.

The higher practice found among teachers is thought to have resulted from their personal effort. Yet, the support they received from their institutions was lower than what was supposed to be; moreover they have claimed they need to be trained in multicultural education skills. Therefore it can be understood that teachers in the selected PHEIs are attempting to address the need of the diverse student population. Though there is lack of support and trainings that can help them more.

Though teachers indicated that they have a practice which is in congruent with multicultural education but the actual class room practice was seen to be in contrary to what is advocated by multicultural education.

Unlike their attitude there was a significant difference among male and female teachers. Though the literature has unveiled that men have practices that are not in line with multicultural education but in this study male teachers were found to have a higher practice than female teachers.

Therefore, here, it can be concluded that the majority of teachers in the selected PHEIs have practices that can be taken as multicultural education. But a proportion that is a little lower from the majority has below average practice. And in this study a number of factors were pointed out by teachers as hindrances for practicing multicultural education and these hindering factors need to be further investigated in a detailed manner in the future by similar researches.

3. The overall students' inclination towards multicultural education in the selected PHEIs was recognized to be positive. Students have stated that they are benefited due to learning with students from different cultural groups. However, a little less from half of students also have showed a negative inclination towards the concepts and philosophies of multicultural education.

In other studies it was found female students have a positive attitude towards elements of multicultural education than male students. In this study however there was no difference between male and female students. And this was thought to happen as a result of the experience of both groups which might have enabled them to develop better intercultural interaction and develop respect for human dignity. In relation to this the majorities have claimed that they have grown in urban areas which are thought to increase their exposure to situations where they can have different intercultural interaction.

To this end in this study it can be concluded that students have a positive inclination towards ME with no gender difference, but with a difference in the level possessed. Moreover students have showed negative inclination to some issues in ME.

4. Regarding the practice of ME by students in the selected PHEIs it was found that the majority of students have showed higher practices that are in line with the goal and philosophies of ME. However, it was also found that students have a practice of discriminating, segregating and undermining others on the bases of ethnic difference, achievement level, socio economic background and also lack of language fluency.

The difference on the level of students practice showed that a little lower than half of the students have a practice which is below average. However there was no difference on the level of practice between male and female students.

In general it is concluded, in this study the majority of the students have practices that are promoted by multicultural education but it was also found that a good proportion of students also have a lesser practice of ME in comparison to the majority.

5.3. Recommendation

Based on the findings and the conclusion the following points are forwarded as to what should be done by the stake holders.

1. The positive attitude and higher level of practice showed by the majority of teachers should be encouraged with formal recognition by the institutes. Moreover, training in multicultural education awareness, attitude and skill development should be offered by the institute so that they can better utilize the benefit of ME.
2. Teachers who have negative attitude and lower practices should eliminate their negative attitude and increase their practices through:
 - Preparing their heart for the better achievement of all students.
 - Developing knowledge about the histories, achievements and failures of different cultural groups.
 - Developing different interaction and communication skills.
 - Developing or adopting different teaching strategies and techniques.

In line with this since male teachers were found to have a higher practice than female teachers, they should help them by devising different mechanisms where they can share their experience. Here male teachers together with the institute can prepare workshops, facilitate classroom observations and/or situations for one to one exchange of experience where female teachers can adopt ways of accommodating differences so that they can identify their weak points and develop better ways of teaching different students in a multicultural society.

3. In order to help students achieve better institutes should adopt ME and reformulate the way they are organized, the curriculum they are using and the teaching learning process so that it can reflect and represent the diverse institutional community.

4. Institutes should make themselves aware of the positive attitude held by the majority of the students by conducting simple research works, preparing workshops on different issues of diversity and education and by facilitating appropriate awareness creation programs. Through this, institutes can help other students avoid their negative attitude towards concepts that are advocated by ME.
5. Students should be prepared to learn more about the benefit of learning and living in a multicultural community. In this regard students should;
 - Make their heart ready for appreciating and accepting the difference that naturally exist among them.
 - Develop critical thinking about the pros and cons of learning with a diverse student population.
 - Consult either different individuals or written materials on how to avoid negative attitudes and prejudging others on the outset. And develop positive interaction that can help them achieve better.
 - Organize occasions where different individuals or groups from inside or outside the institution can share their lived or others' experiences on the value of learning and living with a community that has diverse cultural background.
6. Students who have been discriminated, oppressed, and stigmatized must build linkage among themselves. So that they can work together to advance their common interests. This is important because it can energize and strengthen the struggle against negative attitudes and wrong practices.
7. The general positive inclination and higher practices exhibited by the teachers and students should be utilized as a platform for helping other institutes which are having troubles due to possession of a diverse institutional community.
8. Finally the negative attitude and lower practice possessed by teachers should be further investigated in a detailed manner with the inclusion of more variables other than gender and covering a larger study area. Here, regarding teachers' multicultural education practice the two methods of study have helped in showing the disparity between what

they say and what they do. Therefore, the researcher is with the suggestion for the employment of qualitative method of research for having more detailed information and understand the real causes of the problems that hinders teachers from realizing the need of the diverse student population.

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APPENDIX: A

ADDIS ABABA UNIVERSITY SCHOOL OF GRADUATE STUDIES INSTITUTE OF EDUCATIONAL RESEARCH QUESTIONNAIRE TO BE COMPLETED BY TEACHERS

Dear and Respected Teacher, this instrument is developed for the sake of gathering information for a study that attempts to understand the attitude and practice towards multicultural education by teachers and students in some selected private higher institutions in Addis Ababa. Therefore as a teaching staff in the selected institutions you are selected to participate in this study. For your understanding multicultural education is a philosophical contention and social reaction towards an overall reform of the educational system that attempts to change the school and other educational institutions so that students from all social class, gender, racial, language and cultural groups will have an equal opportunity to learn.

Expressing my gratitude in advance, I would kindly like to ask you to share me your view based on your experiences by taking some moment from your precious and valuable time schedule. Since you are to represent many teachers who have similar experiences, your true cooperation and responses are very much necessary. Your responses are highly helpful in deciding the success of this investigation. In addition, I would like to assure you that your responses are going to be treated confidentially and will be used only for the purpose of this study.

The questionnaire has three parts and each part has its own direction and instructions. Please give your responses according to the direction and instructions provided for each part.

Sincerely thank you in advance, for your cooperation.

Part one: Background information.

1. Sex Male Female
2. Place you grown up, Urban Rural Both
3. Name of your institution.....
4. Years of teaching.....

PART ONE

Instruction: A

The following 20 statements listed in the boxes are items thought to show teachers' attitude towards multicultural education on a 4 point scale options. There is no right or wrong choice. Therefore, please just put a tick mark (✓) for each statement in one of the boxes for the number that matches your judgment. The alternatives are represented numerically in such a way that:

4= Strongly Agree (SA); 3= Agree (A); 2= Disagree (D); 1= Strongly Disagree (SD)

No	Statements	4 SA	3 A	2 D	1 SD
1	The teaching process doesn't need to be reformulated to meet the needs of students with a cultural, ethnic, social-class, and gender differences.				
2	I am a graduate from an institute that advocates diversity in a class room is positive and important.				
3	There is no need to train in-service teachers in multicultural awareness training.				
4	Encouraging students to be proud of their cultural, ethnic, social-class, and gender is challenging.				
5	Teachers have the responsibility to be aware of their students' cultural, ethnic, social- class, and gender backgrounds.				
6	As classrooms become more diverse, in culture, ethnicity, social-class, and gender the teacher's job becomes increasingly challenging.				
7	Teachers' role needs to be redefined to address the needs of students from diverse cultural, ethnic, social-class, and gender different backgrounds.				
8	As classrooms student composition become more diverse in culture, ethnic, social-class, and gender, the teacher's job becomes simple.				
9	Multicultural training should be incorporated in every professional training institute.				

