

ADDIS ABABA UNIVERSITY
GRADUATE STUDIES PROGRAM
COLLEGE OF EDUCATION
DEPARTMENT OF CURRICULUM AND
INSTRUCTION



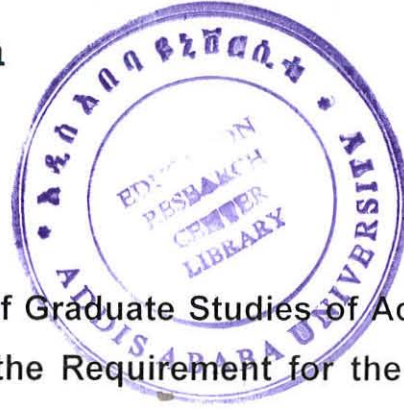
Teacher Educators' Understanding, Attitude and Practice of Multicultural Education: The Case of Bonga College of Teacher Education



Dejene Gizaw

July 2007

Teacher Educators' Understanding, Attitude and Practice of Multicultural Education: The case of Bonga College of Teacher Education



A Thesis Submitted to the School of Graduate Studies of Addis Ababa University in Partial Fulfillment of the Requirement for the Degree of Masters of Art in Curriculum and Instruction

Dejene Gizaw

July 2007

Approved by Board of Examiners

Abdulaziz Hussien

Chairman, department
Graduate committee

22-8-07

Date



Signature

Antenna K.

Advisor

20 Aug 07

Date

Signature

Nuru Mohammed

External Examiner

20 August 2007

Date

Signature

Pamale Egedom

Internal Examiner

AA

Date

Signature



Acknowledgements

My heartfelt gratitude goes to my advisor Dr Ambisa whose insightful guidance helped this work to bear fruit.

Moreover, the participants of my research deserve my deepest gratitude for their willingness to participate in this study, devoting their valuable time to provide valuable information. I also wish to extend my thanks to Addis Ababa University, college of Education for providing the financial assistance that was indispensable for the successful accomplishment of this study.

My intimate friend Tarku Sime takes a lot of credit for the successful inception and completion of this study; he has always been a corner stone to my success.

I also wish to extend my deepest gratitude to my friends and colleague for encouraging me and reviewing the research report and forwarding critical comments that helped a lot in improving it.

***With all my heart, I thank the Lord,
My God, He has given me vigor and success!***

List Tables

Tables	Pages
1. Definition of /descriptions of categories.....	24
2. The course offered in the second-cycle.....	27
3. Background of teacher educators involved in the study.....	32
4. Teacher educators' awareness of the concept and significance of MCE.....	34
5. Misunderstanding of MCE.....	38
6. Overall teacher educators' awareness of MCE.....	40
7. Attitude of teacher educators towards the inclusion of MCE.....	42
8. Teacher educators' practice of MCE.....	46

Abbreviations and Acronyms

BCTE	Bonga College of Teacher Education
DTRC	Demographic Training and Research center
MCE	Multicultural Education
MCP	Multicultural Perspectives
CPE	Cultural Policy of Ethiopia
MOE	Ministry of Education
MCATE	National Council for Accreditation of Teacher Education
SNNPR	Southern Nations, Nationalities and Peoples Region
TEI	Teacher Education Institution

Abstract

Ethiopia is a country of highly diversified ethnic and cultural groups. To reach all its ethnic and cultural groups with quality education, the country needs to have an education system that considers multiculturalism. To this effect, an educational policy in favor of multicultural education has been formulated and been implemented; its effective implementation is the question of this paper.

For the effective implementation of an educational policy, particularly multicultural-based education, teacher education colleges play significant role. In a teacher education program, teacher educators play a pivotal role in determining the quality of opportunities, experiences, and out comes that the would be teachers receive in colleges.. To be role models in practicing instruction with multicultural perspectives, teacher educators need to have knowledge of it and hold positive attitude towards it first.

Accordingly, this study has aimed at investigating teacher educators' awareness, attitude and practice of instruction with multicultural perspectives. All teacher educators (numbered to 78) at Bonga College of Teacher Education have been the subjects of this study. Data were collected and analyzed using quantitative and qualitative research methods. Questionnaire, that comprises of 33 relevant items was designed and distributed among teacher educators found in the college. Furthermore, 6 interview guidelines and 11 items of observation checklist were and utilized to gather data from 20-sample teacher educators.

The results revealed that the teacher educators (under question) were aware of multicultural education. Likewise, they triggered positive attitude towards teaching with multicultural perspectives. Nevertheless, the quantitative and qualitative data analysis results depict that the teacher educators were unclear about how to offer instruction with multicultural spirit. As a result, they were poorly practicing teaching from multicultural perspectives.

The findings imply that teacher educators need to be provided with an intensive and sustainable training that equip them with skills and strategies to instruct with multicultural consideration. In connection, the data suggest that teacher educators need discussion on diversity, education and national integration.

Table of Contents

Page

Acknowledgements	iii
List of Tables	iv
List of Acronyms	v
Abstract	vi
CHAPTER ONE: INTRODUCTION.....	1
1.1. Background to the Study	1
1.2. Statement of the Problem	4
1.3. Research Questions	6
1.4. Significance of the Study	6
1.5. Scope of the Study	7
1.6. Limitations of the Study	7
CHAPTER TWO: REVIEW OF RELATED LITERATURE	8
2.1. Definition of and the Need for Multicultural Education	8
2.1.1. Definition of Multicultural Education.....	8
2.1.2. The Need for Multicultural Education.....	9
2.2. Multicultural Education in Teacher Education Colleges	11
2.2.1. Rationale for Multicultural Teacher Education Programs	12
2.2.2. The Role of Teacher Educations for the Inclusion of Multicultural Education.....	14
2.3. Teacher Educator's Cognition of Multicultural Education	16
2.4. Attitude of Teacher Educators toward Multicultural Education	19
2.5. Competence of Teacher Educators for the inclusion of Multicultural	21
2.6. The Place of Multicultural Education in Ethiopian Education System	25
CHAPTER THREE: METHODOLOGY	27
3.1. Study Population	27
3.2. Instruments of Data Collection.....	28

3.3. Data Gathering Procedure	30
3.4. Methods of Data Analysis	31
3.5. Ethical Consideration	31
CHAPTER FOUR: ANALYSIS AND INTERPREATION OF DATA	32
4.1. Background Characteristics of the respondents	32
4.2. Multicultural Education Awareness	33
4.3. The Attitude of Teacher Educators toward the inclusion of Multicultural Education	41
4.4. Teacher Educators Practice of Instruction from Multicultural Perspectives	45
CHAPTER FIVE: SUMMARY, CONCLUSSIONS AND IMPLACTIONS....	50
5.1. Summary	50
5.2. Conclusion and Implication	51
BIBLOGRAPHY	53
Appendices	59

CHAPTER ONE

INTRODUCTION

1.1. Background to the Study

Issues of access and excellence in education for all students have been in the democracy and development agenda in the last few decades. Multicultural education, particularly for ethnic and culturally pluralistic societies, is assumed to respond to the quest for quality educational access and equity. This is grounded on the premise that culture and education are strictly interrelated, and one is necessary for the continuing existence of the other (Sadker, 1997). Thus, in a society where there is cultural diversity, the nature of education should be multicultural (Bennette, 1995).

Moreover, the importance of multicultural education is being emphasized more than ever before when our world is being characterized by the interconnectedness of people and resources. Thus, the increasingly rapid changes evident in today's world affect this interdependence and create a challenge to develop the knowledge, skills, and attitudes essential for humanity in the era of globalization (Gay, 1994). This by itself seems to call for the continuing existence of multicultural education in a nation's education system.

Furthermore Banks (1994:162) puts three major factors that make multicultural education a necessity:

- i) *Ethnic pluralism is a growing social reality that influences the lives of young people;*
- ii) *In one way or another individuals acquire knowledge or belief, sometimes invalid about ethnic and cultural groups;*

- iii) *Beliefs and knowledge about ethnic and cultural groups limit the perspectives of many and make difference often a negative difference, in the opportunities of and member's options available to members of ethnic and cultural groups.*

Therefore, developing multicultural literacy in education system is a must rather than an option in the era of globalization. This can happen when a well conceived, sensitive, thorough and continuous multicultural literacy is employed in multiethnic and cultural societies and the world at large.

Ethiopian population is said to be diversified in terms of ethnicity, language and religion. Such diversity provides the country with rich and unique characteristics (Teshome, 1979 in Erango, 1986). As a country of diverse population, Ethiopia is expected to implement multicultural education to reach all its social groups with reasonable quality education. This is because educational decisions made without due consideration of cultural pluralism cannot serve the needs of the greatest number of students in the best possible way (Banks, 2001).

To put multicultural education into practice, teacher education colleges need to play a significant role in preparing prospective teachers to promote multicultural education putting ethnic and cultural diversity at the center of teaching-learning process. This is based on the literatures' argument that teachers may not foster meaningful learning if they ignore or fail to respect cultural differences in values, beliefs and behaviors that prevail among students in a classroom (Rodriguez and e tal, 1995). Therefore, teachers need to be equipped with knowledge and techniques that can enable them to teach in multi-ethnic and cultural societies. This comes to effect when teacher education institutes prepare prospective teachers with multicultural perspectives.

In teacher education institutions, more than any multicultural issues, the teacher educators' attitude deserves due consideration. If the attitude, value and knowledge teachers have about ethnic and culturally different students improves, then the decisions they make and actions they take in planning and implementing programs reflect multicultural education. That is, educators will be able to provide more culturally relevant instruction for students from different ethnic and social backgrounds. In this regard, Dufour (1990); and Gollnick (1992) argue that the successful implementation of multicultural education at teacher education program depends on the educators' awareness and attitudes toward the innovation MCE.

On the other hand, for the implementation of multicultural education in teacher education programs, variables like curriculum and curricular materials derived from it should be from multicultural spirit. However, for (Banks, 2001) this is not sufficient. For example, multicultural sensitive curricular materials may become ineffective in the hands of trainers (teachers) who have negative attitudes toward different ethnic and cultural groups. Such teachers may use multicultural materials rarely or in a detrimental way. Thus, the attitude, values and commitments of the teacher educators play a great role for the effective implementation of multicultural education in teacher education institutions. Therefore, educating teachers for diversity is more effective when teacher educators themselves have internalized positive attitude toward cultural differences and they provide a role model for would be teachers (Guruvadoo et al, 1995).

Effective multicultural education requires comprehensive efforts, which integrate attitude, value, content and actions that involve all aspects of the education system simultaneously. To realize this, teacher education colleges should play a significant role in preparing participatory teachers from all existing ethnic and cultural groups.

To this end, Garcia (1994) argues that teacher education programs in particular are responsible for preparing tomorrow's teachers to promote meaningful, engaged learning for all students, regardless of their gender, ethnic, heritage and/ or cultural background.

Therefore, there comes the need to have a research on the inclusion of multicultural education in Ethiopian teacher education colleges in their preparation of teachers for diversity.

1.2. Statement of the Problem

James Banks, the leading proponent of multicultural education argues that an effective teacher education policy for 21st century must include, as a major focus, the education of all teachers in ways that will help them receive knowledge, skills and attitudes that they need to work effectively with students' from diverse ethnic and social class groups (1995). In teacher education programs, students' ethnic and culturally diverse backgrounds need due consideration to enable future teachers to put their students ethnic and cultural backgrounds at the heart of teaching – learning process.

To this effect, scholars specializing in multicultural education argue that awareness and attitude of teacher educators are very crucial for the successful inclusion of multicultural education in teacher education programs (Banks, 2001) and (Gay, 1997).