10	In order to be an effective teacher, one must not be aware of cultural, ethnic, social-class, and gender differences present in the classroom.				
11	In the institute I work, the educational process doesn't need to be guided by the philosophy and goal of multicultural education.				
12	Multicultural awareness training can help me work more effectively with a diverse student population.				
13	It is not important for teachers to spend their time on developing awareness about the cultural, ethnic, social-class, and gender backgrounds of students they teach.				
14	Attempting to address students need based on cultural, gender, social class and ethnic differences will only create conflict in the classroom and outside the classroom.				
15	I don't feel comfortable in settings with people who exhibit cultures, values and beliefs different from me.				
16	Educational settings can support the development of healthy identity and intergroup awareness of learners.				
17	Educational settings can hinder the development of healthy identity and intergroup awareness of learners.				
18	I should only teach the subject matter as it is in the curriculum than making it suitable to the need of the individual student.				
19	The way educational institutions are organized is not important in addressing the need of students from diverse cultural, social-class, and gender backgrounds.				
20	The incorporation of multicultural education is important for higher institutions.				

Instruction: B

The following 3 open ended questions are presented to give you a chance to discuss some main points about multicultural education. Therefore, please give your responses and discussions on your experience and understanding. Please use the space provided efficiently.

1. Would you please discuss briefly the way you feel about the issue of diversity and multicultural education?

2. Many argue that it is necessary to teach a multicultural society with a multicultural perspective. What is your argument towards this idea? Would you please discuss it briefly?

3. How do you think your institution should treat the students from diverse cultural backgrounds? Would you please discuss your idea in a precise manner.

PART TWO

Instruction: A

The following 15 statements listed in the boxes are items on a 4 point scale options. They are intended for showing the experience of teachers in practicing multicultural education. There is no right or wrong choice. Therefore, please just put a tick mark (✓) for each statement in the box for the number that matches your judgment. The alternatives are represented numerically in such a way that:

4= strongly agree (SA); 3= Agree (A); 2= Disagree (D); 1= Strongly disagree (SD)

No	Statements	4 SA	3 A	2 D	1 SD
1	Most of the times I address issues and concepts from the experiences of different cultural, ethnic, social-class, and gender group attending in the classroom I teach.				
2	I employ methods that meet the need of students from different cultural, ethnic, social- class, and gender group				
3	I am facing problems in addressing the need of students from different cultural backgrounds.				
4	Most of the time I arrange suitable conditions for students from different background work together on different assignments.				
5	The training I had received from the institute I graduated has not helped me to work with diverse institutional community of my work place.				
6	I don't have the experience of helping students to understand the differences among themselves.				
7	I have engaged myself in developing practices that satisfy the interest and the need of students with different cultural, ethnic, social class, and gender backgrounds since I have started teaching.				
8	I am a successful teacher in addressing the need of students from diverse cultural, ethnic, social-class, and gender background.				
9	I abstain from implementing practices of multicultural education effectively because it could take time, energy, and a great deal of work.				
10	I often value the contributions and interest of my students that base their discussion on their cultural, ethnic, social-class, and gender background experiences.				

11	My teaching practices are guided by democratic principles.				
12	I always attempt to fill the gap in the curriculum in addressing the need of different groups that I teach.				
13	I have engaged myself in developing ways of treating students I teach who are different in terms of culture, gender and social class.				
14	The institution I am working in hasn't helped me in developing appropriate experiences for teaching a multicultural student composition.				
15	I always strive to develop inter personal skills and increase learners self esteem by making myself more responsive to the need of students I teach.				

Instruction: B

The following 3 statements are open ended questions; that are thought to give you a room to discuss your points briefly. Therefore, please give your responses and discussions based on your understanding and experience. Please try to use the space provided efficiently.

1. What points are hindering you from accommodating the need of the diverse group that you teach? List out at least three of the major points that you think are important.

2. Would you please mention some of the ways how you give equal opportunity for all students?

3. Would you please discuss how an institution can improve its practices for teaching students who are diverse in terms of culture, gender, ethnic and social class background?

APPENDIX: B

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የድህረ ምረቃ ትምህርት

የትምህርት ጥናትና ምርምር ኢንስቲትዩት

በተማሪዎች የሚመለስ መጠይቅ

ውድ ተማሪ

ይህ መጠይቅ የተዘጋጀው በአዲስ አበባ ውስጥ በሚገኙ በተመረጡ የግል ክፍተኛ ትምህርት ተቋማት የሚገኙ ተማሪዎችና መምህራን የህብረ ብሔር ትምህርትን (multicultural education) በተመለከተ ያላቸውን ዝንባሌና ምግባር ለመገንዘብ የሚደረገውን ጥናት ለማሟላት የሚያግዝ መረጃ ለመሠብሰብ ነው። በመሆኑም በጥናቱ ከተካተቱት የግል የክፍተኛ የትምህርት ተቋማት ውስጥ በአንዱ ተማሪ እንደመሆኖ በዚህ ጥናት ውስጥ እንዲሳተፉ ተመርጠዋል።

ለግንዛቤዎ የህብረ-ብሔር ትምህርት (multicultural education) ማለት የትምህርት ስርአቱ ከተለያዩ የማህበረሰብ ክፍል (የኑሮ ደረጃ)፣ ፆታ፣ ዘር፣ ቋንቋ፣ ሀይማኖት፣ እንዲሁም የባህል ክፍል የመጡ ተማሪዎች ያላቸውን ልዩነት ባገናዘበ መልኩ መቀረፅና መለወጥ አለበት የሚል የትምህርት ፍልስፍና፣ ሃሳብ እንዲሁም የለውጥ ሂደት ነው። በተጨማሪም የትምህርት እንዲሁም ሌሎች ተቋማት ይህን ባገናዘበ መልኩ መቀየራቸው ሁሉም ተማሪዎች እኩል የመማር ዕድል እንዲያገኙና ውጤታማ እንዲሆኑ እንዲሁም ተገቢ ባህል ተኮር የሆነ የትምህርት አቀራረብና አሰጣጥ እንዲኖር ማድረግ ያስችላል የሚል የትምህርት ፍልስፍና ነው።

በቅድሚያ ላቅ ያለ ምስጋናዬን እያቀረብኩ ካሎት የከበረ ግዜ የተወሰነ በመውሰድ ያሉትን ሃሳብ እንዲያካፍሉኝ ስል በትህትና እጠይቃለሁ። ውድ ተማሪ ከርሶ ጋር መሠል ልምድ ያላቸውን ተማሪዎች ስለሚወክሉ ቀና ትብብሮት ያለው ድርሻ ክፍተኛ ነው። በተጨማሪም የርሶ መልስ ለዚህ ጥናት መሳካት ያለው ሚና ክፍተኛ መሆኑን ለማረጋገጥ እወዳለሁ።

ውድ ተማሪ የሚሠጡት መልስ በሚስጥር የሚያዝ መሆኑንና ከዚህ ጥናት ውጪ ለሌላ ተግባር የማይውል መሆኑን ላረጋግጥሎት እወዳለሁ።

ይህ መጠይቅ ሦስት ክፍሎች ያሉት ሲሆን እያንዳንዱ ክፍል የራሱ የመልስ አሰጣጥ መመሪያዎችን አካቷል። በመሆኑም መልስዎን በመመሪያዎቹ መሠረት እንዲሠጡ ስል በትህትና እጠይቃለሁ።

ክፍል አንድ

የግላዊ መረጃ ጥያቄዎች

1. ፆታ ወንድ ሴት
2. ያደጉበት ቦታ ከተማ ገጠር በሁለቱም
3. የሚማሩበት የትምህርት ተቋም ስም _____
4. የሚያጠኑት የትምህርት ዘርፍ (ዲፓርትመንት) _____
5. የትምህርት ደረጃዎ (የስንተኛ አመት ተማሪ ናት) _____

ክፍል ሁለት

መመሪያ አንድ

ከዚህ በታች የተዘረዘሩት 17 አረፍተ ነገሮች ተማሪዎች ስለ ህብረ-ብሔር ትምህርት (multicultural education) ያላቸውን ዝንባሌ ለመለካት የሚሞክሩ ጥያቄዎች ናቸው። ጥያቄዎቹ በባለ 4 ነጥብ መለኪያ አማካኝነት የተዘረዘሩ ሲሆን ከጥያቄዎቹ መልሶች ውስጥ ትክክል ወይም የተሳሳተ መልስ የሚባል ስለሌለ ሀሳቡን በትክክል ይገልጻል የሚሉትን ምርጫ ከጥያቄው ፊት ለፊት በሚገኘው ሣጥን ውስጥ የቴክ(✓) ምልክት በማስቀምጥ ይመልሱ ዘንድ በትህትና እጠይቃለሁ። ለምርጫዎቹ የተሠጡት ቁጥሮች የሚወክሉት የስምምነት አይነቶች እንደሚከተሉት ናቸው፡-

4= በጣም እስማማለሁ (በአ) 3 = እስማማለሁ (አ) 2= አልስማማም(አ) 1 = በጣም አልስማማም (በአ)

ተ.ቁ	አረፍተ ነገሮች	መለኪያዎች			
		4	3	2	1
1	ሁሉም ተማሪዎች በዘራቸው፣ በፆታቸው፣ በሐይማኖታቸው፣ በብሔራቸው፣ በነገር ደረጃቸው እንዲሁም በባህላቸው መድሎ ሳይደረግባቸው እኩል የመማር እድል ማግኘት አለባቸው።				
2	የትምህርት እንቅስቃሴን የዘር፣ የሀይማኖት፣ የባህል ፣ የብሔር ፣ የኑሮ ደረጃን መሠረት ካደረገ መድሎና ማግለል ማንፃት ያስችግራል።				
3	የዘር፣ የሐይማኖት፣ የባህል፣ የብሔር፣ የኑሮ ደረጃ ስብጥር ባለበት ትምህርት ቤት መማር ለተማሪዎች የተለያዩ ጠቃሚ ልምዶችን እንዲያዳብሩ ይረዳል ።				
4	ከትምህርት ተጠቃሚ ልሆን የምችለው ከኔ ጋር ተመሳሳይ ፣ ባህል ፣ ዘር፣ ብሔር፣ የኑሮ ደረጃና ቋንቋ ካላቸው ተማሪዎች ጋር ስማር ነው ።				
5	ከኔ ጋር በተመሳሳይ ዘር፣ ባህል፣ ሀይማኖት፣ ቋንቋ፣ የኑሮ ደረጃ እንዲሁም ብሔር ከማይጋሩኝ ተማሪዎች ጋር መማሪ ለትምህርቴ የሚያበረክተው ምንም ጥቅም የለም።				
6	የተለያዩ ሀሳቦችን፣ ችግሮችንና የነገሮችን ሂደት በተለያዩ ባህሎች ውስጥ እንዴት እንደሚታሰቡና እንዴት በዛ ባህል ውስጥ ያለ ሠው እንደሚገነዘባቸው የሚያሳይና የሚያጎለብት ትምህርት ለተማሪዎች መስጠት የሚቻል አይደለም።				
7	የተለያዩ ባህል፣ ሀይማኖት፣ ዘር፣ ብሔር፣ ቋንቋ ላላቸው ተማሪዎች የሚያገለግል ትምህርት ከመቅረፅ ይልቅ በነበረው የትምህርት አሰጣጥ መቀጠል ተመራጭ ነው ።				
8	ማንኛውም ተማሪ መማርና ጥሩ ውጤት ማምጣት አይችልም።				
9	ተማሪዎች የተለያዩ የባህል፣ የዘር፣ የሀይማኖት፣ የፆታ፣ የቋንቋና የብሔር ልዩነት ይዘው ስለሚመጡ ከነሁ የተለዩ ተማሪዎችን መረዳት ይከብዳቸዋል።				
10	ብዙ ጊዜ ተማሪዎች ከነሁ የተለዩ ባህል፣ ዘር፣ ሀይማኖት፣ ቋንቋ የኑሮ ደረጃ፣ እንዲሁም ፆታ ላላቸው ተማሪዎች የተሳሳተና የተዛባ አመለካከት አላቸው።				
11	ተማሪዎች ሌሎች ተማሪዎችንና የክፍል ጓደኞቻቸውን በተመለከተ ያላቸው አመለካከት ምን አይነት መሆን እንዳለበት ማወቃቸው አይጠቅማቸውም።				
12	በስርአተ ትምህርቴ ውስጥ የተካተተው የትምህርት ይዘት የተማሪዎችን በጥልቀት የማሠብና ነገሮችን ከተለያዩ አቅጣጫ የመመልከት አቅም የሚያጎለብት አይደለም።				
13	መምህራን ከማንኛውም የባህል፣ የዘር፣ የሀይማኖት፣ የብሔር ፣ የፆታና የኑሮ ደረጃ ክፍል የመጡ ተማሪዎችን የትምህርት ብቃት ለመጨመር በሚያስችል መልኩ ማስተማር መቻል አለባቸው።				