When we closely examine the situation in Ethiopia, the country is rich in its ethnic and cultural diversity. However, teacher educators do not seem to have taken adequate multicultural-based courses that enable them to acquire knowledge and techniques to teach at teacher education colleges where there are more ethnic and cultural diversities.

In the country, multiculturalism has got recognition in the constitution as it declares provision of equal right for all Ethiopians to get equal access to public funded social services (Article. A-1: 39). Accordingly, the current education and training policy has underlined that students must be taught to value equality, liberty, justice and democracy that enable them to reflect high ethical standards (MOE, 2002).

Besides, the policy stresses the expansion of quality primary education for all citizens not only as a right but also as a guarantee for development, because the aim is to reach all with quality (MOE, 2002). To materialize this issue of the policy document, the inclusion of multicultural education in all school activities is vital. This is so, because multicultural education at its most fundamental level represents an orientation to schooling and teaching-learning process that is grounded in the democratic ideals of justice and equity (Banks, 2001).

In line with this, in the Ethiopian Education System, the same document (MOE) states that the content of the curriculum has been designed in such a way that it will enable to produce citizens who stand for equality, justice and democracy; reflect the principles of equality of nations, nationalities and gender (MOE, 2002).

The Southern Nations, Nationalities and Peoples Region comprise the largest proportion of the ethnic and cultural groups of the country (DTRC, 1998). Accordingly, students from various ethnic and cultural groups in the region join the region's teacher education colleges. Thus, the researcher feels that the inclusion of multicultural education in the colleges is crucial.

On the subject of the inclusion of multicultural education in the Ethiopian teacher education programs a few studies have been conducted. Erango (1986) made an assessment of perceived needs for cultural pluralism in pre-service teacher education, and Alemayehu (1998) studied attitudes of teacher educators towards the implementation of multicultural education in two teacher training institutes. Erango's study shows that the need for the

inclusion of multicultural education prevails in Ethiopian teacher education colleges. And Alemayehu's study indicates that the then attitudes of teacher educators towards the implementation of multicultural education in the training institutes appeared to contribute least to a better level of their competence in classroom performance from multicultural perspectives. In other words, the effective inclusion of multicultural education in the Ethiopian teacher education institution is questionable.

Besides, though the constitution declares equality of all ethnic groups and equal access to education, as far as the knowledge of the researcher goes, almost no effective research has been conducted on the inclusion of multicultural education at teacher education colleges recently. Thus, the study of this kind is vital and timely.

Accordingly, this study will assess (appraise) teacher educators' awareness, attitudes and practices towards the promotion of multicultural education at Bonga College of Teacher Education (BCTE).

1.3. Research Questions

This study answers the following basic questions in relation to teacher educators' awareness, attitude and practice in the inclusion of multicultural education at teacher education colleges, and tries to suggest important recommendations based on the conclusion reached:

1. To what extent are teacher educators at Bonga Teacher Education College aware of multicultural education?
2. What is the attitude of the teacher educators toward instructing from multicultural perspectives into the teacher education program?
3. To what extent do the teacher educators facilitate classroom instructions from multicultural perspectives

1.4. Significance of the Study

In addition to the formulation and implementation of policies in favor of multicultural education, the need to look into its outcomes on the ground is quite desirable. Therefore, a research of this kind helps policy makers and

curricular experts to assess their works and outcomes so far as multicultural education is concerned.

Moreover, it points out the direction to be taken to create nexus among classroom instruction, research and development as aimed by MOE (2002) which is helpful for teachers and local communities in pointing out how their cultures are valued and being preserved. Above all the study is helpful for teacher education institutes in depicting how far they are preparing teachers for diversity per se as the innovation (MCE).

Beyond the significance enumerated above, the study may serve as a base line for further studies on the inclusion and success of multicultural education in the education system of Ethiopia.

1.5. Scope of the Study

The study is confined to Bonga Teacher Education College. In the program, the second cycle teacher education is considered because the students join the program from various ethnic and cultural backgrounds of the Southern Nations, Nationalities and Peoples Region. On top of this, as the second cycle program is relatively new, the college does not seem to have entertained many researches. To make the study manageable, two interrelated variables (i.e. Ethnicity and culture) were considered. It did not consider other variables like social class, sex, disability, age or any other aspects of diversity as its focal area.

1.6. Limitations of the study

Due to time and resource constraints, the classroom observations and interview took place with sample teacher educators in the college; moreover, the classroom observation was made only twice for each selected teacher educator.

The interviewed teacher educators who were selected through simple sampling technique were not willing for longer interview sessions. Two of them were not willing for tape recording, too. Optionally, the researcher took notes when they were responding to the interview guideline questions.

CHAPTER TWO

REVIEW OF RELATED LITERATURES

2.1 Definition of and the Need for Multicultural Education

2.1.1 Definition of Multicultural Education

Multicultural education is defined in the literature in various ways. Seen generally, multicultural education is all about institutionalizing a philosophy of cultural pluralism within the education system that is grounded in principles of equality, mutual respect, acceptance, understanding, and moral commitment to social justice. Supporting this, Bennette (1990) defines multicultural education as an approach to teaching and learning based up on democratic values that foster cultural pluralism.

Similarly, Banks (2001) defines multicultural education as an idea, an educational reform movement, and a process intended to change the structure of educational institutions so that all students have an equal chance to achieve academic success. In other words, it is a comprehensive school and basic education for all students that challenges all forms of discrimination, permeates instruction and interpersonal relations in the classroom, and advances the democratic principles of social justice (Neito ,1992).It is a commitment to achieve educational equality, developing curricula that build understanding about ethnic groups, and combating oppressive practices.

In relation to teacher education programs Grants (1982) defines multicultural education as a fundamental belief that prospective teachers must be accorded recognition and acceptance in an educational institution, regardless of their ethnic or cultural background. Thus, when MCE is infused in an education system, it enhances acceptance of ethnic and cultural diversity as a source of academic achievement.

Multicultural education, according to James (1978 cited in Alemayehu, 1998) is a process of making the educational experience more responsive to ethnic and cultural diversity that prevails in a multicultural society. He further argues that it is centered on the premise that all teacher education courses can and should be learned from multicultural perspectives. This is possible when teacher educators are aware of multicultural education, and when they have positive attitude toward it and practice accordingly.

In this paper multicultural education is defined as an education that capitalizes on Ethno-Cultural diversity in its all aspects; particularly in an instructional process of teacher education colleges.

2.1.2. The Need for Multicultural Education

One basic premise of multicultural education is that teaching learning is a cultural process that takes place in a social context because culture shapes human behavior, attitudes, and values. Thus human behavior results from a process of socialization, which always occurs within the context of specific cultural and ethnic environment (Banks, 1995). Multicultural education is basic for all students in ethnic, culturally, and socially pluralistic society for better academic achievement as cultural socialization is ingrained early and deeply in the human personality (Gay, 1994). Therefore, students understand more when learning begins with their preexistence knowledge that emanates from cultural settings they grew up in. In relation to this, Banks (1994) states that education that is ethnic and culturally grounded empowers students and makes learning easier because there is congruence between their home cultures' perspectives and experiences with curriculum content taught in schools. Supporting this, Gollinik (1992) argues that multicultural education makes education more relevant and meaningful to the experience of culturally diversified students, through the use of teaching approaches and materials that are sensitive to the students' social and cultural backgrounds. Therefore, multicultural education is essential for the

educational experiences of all students in all subjects and school settings as it improves the quest for educational access, equity, and excellence for all students.

Moreover, multicultural education has as its purpose the development of citizens of a more democratic society through the provision of more accurate and comprehensive disciplinary knowledge and through enhancement of students' academic achievement and critical thinking applied to social problems (Gay, 1994). Furthermore, it seeks to promote valuing diversity and equal opportunity for all people through understanding of the contributions and perspectives of people differing in ethnicity, culture, language, etc (Gay, 1997). Similarly, Banks (1994) writes that multicultural education helps students understand and affirm their communities' cultures and helps to free them from cultural boundaries, allowing them to create and maintain a civic community that works for the common good. Thus, multicultural education is a yardstick instrument for creating a society that recognizes and respects the cultures of all its social groups and that of the others for mutual benefit.

Correspondingly, a unified and cohesive democratic society can be created only when the rights of its diverse people are reflected in its institutions, within its national culture and within its schools, colleges and Universities (Banks, 1994). Therefore, a national culture or school curriculum that does not reflect the voices, struggles, hopes and dreams of its many people is neither democratic nor cohesive. Hence, multicultural education is an imperative for a pluralistic society for the realization of democratic ideals and national unity.

Furthermore, (Rerma, 1983 and Swell, 1993 in Gay, 1997) argue that multicultural education encourages students to maintain and be proud of their own cultural identities. It also helps students to develop sufficient

degree of awareness about those around them and it acquaints each student with unique cultural features of different ethnic or cultural group to foster better understanding among one another and thereby to reduce inter group conflict. Confirming this, Gay (1994) states that the intent of multicultural education is to teach the youth to respect and embrace ethnic pluralism, to realize that cultural differences are not synonymous with deficiencies or inferiorities, and to recognize that diversity is the integral part of the human condition.

In general, multicultural education is meant for fulfilling the goals of maximizing human potential, meeting individual needs, and teaching the whole students by enhancing feelings of personal worth, confidence, and competence. It is also thereby to promote national unity that is rooted on the principles of human dignity, justice, equality, freedom, self- determination and democracy (Banks, 2001)

In other words, multicultural education enhances the socio-emotional well being of individuals, and contributes toward achieving the principles of human dignity, justice, equality, freedom, self determination and democracy.

2.2 Multicultural Education in Teacher Education Colleges

Teachers play a crucial role in determining the fate of students in the instructional process deciding the quality of opportunities, experiences, and outcomes students receive in schools. Therefore, if teachers are key players in the education game, then teacher education programs are of great significance because they prepare future teachers. In this regard, Gay (1994) argues that one of the most powerful variables in determining how teachers teach is how they were taught. Thus, modeling is indispensable in teacher education colleges for professional development. These facts provide some instructive lessons on how issues of ethnic and cultural diversity should be dealt with in teacher preparation programs. In connection with this, Gay (

1997) stresses that a fundamental component of excellence in teacher education programs is understanding, valuing, and responding with appropriate pedagogy to cultural diversity that characterizes schools of a multiethnic and cultural society. To practice multicultural education in schools at large, teacher educators should believe in the importance of it, and accept multicultural education first. Supporting this, Neito (1992) suggests that ones must become multicultural first before they become multicultural teachers.

In line with this, the current Ethiopian Education and Training policy seems to favor the inclusion of multicultural education as the policy states that education should promote democratic culture, tolerance and peaceful resolution of differences (MOE, 2002). Similarly, the present cultural policy also states that education should develop the cultures of all ethnic groups in the country by integrating them in the school curriculum. The policy further suggests the development of all of shared common culture for mutual understanding on the basis of equal development of all ethnic groups' cultures of the country (MIC, 1997).

To realize this educational policy with respect to cultural issues, the need to create a teaching force that is culturally sensitive is undeniable. Accordingly, the National council for Accreditation of Teacher Education (NCATE, 2002) states that teacher candidates must develop proficiencies for working with students from diverse back grounds; dispositions that respect and value diverse settings. Therefore, teacher educators are expected to be multicultural sensitive in preparing teachers for ethno- cultural society.