14	ተማሪዎች ሌሎች ተማሪዎች ይዘው ስለሚመጡት የባህል፣ የቋንቋ፣ የዘር፣ የሀይማኖት፣ የፆታ፣ የኑሮ ደረጃ ልዩነት ትኩረት መስጠትና መገንዘብ አለባቸው።			
15	የምማርቦት የትምህርት ተቋም ያለው ስርአትና አወቃቀር የባህል፣ የዘር፣ የሀይማኖት፣ የቋንቋ፣ የኑሮ ደረጃ፣ የፆታ እኩልነትን የሚያራምድና የሚያጎለብት አይደለም።			
16	የተማሪዎች በዘር፣ በሀይማኖት፣ በባህል፣ በቋንቋ፣ በብሔርና በኑሮ ደረጃ መሠረተኛ መምህራኖች የተለያዩ የማስተማር ዘዴና ስልት እንዲጠቀሙ መንስኤ (ምክንያት) ሊሆን አይችልም።			
17	የተለያዩ ባህል፣ ሀይማኖት፣ ቋንቋ፣ ፆታ፣ የኑሮ ደረጃ ስላላቸው ተማሪዎች መልካም አመለካከት ማዳበር ብቻ የእነሱን ልዩ መሆን ለመቀበልና ለማክበር አይረዳም።			

መመሪያ ሁለት

የሚከተሉት 4 ጥያቄዎች የቀረቡት ስለ ህብረብሔር ትምህርት (multicultural education) ያልዎትን አመለካከት ማሳየት ማይገደብ እንዲያካፍሉ ዕድል ለመስጠት ነው። ስለዚህ ካልዎት ልምድና ግንዛቤ በመነሣት ከመማር ማስተማር ሂደቱ ጋር በተጣጣመ መልኩ ማሳየትን እንዲያካፍሉኝ ስል በትህትና እጠይቃለሁ።

1. ከተለያዩ የባህል፣ የዘር፣ የሕይማኖት፣ የኑሮ ደረጃና የቋንቋ ተናገሪ የህብረተሠብ ክፍል ከመጡ ተማሪዎች ጋር በአንድ ላይ መማር ምን ያህል እንደሚረዳ ቢገልጹልኝ። እባክዎት ከስር የተሰጠውን ባዶ ቦታ በመጠቀም ጠቃሚ የሚሏቸውን 3 ነጥቦች ቢዘረዝሩልኝ።

2. የተማሪዎች የባህል፣ የዘር ፣የሀይማኖት፣ የፆታ፣ የቋንቋ፣ የኑሮ ደረጃ ልዩነት ባለበት የትምህርት ተቋም ውስጥ መምህራኖች እንዴት ማስተማር አለባቸው ብለው ያስባሉ። እባክዎት ጠቃሚ ነው የሚሏቸውን 3 ነጥቦች ከስር በተሰጠው ባዶ ቦታ ላይ ቢገልጹልኝ።

3. እባክዎት ከተለያዩ ባህል፣ዘር፣ ሀይማኖት፣ ፆታ ፣ቋንቋ፣ የኑሮ ደረጃ ካላቸው ተማሪዎች ጋር መማር እንዴት ችግር ሊፈጥር እንደሚችል ያሉትን ሀሳብ ባጭሩ ቢያካፍሉኝ።

4. እባክዎት በሚማሩበት ወቅት በተማሪዎች ወይንም በመምህራን ወይንም (አልያም) በሁለቱም የመገለል፣የማዳላትና የመናቅ ስሜት ፈጥረውብኛል የሚሏቸውን ምክንያቶች ባጭሩ ቢገልጹልኝ።

ክፍል ሦስት

መመሪያ አንድ

ከዚህ በታች የተዘረዘሩት 15 ጥያቄዎች ተማሪዎች ስለ ህብረ-ብሔራዊ ትምህርት (multicultural education) ያላቸውን የተግባር ልምድ ለመለካት የሚሞክሩ ጥያቄዎች ናቸው። ጥያቄዎቹ በባለ 4 ነጥብ መለኪያ አማካኝነት የተዘረዘሩ ሲሆን ከጥያቄዎቹ መልሶች ውስጥ ትክክል ወይም የተሳሳተ መልስ የሚባል ስለሌለ ሀሳቡን በትክክል ይገልጻል የሚሉትን ምርጫ ከጥያቄዎቹ ፊት ለፊት በሚገኘው ሳጥን ውስጥ የቲክ(✓) ምልክት በማስቀመጥ ይመልሱ ስል በትህትና እጠይቃለሁ። ለምረጫዎቹ የተሰጡት ቁጥሮች የሚወክሉት የስምምነት አይነቶች እንደሚከተሉት ናቸው፡-

4= በጣም እስማማለሁ (በእ) 3= እስማማለሁ (እ) 2=አልስማማም(አ) 1=በጣም አልስማማም(በእ)

ተ.ቁ	አረፍተ ነገሮች	መለኪያዎች			
		4	3	2	1
1	አብዛኛውን የትምህርት ጊዜዬን የማሳልፈው በዘር ፣ በባህል ፣ በጾታ ፣ በኑሮ ደረጃ፣ በብሄርና በሐይማኖት ከእኔ ጋር ልዩነት ካላቸው ሠዎች ጋር ነው።				
2	ክፍል ውስጥ በሚደረጉ ውይይቶች የሌሎች ብሔር ብሄረሰቦች ልምዶችን፣ ባህሎችን፣ ግንዛቤዎችን በማጣቀሻነት እጠቀማለሁ።				
3	በትምህርት ቤት ውስጥ በዘር፣ በባህል፣ በሐይማኖት ፣ በጾታና በኑሮ ደረጃ ከኔጋር ከማይመሳሰሉ ተማሪዎች ጋር የመግባባት ችግር አለብኝ።				
4	የተለያዩ ባህል፣ ዘር፣ ሀይማኖት፣ ቋንቋ፣ የኑሮ፣ ደረጃና፣ ብሄር ካላቸው ተማሪዎች ጋር መማርን ተመራጭ ሆኖ አግኝቻለሁ።				
5	በቋንቋ ፣ በዘር፣ በሐይማኖት፣ በኑሮ ደረጃ፣ በባህልና በጾታ ከኔጋር ከማይመሳሰሉ ተማሪዎች ጋር መማር በትምህርቱ ላይ ምንም አይነት ችግር አልፈጠረብኝም።				
6	አብዛኛውን ጊዜ ከኔጋር ተመሳሳይነት ከሌላቸው ተማሪዎች ጋር ስለራሴ ባህል፣ ቋንቋ ፣ ሀይማኖት ፣ ማህበራዊ ሁኔታ ማውራት አያስደስተኝም።				
7	እኔ ያደኩበት ባህል ከተለያዩ ብሄር ብሄረሰብ፣ ባህል ፣ ቋንቋ፣ ጾታ፣ ሀይማኖትና፣ የኑሮ ደረጃ ከመጡ ተማሪዎች ጋር በቀላሉ እንድግባባ ረድቶኛል።				
8	በጋራ የሚሰሩ የክፍል ስራዎችን እንዲሁም ከክፍል ውጪ የሚሠሩ የሕብረት ስራዎችን ከእኔ የተለዩ ባህላዊ እሴቶች ካላቸው ተማሪዎች ጋር በምሰራበት ወቅት አልፎ አልፎ ያለመግባባትና ያለመጣጣም ችግር ያጋጥመኛል።				
9	የመማር ማስተማር ሂደቱ ባህሌን፣ ቋንቋዬን፣ ወይም ወገ ልማዬን ከማንፀባረቅ አኳያ ችግር ፈጥሮብኛል።				
10	ከሌላ ብሔር ፣ ባህል ፣ ዘር፣ የኑሮ ደረጃ የመጡ ተማሪዎች ላይ ተገቢ ያልሆነ ችግር እና በደል ሲፈፀምባቸው አብዛኛውን ጊዜ በግድ የለሽነት ዝም ብዬ ነው የማልፈው ።				
11	ተማሪዎች አልፎ አልፎ የሚያጋጥሙኝን ችግሮችና አለመግባባቶች ካለኝ የተለየ የባህል፣ የቋንቋ፣ የዘር፣ የሀይማኖትና የኑሮ ደረጃ ጋር ያገናኙታል።				
12	በተማሪዎች መካከል አግባብ ያለውና ልዩነትን ያገናዘበ ግንኙነት አንዲፈጠር መምህራኖች ጥረት ሲያደርጉ አይታይም።				
13	በትምህርቱ መልካም ውጤት እንዳላመጣ የደረሰብኝ መድሎና መገለል ተፅኖ አድርጎብኛል።				
14	ተማሪዎች ስለራሳቸውና ስለሌሎች ተማሪዎች ባህል፣ ወገ፣ ቋንቋ ፣ ሐይማኖት እንዲያውቁ ተጨማሪ ክፍለ ጊዜ መመደብ በጣም አስፈላጊ ነው።				
15	የኔ በዘር ፣ በቋንቋ፣ በባህል ፣ በሀይማኖት፣ ልዩ መሆን አብረውኝ የሚማሩ ተማሪዎች በቀና መልኩ ካለመገንዘብ የተነሣ አግባብነት የሌላቸውን ተግባራት ይፈፅሙብኛል።				

መመሪያ ሁለት

የሚከተሉት 2 ጥያቄዎች የህብረ ብሔር ትምህርትን (multicultural education) በተመለከተ የርስዎን ልምድና ምግባር ለመዳሰስ የተዘጋጁ ናችው። ስለሆነም ካሎት ግንዛቤና ልምድ በመነሣት የራስዎን መልስ በተሠጠው ባዶ ቦታ ላይ እንዲያስቀምጡልኝ ስል በትህትና እጠይቃለሁ።

1. የትምህርት ስርአቱ እንዴት አድርጎ የተለያየ ባህል፣ ዘር፣ ቋንቋ፣ ሀይማኖትና የኑሮ ደረጃ ያላቸውን ተማሪዎች ፍላጎት ማሟላት ይችላል ብለው ያስባሉ። እባክዎት ሀሳቦትን በተሰጠው ባዶ ቦታ ላይ ይግለጹልኝ።

2. የመማሪያ ክፍሎችን ተማሪዎች ይዘወት ለሚመጡት ባህላዊ፣ ሀይማኖታዊ፣ እንዲሁም የብሔርና የዘር እሴቶች ምቹ ከማድረግ ረገድ ምን መደረግ አለበት ይላሉ። እባክዎት 3 አንኳር የሚሏቸውን ነጥቦች ቢጠቅሱ።

በድጋሚ አመሰግናለሁ።

APPENDIX: C

Results of teachers' attitude and practice depicted on the whole scaled items.

Teachers' attitude towards multicultural education as indicated by their mean score.

No	Statements	High				Low				Mean	SD
		4/1	%	3/2	%	2/3	%	1/4	%		
1	Encouraging students to be proud of their cultural, ethnic, social class and gender is challenging.	16	29.1	10	18.2	20	36.4	9	16.4	2.6	1.08
2	Teachers have the responsibility to be aware of their students' cultural, ethnic, social class and gender backgrounds.	34	61.8	14	25.5	6	10.9	1	1.8	3.47	0.76
3	As class rooms become more diverse in culture race, ethnicity, social class and gender the teacher's job becomes increasingly challenging.	5	9.1	2	3.6	29	52.7	19	34.5	1.87	0.86
4	As class rooms' student composition become more diverse in culture, social class and gender the teacher's job become simple.	2	3.6	6	10.9	26	47.3	21	38.2	1.8	.77
5	In order to be an effective teacher one doesn't need to be responsive to the cultural, ethnic, social class, and gender differences present in the class room.	32	58.2	15	27.5	8	14.5	-	-	2.9	1.2
6	It is not important for teachers to spend their time on developing knowledge about the cultural, ethnic, social class, religious and gender backgrounds of students they teach.	30	54.5	17	30.9	5	9.1	3	5.5	3.3	.86
7	Attempting to address students' need based on their cultural, gender, social class and ethnic differences will only create conflict in the classroom and outside the classroom.	10	18.2	10	18.2	23	41.8	12	21.8	2.3	1.02
8	Educational settings can support the development of healthy identity and intergroup awareness of learners.	35	63.6	20	36.4	-	-	-	-	3.6	0.48

9	Educational settings can hinder the development of healthy identity and intergroup awareness of learners.	20	36.4	14	25.5	7	12.7	14	25.5	2.7	1.2
10	The teaching process doesn't need to be reformulated to meet the needs of students with cultural, ethnic, social class and gender differences.	27	49.1	16	29.1	8	14.5	7.3	3.2	3.2	.95
11	I am a graduate from an institute that advocates diversity in a class room is positive and important.	10	18.2	19	34.5	14	25.5	12	21.8	2.49	1.03
12	There is no need to train in-service teachers in multicultural teaching skills.	33	60	12	21.8	6	10.9	4	7.3	3.3	.95
13	Teachers' role needs to be redefined to address the needs of students from diverse cultural, ethnic, social class and gender background	27	49.1	24	43.6	3	5.5	1	1.8	3.4	.77
14	Multicultural awareness training should be incorporated in every professional training institute.	32	58.2	15	27.3	8	14.5	-	-	3.44	.74
15	In the institution I work the educational process doesn't need to be guided by the philosophy of multicultural education.	10	18.2	6	10.9	21	38.2	18	32.7	2.14	1.07
16	Multicultural education awareness training can help me work more effectively with a diverse student population.	32	58.2	17	30.9	5	9.1	1	1.8	3.45	.74
17	I don't feel comfortable in settings with people who exhibit cultures and beliefs different from me.	30	54.5	23	41.8	1	1.8	1	1.8	3.49	.63
18	I should only teach the subject matter as it is in the curriculum than making it suitable to the need of the individual learner.	14	25.5	23	41.8	15	27.3	3	5.5	2.87	.86
19	The way educational institutions are organized is not important in addressing the need of students from a diverse cultural, social class, ethnic and gender groups.	20	36.4	23	41.8	11	20	1	1.8	3.1	.79
20	The incorporation of multicultural education in higher institutions is important.	28	50.9	20	36.4	5	9.1	2	3.6	3.3	.86

Teachers' multicultural education practice indicated by their mean scores.