2.2.1 Rationale for Multicultural Teacher Education Programs

Teacher Education colleges are living examples of multicultural education for the fact that teachers who learn as they are expected to teach are likely to be much more effective in their own classrooms. This is based on the premise

that effective teachers cultivate successful students (Sadker, 1997). If student teachers are to be taught with the conviction that multiculturalism is valuable and necessary, they will in turn teach from multicultural perspectives. In this regard, Gay (1997) states that frequently, graduates of teacher education programs mimic or imitate the instructional and interaction styles of their teacher educators. Hence teacher education colleges inherit future teachers how to value and celebrate multiculturalism in a school environment.

Furthermore, Zeichner et al (1994) argue that the goal of a multicultural education program is to help prospective teachers become change agents who can impact power relationship through curriculum, instructional practice, and individual and collective action toward just personal and structural relationship in schools. Confirming this, Banks (1995) suggests that the future teachers must believe in the value and potential for the greater ness of a new-age population of students who often are socially, ethnic and culturally different from themselves. To meet this demand and provide the kind of leadership, these students are required to reach maximum levels of excellence; teachers must be knowledgeable of and skilled in multicultural education.

Therefore, teacher education programs are expected to provide the future teachers with experiences that help them become more multicultural sensitive and expanded understanding and awareness that will inform their work with diverse students.

Accordingly, prospective teachers need to emerge from approaches with attitudes and knowledge about the merits of cultural diversity that are functional to multicultural education, and skills to translate these into curriculum and instructional actions for the classroom, then they will have both advocacy and agency in multiculturalism (Gay, 1994). Thus, teacher education colleges need to equip the future teachers with adequate

knowledge of multicultural education per as the fact that diversity in a classroom is an opportunity for academic achievements.

Therefore, educating prospective teachers in a multicultural context to make them sensitive to the needs of all students should be a priority in teacher education colleges in ethnic and cultural diverse societies (Baker, 1974). This confirms the argument that if education has to become multicultural, teacher education colleges has to become multicultural first.

2.2.2 The Role of Teacher Educators in Fostering Multicultural Education

Teacher educators are believed to be key actors and actress in multicultural teacher education colleges as they deal with students of diverse ethnic and cultural backgrounds, who will face in turn students of different cultural backgrounds. To this end, Sadker (1997) suggests that teacher educators are expected to be role models for future teachers. To be effective multicultural role models, teacher educators need to possess knowledge, skills and disposition (Garcia 1994). Moreover, Understanding variations in values, communication, relational learning, and problem solving styles are particularly important for teaching culturally diverse students (Gay, 1994). The extent to which teachers know, appreciate and are able to bride cultural differences in classroom instruction will directly affect educational opportunities and outcomes for students from marginal groups such as ethnic minorities, children of poverty, and females (Gay, 1994). Thus, teacher educators need to provide the future teachers with the information about how to handle ethnic and cultural issues in their instruction process (Gagliardi, 1992).

Accordingly, to be reasonably accountable for the inclusion of multicultural education, teacher educators must have basic knowledge and positive attitude toward multicultural education. Besides, they need to have

pedagogical competence in translating diversity in a classroom instruction to address the need of all students. To this end, Villegas (1992) in (Alemayehu, 1998) suggests that for teachers to provide classroom instruction from multicultural perspectives, they need to possess knowledge of multicultural education, positive attitude towards diversity and teaching skills and strategies in multicultural environment. They need also to have a culturally sensitive educational ideology, ethnic and cultural literacy and skills in cultural centered pedagogy (Gay, 1977). Furthermore, Gay in her earlier work, (1986:118) suggests that teachers need to understand:

- A) Different theoretical conceptions of multicultural education and their implications for classroom practice;*
 - B) Various assumptions and beliefs about the values and benefits of cultural diversity for learning, individual development, and the renewal of society;*
 - C) Cultural characteristics, heritages, contributions, and sociopolitical experiences of different ethnic groups; and*
 - D) Materials and techniques for doing culturally pluralistic teaching.*
- She labeled these categories of competencies as theory, philosophy, cognition and pedagogy respectively.*

Therefore, effective teaching in a multi-ethnic society requires a vast range of knowledge, ability, skill, judgment, and understanding – and a thoughtful, caring person at its center.

Multiculturalists use a variety of other labels to identify essentially the same competencies about cultural diversity for teachers. Descriptions provided by Baker (1974) are illustrative of how these competencies were described in the early scholarship on teacher preparation for multicultural education. Baker referred to them as a series of sequential “stages” of training including acquisition, development, and involvement. The acquisition stage focuses on acquiring knowledge about ethnic and cultural diversity. The development

stage involves adopting the philosophy of education that is grounded in understanding and accepting cultural pluralism as a valuable trait of individuals and society. The involvement stage concentrates on skills needed to place multicultural content in the curriculum and to use culturally pluralistic techniques and perspectives in classroom instruction. Therefore, teachers should have content, commitment, competence, and confidence for the inclusion of multicultural education.

Accordingly, to prepare teachers for multicultural society, first teacher educators have to reflect values and respects for diversity in their classroom instruction so that the future teachers will sense multicultural education as a necessity for instruction. In relation to this, Gollnick (1992) and Gay (1981) stress that mere talk of cultural diversity in teacher education courses is insufficient; they must instruct from multicultural perspectives. Therefore, cognition, positive attitude and skills of teaching from multicultural perspectives are imperative in teacher education colleges for the preparation of effective teachers for the twenty first century.

2.3. Teacher Educators' Understanding of Multicultural Education

For educational experiences to be relevant to ethnic and culturally diverse students they must reflect the students' particular life experiences and perspectives. This need reflects the fact that learning is more effective when ideas are related to prior knowledge and initially taught in a way familiar to students (Gay, 1994). Furthermore, it evokes, the education philosophy: "*Start teaching from where students are*" and "*expand the socio cultural and intellectual horizons of students*", (Gay, 1994:65). This is based on the rationale that students learn in different ways and under different conditions; many of which are governed by their cultural socialization. Therefore, being aware of cultural diversity of the students helps teacher educators to view diversity as an opportunity.

Correspondently, Gay (1997) writes that teacher educators who practice cultural responsive pedagogy view knowledge as something that is continuously being constructed, recreated, recycled, refined, and reinterpreted. She further argues that awareness of the social cultural dynamics of their classroom and knowledge of the personal and cultural resources students bring to school will limit payoff unless teachers can translate this insight into pedagogical practice.

Accordingly, teacher educators need to understand culture affects the interaction of ethnic and culturally diversified students, and the interaction of students with them. Supporting this Banks (1996) puts that to implement educational programs that help all students attain educational equity and quality; educators must understand how culture affects the learning of ethnic and culturally diverse students. When the cultural values and experiences are incorporated into the instructional practices, the students are engaged in the academic performance (Gollnick and chin, 1986).

In addition to this, Gay (1986) argues that instructional activities cannot be effectively facilitated in the absence of a clear understanding of how to provide classroom instruction from ethnic and cultural diverse point of view. Hence, successful teacher educators understand cultures of diverse students ahead of their instruction. If they are unaware of and insensitive to the existing cultural difference or instruct with essentially monoculture, teaching- learning activity may negatively affect students whose cultural backgrounds and experiences are different from the one being stressed.

Knowledgeable teachers are professionals, worthy and able to make reflective decisions or judgments and plans based on principled knowledge that is adopted to the particulars of their teaching situations, their students, there unique experiences, and their own special insights, skill, knowledge and

dispositions: a set of constructs that can be involved for the explanation of cognitive phenomena (Reynolds, 1989).

Brauer (1994) in (Gay, 1997:16) provides some insightful thoughts that help individuals who have the following attributes will benefit the most from multicultural teacher education:

- *Self – awareness, a strong sense of personal identity and commitment to personal growth*
- *Flexibility and tentativeness in searching for answers.*
- *Openness to new ways of thinking and knowing*
- *Willingness to confront one’s own cultural identity, biases and prejudices.*
- *Understanding culture as a filter through which our underlying human similarities and connectedness are processed.*
- *Cooperation and collaboration to create a shared understanding of each other and respect the multiple sources of knowledge.*

Therefore, effective educators have openness to the new, untried, unique, dynamic, unpredictable, and unexpected thoughts they encounter in the teaching-learning process. They also have adept in linking their consciousness to their conduct.

Virtually all proponents of multicultural education endorse these competencies, or some variations, as fundamental to preparing teachers to meet the needs of cultural diversity in their classrooms (Gay, 1997).

As Brown (1992) explains, teachers must be able to reflect on their own action, observations, and responses to experiences and apply these reflections and their academic knowledge to the design and implementation of new approaches to teaching. His suggestion is that opportunities should

be provided for prospective teachers to practice translating knowledge about cultural diversity into action strategies for instructional reform.

Generally, for multicultural teacher education programs, knowledge of educators that involves being competent in content areas, and able to articulate philosophies, reasons and beliefs that guide instruction and actions from multicultural perspectives is vital. Hence, educators need to internalize the rationale for multicultural education to put it into effect. Hence, knowledge of ethnic pluralism is a necessary foundation for respecting, appreciating, valuing and celebrating diversity in teacher education institution which will expand to the society at large.

2.4 Attitude of Teacher Educators toward Multicultural Education

Teachers are cultural workers (Friere, 2000) and their cultural insensitiveness can negatively affect the lives of children they teach. If teachers are committed to the process of becoming multicultural sensitive and understand the complexity of their students' cultures, then they create a positive feeling of self worth on the lives of their students. This is based on the fact that psychological security and positive feeling of self worth are prerequisites for the more abstract need to know and teach (Asante, 1991).

If students feel that the school environment is alien and hostile toward them or does not affirm and value who they are, they will not be able to concentrate as thoroughly as they might be on academic tasks (Banks, 2001). Thus culturally responsive educators are expected to believe and to be sure that all students are capable of learning and learners should hold high expectations for each learner, regardless of ethnic backgrounds.

Multicultural sensitive educators believe that all students can and will learn rather than some are destined to failure; see themselves as members of the

cultural communities and make connections routinely among students' varied local, ethnic, cultural, social and global identities and experiences (Gay, 1994). Therefore, successful implementation of an innovation in an educational program is greater when the educators agree on the need and appropriateness of the innovation in the instruction process (Fullan, 1992).

Effective educators of ethnic and culturally diverse students are multicultural activist and advocates, who teach, value, model, praise, and promote cultural diversity in the classroom. Confirming this Roberts, et al (1994) ;(Giles and Sherman, 1982 in Alemayehu, 1998) suggest that teacher educators need to have openness toward cultural diversity to become better practitioners in a multicultural classroom. It is only when the teacher educators have positive attitude that they realize the goal of accepting and appreciating oneself and others (as a reality) among students of diverse cultures (Garvadoo et al, 1995).

Most importantly, teachers need to model their own acceptance of and respect for ethnic and cultural diversity so that students will in turn appreciate and reflect the value of diversity in their future instructional process (Banks, 1994). Substantiating this Gay (1994) writes that teacher educators should establish affective, experiential, and action connections with their students, and create partner ships in learning where they and their students share the roles, positions, privileges and responsibilities of learner and teacher.

Therefore, effective teachers of diverse students have strong feeling in favor of classroom practices reflecting ethnic and cultural diversity. They have high expectation of and strong affinity for their student; they feel that caring relationships and personal connections between students and teachers are essential to learning, and they are committed to creating a psychological

environment in the classroom that is conducive for learning of students of different backgrounds.

2.5 Competence of Teacher Educators for the Inclusion of Multicultural Education

The inclusion of multicultural education in teaching – learning process is based on the basic argument of active learning, which requires active engagement. To this end Gay (1997) argues that the inherent nature and intent of multicultural education demands more engaging and varied instructional strategies. Thus, educators are expected to be skillful enough in the line with active learning methods to achieve the objective of multicultural education. To strengthen this, Gay (1997) states that skillful teachers use student centered, process and experimental approaches to teaching, use thematic or topical curriculum structures, provide opportunities for active learning, and employ collaborative interactions among students.

Furthermore, for the practice of multicultural education, it is imperative that for the educators to possess skills for the practice of multicultural instruction. In this regard, Darder (1995) describes that no matter how much a teacher educator might feel committed to the notion of addressing cultural diversity, it is impossible to provide instruction cultural points of view if teacher educator is ill-equipped with skills of multicultural education. Substantiating this, (Banks 1986) states that whether a teacher education program designed to foster educational equality succeeds or fails, ultimately depends on the skills of the teacher educator.

Scholars in the field of education suggest that teaching must build upon and modify students' prior knowledge; accordingly, multicultural responsive educators:

- a) *Select and use instructional materials that are relevant outside a school* (Hollins, 1989);

- b) *Design instructional activities that engage students in personally and culturally appropriate way (Gagliardi , 1992);*
- c) *Use pertinent examples or analogies drawn from the students daily lives to introduce or clarify new concepts (Banks,2001);*
- d) *Manage the classroom in ways that take into consideration of differences in instruction style (Gay, 1997).*

Thus, considering ethnic and cultural diversity in all methods of effective teaching- learning is vital for quality and equity pedagogy.

Teacher educators need to have the skills in creating an environment in which every student feels comfortable with her/his perspectives and biases and knows how to express them without offending others (Roberts et al, 1994). In this context, teachers who routinely use a variety of examples from different ethnic groups and cultural traditions are in effect; embedding multiculturalism into essential core of their teaching. They are convincing, through modeling, the idea that no teaching or learning of significance can exist without dealing simultaneously with cultural diversity (Gay, 1994).

More comprehensively, Gagliardi (1992:24) states nine specific skills that help educators to include multicultural education in their instructional practices. They include understanding:

- *a variety of methodological techniques so that they can adapt and modify classroom instruction to meet the individual needs and cultural styles of diverse students.*
- *the difference between culture and class, interactions between them, and how they may mediate or facilitate teaching and learning.*
- *what and how context affects the planning and organization of instruction.*
- *how to apply culturally sensitive tools and techniques in monitoring academic performance and diagnosing their strengths and weaknesses.*

- *how to facilitate classroom management without creating double standards for culturally diverse students and allowing discipline issues to interfere unduly with instructional time.*
- *motivational techniques that are effective with different ethnic groups and individuals.*
- *the cultural dynamics of different communities through actual field-based and clinical experiences.*
- *how and why various educational philosophies, theories research findings, and professional writings reflect different cultural orientations, biases, and ideologies.*
- *how to establish coalitions and collaborations between the school and different ethnic homes and cultural communities.*

In other way, educators can infuse multicultural education in the hierarchy of the interrelated six intellectual skills which is likened to Bloom's (1956) taxonomy of cognitive objectives. It is a typology of increasing complexity and interrelationship among six intellectual skills: knowledge, comprehension, application, analysis, synthesis, and evaluation. Its basic premise is that every skill on the typology encompasses all of the preceding ones (Gay, 1997). Thus, comprehension (the second level skill) incorporates its predecessor knowledge. For individuals to perform analytical (fourth-level) intellectual operations they also have to be competent in knowledge, comprehension, and application. With this respect, Gay (1997) states that infusing multicultural education into teaching and learning is a synthesis evaluation task, which is at the tope of bloom's taxonomy.

Ford and et a^l, (1999) summarize levels of complexity in infusing multicultural education using Bloom-Banks framework.

Table-1 Ford-Harris Matrix Using Bloom-Banks Model:
Definition/Description of Categories

	Knowledge	Comprehension	Application	Analysis	Synthesis	Evaluation
Contributions	Students are taught and know facts about cultural artifacts, events, groups, and other cultural elements.	Students show an understanding of information about cultural artifacts, groups, etc.	Students are asked to and can apply information learned on cultural artifacts, events.	Students are taught to and can analyze (e.g., compare and contrast) information about cultural artifacts, groups.	Students are required to and can create a new product from the information on cultural artifacts, groups.	Students are taught to and can evaluate facts and information based on cultural artifacts, groups.
Additive	Students are taught and know concepts and themes about cultural groups.	Students are taught and can understand cultural concepts and themes.	Students are required to and can apply information learned about cultural concepts and themes.	Students are taught to and can analyze important cultural concepts and themes.	Students are asked to and can synthesis important information on cultural concepts and themes.	Students are taught to and can critique cultural concepts and themes.
Transformation	Students are given information on important cultural elements, groups, etc., and can understand this information from different perspectives.	Students are taught to understand and can demonstrate an understanding of important cultural concepts and themes from different perspectives.	Students are asked to and can apply their understanding of important concepts and themes from different perspectives.	Students are taught to and can examine important cultural concepts and themes from more than one perspective.	Students are required to and can create a product based on their new perspective or the perspective of another group.	Students are taught to and can evaluate or judge important cultural concepts and themes from different viewpoints (e.g., minority group).
Social Action	Based on information on cultural artifacts, etc., students make recommendations for social action.	Based on their understanding of important concepts and themes, students make recommendations for social action.	Students are asked to can apply their understanding of important social and cultural issues; they make recommendations for and take action on these issues.	Students are required to and can analyze social and cultural issues from different perspectives; they take action on these issues.	Students create a plan of action to address a social and cultural issue(s); they seek important social change.	Students critique important social and cultural issues, and seek to make national and/or international change.

As can be observed from the above table a competent educator of multicultural class room can consider cultural diversity in all level of learning complexity.

2.6. The Place of Multicultural Education in Ethiopian Education System

Cultures of various nations, nationalities and peoples constitute the Ethiopian culture, which due to its diversity and continuity is very rich and complex in character (CPE, 2007). Scholars argue that educating is impossible ignoring the cultures of the learners; therefore, for ethno-culturally diverse nations like Ethiopia, multicultural education is imperative under the goal of reaching all with quality education.

Until recently, however, ethnic and cultural diversity had not received attention from the educational system of the country. Confirming this, Hamdessa (1982) stated that the educational activity of the country was carried out from the perspective of only one dominant cultural group. Similarly, Erango (1986) after reviewing the country's teacher training program document pointed out that the prospective teachers from various cultural backgrounds were trained (educated) from mono-cultural perspective. He further noted that there was no teacher education program conducted from culturally diverse point of view.

However, the current Education policy of Ethiopia seems to have capitalized on the importance of multicultural based educating; beginning schooling in mother tongue is the major concern of multicultural education (Banks, 2001).

In relation with this, the Education and Training policy Document States:

“Cognizant of the pedagogical advantage of the child, learning in mother tongue and the rights of nationalities to promote the use of languages, primary education will be given in nationality languages” (MOE 2002:18) .

Accordingly, out of the over eighty languages of the country 17 languages are currently being used as media of instruction in the respective local primary schools (MOE, 2002).

In the SNNPR, the educational process is taking place in primary schools (1-4 grades) in the languages of some ethnic groups. Accordingly, currently at Bonga College of Teacher Education prospective teachers of first cycle program (1-4 grades) are being educated in the Kefcho language.

Another important aspect of the education and training policy that helped to establish a strong cultural foundation of education is that the power of people expressed over basic educational curriculum is one essential basis for the education to be grounded on the cultural realities of the peoples concerned.

The current cultural policy of Ethiopia has also given attention to the inclusion of multicultural education. The document states 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 (CPE, 2007).

The opening of Multicultural and Multilingual Education Department at the A.A.U is another testimony of the concern that the current government has given to MCE.

CHAPTER THREE

3. Methodology

This study was planned to investigate teacher educators' understanding, attitude and practice of multicultural education. Hence the study employed a descriptive method to gather information concerning the teacher educators' understanding, belief and practice of teaching from multicultural perspectives, and to draw conclusion based on the facts obtained from the respondents.

3.1. Study Population

The study population for this research included all teacher educators at Bonga College of Teacher Education (BCTE). The total number of the study subjects considered was 78. All the teacher educators have taught at least one course from the eight stream subjects (professional, academic and non-academic) offered in the college. The following table indicates the specific courses offered in the second-cycle program.

Table2. The Courses Offered in the Second-Cycle Program at BCTE

Course area	Subjects
Professional	- Pedagogy - Psychology - Civic and Ethical Education
Academic Streams	- Natural science - Social Science - Mathematics - Languages
Non-academic	Health and physical education

Sampling Technique

In carrying out this study, the entire teacher educators (78) at BCTE involved in completing the research questionnaire. However, observation in each and every teacher's class seemed practically unmanageable for the researcher to conduct. It was also difficult to interview all the teacher educators in the colleges. Therefore, simple random Sampling was employed for the two mentioned data gathering instruments.

The classroom observation was held in total 12(15.4%) classes with 12 teachers. At least one teacher educator was selected from each academic stream. For the interview 8 (10.4%) teacher educators, one from each academic department, were selected, and they were all interviewed. To enlarge the survey, the teacher educators with whom the classroom observation was held, were not included in the interview. The interview was made with the teacher educators on the basis of their respective specialization (subjects they teach). This was done on the belief that one can better speak of teaching from multicultural perspective when he/she is requested in consideration of his/her specialization.

3.2. Instruments of Data Collection

The instruments used to gather the required information included questionnaire, observation checklist and interview.

A) Questionnaire

Questionnaire is the most important tool in gathering data from large population. It is also preferable for its relative ease for respondents to fill out it within short time (Koul, 1984). In this study the purpose of the questionnaire was to explore teacher educators' awareness, attitude and practice of multicultural education. The questionnaire was organized consisting of two parts. The first part obtains information about the awareness of multicultural education. The questionnaire comprising of 11 items in a form of self-rating scale was prepared on multicultural education

awareness. The last part of the questionnaire consists of open-ended questions, organized around the main research questions of the study. The open-ended questions were tended to squeeze as much as possible allowing respondents' freedom of description and elaboration of their ideas in detail.

All the items were set based on (Bakers, 1974) conceptual model of multicultural Teacher Education. This model was adopted in this investigation, since the argument of the model matches with the assumption of this paper. The assumption is that multicultural classroom teacher educators need to have: First, an awareness of how to teach culturally diversified students; second attitude of openness to provide classroom instruction from multicultural perspectives; third, the competence in employing skills and strategies of multicultural based instruction. Accordingly, for the multicultural education awareness part of the questionnaire the first stage (i.e. the acquisition stage was used for setting the awareness questions). The argument of Baker's model states that a multicultural classroom teacher requires professional training in the following three stages of multicultural education:

1. Acquisition stage-focuses on the development of an understanding on a core of cultural information about ethnically diversified trainees.
2. Development stage -emphasizes on creating a personal philosophy of and commitment to multicultural education.
3. Involvement stage -concentrates on implementing multicultural education in the classroom (i.e. providing class classroom instruction from multicultural perspectives).

The second part of the questionnaire was concerned with attitudes of teacher educators towards the inclusion of multicultural education. A likert type scale of culture attitude developed by Erango (1986) was adopted. The multicultural education attitude scale questionnaire consisting of 17 items was set and administered for pilot testing.

Development stage in Baker's model was used as a base for adapting the attitude scale. This stage emphasizes on creating a personal philosophy and commitment to multicultural education.

B) Observation

The focus of the observations in this study was on teacher educators' practices of multicultural education. Accordingly, the observation rating scale was prepared so as to rate the practice of the teacher educators in facilitating classroom instruction from multicultural perspective. The rating scale was developed based on the third stage (i.e. involvement stage) of Baker's conceptual model of Multicultural Teacher Education. It was intended to confirm and crosscheck the result of self-report open-ended questions.