No	Statements	High				Low				Mean	S.D
		4/1	%	3/2	%	2/3	%	1/4	%		
1	Most of the time I address issues and concepts from the experiences of different cultural, ethnic, social class, and gender group attending in the class room.	8	14.5	25	45.5	14	25.5	8	14.5	3.6	.91
2	I employ methods that meet the need of students from different cultural, ethnic, social class and gender group.	2	3.6	30	54.5	19	34.5	4	7.3	2.54	.69
3	I am facing problems in addressing the need of students from different cultural, social class and gender group.	6	10.9	16	29.1	16	29.1	17	30.9	2.2	1.01
4	Most of the times I arrange suitable conditions for students from different background to work together on different assignments.	8	14.5	21	38.2	20	36.4	6	10.9	2.56	.88
5	The training I had received from the institute I have graduated has not helped me to work with the diverse institutional community of my work place.	5	9.1	17	30.9	16	29.1	17	30.9	2.18	.98
6	I don't have the experience of helping students, understanding the differences among themselves.	10	18.2	21	38.2	19	34.5	5	9.1	2.65	.89
7	I have engaged myself in developing practices that satisfy the interest and the need of students with different cultural, ethnic, social class and gender backgrounds since I have teaching.	6	10.9	21	38.2	22	40	6	10.9	2.49	.84
8	I am a successful teacher in addressing the need of students from diverse cultural, ethnic, social class, and gender backgrounds	1	1.8	23	41.8	21	38.2	10	18.2	2.27	.78
9	I abstain from implementing practices of multicultural education effectively because it could take time, energy, and great deal of work.	9	16.4	32	58.2	8	14.5	6	10.9	2.8	.85
10	I often value the contributions and interest of my students that base their discussion on their cultural, ethnic, social class, and gender background experiences.	16	29.1	26	47.3	8	14.5	5	9.1	2.95	.90
11	My teaching practices are guided by democratic principles.	26	47.3	26	47.3	2	3.6	1	1.8	3.4	.66

12	I always attempt to fill the gap in the curriculum in addressing the cultural groups that I teach.	18	32.7	23	41.8	11	20	3	5.5	3.02	.87
13	I have engaged myself in developing ways of treating students I teach who are different in terms of culture, gender, and social class.	12	21.8	24	43.6	15	27.3	4	7.3	2.8	.87
14	The institution I am working in hasn't helped me in developing appropriate experiences for teaching a multicultural student composition.	1	1.8	21	38.2	20	36.4	13	23.6	2.18	.82
15	I always strive to develop interpersonal skills and increase learners self esteem by making myself more responsive to the need of students I teach.	31	56.4	16	29.1	8	14.5	-	-	3.42	.74

APPENDIX: D

Results of students' attitude and practice along the whole scaled items.

Students' attitude towards multicultural education indicated by their mean score in each category.

No	Statements	High				Low				Mean	SD
		4/1	%	3/2	%	2/3	%	1/4	%		
1	All students regardless of their gender, social class, and their ethnic, and cultural characteristics should have an equal opportunity to learn.	192	95	9	4.5	1	.5	-	-	3.95	.25
2	It is not difficult to make educational activities free from oppression, prejudice, segregation, stereotyping and practices which are undemocratic and unjust.	43	21.3	38	18.8	39	19.3	82	40.6	2.21	1.19
3	Learning in educational environment that has a diverse cultural groups helps learners to receive advantages of cross cultural experiences that equips	136	67.3	13	18.3	13	6.4	16	7.9	3.45	.93
4	I will be benefited from my learning if I attended lessons with students who have similar culture, religion, ethnicity and living standards like mine.	103	51.5	68	33.7	14	6.9	17	8.4	3.27	.92
5	The experience of other students who don't share the same background with me cannot contribute to my learning.	104	51.5	57	28.2	25	12.4	16	7.9	3.23	.95
6	It is not possible to provide students with the type of education that enables them to view concepts, issues, ideas and problems from several ethnic perspectives and points of view and how one individual in that society views them.	75	37.5	86	42.6	30	14.9	11	5.4	3.11	.85
7	Designing an educational system which serves learners from diverse culture, ethnicity, and language groups has no importance; rather it could be better to keep the existing system up.	61	30.2	47	23.3	38	18.8	56	27.7	2.55	1.19
8	It is impossible that every student can learn and achieve better.	147	72.8	34	16.8	11	5.4	10	5	3.57	.81

9	Since students come to educational institutions from different backgrounds they face problems in understanding other students different from them	41	20.3	63	31.2	56	27.7	42	20.8	2.51	1.04
10	In most cases students have negative attitude and misconceptions about different social class, cultural and ethnic groups.	30	14.9	51	25.2	66	32.7	55	27.7	2.28	1.02
11	Students will be benefited by being aware of their perspective towards their class mates and others who are different in culture, religion, ethnic, gender and social class	98	48.5	63	31.2	19	9.4	22	10.9	3.17	
12	The current educational content encompassed in the curriculum is insufficient in developing students' critical thinking ability as well as their multidirectional thoughts.	60	29.7	57	28.2	48	23.8	37	18.3	2.69	1.09
13	Teachers should teach in ways that will facilitate the academic achievement of students from diverse ethnic, cultural, social class, and gender groups.	160	79.2	26	12.9	9	4.5	7	3.5	3.68	.72
14	Students should understand and pay attention for the diverse and different culture, ethnic, religion, language, gender and living standards of other students.	110	54.5	44	21.8	23	11.4	25	12.4	3.18	1.06
15	The institution that I am learning in is not systematically structured in the manner to develop the equality and address the diversified cultural, ethnic, religious, and living standards of learners.	67	33.2	52	25.7	33	16.3	50	24.8	2.67	1.18
16	The diversity of students in ethnic, religion, culture, language, as well as ethnicity is one of the main reasons in forcing teachers to use different teaching approaches and styles.	57	28.2	62	30.7	43	21.3	40	19.8	2.67	1.09
17	Developing positive attitude towards students of different culture, ethnic, religion, language, gender and living standards will not help to accept and respect them.	46	22.8	54	26.7	55	27.2	47	23.3	2.49	1.09

Students' practice of multicultural education indicated by their mean score in each category.