C) Interview

To secure additional information, to support, to enrich and to make crosschecking, interview was made with the sample teacher educators. Semi-structured interview guidelines were set and conducted, mainly focusing on the awareness, attitude and practice of multicultural education. The interview accounts of participants about their practice helped the researcher to build a system of interconnected data (with the observation and questionnaire), and to triangulate between different aspects of the same thing.

D) Pilot Testing of the Instruments

After the questionnaire was prepared, they were pilot tested. The pilot test was done in administering among 7 teacher educators at BCTE who teach different courses. The purpose of this test was to check the appropriateness of the items in the instrument and to make the necessary corrections based on the feedback obtained. Accordingly, amendments were made for the relevance and quality of some of the items, and the numbers of open-ended questions were condensed to 6 questions, and some ambiguous words were avoided from the items.

3.3. Data Gathering Procedure

The questionnaire on the awareness and attitude of multicultural education was distributed to each and every informant in person by the present researcher himself; whereas, the classroom observations were carried out with a co-observer. The co-observer was from Jimaa University.

He had a BA degree in the field of Language Education. Moreover, he was a second year postgraduate student in the department of Curriculum and Teachers professional Development Studies at Addis Ababa University (AAU). Thus, the observant has taken a course on multicultural education; besides, he was given some orientation by the researcher on how to rate the behavior related to multicultural education during classroom instruction. The classroom observation was conducted for every teacher educator twice. Hence, a total of 24 observations were carried out in the college. Purposefully, the whole classroom observations were made in ethnoculturally diversified classrooms.

Interview took place with each selected sample teacher educators and the researcher on average for 30 minutes. It was conducted at the respondents' preferable time-during the interview session, Amharic and English languages were used interchangeably as necessary. Except with two respondents who were not willing, all the interview responses were tape-recorded.

3.4. Methods of Data Analysis

In this study, both the quantitative and qualitative analytical procedures were employed. Inconformity to this, Flick (2002) suggested that quantitative and qualitative methods should be viewed as complementary rather than as rival camps.

Accordingly, percentages and frequency counts were used to analyze the rating scale items of the questionnaire and observation. Information generated from open-ended questions, and interview were presented and described qualitatively.

3.5. Ethical Consideration

Before conducting the classroom observation and the interview, participants were informed about the objectives of the research and the procedures to be followed, and it proceeded with their consent. Anonymity throughout the report of the study was deemed important, and for that matter all the names used in the report are pseudonyms.

CHAPTER FOUR

4. Analysis and Interpretation of Data

This chapter deals with analysis and interpretation of the data collected through questionnaire, observation and interview. In the analysis, quantitative data were first collated and presented in tables. Then, detail descriptions of figures in each table were given. Correspondently, the qualitative data were quoted and described. Finally, subsequent interpretations and descriptions were made in light of the literature reviewed.

4.1. Background Characteristics of the respondents

Based on information obtained from the self-report questionnaire, the background of the study group was examined in terms of sex, academic qualification and years of teaching experience. Table 2 below summarizes the data about the research subject's background.

Table-3: Background of the Teacher Educators Involved in the Study

By	Items	Teacher Educators	
		F	%
Sex	a. Male	62	93.9
	b. Female	4	6
Years of teaching experience	a. 1-5 Years	34	51.5
	b. 6-10 years	18	27.3
	c. 11-15 years	8	2.1
	d. 16 and above years	6	9.1
Qualification	a) Diploma	2	3.0
	b) BA/BSC.	59	89.4
	c) MA/MSc	5	7.6
Total		66	100

As can be observed from table 3, the great majority of the teacher educators 93.9% were males. Female teacher educators account only for 6.1% of the total population. This indicates that female instructors were highly outnumbered by their male counterparts.

In the experience category, as the table indicates, most of the respondent educators 51.5% had teaching experience that ranges 1 to 5 year, and over a quarter 27.3% of them served for 6 to 10 years. Some 12.1% of the teacher educators had 11 to 15 years of teaching experience only 9.1% of the teacher educators taught for 16 and above years. Thus, it seems that the largest proportion of the instructors at Bonga College of Teacher Education College is not well experienced according to the Current Guidelines of Educational Policy Career Structure that states teacher educators need to have long years teaching experience (MOE, 2002).

With regard to the teacher educators' qualification, the table depicts that only 5% of the respondents had master's degree while the majority of them 89.4% had first-degree qualification. There were also a few 2% teacher educators with Diploma qualification. Hence the qualification profile of the teacher educators does not seem to coincide with the Education and Training Policy Document (MOE, 2002), which states that the qualification of teacher educators for the second cycle teacher education program needs to be 20 %BA/BSC, 50% MA/MSC and 30% PHD degree in the subjects they instruct.

In general, as the teacher educators were not well experienced; they are also not well qualified as required.

4.2. Multicultural Education Awareness

Data about teacher educators' awareness of multicultural education was collected through a five point multicultural awareness rating scale. To make analysis simple the 5-point multicultural scale is synthesized into three levels as high (definitely correct & almost correct); moderately (probably correct) and low (definitely incorrect & I don't know) (The raw data are enclosed in appendix A). In analyzing data information from open-ended questions, observation and/or interview were also quoted where necessary.

Teacher educators' multicultural education (MCE) awareness is presented under two subheadings: Teacher educators' awareness about the concept and significance of multicultural education, and the teacher educators' misconceptions about multicultural education. Table 4 below presents data about the subjects' awareness of the concept and significance of multicultural education.

Table 4: Teacher Educators' Awareness of the Concept and Significance of MCE.

No	Items	Level of awareness					
		High		Moderate		Low	
		No	%	No	%	No	%
1	Awareness of the ethnic and cultural back ground of students is important for successful teaching-learning process	51	77.3	15	22.7	-	-
2	Cultural diversity that exists among students in the classroom can facilitate active learning if properly utilized	43	65.2	20	30.5	3	4.5
3	Culture and experience can influence the prospective teachers to think and behave in a particular way.	49	74.2	12	18.2	5	7.6
4	I Multicultural education can help teacher educators to incorporate cultural values and experiences of student in their classroom discussion.	52	78.8	9	13.6	5	7.6
5	Multicultural education develops students' rational acceptance of cultural diversity as source of academic achievement	56	84.8	10	15.2	-	-
6	Multicultural education brings together the learners' cultural and psychological differences to enhance individual learning environment.	58	87.9	6	9.1	2	3.0
Average		51.5	78.03	12	18.21	3.75	5.67

Table 4 above suggests that most of the teacher educators in question seem to be well aware of the concept and significance of its inclusion in course instructions in rendering for students of diverse ethnic and cultural background.

The majority of the respondents 87.9 %, in response to question no 6, said that they had high level of awareness of the fact that MCE brings together

cultural and psychological differences of learners to enhance individual learning environment. Similarly, the largest proportion of the respondents 84.8 to item number 5 had reportedly high understanding of the fact that teaching from multicultural perspective develops student's rational acceptance of ethno-cultural diversity as a source for academic success. This goes with Bank's (2001) idea that ethnic and cultural diversity is an opportunity for better academic performance, for students can contribute a lot from rich home experience to the same topic.

Moreover, the table indicates that the majority proportion of the respondents 77.3 said that they were aware of ethno-cultural diversity that exists among students can promote active learning if properly utilized. In line with this, Gay (1997) states students can participate actively in a classroom discussion when they begin learning on the bases of their cultures.

Findings form open-ended questions and interview confirms that the majority of the respondents knew the concept of MCE and its pedagogical significance for ethno-cultural diverse student population. For instance, to investigate how they conceptualized multiculturalism/cultural diversity, the respondents were asked how they understood ethno-cultural diversity. In replying to this question, Awoke, one of the respondents expressed his view of multiculturalism as quoted in the following lines.

--- I see multiculturalism in education as the existence of varied cultures with different backgrounds; origins and features that students come with. It is a resource for the success of better academic performance as students' different experiences enrich the understanding of the same topic.

This view of multiculturalism was also shared by some of the other respondents though expressed differently. This implies that some of the

respondents had reportedly high awareness on the concept and significance of multiculturalism. Banks (1994) and Gay (1994) confirm statement of the above respondents on the concept of multicultural education that all students should get equal educational access and quality regardless of their ethnic and cultural backgrounds.

Table 4, indicates the second majority proportion of the respondents 18.18% were moderately aware on the concept and significance of multicultural education. The table depicts that the moderate awareness level of multicultural education takes the second majority proportion.

The same table, on the other hand, reveals that some proportion of the respondent teacher educators 5.67% had low awareness on the concept and significance of multicultural education. As can be seen from the table, among the total of low-level awareness, item No 3 & 4 hold the largest proportion of the respondents. That is 7.6% of the respondents had low level of awareness on the fact that culture and experience can influence the prospective teacher to think and behave in a particular way. In addition, the same percent of the respondent teacher educators did not know that multicultural education could help teacher educators to incorporate cultural values and experiences of students in their classroom discussion.

To evaluate the respondents' level of awareness of the concept of MCE the researcher asked them to briefly explain what ethno-cultural diversity meant to them. Some respondent teacher educators stated in the same tone "*I have no idea about it*" This implies that there were some teacher educators who totally had no concept of multicultural education. In the same way, when the respondents were requested to relate ethno-cultural diversity to education, some of them put it somehow in the same way Wagaw did the following:

--- Multicultural education has nothing to do with my subject. It is not a concern of Natural Science courses. Science is the same for all students regardless of their diverse ethnic cultural background.

This implies some teacher educators perceived multicultural education as a subject restricted reality. This supports what Banks (2001) states that teachers who are not well aware of multicultural education argue as though it were not relevant to their respective disciplines.

In general, the findings from both the quantitative (Table 4) and qualitative, studies (as enumerated above) portray that the greatest majority of the teacher educators were highly aware of the concept and significance of multicultural education. This might be due to the room given to multiculturalism in the new education and training policy of Ethiopia as pointed out in the introduction part of this paper. It might also be due to the recent introduction of multicultural education into Bonga College of Teacher Education, which is related to the use of mother tongue as a medium of instruction.

The data, on the contrary, reveals that there were respondents who were at low extent of awareness on the concept and significance of multicultural education. This might be accounted for the lack of multicultural education in the curriculum of teacher education colleges they were educated in. The personal experience of the researcher also confirms this attribution.

Table 5 Misunderstanding of Multicultural Education

NO	Items	High		Moderate		Low	
		F	%	F	%	F	%
1	Multicultural education creates intercultural conflicts in teacher education programs.	47	71.2	14	21.2	5	7.6
2	Multicultural education creates identity crisis in the learners mind.	47	71.2	14	21.2	5	7.6
3	Multicultural education favors an educational system, which values differences and individuality rather than similarity.	30	45.5	11	16.7	25	37.9
4	Bringing culture of students as initial point of view of learning can degrade human dignity.	50	75.8	6	10.6	9	13.6
Average		43.5	65.92	11.25	17.42	11	16.67

Table 5 reveals that the greatest proportion of the respondents (75.8%) claimed that they knew that bringing culture of students as initial point of learning can degrade human dignity. Understanding of the above figure contradicts with what literatures suggest that beginning learning with what the students have experienced (cultural based knowledge) is vital for better academic performance as they feel concerned and get involved in learning. (Gay, 1997) and (Banks, 2001)

The table also indicates that the majority of the respondents, 71.1% said that they understood that multicultural education could create intercultural conflict in the teacher education program. Literatures, however, argue that MCE is rather a remedy for intercultural conflict through enhancing awareness that all students are equal regardless of their diverse ethno-cultural backgrounds (Banks, 1994). It enables all students to be proud of their own cultures and preserve them. On top of this, it raises sufficient awareness about those around them, and it acquaints each student with

unique cultural features of different ethnic group to foster better understanding among one another and thereby to reduce intercultural conflict (Gay, 1994).