No	Statements	High				Low				Mean	SD
		4/1	%	3/2	%	2/3	%	1/4	%		
1	I spent most of my educational time with people who are different in ethnic, culture, gender, social class and religion and in the mean time attempt to learn about their background.	91	45	71	35.1	23	11.4	17	8.4	3.17	.94
2	In class room discussion I raise ideas and experiences from other cultural groups as an example and references.	36	17.8	65	32.2	48	23.8	53	26.2	2.42	1.06
3	I have problems in interacting with students who are different from me in culture, ethnic, gender, religion and social class characteristics.	102	50.5	50	24.8	29	14.4	21	10.4	3.15	1.02
4	I found it preferable to learn with students who are different from me in cultural, ethnic, religious, gender and social class backgrounds.	119	58.9	61	30.2	17	5.4	11	5.4	3.43	.83
5	Learning in class rooms where most of the students don't share my cultural, social class and gender characteristics doesn't create any problem.	117	57.9	57	28.2	15	7.4	13	6.4	3.3	.88
6	In most cases I become unhappy to discuss about my culture, language, religion, ethnic, and social class and living standard situations with other students different from me.	83	41.1	60	29.7	35	17.3	24	10.4	3.0	1.03
7	The culture/cultures I have grown in have helped me to interact more with other students who have different culture, ethnic, gender, language, religion, and living standards.	102	50.5	56	27.7	23	11.4	21	10.4	3.18	1.00
8	Sometimes I face problems in understanding students that are different from me in cultural, ethnic, language, gender and social class background while working together on some assignments and group tasks.	43	21.3	74	36.6	63	31.2	22	10.9	2.68	.93
9	The learning teaching process is hindering me from showing my cultural, ethnic, social class, religious, and gender group values and experiences.	70	34.7	69	34.2	34	16.8	29	14.4	2.89	1.04

10	Most of the time I pass by inappropriate treatment of students who are different in culture, ethnic, gender, and social class to me.	88	43.6	69	34.2	35	17.3	10	5	3.16	.88
11	Sometimes students perceive the misunderstanding and the problem I face as the result of being different in ethnic, culture, gender, social class and language background.	32	15.8	58	28.7	61	30.2	51	25.2	2.35	1.02
12	Teachers are not seen in helping students to build a more positive understanding that recognizes the differences among themselves.	37	18.3	54	26.7	58	28.7	53	26.2	2.37	1.06
13	I have encountered discrimination and stigma based on my cultural, ethnic, gender, and social class background and has inhibited me from getting a better academic achievement.	119	58.9	49	24.3	20	9.9	14	6.9	3.35	.92
14	It is very important to assign additional classes for students in order to let them know their own and others culture, tradition, language, religious, ethnic, and gender experiences.	99	49	46	22.8	27	13.4	30	14.9	3.06	1.11
15	The students I am learning with do not understand my being different and fail to treat me positively in all respects.	99	49	60	29.7	31	15.3	12	5.9	3.22	.92

APPENDIX – E

Semi structured FGD protocol used for assessing students attitude and practice towards multicultural education

1. How do you comprehend a multicultural community?
2. When there is a higher level of diversity in one country in terms of culture, religion, socio-economic class and language, some people think, it will create a problem for that country. So, what do you have to say on this argument?
3. How do you think the diverse need of community should be provided with education? Do you have the feeling that educational activities conducted in your institution have room for accommodating the need of the diverse group of learner?
4. Do we need to restructure our educational system so that all the education is conducted with recognition of the cultural, ethnic, language, gender, religious and socio economic differences of the institutional community?
5. Since students come from different background and since they are the reflection of their culture, social class, ethnic, gender and religious experiences hence, is there any problem that you have faced because of your differences?
6. What kind of value do you see in multicultural education?

APPENDIX – F

Proto type of the observation field notes.

March 13, 2009

Shewangizaw Abebe Woldeyesus

8:15 a.m. to 11:00 a.m.

Saint Mary's University College

This field note is one of and the first of the observations conducted at the three different private higher institutions that are selected for this study. The main objective of this observation is to get first hand information on the actual classroom situation with regard to concepts, goals and philosophy of multicultural education.

Everything that was needed for gaining access was done starting one week before this observation was conducted. It happened that one of my class mates works in this institution and it was possible for me to get an easy access in to the setting. My class mate facilitated the communication I had with the administration of the institution. In addition she helped me in finding volunteer teachers who can allow me observe their class. Then, there happened to be a number of male teachers who were willing to let me observe. Since the emphasis of this study is not to make a specific enquiry on some specific group with a problem and to solve that problem, the observation was geared on just looking at the link any teacher has with the philosophy of multicultural education.

Mr. I₁₁ who is a staff in the management department of the institution was introduced to me one week before by my class mate who is his staff. After we met in his office we started discussing about why I am here and what I want from him. I told him that my main objective is to look at teachers actual practices while teaching a diverse student group with regard to the philosophy of multicultural education. In telling him the phrase multicultural education I was with the intention of knowing whether he is familiar with the issue or not and he furthered his question and asked me what is in multicultural education. I clarified what multicultural education means and its objectives and goals. He was able to understand the major concept of multicultural education and he gave me his teaching session schedule and I selected one class form the many groups he teach. The selection of one teacher and one group was preferred on the logic that whether the things that happen in the class are by chance or with the knowledge of the participants. More over since this technique of data gathering for this study is not the only way it was considered what was selected is enough and also it would be time consuming to make more teachers get involved in this process.

I remember yesterday (12/03/09) I was totally obsessed with the idea of the next day observation. I was contemplating on what time I should reach there, where I should sit, whether I should tell why I am here or just sit and do what is expected and other things related.

Today 13/03/09 is the day that I made my observation. I woke up early in the morning and I got through with my preparation to reach on time or in time since these days transportation in the city

is unreliable. It was one of the bright mornings that you can have in the summer days of Ethiopia. I am very fond of such days. They give me a good strength and hope that I will be able to manage my tasks appropriately. I was wearing a yellow shirt and a gray khaki with brown shoe which I thought is good for such days. I and Mr. I₁₁ have agreed that I should arrive in time and make myself familiarize with the environment.

I know that the class begins at 8:30 and will continue to 10: 20. I arrived around 8:00 and since I have time I managed to drink a coffee at one café near the university college and sitting there I was still thinking what will happen and what I should do. After 15 minutes I decided that I should get in to the setting and make clear whether I am having the exact class room I had to confirm to the main get keeper that I am an authorized person to get in and he asked me where I am heading and I mentioned the name of the instructor and I went straight in towards the building where the class is going to take place. As I am told by Mr.I₁₁ the class is on one of the three buildings of the institute which is found in the middle of the other two. The building is named "B₂" and the class room is number 314. While I was walking towards the class rooms I was looking at the students and there were many students sitting here and there some in group and some alone. Some of the groups are with only one sex and some with both sexes. In my way up the stair two by young and good looking boys were walking up before me they were speaking in Oromiffa. Some students were sitting on the steps of the building on each stair and moreover there were many others on the corridors. While I reached around the class room many students were sitting and standing here and they were having chat with each other.

O.c - The situation of the students made me to remember such times in my stay in the university that I stood for class where many discussions about many issues I used to have with other class mates that I was not able to meet intentionally and on regular basis. These informal pre class meetings have a lot to give in enabling students to interact more because I do remember that mostly after class everybody runs out to mind his or her business.

I made myself busy with observing the students, teachers, janitors, the classrooms, posted announcements on boards and after awhile I spoke to one young man that whether this building is the right one and he told me that I am mistaken and the building is the one right behind this one and I hurried to the building that the young man told me which is also the place where Mr.I₁₁'s office is found. Before getting in the building I tried to locate any posted stencil having the name of the building on it and I saw that it says B₂ but I found myself very confused and in the mean time I decided to go to Mr.I₁₁'s office and I met him while he was making ready himself for the class and I asked him the exact place of the classroom and he told me the building that I was first in.