Teacher educator interviewees were asked to state what they understood by multiculturalism Awol stated:

...Talking much about ethnic and cultural diversity is a threat to national unity. I am afraid that the more we talk of cultural diversity, the worse intercultural conflicts will rise. April 10/2007/

It is not only the understanding of Awol but also there were others who stated in the same tone that multicultural education is a cause to intercultural dispute. This perception, nevertheless, contrasts to what multicultural education aims to achieve. Multiculturalists argue that a unified and cohesive democratic society can be created only when the rights of its diverse people are reflected in its institutions, within its national curriculum, within its schools, colleges and universities (Banks, 1994).

The highest proportion of the respondents, 45.5% in the table for the item No 3 reportedly said that they knew that MCE favors educational system, which values differences and individuality rather than similarity. As already stated, this understanding mismatches to what multicultural education strives to meet.

The general pattern of the result of quantitative and qualitative data for these items portray there were respondents who perceived MCE as a practice that is a threat to the national unity; can create identity crisis in the learners mind; and only favors an education system which values differences and individuality rather than common similarity. This implies that these teachers understood multicultural education in a reverse to what it is geared to achieve.

This might be due to lack of awareness on the concept and significance of multicultural education as indicated in table (4); it might also be due to their being proponent of cultural assimilation education system.

Tables 6 Overall Teacher Educators Awareness of Multicultural Education

No	Items	Extent of awareness					
		High		Moderate		Low	
		F	%	F	%	F	%
1	Awareness of the ethnic and cultural back ground of students is important for successful teaching-learning process.	51	77.3	15	22.7	-	-
2	Cultural diversity that exists among students in the classroom can facilitate active learning if properly utilized	43	65.2	20	30.5	3	4.5
3	Cultural values and experience influence the prospective teachers to think and behave in a particular way.	49	74.2	12	18.2	5	7.6
4	Multicultural education creates intercultural conflicts in TEI	5	7.6	14	21.2	47	71.2
5	Multicultural education creates identity crisis in the learners mind.	5	7.6	14	21.2	47	71.2
6	Multicultural education favors an educational system which values difference and individuality rather than similarity and imitation.	30	45.5	11	16.7	25	37.9
7	Instruction from multicultural perspective can promote respect for equity pedagogy.	12	18.2	14	21.2	40	57.6
8	Bringing culture of a student as initial point of learning can not degrade human dignity.	9	13.6	6	10.6	50	75.8
9	Multicultural education can help teacher educators to incorporate cultural values and experiences of students in their classroom discussion.	52	78.8	9	13.6	5	7.6
10	Multicultural education develops student's rational acceptance of cultural diversity as a resource to an academic achievement.	56	84.8	10	15.2	-	-
11	Multicultural education brings together cultural and psychological differences of learners to enhance individual learning environment.	58	87.9	6	9.1	2	3.0
	Average	33.6	50.6	11.9	18.2	29.8	31.9

The above table portrays the general pattern of teacher educators' awareness about multicultural education. Accordingly, the highest proportion of the respondents (50.6 %) at Bonga College of Teacher Education was well aware of multicultural education. The table indicates that the next larger proportion, 31.9 % was at low level of MCE awareness, while the remained

18.2% of the respondents was moderately aware of multicultural education. Among the respondents who had low level of awareness, as table (5) reveals the largest proportion misperceive multicultural education.

4.3. The Attitude of Teacher Educators towards Instructing from Multicultural Perspectives

The data collected from the questionnaire through attitude likert scale are reported in table 7. To make the analysis simple for presentation, the 5-point scale is condensed into three as positive (strongly agree and agree); neutral (undecided) and negative (disagree and strongly disagree). (The raw data are enclosed in appendix B). The related qualitative data are also presented and analyzed along with the quantitative ones.

Table, 7 Attitude of Teacher Educators toward the inclusion of Multicultural

No	Items	Attitude					
		Positive		Neutral		Negative	
		No	%	No	%	No	%
1	Teachers' cultural insensitiveness can negatively affect the lives of students they teach.	40	60.6	9	13.6	14	21.2
2	Effective educators of ethnic and culturally diverse students should praise and promote cultural diversity in the classroom.	46	69.7	16	24.2	4	6.1
3	Classroom learning would be successful for students if teacher educators instruct their lessons from multicultural perspective.	51	77.2	8	12.1	7	10.6
4	Teacher educators need to show respect toward the culture of their students	56	84.8	8	12.1	2	3.0
5	All students in a classroom can equally learn and achieve the best regardless of their ethnic and cultural background.	47	71.2	6	18.2	12	9.1
6	Showing respect for students' ethnic cultures positively contributes to better relation with them	59	89.4	2	3.0	2	3.0
7	Effective educators of diverse students have strong feeling in favor of classroom practices reflecting ethnic and cultural diversity.	47	71.2	13	19.7	6	9.1
8	In a multicultural classroom, teacher educators need to clarify ideas from the standpoint of the commonly shared cultures of various ethnic groups.	56	84.8	7	10.6	3	4.5
9	A teacher educator should encourage students in the classroom to clarify ideas from their ethnic cultural perspectives.	41	62.1	18	27.3	7	10.6
10	The future teachers need to be prepared in their (knowledge and skills) for cultural difference they might encounter in their professional career.	47	71.2	13	19.7	6	9.1
11	There are ways of making classroom instruction responsive to cultural diversity	40	60.6	10	15	16	24.2
12	Students need to be aware of other peoples who live in the same society but have different cultures from their own.	61	92.4	1	1.5	4	6.1
13	We need to work toward nurturing the diversity of cultures under building a common national culture	52	78.8	14	21.2	-	-
14	Talking about cultural difference is not a threat to national integration	30	45.5	14	21.2	22	33.5
15	Talking about cultural difference is a mere waste of time	57	86.4	4	6.1	5	7.6
16	The teacher educator's exhibit of respect for different cultures in a classroom influences the future teacher to do the same when they become teachers.	52	78.8	8	12.1	4	6.1
17	Teacher educators could be successful in teaching multicultural classroom without having training if they are sincere to and sympathetic with culturally diverse students.	28	42.4	15	22.7	12	31.8
Average		47.64	67.99	9.76	15.31	7.87	12.22

Education

Table.7 indicates that the majority proportion of the respondents, 67.99% held positive attitude toward the inclusion of MCE in their instruction. As can be seen from the table for all the items that favor facilitating learning with multicultural atmosphere, the greatest proportion of the respondents had favorable attitude. On the other hand, the table reveals that some proportion of the respondents 12.22% triggered negative attitude towards including MCE in the teaching learning process. The table also shows that 15.31% of the respondents did not decide their belief (i.e. undecided) on the issue of multicultural education.

The informant teacher educators were inquired to state what they thought about cultural diversity. The larger proportion of the respondents said as one of the interviewees, Kedija did:

---Ethno-cultural diversity is the base of our unity; it is our beauty; we need to appreciate it. In our college, I meet many students with different ethnic background. I usually encourage all to deal a lesson from points of view of their own culture so that they could get the discussion more interesting. April 9/2007

This implies that there were teacher educators who believed that the existing ethno-cultural diversity in the College is something worthy and core of coexistence of different ethnic groups. They believed that students with diverse cultural background perform academically better provided that they are encouraged and given due respect. Along with this, Banks (2001) suggests that the respect for all prevailing cultures strengthen national unity as ethnic, cultural, and language diversity among its citizen and within its schools enrich a nation.

On the other hand, the above table depicts that some proportion of the respondents, 12.22% held negative attitude toward teaching with

multicultural spirit. A similar negative attitude has been observed from some of the interviewees. For instance, one of the interviewees, Ayana stated:

--- I see multicultural education as something illusion. How can a teacher address the need of each student in a classroom? In this college there are many students with diverse ethnic background, if I try to raise issue of cultural diversity, I am sure, a conflict will follow it. April 9/2007

Apparently, we can observe from the above statement that there were teacher educators who do not have openness to multicultural education. They believed that the inclusion of MCE is impossible. Conversely, Baker (1974) argues that teacher educators need to have attitude of openness to provide classroom instruction from multicultural perspective. Moreover, they viewed MCE as an additional burden on their accustomed instruction. “*How can a teacher address the needs of each student in a classroom?*” Multicultural education in its real sense, however, is not about shouldering an extra load it is rather facilitating instruction from multicultural point of view.

To investigate how the respondents viewed the prevailing ethno-cultural diversity in the College, they were asked to state effects of cultural diversity in their classroom instruction. To this response, Fanta stated:

--- It lacks homogeneity; students are from different ethnic groups and cultures as a result it has negative impact on classroom instruction. April 9/2007

One can observe from the above quote that there were teacher educators who believed that cultural diversity was a problem of classroom instruction while cultural diversity is a yardstick instrument for employing methods of active learning (i.e. group work and cooperative learning) in bringing different students with different experience of the same topic.

In general, findings from both the quantitative and qualitative data portray that the targeted teacher educators had favorable attitude toward the

inclusion of multicultural education. The result of attitude likert scale indicates that there were respondents 15.31% who had neither negative nor positive attitude towards teaching from multicultural perspective. The mentioned figure of respondents might have held positive attitude due to their well awareness of the concept and significance of MCE and their experience of success in academic achievement of their ethnic and culturally diverse students as a result of practicing instruction with multicultural perspectives.

The data result also reveals there were of the teacher educator respondents who had unfavorable attitude toward the inclusion of MCE. They might have developed negative attitude toward MCE for the following reasons: Firstly, it might be due to insufficient awareness on the significance of teaching with multicultural spirit. Supporting this, Gay (1994) states that negative attitude of MCE rise from lack of awareness about cultural diversity and its value as a resource in the classroom activities. Secondly, they might have developed negative attitude for they fear that the incorporation of cultural elements of different ethnic group in the teacher education college may indirectly make the college a scene of cultural competition leading to conflict among diverse ethno-cultural background of students.

4.4. Practice of the Teacher Educators in Providing Instruction from Multicultural Perspective

It is generally believed that ones own perception of something influences one's own action or behavior. As Worku, (1995) put it, there is a direct relationship between personal belief and one's practices. It, therefore, would be relevant to study whether the teacher educators' attitude toward the inclusion of multicultural education is reflected in their actual teaching-learning process.

Accordingly, the observant was oriented to decide whether the activities in the list were used or not by the teacher educators during his/her instruction. Moreover, the respondent teacher educators were asked to self-report on their own practices of multicultural education in their instruction.

Table 8. Teacher Educators' Practice of Multicultural Education

No	Items	Extent of Practice					
		Efficient		Satisfactory		Poor	
		No	%	No	%	No	%
1	The teacher educator uses methods of active learning that are related to diversity in a classroom.	1	8.3	1	8.3	10	83.3
2	The use of students culture and life experience as an initial point for active learning	3	2.5	1	8.3	8	66.7
3	The teacher educator's willingness to entertain different views from ethnic and culturally diversified students	1	8.5	1	8.3	10	83.3
4	The extent to which the teaching aids are used free of bias toward a certain ethnic or cultural group	1	8.3	1	8.3	10	83.3
5	The teacher educator's effort in encouraging students to appreciate their own cultural identities by giving examples from point of view of their culture	1	8.3	1	8.3	10	83.8
6	The instructor's use of pertinent examples or analogies drawn from the student's daily lives to introduce or clarify new concepts	2	16.67	2	16.67	8	66.67
7	The teacher educator's ability in stimulating and promoting the feeling of cooperation and interdependence among students diverse ethnic and culture through group work	5	41.67	3	25	4	33.33
8	The fairness of the teacher educator's in interacting with students of diverse ethnic and cultures	3	25	5	41.67	4	33.33
9	The teacher educator applies a variety of methodological techniques to meet the individual needs and cultural styles of diverse students	2	16.67	1	8.3	9	75
10	The effort of the teacher educator's in avoiding stereotypic expression from class room discussion	1	8.3	9	75	2	16.67
11	The convenient of the classroom atmosphere for students to discuss cultural issue.	7	58.3	5	41.67	1	8.3
Average		2.45	18.41	2.73	22.71	6.33	57.61

As table 8 depicts the largest proportions of the respondent teacher educators (57.61%) were poorly offering instruction with multicultural consideration. Some proportions of the respondents, 22.71% were satisfactorily practicing instruction from multicultural perspective. It is only, 18.41% of the respondents that were efficiently competent in making teaching- learning process with multicultural context.

To enable the respondents to freely report how they were practicing instruction with multicultural spirit, they were asked to state how they implement active learning in diverse ethno-cultural classroom. As oppose to the quantitative data, the majority of the respondents stated as they are efficiently implementing it. Some proportions of the respondents nearly stated as Gedelo did:

When I teach, I usually make my students form a group in such away that the group comprises of students with different ethnic backgrounds. I encourage them to discuss the topic relating to their home experience; so they will learn much form each other.

This implies that the respondents were employing one method of active learning (i.e. group work), which is essential instrument for cooperative learning of diverse ethno-cultural group (MOE, 2003). With regard to the contribution of group learning, literatures note that it enhances pro-social behavior, personal helping and sharing mutual respect, concern for peers and tendencies to cooperate with others outside the learning situation. Therefore, group learning is there for ethno-cultural diverse classroom to understand the contribution of various cultures and appreciate the existence of diverse ethnic cultures.

During the interview session, the respondents were inquired to brief how they involved all students in active learning in relation to their own ethnic cultural backgrounds. Hagos, one of the interviewees, said:

--- I usually encourage my students to view things with their own culture and give examples accordingly. I myself try to exemplify my content using different common cultures of my students. I have to do it always as it has pedagogical values. April 10/2007

This implies that there were respondents who were involving all students with their own unique cultures into active learning through giving examples. As indicated in the literature part of this paper, encouraging students to bring learning to their own culture via examples is vital for it makes the students to be proud of their own cultures, and understand the content further. Inline with this, Roberts et al (1994) suggest that teachers who usually use a variety of examples from diverse cultures are effective in addressing the quest of equity pedagogy in a multicultural classroom.

The largest proportion of the respondents, 57.61%, as Table 8 portrays, were poorly practicing multicultural-based instruction. Though they were not many, a few respondents admitted that they were not considering multiculturalism in their instruction. For instance, Bedlu stated:

---I am not an anthropologist or a social science teacher. Therefore, I don't think of culture in my teaching. I mainly focus on the content I deal with. For that matter, I always speak in English when I teach; hence, there is no question of cultural diversity in my class.

Clearly, this implies that some respondent teacher educators were unaware of the concept of multicultural education (i.e. they perceive it as though it

were subject limited reality. As a result, they did not even try to think about it when they offered instruction in a multicultural classroom.

In general when we look at the respondent teacher educators' practice of multicultural education, the result of quantitative data reveal that the largest proportion of the respondents, 57.61% were poorly providing instruction from multicultural perspective. For the self-report open-ended questions the majority teacher educators were not willing to react on their practice of instruction with multicultural spirit. As stated above some of them wrote as they were trying to implement it while a few of them admitted they did not at all think about it. But when they were interviewed on their practice of multicultural education, almost all responded that they were on the verge of implementing it. Nonetheless, as one can see from the above information, it seems that the general picture of the practice is negative.

The most likely reasons for why the majority proportions of the teacher educators were unable to practice instruction with multicultural line might be the following:

Firstly, they might have not been educated in a way that they can develop the skill of providing classroom instruction from multicultural perspective.

In support of this, Erango (1986) found out that many teacher education programs prepared teachers to deal with the traditions, attitudes and customs of the dominant culture despite the cultural diversity that the education institutes constituted. Secondly, the instructional materials they used might have not been prepared with multicultural consideration.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND IMPLICATIONS

5.1. Summary

Ethiopia, a land of diverse ethnic and cultural groups, needs to implement multicultural education to reach its diverse population with quality education. To this effect, the current Education and Training policy of the country has been emphasizing on promoting multicultural-based education. Literatures also suggest that due emphasis needs to be given for teacher educators' awareness, attitude and skills for the inclusion of multicultural education if the education system is to become truly multicultural (Banks, 2001); (Ferrier, 2000) & (Gay, 1996).

Following this, the present researcher has shown interest in investigating teacher educators' awareness, attitude and practice of instructing with multicultural perspectives. To this effect the following basic questions were formulated to guide the study.

1. To what extent are teacher educators at Bonga College of Teacher Education Institution aware of multicultural education?
2. What is the attitude of the teacher educators toward the inclusion of multicultural education?
3. To what extent do the teacher educators facilitate classroom instruction from multicultural perspectives?

The data obtained from the subject with quantitative and qualitative data collection instruments were organized and analyzed under certain themes pertinent to the basic research questions. Side by side, the qualitative data gathering instruments (open-ended questions and interview), quantitative tools (awareness scaled questionnaire, attitude scale and performance rating scale) were designed and administered in line with the model adopted for the study.

The subjects of the study were all the teacher educators (78) at Bonga College of Teacher Education. Simple random sampling was employed for the observation and interview data gathering instruments.

On the basis of quantitative and qualitative methods employed, the following results were found:

- The largest number of teacher educators at Bonga Teacher Education Institution was highly aware of the concept and significance of multicultural education. From the small proportion of the teacher educators that had low level of multicultural education awareness, the data depict that the greatest number misconceived multicultural education as a danger to national unity, creates identity crisis, over values differences and degrades human value.
- The data analysis implies that the greatest number of the teacher educators under the study hold positive attitude toward providing instruction from multicultural perspective.
- With regard to multicultural education practice, however, the majority proportion of the teacher educators at the college is poorly practicing instruction with multicultural consideration.

5.2. Conclusions and Implications

A/ Conclusions

On the basis of the findings, the following conclusions are drawn:

Educators' awareness and the right attitude are bases for the practice of an educational policy. However, unless they have skills of implementing it, they cannot put it into practice. In this case, the teacher educators were aware of the significance and concept of multicultural education. They also have positive attitude towards the inclusion of multicultural education in their respective course instructions. Nevertheless, they were not skilled enough to instruct with multicultural perspectives. Consequently, they were not considering multiculturalism in the teaching-learning process.

Though majority teacher educators were aware of multicultural education, some of them had no clear knowledge about it. Subsequently, it seems that they have developed negative attitude towards the aims multiculturalists are geared to achieve.

B/ Implications

- The conclusions drawn from the findings imply that:
 1. Teacher educators need in-service training that can develop skills of offering instructions with multicultural perspectives.
 2. Discussions over diversity, national integration and education need to take place among teacher educators.
 3. Further researches need to be conducted on:
 - Curriculum of teacher education colleges for the proper inclusion of multicultural education, and the employment criteria of teacher educators for diversity.
 - Another factors that may influence multicultural instruction practice.
 - Relationship among awareness, attitude and practice of multicultural education.

BIBLIOGRAPHY

BOOKS:

- Banks, J. (1994). An introduction to Multicultural Education Needham Heights, MA: Allyn and Bacon.
- Banks, C. (1995). Multicultural Education: Historical development dimensions, and practice. in J.A Banks C.A MC Gee Banks (eds). Hand book of research on multicultural educations. New York: Macmillan publishing company.
- _____ (1996). Multicultural Education: Theory and Practice. Needham Heights, MA: Allyn and Bacon.
- _____ (1996). "The inter group Education Movement" In J.Banks (Ed.). Multicultural Education: Theory and Practice, 4th Edition Needham Heights. MA: Allyn and Bacon.
- Banks, J. and Banks C. (2001). Multicultural education: Issues and Perspectives. 4th ed. New York: John wiley and sons, Inc.
- Banks, J. and James Y.(1986). Multicultural education in western societies (Eds.). London: Holt, Renenehart and Winston.
- Baptiste, H. (1980). Multicultural teacher Education: Preparing educators to provide educational equity. Washington Dc: American Association of Colleges for Teacher Education.
- Bennet, C. (1995). Comprehensive Multicultural Education: Theory and Practice (3rd ed.). Boston: Allyn and Bacon.
- Bloom, B. (1956). Taxonomy of Educational Objectives: The classification of Educational goals: Handbook I: Cognitive Domain. New York: McKay.

- Brown, C. (1992). Restructuring for a New America. In M.E. Dilworth (Ed.), Diversity in Teacher Education: New Expectations. San Francisco: Jossey-Bass.
- Darder, A. (1995). Culture and Power in the Classroom. A Critical Foundation for Bicultural Education. New York: Begin Garvey.
- Demographic Training and Research center (1997). Ethiopia Southern Nations, Nationalities and Peoples Region. Community and Family Survey. Addis Ababa: Addis Ababa University Press.
- Dufour, B. (1990). "Multicultural and Anti-racist education: Education for a just society." In Barry Dufour (ed.), The New social Curriculum: A guide to cross- Curricular issues. New York: Cambridge University Press.
- Federal Negarit Gazeta (1995) The constitution of the Federal Peoples Democratic Republic. Addis Ababa.
- Flick, U (2002). An Introduction to Qualitative Research. Great Britain: Cromwell Press.
- Ford, Y. (1999). Teaching Culturally Diverse Gifted Students: (Practical Strategies Series). Washington: Kennikat Press
- Friere, P. (2000). Pedagogy of the Oppressed. New York: Continuum International Publishing.
- Fullan, M.(1992). Successful School Improvement. Buckingham: Open University Press.

- Gagliardi, R. (1992). "An Integrated Model for Teacher Training in a Multicultural Context" In Raw Gagliardi (ed.), Teacher Training and Multiculturalism: National Studies. Paris: UNESCO, International Bureau of Education.
- Garcia, E. (1994). Understanding and Meeting the Challenge of Student Cultural diversity. Boston: Houghton Mifflin.
- _____. (1986). "Multicultural Teacher Education" in James A. Banks and James Lynch (eds), Multicultural Education in Western Societies London. Holt, Rinehart and Winston.
- Gay, G. (1994). A Synthesis of Scholarship in Multicultural Education: Urban Monograph Series. Oak Brook, IL: North Central Regional Educational Laboratory.
- Gollnick, D. and Chin, P. (1986). Multicultural Education in a Pluralistic Society (2nd ed). Columbus: Charles. E. Merrill.
- Gollnick, M. (1992). "Multicultural Education: Policies and Practices in Teacher Education." In Carl A. (ed), Research and Multicultural Education From the Margin to the Mainstream. London: The Falmer Press.
- Good, C. (1973). Dictionary of Education. New York: McGraw - Hill Book Company.
- Guruvadoo. A. (1995) Teacher Training and Multiculturalism: National studies. Paris: UNESCO, International Bureau of Education.