While I arrived back around the class room I found that the number of students has increased by large. I moved trusting through the crowd and found an open space around the corner to the left of the class. I assured that the class is room number 314 and some students that they are waiting for the beginning of Mr.I₁₁'s class and they told me that is true. In the mean time that boy came towards me and asked me for an apology for that he wrongly had told me the building. After waiting a while and clearing all the ambiguity I had about the location Ato Khalid arrived and we together with the students entered the classroom at 8:35.

The students started to take their position and I did the same going over to the right corner of the back bench where I thought it will be a good position to look the class room situation. The

teacher immediately started to call out for names to check out the presence and absence of students. In the mean time he was opening doors for late comers. He finished checking for attendance and started to clean the white board and at the same time most of the students started talking.

O.c – I was wondered why the students started talking because I felt that the students either were well acquainted with the teacher and with each other or were asking each other for something or else.

The teacher wrote the topic for the day and was talking what they are going to see today. It was about characteristic of international market. The teacher was well dressed and had put a white overcoat which is the sign of teachers. He began the class by refreshing the memory of the students and by asking questions about what he had taught last time.

I am still trying to focus on the points that I should mainly observe and I immediately turned myself in to looking the proportion of the girls and I was able to see that the girls are a bit dominant in number moreover in answering the question they were given equal chance 2 out of 4 replies were given by female students. Then the class room started to be dominated by the teacher. He gave a number of examples and discussed upon them all by himself. It looks that the teacher's dominant method of teaching is lecture method.

O.c – Since I was new to the concept thought I was even highly tempted to follow the lesson because all what is needed was just listening. The session is going on and until now I was not able to see any incident of the teacher either giving any chance for students or for himself in discussing examples basing the cultures, traditions and what is possible to be experienced by any student in the context of Ethiopia. The content thought seems to be relatively favorable for raising issues that are familiar with students. For example he can use the regions as different countries and simulate how they can influence each other in their market interaction.

However, he was gave an example about the influence of international market on the culture of Ethiopia and he told them that it have positive and a negative sides.

O.c – I found this discussion important in that it could be a good chance for the teacher to move towards some specific changes that the interaction has brought in the culture of Ethiopians.

After awhile the teacher concluded one sub topic found in the main topic and asked the students for any question or point that is unclear. One student presented his question and he was speaking in English first and continued in Amharic. The teacher just listened without demanding for English which is the language of instruction.

O.c – I remembered the times that one of my instructors who had taught me while I was learning my first degree. He use to give emphasis for English, which is the language of instruction from students and I remembered that he himself was having many problems in using English language due to which most of the students including me were having many confusing situations.

The teacher I think is a good in showing the link between cultural aspects of trade on international market, though he was not giving examples relating the concepts he teach by raising some values from any of the cultural groups of Ethiopians .

The teaching as I stated earlier was lecturing and asking for questions. It is not a learner centered.

I am still thinking what other things I should observe and I started to consider the curriculum in use and fortunately it was in a position and potential where more cultural values of different groups would have been raised or to show some concepts about cultural aspects of human beings in general, such as the exchange of cultural values in trading.

The other topic of the day was about why companies become involved in international market.

In the mean time I preferred to observe more about the sitting arrangement of the students and it was that both sexes were sitting intermingled with each other where pattern making for the sitting arrangement of either group was not possible. However most of the three rows at the front were taken by female students.

The teacher began the topic by asking what students know about the topic.

O.c- It was supposed to be like this even if lecture method is used and it was now that I saw for the pre knowledge of the students. However, I was not able to see any use of concepts, knowledge and cultural backgrounds of any of the groups that Ethiopia has.

I notice among other things that the teacher was charming, plain and his teaching was so interesting and attractive for any one.

O.c – I do not know why I felt this but for real, the teacher was a good one in the ways that is demanded by the lecture method and that doesn't comply with multicultural education.

The writing board has two parts which is divided by a wooden stripe and the one side was for a marker or it is whiteboard and the other was for chalk which is blackboard. On its wall the class room has nothing posted on it, things like pictures, photographs, etc? However it was well ventilated class room with many windows that open in to the outer part of the building.

In most cases the response for the question presented by the teacher two male students were highly dominating the class.

O.c – I think it would have been better that the teacher had at first gave a chance to discuss the concept between themselves and forward something based on their understanding. Or else he might be in a rush to go to the other chapter. Or the course might be bulky and this has put a demand on the teacher to hurry than to give chance to students.

The teacher was using English language as a medium of instruction fully.

O.c – The use of English language as the only way can be a barrier to some students. I believe it is mandatory to use Amharic sometimes because students can have a full meaning and understanding of what they are taught by the teacher.

The class room is totally dominated by the teacher. The last point in the current topic of discussion was defending local products. In his discussion the teacher said “do not put all your eggs in one basket” this was a good thing for me. Because this shows that to use every potential of each egg, it was good to put them in different places to protect them being crashed at once.

O.c – The teacher would have exemplified this thing by saying something about the potential of different people that are found at different places and regions in how this separately found people contribute what they have like that of each egg found at different places.

Examples given by the teacher were not in any way about what students in Ethiopia could possibly be familiar rather most were about outsiders or foreign experiences.

Still for the question asked by the teacher only some were giving answers. One student was only giving answer this time and he was by my left side. He was writing while the teacher was speaking and it made me to remember the times I was a first degree student.

Since the class is dominated by the teacher there was no grouping of students during the session. Actually I believe the teacher seems well familiar with the subject he teaches or well prepared. He was just talking and we were listening.

O.c - When the teacher starts to give a clue about cultural aspects I woke up from my focus on the wall at my side if there is anything written on it by students.

The topic immediately got changed about developing good relationships with other nations

O.c –I believe rather than using examples about other countries since our country has adopted the federal state examples about the head of states could have been about the regional heads and trade relations between these federal states being taken as the governors of different other countries.

The next topic of the day was the differences and similarities between the domestic and international markets.

It seems that the teacher has the habit of trying to see the understanding of the students before the beginning of a new topic. Though he did the same this time also the students remained silent. It might be either they were reluctant or have nothing in mind about the issue in the discussion.

The teacher continued his discussion and he told the students that “the concepts and principles of marketing remain the same in every culture whether it is in Addis or Sao Paulo or Rio de Janeiro or a city in the Far East.”

O.c - It is the same for me this time also because this kind of concepts would have been more in light with different cultural, religious and other important values in some places specially in Ethiopia, but it was not happening.

Teacher student interaction is highly dominated by the teacher and I found no opportunity on hoe decision making is done. Before the end of the class the teacher asked for any question that the students have for points in the discussion that are not clear and or if there are any concerns.

The teacher marked the end of the class at 10: 11 AM with saying good bye and went out of the class. Then the students started to talk following the departure of the teacher and most started to go out and I did the same to meet the teacher.

I met the teacher at the front of the class room because in the front of the room there is a small room for teachers where they stay before going to another class. We talked about how I found the

situation and I told him everything was quite good and since he was in a hurry we scheduled for the other session after two days and departed. And after a while I hurried to the staff lounge to write down some points that might be hard to remember latter. Then I left the compound at around 11: 00 AM.