- Guruvadoo. A. et al (1995). "Teachers and multicultural education in Moritius." In Raul Gagliardi (ed.), Teacher Training and Multiculturalism: National Studies. Paris: UNESCO, International Bureau of Education.
- Hollins, E, King, J.E., and Hyman, W.C. (Eds). (1994). Teaching Diverse Groups: Formulating a Knowledge Basis. Albany: State University of New York Press.
- Koul, L. (1984). Methodology of Educational Research. New Delhi: Riks publishing House prt. Ltd.
- Ministry of Education (2002). The Education and Training Policy and Its Implementation. Addis Ababa.
- _____ (2003) A National Curriculum Guideline for Preservice Teacher Education Program: Addis Ababa.
- National Council for Accreditation of Teacher Education. (1994, May). NCATE Standards. Washington, DC: Author.
- _____ (1997) Standards for Accreditation of Teacher Education. Washington. D.C: NCATE.
- Nieto, S. (1992). Affirming Diversity: The socio-political context of multicultural education. New York: Longman.
- Novak. M. (1971). The Rise of the Unmeltable Ethnics: Politics and Culture in the Seventies. New York: Macmillan.
- Roberts, H. et al. (1994). Teaching from a Multicultural Perspective. Thousand and Oaks: Sage Publication, Inc.
- Sadker M. and Sadker. D (1997). Teachers, Schools, and Society. New York: McGraw-Hill.

Sowell, T. (1993). Inside American Education. New York: The Free Press, A Division of Macmillan, Inc.

Journals:

Asante, M. (1991). The Afrocentric idea in Education. The Journal of Negro Education, vol 60 No 2.

Baker, G. (1974). "Multicultural Training for Students Teacher." Journal of Teacher Education, Vol, 24, No.4.

Baker, G. (1994). Multicultural Education for all Americans." Journal of Social education. Vol.10.No.6.

Banks, J (1994). Transforming the Mainstream Curriculum. Education Leadership, Vol.51 No.8

Bennette, C. and stage, F. (1990) Pre-service Multicultural Teacher education: Predictors of Student Readiness. Journal of Teaching and Teacher Education, Vol. 12, No.6

_____ (1981). "A Case Study for Pluralism in schools." Phi Delta Kappan, Vol.68, No.8

_____ (1985). "A case for pluralism in the schools. "Phi Delta Kappan, Vol.62, No.8.

Fullan, M. and Alan P. (1992). "Research on curriculum and Instruction implementation". Review of educational Research, Vol. 47, No.2

Gay, G. (1981). "What is your school MEQ?" Educational Leadership. Vol.39. N.3.

Hamdessa, T. (1982) "Minority Education in Ethiopia". Africa: Revisit Trime in Role de studies Documentizatione del instito halo – African, Vol. 37, No.2.

Reynolds, A. (1995). The knowledge base for Beginning Teachers: Education professionals' Expectations Versus Research Findings on Learning to Teach. Elementary School Journal. Vol.1, N.95.

Rodriguez, Y. and Barbara R. (1995). "Culturally Responsive Teacher Preparation Evident in Classroom Approaches to Cultural Diversity." A Novice and an Experienced Teacher," Vol. 46, No. 4.

Unpublished Sources

Alemayehu B. (1998). "Attitude of Teachers Toward the Implementation of Multicultural Education in two Teacher Training Institutions in Southern Nations, Nationalities, People Region". Addis Ababa University (M.A Thesis).

Erango K. (1986). "An Assessment of Perceived Needs for Cultural Pluralism in preservice Teacher education in Ethiopia". Pepperedin University (Ph.D. Dissertation).

Worku. D. (1995). "Perception and Practices of an Integrated Curriculum". Masters Thesis. AAU. Addis Ababa.

Internet Sources:

Cultural Policy of Ethiopia (2007) The Federal Democratic Republic of Ethiopia Cultural Policy

<http://www.ethioembassy.org.uk/fact%20file/a-z/culture.htm>

National Council for Accreditation of Teacher Education (NCATE). (2002). Standards for Professional Development, Standard IV Diversity. Retrieved May 10, 2007 from <http://www.ncate.org/standard/m-stds.htm>.

Gay, G. (1997). "Multicultural Infusion in Teacher Education: Foundation and Applications". Peabody Journal of Education, Vol.72, No. 1 <<http://www.jstor.org>.

Zineichner. K. (1994). "A research Informed Vision of good practice". <http://www.newhorizons.org>

Appendix A
ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
FACULTY OF EDUCATION
DEPARTMENT OF CURRICULUM AND TEACHERS
PROFESSIONAL DEVELOPMENT STUDIES

Multicultural Awareness Questionnaire for Instructors

Highly esteemed instructor,

First of all I would like to thank you for your willingness to fill this questionnaire. This study is concerned with the inclusion of multicultural perspectives into teacher education programs in Ethiopia. Any response given in the questionnaire is used only and only for the purpose of research. And it remains confidential. The questionnaire is also by no means an evaluation of the instructor. I, therefore, humbly request you to give a true and precise response.

Biodata of the instructor

1. Sex A. Male _____ B. Female _____
2. Years of Service in TEI _____ in other _____
3. Qualification A. MA/MSC _____
 B. BA/BSC _____
 C. Diploma _____
4. Area of specialization _____
5. Subject you instruct _____

Direction I: The following are statements referring to multicultural education. Five point scales (from 0 to 4) are given corresponding to each statement. Please circle any one of the scales that best describes your assessment of each statement.

- Note Scale 4: Definitely correct
 3: Almost correct
 2: Probably incorrect
 1: Definitely incorrect
 0: Don't know

No	Items	Definitely correct	Almost correct	Probably correct	Definitely incorrect	Don't know
1	Awareness of the ethnic and cultural background of students is important for successful teaching-learning process.					
2	Cultural diversity that exists among students in the classroom can facilitate active learning if properly utilized.					
3	Cultural values and experiences influence the prospective teachers to think and behave in a particular way					
4	Multicultural education creates intercultural conflicts in TEI.					
5	Multicultural education creates identity crisis in the learners mind.					

6	Multicultural education favors an educational system which values differences and individuality rather than similarity and imitation					
7	Instruction from multicultural perspectives can not promote respect for equity pedagogy					
8	Bringing culture of a student as an initial point of learning can degrade human dignity.					
9	Multicultural education cannot help teacher educators to incorporate cultural values and experiences of students in their class room discussion.					
10	Multicultural education develops students' rational acceptance of cultural diversity as a resource to an academic achievement.					
11	Multicultural education brings together cultural and psychological differences of learners to enhance individual leaning environment.					

II. Kindly, respond to the following questions.

1. What do you say about multiculturalism/ cultural diversity/?

2. How do you see ethno-cultural diversity in education?

3. Please, would you state effects of ethno-cultural diversity in your class room instruction?

Part II

Multicultural Attitude Scale

Direction: The following are statements referring to the inclusion of multicultural education in teacher education institute. Five scales from strongly agree to strongly disagree are given corresponding to each statement. Circle the number against each statement that matches with your concise.

- 5. Strongly agree
- 4. Agree
- 3 Undecided
- 2. Disagree
- 1. Strongly disagree

No	Items	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1	Teacher's cultural insensitiveness can negatively affect the lives of students they teach.					
2	Effective educators of ethnic and culturally diverse students are advocates who praise and promote cultural diversity in the classroom.					
3	Classroom learning would be successful for students if teacher educators instruct					

	their lessons from multicultural perspective.					
4	Teacher educators need to show respect toward the culture of their students					
5	All students in a classroom can equally learn and achieve the best regardless of their ethnic and cultural background.					
6	Showing respect for students' ethnic cultures positively contributes to better relation with them.					
7	Effective educators of diverse students have strong feeling in favor of classroom practices reflecting ethnic and cultural diversity.					
8	In a multicultural classroom, teacher educators need to clarify ideas from the stand point of the commonly shared cultures of various ethnic groups.					
9	A teacher educator should encourage students in the classroom to clarify ideas from their ethnic cultural perspectives.					
10	The future teachers need to be prepared (in their knowledge and skills) for cultural difference they might encounter in their professional career.					
11	There is n way of making classroom instruction					

	responsive to cultural diversity					
12	Students need to be aware of other peoples who live in the same society but have different cultures from their own.					
13	We need to work toward building a single national culture rather than nurturing the diversity of cultures					
14	Talking about cultural difference is a threat to national integration.					
15	Talking about cultural difference is a mere waste of time.					
16	The teacher educator's exhibit of respect for different cultures in a classroom influences the future teacher to do the same when they become a teacher.					
17	Teacher educators could be successful in teaching multicultural classroom without having training if they are sincere to and sympathetic with culturally diversified students.					

II. Kindly, would you respond to the following questions?

1. How do you handle ethno-cultural diversity to promote equity education?

2. How do you entertain different points of view that can be raised by students of diverse cultural background?

3. What do you do to implement active learning in a multi ethno-cultural class room?

Appendix B
ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
FACULTY OF EDUCATION
DEPARTMENT OF CURRICULUM AND TEACHERS
PROFESSIONAL DEVELOPMENT STUDIES

Performance Rating Scale to be filled by observers

The purpose of this performance rating scale is to collect information on classroom performance of the teacher educators from a multicultural perspective in Bong Teacher Education College. The information gained through the performance rating scale will be used only for the purpose statistical analysis. Any information that you give will be kept confidential. Hence, your cooperation in giving genuine information is highly valuable for the accomplishment of the study.

Note: There is no need to write your name and the name of the observed teacher educator.

Thank you in advance for cooperation!

1. Biodata of the observed teacher educator

1. Sex a) male _____ b) Female _____

2. Years of experience in TEL _____

3. Qualification a) MA/MSC _____

 b) BA/BSC _____

 c) Diploma _____

4. Area of specialization _____

5. Subject she/he instructs _____

Performance Rating Scale

Instruction: The following are statements referring to a teacher educator's class room performance from multicultural perspective. Five point scale (from 1-5) are given in correspondence with each statement. Please put "✓" under one of the scale that best describes your assessment of the teacher educator's performance against each statement.

No	Items	Response scales				
		Very good	Good	Satisfactory	Fair	Poor
1	The teacher educators effort in utilizing methods of active learning					
2	The use of students culture and life experience as an initial for active learning					
3	The teacher educator's willingness to entertain different views from ethnic and culturally diversified students.					
4	The extent to which the teaching aids are used free of bias toward a certain ethic or cultural group					
5	The teacher educator's effort in encouraging students to appreciate their own cultural identities by giving example from the point of view of their culture.					
6	The instructor use pertinent examples or analogies drawn from the students' daily lives					

	to introduce of clarify new concepts					
7	The teacher educator's ability in stimulating and promoting the feeling of cooperation and interdependence among students diverse ethnic and culture through group work					
8	The fairness of the teacher educator in interacting with students of diverse ethnic and cultures					
9	The teacher educator applies a variety of methodological techniques o meet the individual needs and cultural styles of diverse students					
10	The efforts of the teacher educator in avoiding stereotypic expression from class room discussion					
11	The convenient of the classroom atmosphere for students to discuss cultural issue					

Appendix C

Interview guidelines for Teacher Educators at Bonga College of Teacher Education.

The purpose of this interview is to gather additional data for the study on the inclusion of multicultural education at Bonga TEI.

1. How do you describe the state of ethnic and cultural diversity at Bonga TEI?

2. Do you think that the inclusion of Multicultural education in your course contribute to educational equity and quality, If yes, how?

3. Would you please mention how you can address the need of each student in your classroom instruction?

4. Kindly suggest how multicultural education can be infused in multicultural Teacher education colleges.

5. Sir/Madam, does diversity have an advantage in teaching learning process, If yes, how?

Declaration

This Thesis is my original work and that all sources of materials used for the thesis have been duly acknowledged.

Name Dejene Gizaw

Signature _____

Date _____

Approval

This Thesis has been submitted for examination with my approval as University advisor.

Name Dejene Gizaw

Signature 

Date 20/08/07